The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

OUR FOREIGN MISSION.

The following extracts from Mr. Carpenter's journal will be perused with interest. The letter was long on the voyage, and consequently dates a good way back, but it is none the less interesting on that account.

August 1, 1848.—CAUSE OF THE SUDDEN SHIFTING OF THE WIND IN A TYPHOON.—This is explained by reference to the well-known phenomena of the whirl-wind. Indeed the typhoon is said, by those who have long been residents in China, to be an immense whirlwind. As these are seldom for a long time stationary, and as one side, then the center, and afterwards the other side of the circle passes successively over any given place, it is easy to account for the shifting of the wind, as also for the intervening calm.

CHINESE SUPERSTITION.—My teacher informed me to-day how the Chinese suppose the channel of the Wampu (which runs past Shanghai) to have been dug out. They say, that formerly two men were enclosed in logs, and thrown into the river. In their dying struggles, they moved the logs about with such violence as to dig out a good channel. At the present day the sailors and boatmen suppose the ghosts of these same two men inhabit the river, and have great power. So, in the time of a typhoon, they make liberal offerings to these ghosts, in order to secure the safety of their vessels.

August 26.—The late typhoon completely destroyed the inhabitants of an island a few miles from Woo-sung, to the amount of a thousand or more, and swept off all their houses. One woman was placed in a chest with some treasure, and floated to the main land. The box was discovered by a worshiper of mammon, who opened it, threw the woman into the sea, and secured the treasure. But upon examination of some papers found in the chest, it appeared that that same woman was to have been his wife!

October 10.—Rev. Mr. Goddard, the Baptist missionary stationed at Bankok, who is here for the health of himself and wife, called on us. He was a member of Brown University at the same time that I was, and he readily recognized me. He is a sensible man, and the best Chinese scholar, probably, that the Baptists have in the field. He has been engaged in translating the Scriptures into Chinese, but has not advanced far. He had learned something about our wishes in regard to a translation, through Dr. McGowan, and on his mentioning it he gave me an opportunity to explain.

October 15, *Sabbath.*—At 4 o'clock, attended the funeral of Mr. Hetherington, an English merchant. He was a very large, robust man, and perhaps the best specimen of a healthy man I ever saw. But the fever took hold of him, and in one week the strong man was laid low in the ground. He was not known to be religious.

October 25.—My teacher informed me, that he had asked Mr. Milne, one of the missionaries, why there was this difference among us in regard to the Sabbath, and that Mr. Milne put him off without explaining it. He wished me to give an explanation, inquiring if we all had the same book for our guide. I told him we all had the same book, but did not all of us follow it. I then explained to him pretty fully what that book said about the Sabbath, its institution, promulgation from Sinai, its observance from the Creation to the time of Christ, its observance by Christ, and by his followers for three hundred years afterward, the gradual change of the day, and the means used to effect it, the silence of Scripture in reference to a change, the observance of the seventh day by the Jews in all lands, and by many Christians in America and other places. He said the subject was now clear to him.

November 11.—In regard to the propriety of taking Chinese children into our families, to educate and instruct in the Christian religion, we, (i. e. Mrs. C. and I,) have never written to the Board, for the simple reason that we have never been fully decided what course it would be advisable to pursue. Mrs. C. has been inclined to take two little girls, but for the above reason has refrained from intimating such desire to the Board. She thinks that if she takes one she would like to take two, as they would be company for each other. The main objection to taking girls rather than boys, is the liability of their marrying heathens, and thus their influence might be lost. But this objection would be in a great measure obviated, if we shall have connected with our mission a school of boys. The objections to our taking boys are—1st. Mrs. C. feels less inclined to do that; and, 2d, it would throw an additional care upon me; and as we are soon to open our chapel, I wish to do what I can by way of preaching the word, without entangling myself with these domestic responsibilities, at least until we have a fair trial, and see if we can have good congregations. If the people come out at first, it will be necessary, [illegible] keep up an interest, to do something [illegible] than to preach [illegible]. If they come out but little at first, then there will be the more reason to ply every means to wake up an interest.

We hope not many years—nay, not many months—will be allowed to pass before we have a school of boys. The plan of having them bound for a number of years, and of giving them food, clothing, and instruction, thus separating them from heathenism as much as is possible in a heathen land, and bringing them under the direct influence of Christian instruction, I think promises more than any other. Other plans may be cheaper, but cheap things are often dear in the end. If we should have a school of twenty, twenty-five, or thirty boys, and have a man adapted to the place, full of wisdom and of faith and of the Holy Ghost, I should hope it might be a great blessing to China. A Chinese teacher would be needed to teach the Chinese language, and a Christian teacher to teach Christianity in connection with those sciences which illustrate the great truth of which China is ignorant, viz. the existence of One who is superior to any of her idols. Eventually, such a school should be located out of the city—(fine locations can be had)—but there is room enough in this house to make a beginning, so soon as our people are ready for it. If a teacher should be sent out, he could live in this house without any increase of rent, and a year from the time of his arrival he might commence a school with ten or fifteen scholars; and if the undertaking, having made the trial, should bid fair, perhaps by the time he would be ready for a full school, the funds to erect a suitable establishment would be forthcoming. If not, possibly the school might be continued in this house. A trial would enable us to judge better than we can at present. A school connected with the establishment would secure to us a part of a congregation for the Sabbath and other occasions, and that of the most hopeful kind.

We still expect to open our chapel on the first Sabbath in 1849. We intend to beat a large gong on the house-top, to call the people together. We have procured seats for our chapel, enough to seat one hundred and twenty persons, for sixteen dollars. They should be painted to preserve them from cracking during the winter months. This will cost something over three dollars. The desk and lamps, and gong will not probably cost over twenty dollars more. And that will answer for the present. But if we have it open evenings, there will be a constant expense for lights, though but trifling.

The following is the letter from Bro. Carpenter to Dr McGowan, alluded to in the foregoing extracts. The introductory remarks of Bro. C. furnish all the explanation needed at this time.

The following is a copy of a letter which I have prepared to send to Dr. McGowan, at Ningpo. When he was here last winter, we had a little conversation upon the subject of which the letter treats; but he was in haste, and our conversation ended with a request from him that I would write and send him my views, stating at the same time, that he was in correspondence with Mr. Goddard at Bankok, and would forward to him our wishes. Dr. G. is engaged in translating the Scriptures into Chinese.

SHANGHAI, July 19, 1848.

MY DEAR SIR,—At your request, I will now communicate to you our views and wishes relative to such a version of the Holy Scriptures in the Chinese language as we should like to circulate. In general terms, I may say, that the first and the last of our wishes on this subject is, to have circulated, read, and believed among this people, the pure word of God. But as they cannot read it in the languages in which it was first written, it must be translated into their own. What is needed, then, is a faithful translation of the inspired word. This is the first great work to be done in China. For the purpose of accomplishing this work, a committee, as you are aware, is now in session in this city. They will doubtless produce what they will regard as a faithful translation. But whether we shall be able entirely to coincide with them in this opinion, remains to be seen. Whether they shall succeed in their undertaking or not, we desire that our Baptist brethren may in theirs. And we shall undoubtedly wish to assist in giving circulation to your version, provided it shall be found to accord with our views of truth.

In what part of the inspired volume there may exist the greatest liability to mistake on the part of the translator, it is impossible, with certainty, to say beforehand. But we naturally enough are inclined to look first to those important points upon which there exists a difference of opinion. The proper rendering of the Greek term *baptizo* is a matter upon which Baptists very naturally look with an inquiring eye into the translations of their Pedobaptist brethren. And why? Because this is the great point of difference between them.

As the greatest point of difference between us and other denominations, is in regard to the weekly Sabbath, you will expect us, of course, to have an eye upon the translation of those texts which relate to that subject. I am happy to believe, that, although there is a serious difference of opinion in regard to the day to be observed, there is not the same difference of opinion in regard to the proper rendering of the Hebrew *Yom Hashabbath*, and the Greek *Sabbaton*. So far as I know, all translators are agreed in the opinion, that the meaning of these words is exactly given by the Chinese term [illegible]. Although this term is so exactly suited to the original, another, as you are aware, is sometimes employed in the place of it. In a work published under the sanction of the American Tract Society's Publication Committee in China, which has passed through several editions, a work written expressly to elucidate and enforce the law of God, where we should expect to find language used correctly, I find that *le-pai-nyi* is used as a translation of *yom hashabbath.*

You will allow me to express my objections to *le-pai-nyi* in this place. In the first place, it does not give the sense of the original; and this alone, in my opinion, is a sufficient objection to it. The meaning of the original term is, *the rest-day.* The meaning of the Chinese term is, *the ceremony worship day.* The original term, as used in the Decalogue, refers definitely to the seventh day of the week. The term *le-pai-nyi*, as used and understood in China, refers definitely to the first day of the week. My objections to *le-pai-nyi* are, then, 1st. That it does not express what is expressed by the original; and, 2d. That it is adapted to convey an erroneous impression as to the day which the fourth commandment designates. It would convey the impression to a Chinaman, who knows how the word is applied by missionaries, that the law of God requires him to remember the first day of the week, to keep it holy; whereas the law speaks of the first day as a working day. It would convey the impression to a Chinaman, that the first day of the week was solemnly set apart in the beginning as a holy day, or else it would tend to bewilder his mind. If he should be taught, as in the tract referred to, that because God rested on the *seventh* day of the week, and sanctified it as a holy day, therefore he must remember the *first* day of the week, to keep it holy, it would not be wonderful if it should be found difficult to make him feel under any special obligation to keep holy any day. Consequently he would be likely to go on with his work perpetually, as he now does.

You see that it would be assuming a weighty responsibility thus to alter the title which divine wisdom has affixed to a divine institution. And I cannot say, that I have any serious apprehension that such a thing will be done by the brother who is engaged in preparing a version at Bankok. Still I would thank you to communicate to him these views. May the spirit of wisdom and of a sound mind be imparted to him, and abide with him during the prosecution of his great and responsible undertaking.

As to a title by which to designate the Supreme Being, concerning which there has been so much controversy, we prefer *Shin*, to any other.

Believe me, yours faithfully,

S. CARPENTER.

THE MOUNTIAN OF THE ARK.

The Great Ararat—which, for sublimity of traditional association and imposing grandeur of form, has scarcely its equal in the world—stands as a mighty pillar on the frontier of three empires—those of Russia, Persia, and Turkey. "Although," says Dr. Wagner, "not more than 16,000 feet above the surrounding country; while Chimborazo, according to Humboldt, exceeds the elevated plain of Quito by more than 10,878. What an overpowering effect a monolith of such size and isolation as 'Noah's Mountain' produces on the spectator, must be left in some measure to the imagination of the reader. Towards the North, South, and East, it stands completely alone, rearing itself like Etna and Vesuvius immediately from the plain. On the West it is connected with the Agridag chain, which stretches from the center of Turkish Armenia to the plateau of the Araxes; and its height would be still more striking than it is, were it not for the vast lateral extent of its terraces and declivities. It is rather singular, that the Agridag, which before reaching the Ararat sinks gradually lower and lower till it almost reaches the plain, should thus suddenly rise again into this enormous pile of rocks, glaciers, and peaks, covered with everlasting snow, and piercing far into the region of clouds. It is as if the great volcanic forces in which the mountain system of Armenia originated had suddenly exerted their whole energies to rear that marvelous edifice of the mountain of the deluge. At the end of the month of May the Ararat was free from snow about half way up—that is, 8,000 feet. A little farther the black color of the lava was streaked with broad white stripes; and some thousand feet higher the snow gained the victory. Snow-fields, of enormous extent, stretched along the western terraces; and on the highest the radiant dazzling white was undisturbed by a single spot, although the black rock again broke forth on the central and highest peak. . . . How often, during my stay at Erivan, when I have returned from my excursions into the surrounding country, worn out with heat, fatigue, and thirst, did the sight of this scenery strengthen and console me! How often, sitting on a block of basalt on the Sanga shore, have I feasted my eyes on the glorious spectacle it presented in the rays of the setting sun, and thought with impatience of the day when I was to tread the wondrous soil!"

[Westminster Review.

A GOOD TEST.—Quarles says: "Wouldest thou know the lawfulness of the action which thou desirest to undertake, let thy devotion recommend it to Divine blessing; if it be lawful thou shalt perceive thy heart encouraged by the prayer; if unlawful thou shalt find thy prayer discouraged by thy heart. The action is not warrantable which either blushes to ask a blessing, or, having succeeded, does not present a thanksgivng!"

CREDULITY OF INFIDELITY.—Charles the II., hearing the celebrated Vossius, a free thinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man. He believes everything but the Bible."

From the London Athenæum.

THE SOUL'S PASSING.

It is ended!—all is over!
Lo, the weeping mourners come—
Mother, father, friend, and lover,
To the death encumbered room;
Lips are pressed to the blessed—
Lips that evermore are dumb.

Take her faded hand in thine—
Hand that no more answereth kindly;
See the eyes were wont to shine,
Uttering love, now staring blindly;
Tender-hearted, speech departed—
Speech that echoed so divinely.

Runs no more the circling river,
Warming, brightening every part;
There it slumbereth cold for ever—
No more merry leap and start,
No more flushing cheeks to blushing—
In its silent home the heart!

Hope not answer to your praying!
Cold, responseless lies she there.
Death, that ever will be slaying
Something gentle, something fair,
Came with numbers soft as slumbers—
She is with Him otherwhere!

Mother! yes, you scarce would chide her
Had you seen the form he bore,
Heard the words he spoke beside her,
Tender as the look he wore,
While he proved her how he loved her
More than mother—ten times more!

Earthly father! weep not o'er her!
To another Father's breast,
On the wings of love he bore her—
To the kingdom of the blest;
Where no weeping eyelids keeping,
Dwells she now in perfect rest.

Friend! He was a friend that found her
Amid blessings poor and scant;
With a wicked world around her
And within a heavenly want:
And supplied her, *Home* to guide her,
Wings for which the weary pant.

Lover! yes, she loved thee dearly!—
When she left thee loved thee best!
Love she knew alone burns clearly
In the bosoms of the blest:
Love she bore thee watches o'er thee—
Is the angel in thy breast!

Mourners all! have done with weeping!
I will tell you what He said,
When He came and found her sleeping,
On her heart His hand He laid:
"Sleep is, Maiden, sorrow-laden;
Peace dwells only with the dead.

"Wend with me across the river—
Seems so bitter—*is* so sweet!—
On whose other shore forever
Happy, holy spirits greet:
Grief all over, friend and lover
In a sweet communion meet!

"Is it bitter, father, mother,
Lover, friend, to leave behind?
All their blessed loves, and other,
Come with me and thou shalt find—
Where thy spirit shall inherit
Perfect love and perfect mind.

"Love that is to mortals given
Struggles with imperfect will;
Love alone that homes in heaven
Can its perfect self fulfill—
Where, possessing every blessing,
Still it grows and greatens still!

"See, I bring thee wings to bear thee
To the blessed angel home;
Dear ones dead forever near thee,
From thy side no more to roam;
Love increased, wait thou blessed
Till the living loved ones come!

"O'er the river!"—Lo she faltered
While he took her by the hand;
And her blessed face grew altered
As she heard the sweet command.
Father! lover! all was over!—
So she passed to Spirit Land!

DYING IN A HURRY.

Not hurrying to die. Of that there is no thought by the multitudes, at the same time they

"Stoop downwards as they run."

The dead and dying are around them; but their lot is to be peculiar; good fortune or a kind Providence, is to work wonders in their behalf, in the assurance of which they form new schemes in endless succession, and rush on to new enterprises, in the heated pursuit of which the grim messenger comes, and they die in the midst of hurry.

Yet who would wish thus to die? Not the Christian; for the weight of eternal things presses upon his soul with new power as he approaches them the nearer; and the consciousness of indwelling sin and a trembling hope, he has a reason both for time and dilligence to make his calling and election sure. Not the worldling; for he hath done nothing in preparation for judgement and eternity, in the known and confessed absence of which he feels at ease only with the expectation of abundant leisure near the close of life for undressing his soul and appearing before God. Yet how they fall! in buoyant hope, in feverish pleasures, in gay dissipation, in the artifices of ambition, in the schemes of wealth, in the practice of dishonesties, in the wearing drudgery of toil; anticipating a cool and undisturbed evening to die in, but cut down at an hour they thought not of, alike without time and without power, in the universal wreck and confusion, to lift a prayer to God or a thought or desire to heaven. The work of life is crowed into a moment; and that moment, phrenzied by the surprise of the summons, is either utterly unavailable, or at best transmits the soul to eternity amidst a thousand distractions and fears. "Take me not away in the midst of my days," was the prayer of the Psalmist, because in those days he might be distracted with cares, and overborne by labors, and die in the midst of hurry.

Archbishop Leighton desired he might be permitted to end his race at a public inn, where no obtrusions and impertinencies would disturb his last hours, not even the solicitudes of friendship; and what he desired he was permitted to enjoy. O for a quiet hour to die in! when the world may let me go—its labors, its schemes, its hopes, its whirl and hurry; and in some secluded spot, where there is stillness at morn, and noon, and night, and the solemn sun-light falls through the day as it falls at evening; where the soul may leisurely throw off its incumbrances, and adjust itself to its destination; and with penitential surveys of the past and humble but hopeful forelooking to the future, wait the Great Teacher's arrival; and then with unimpaired reason, with clear vision, commending the spirit to Eternal Mercy, thus fall asleep and pass away.

THE PHYSICIAN AND THE DRAYMAN.

Dr. P——, a Quaker of Philadelphia, was very kind to the poor. In times of sickness, produced by whatever cause, he was always ready and willing to assist them. His benevolence in such cases extended farther than his gratuitous services as a physician. Of course he was beloved.

The streets were frequently somewhat crowded with building materials, so much so as often to prevent two vehicles from passing each other, if the driver of either is disposed to be obstinate.

As the doctor was one day proceeding to visit a patient, his progress was impeded by a dray—the driver of which had stopped his horses in one of these narrow passages. After waiting several minutes, the doctor requested the drayman to allow him to pass. The latter, who had heard of, but did not know the former, poured forth a volley of the vilest abuse on the "straight coat," and swore he would not move till he thought proper.

"Well, friend," said the doctor, "all I have to observe is this; if thee should get sick, or if thy family should ever be in distress, send for Dr. P., and he will do all he can to assist thee." The heart of the drayman was subdued by the kindness of the man he had abused. He was ashamed of his conduct—stammered an apology, and removed the obstruction as quickly as possible.

How true it is, that "a soft tongue breaketh the bone." If the doctor had cursed the drayman till midnight, he would have received nothing but curses and blows in return. This may be thought a small matter, but it furnishes a useful lesson.

JOY OVER REPENTING SINNERS.

A pious Armenian, calling on Mr. Hamlin the missionary at Constantinople, remarked that he was astonished to see how the people are waking up to the truth; how, even among the most uncultivated, some are seeking after it as for hid treasure. "Yes," said he, "it is going forward; it will triumph; but alas! I shall not live to see it. Alas! that I am born an age too soon." "But," said Mr. Hamlin, "do you remember what our Savior said, 'There shall be great joy in the presence of the angels of God, over one sinner that repenteth?' You may not live to see the truth triumphant in this empire; but should you, through divine grace, reach the kingdom of heaven, and be with the angels, your joy over your whole nation repentant and redeemed, will be infinitely greater than it could be on earth." He seemed surprised at this thought; but, after examining the various passages to which I referred him, he yielded to the evidence with the most lively expressions of delight, and seemed to be perfectly enraptured at the thought that our interest in the church of Christ and the progress of his kingdom on earth is something which death cannot touch, and which, instead of ceasing with this life, will only be increased and perfected in another. "Oh fool, and slow of heart," said he, "to read the gospel so many times without perceiving such a glorious truth. If this be so, no matter in what age a Christian is born, nor when he dies."

THE WOLF AND THE STRAY KID.

A FABLE.

A very stupid wolf (they are not all so) found a kid who had gone astray from the fold. "Little friend," said the wolf, "I have met you very seasonably. You will make me a good supper; for I have neither breakfasted nor dined to-day, I assure you." "If I must die," replied the poor little kid, "please to give me a song first. I trust you will not refuse me this favor—it is the first I have ever asked of you. I have heard that you are a perfect musician." The wolf, like a fool, set up a terrible howling, which, of course, was the nearest to a song that he could get, and the shepherd hearing the noise, ran to the spot with his dogs, and the wolf made off with himself as fast as he could go. "Very well," said he, as he was running, "they have served me right enough; this will teach me to confine myself to the trade of butcher, and not attempt to play the musician."

CHARITY.—Dr. Johnson says that Charity is an universal duty, which it is in every man's power sometimes to practice; since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility, as that he may not, on some occasions, benefit his neighbor. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself, may yet perform the duty of charity, by inflaming the ardor of others, and recommending the petitions which he cannot grant, to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose his reward.

THE TEN COMMANDMENTS AND IMPULSES.—"Several of you," said Rev. R. Robinson in a sermon, "know a good old man who departed this life twenty years ago, and who often exhorted you to live by the Ten Commandments, and not by impulses. He used to tell, you know, how he got free from that delusion fifty years before. Then he was pious and poor, and, being only a lad, thought all suggestions in Scripture style came from heaven. Walking in the fields in want of firewood, by the side of a neighboring hedge, he wished some of it to burn, and the impulse came clothed in Scripture language, 'In all this Job sinned not.' Believing this suggestion to be the teaching of the Spirit, he began to make free with his neighbor's wood. Presently he discovered his mistake by trying this impulse with the eighth commandment, 'Thou shalt not steal,' and so he got rid of an error which might have led him out of the church into a jail.

A COLUMN FOR THE CHILDREN.

THE CHILD AND THE DEW-DROPS.

"Oh! father, dear father, why [illegible]
The dew-drops that sparkle at [illegible]
That glitter'd like stars in the light [illegible]
Oh! why are the dew-drops [illegible]
Does the sun in his wrath chase them [illegible]
As though nothing that's lovely [illegible]
The moonlight has faded, the flowers still [illegible]
But the dew-drops have shrunk in their [illegible]
Oh! father, dear father, why pass they away,
The dew-drops that sparkled at dawning of day?

"My child," said the father, "look up to the skies,
Behold that bright rainbow—those beautiful dyes;
There—there are the dew-drops in glory [illegible]
'Mid the jewels of heaven they are [illegible]
Then are we not taught by each beautiful ray,
To mourn not earth's fair things, though passing away;
For though youth of its beauty and brightness be riven,
All that withers on earth blooms more sweetly in heaven.
Look up," said the father, "look up to the skies,
Hope sits on the wings of those beautiful dyes."

Alas! for the father—how little knew he
That the words he had spoken prophetic would be;
That the beautiful cherub—the star of his days,
Was e'en then like the dew-drops dissolving away;
Oh, sad was the father, when low in the skies,
The rainbow again spread its beautiful dyes,
And then he remembered the maxims he'd given,
And thought of his child and the dew-drops in heaven.

THE DUTIFUL SON.

Translated from the French for the Youth's Cabinet.

There was once at a military school a sensible and excellent youth, one who discharged all his duties with the utmost exactness, but who was noted for one singularity. He sat at the table with a face as cheerful as that of any of his companions, ate his soup, and then, during the rest of the meal, contented himself with bread and water. It was in vain that they tried to persuade him to partake of the luxuries, which were provided for the pupils. He always refused. "Bread is good enough for me," he would say. The principal of the school, hearing what was going on, and charging this conduct to some excess of devotion, for which there was no necessity, gently reproved the boy for it, and told him that he ought to conform to the custom of the house. Notwithstanding the reproof the boy still continued to live as before. The principal of the school then thought that he ought to inform the commanding officer of the conduct of the youth. He did so. The officer regarded the case as a very extraordinary one. He asked the offender what motive he had for his conduct. The pupil answered, with his usual honesty, but without explaining the reason, upon which the officer insisted. The latter, taking this silence for obstinacy, told him, that as he chose to live after this fashion, he might do so and welcome; but that he should send him home to his father.

This threat frightened the child. "Alas, sir!" said he, wringing his hands, "I will tell you all. My father, though a good man, is extremely poor, and has other children besides me. In his house I only had bread to eat, and we could get but little even of that. Here I have excellent soup and white bread, just as much as I choose. I have never lived so well before. If I should indulge myself in eating all these luxuries, as the rest do, I should recall too painfully the recollection that my father and my mother are destitute almost of the necessaries of life."

The officer listened with admiration to what the child said. "But, my friend," said he, "if your father has served in the army, does he not draw a pension?"

"No, sir," said the boy, "he tried for a whole year to get one, but for want of money he was obliged to return home without it."

"Ah! if it turns out to be as you represent it, I promise you I will obtain a pension for him, worth five hundred livres. As your parents are in distress, very likely they have not lined your pockets much; so you must take, for spending money, these three louis, which I present to you in behalf of the king. As for your father, I shall send to him, in advance, the avails of the first six months of his pension, for I am sure I shall obtain one for him."

The child was overwhelmed with joy, and, turning over the three louis in his hands, said, "You will send the money to my father! How will you do it?"

"Don't let that matter give you any uneasiness. I guess we can find the means."

"Oh, sir!" said the true-hearted boy, "will you send to him, too, the three louis which you have so kindly given me? I have no use to make of them here, and they would be so useful to my parents!"

This request was complied with, and the affectionate son had afterward the happiness of seeing his parents above the reach of poverty.

ANECDOTE OF A MONKEY.

Some strolling showmen had occasion to pass an unfrequented road near Stonim, a town in Lithuania, with a monkey, who was very tame and intelligent. The travelers were attacked by a band of robbers, and were murdered. The monkey, after the murder and interment of the bodies, remained on a tree which he had climbed for safety. A gentleman not long after passed that way, and the monkey, as soon as the carriage drove up, commenced a most dismal yell. The gentleman, amazed at so unusual a noise, ordered the driver to stop. He alighted, and was still more surprised when he saw the monkey come down from the tree, and run toward him. When he reached the spot where the gentleman stood, he began to lick his feet, and by other gestures seemed to intimate that he had something important to communicate. He led the way a short distance, and the gentleman followed. As soon as they came to a particular spot, the animal rent the air with the most piteous cries. Then, taking up some of the [illegible] he began to scratch the earth, and throw it up, with all his might. The gentleman, seeing this, ordered his servant to go to work, and remove the earth. He did so, to the depth of a few inches, and soon the mystery was solved, and the dead bodies were presented to view.

No. 1

The Sabbath Recorder.

NEW YORK, JUNE 21, 1849.

THE NEW VOLUME.

With the present number commences the Sixth Volume of the Sabbath Recorder. As already announced, it is to be published under the direction of the Seventh-day Baptist Publishing Society. So short a time has elapsed since that Society was organized, that the Board of Trustees have not been able to complete all the arrangements they have in contemplation for the benefit of the paper. They have, however, directed its enlargement, as you see; and they have placed its management, for the present, in hands accustomed to the work. Farther arrangements will be made as circumstances shall demand and opportunity offer. Meanwhile, they solicit from the friends of the enterprise a special effort on its behalf. The paper is now the property of the denomination, and the profits arising from its publication are pledged to the benevolent operations of the denomination. No pains or expense will be spared to make it all that the denomination need or can reasonably desire. But in order that it may accomplish the good for which it is designed, and which it is believed to be capable of accomplishing, it is necessary that its circulation be considerably increased. Who will undertake to promote this object? Let each Local Agent survey the field in which he is placed, and endeavor to find in it some additional supporters. Let each Pastor look over his congregation, and see if any families in which the paper ought to be read are not supplied, and act accordingly. Let each subscriber now on the list, look about him for one more, and send on his name as soon as possible. Thus would the work be speedily and economically done, and our denominational organ permitted to carry its weekly message into places where it has not been accustomed to go.

PROGRESS OF THE CAUSE.

In commencing a new volume, upon an enlarged sheet, it may not be inappropriate to offer a few thoughts suggested as above. Two of our Associations, embracing, probably, one-half of the Seventh-day Baptist Denomination in America, have just held their annual meetings, and a third is now in session in the western part of this State. From the last we can, of course, obtain no information till next week; consequently we are not prepared to say what may have been the progress of the cause within its bounds during the year past. But judging from the first two, we come, very reluctantly, to the conclusion, that the piety of our churches is at a low ebb. The net increase of the Eastern Association, for the entire year, has been only *ten!* The statistics of the Central Association we have not before us; the report on the state of religion is our only guide. From that we learn that, while "a few of the churches have enjoyed seasons of refreshing," their spirituality in general is "far below the proper standard."

We have never been disposed to consider increase of numbers as the only evidence of a church's prosperity; or that, where this is wanting, the church must necessarily be in a declining state. The ascensional gifts of our Lord contemplated not only the conversion of sinners, but the continued progress of the saints in the divine life, till all come to "the measure of the stature of the fullness of Christ." Eph. 4: 13. And the ministry which aims at nothing beyond the persuasion of men to *believe*, stops short of its proper object. Christians are to "ADD to their faith" such things as will show that they are "neither barren nor unfruitful in the knowledge of Christ," (2 Pet. 1: 5—9;) and the ministry which compasses its *whole* duty, will seek to promote these additions. Could we see a church, all of whose members did diligently strive to cultivate the life of God in the soul, to maintain the worship of God in their families, to train up their children in the fear of the Lord, evincing constant delight in the ordinances of religion, "doing justly, loving mercy, and walking humbly with God," we should think that church to be in a prosperous condition, whether its numbers were greatly enlarged or not. Nevertheless, it would be rather anomalous, if such a church were *not* favored with enlargement. A church, in such a state, would be like a city set on a hill; *it could not be hid.* We see not how it would be possible for such a church to *fail* of exerting a powerfully healthful influence upon community. If the promises of God are pledged to bless the faithful promulgation of his truth to the conversion of souls, there is the most abundant reason to rely upon those promises in a case like this; for, under no other circumstances is divine truth more forcibly exhibited, or its reality more convincingly and demonstratively asserted. A religion attested by *miracles* is, by the common sense of mankind, conceded to have come from God, (John 3: 2;) and some might think that they would have no doubts about the truths of Christianity, as taught at the present day, if its teachers were empowered to confirm it in this way. But, hark ye; a church "growin[illegible]ace," and "keeping itself unspotted [illegible]orld," is a MIRACLE, wherever it is [illegible] For it is as contrary to nature for men thus to conduct themselves, as any miracle wrought by Moses, Christ, or the Apostles, was contrary to nature. Spiritually dead—totally currupt—as men are, it is contrary to nature, and therefore miraculous, for them to "walk in newness of life." They do it only by the mighty inworking of God's power in their hearts. It is God working in them, which leads them to work out their own salvation. Phil. 2: 12, 13. It is the display of a power as much above nature, as was that which He wrought in Christ when he raised him from the dead. Eph. 1: 19, 20. *Therefore,* whenever we see a church maintaining the character we have described, we consider it to be the most powerfully convincing—the most thoroughly demonstrative, exhibition of the reality of the Christian religion, which can be set before mankind. How is it possible for such a church to fail of exerting an influence towards the conversion of sinners? How is it possible for God, in consistency with his promises, to withhold from such an influence the coöperation of his Spirit? He[illegible]we cannot but view the want of increase in our churches, the past associational year, as a dark spot on our denominational character. Both ministers and people would do well to look to this matter, and become "sorry after a godly sort." 2 Cor. 7: 11. "Be watchful, and strengthen the things which remain, that are ready to die." Rev. 3: 2. "Sanctify a fast; call a solemn assembly. Let the ministers of the Lord weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thy heritage to reproach." Joel 2: 15—17.

It may not be an uninteresting inquiry, what will be the feelings awakened in the breasts of those who oppose our distinctive tenets, in view of all this? That sincere Christians, of other sects, will rejoice in any thing which indicates want of piety in us, we do not believe. It were impossible for Christians to glory in this; such glorying is suitable only for devils. Nevertheless, so far as our want of increase indicates the unpopularity of our distinguishing doctrine, and the improbability of its making many farther inroads upon society, it is quite possible that it will excite some feelings of gratification. Those who have been particularly tormented with our arguments and appeals in behalf of the Bible Sabbath, and have secretly wished that the Apostles had made the duty of Sunday-keeping a little plainer, will be very much inclined to exult. But "let not him that girdeth on his harness boast himself as he that putteth it off." God sometimes brings his people very low, that he may suitably chastize them, and afterwards multiply them exceedingly. Thus He dealt with Israel frequently; but they were his chosen people notwithstanding. Once He cut them all off, except Caleb and Joshua; nevertheless, his promise to bring them into the land which he sware to their fathers, must be fulfilled. So it may be with us. We freely confess that we deserve to be set aside for our unfaithfulness. But we are sure of this, that He, whose eyes are upon the truth, and who hates the making void his commandments by the traditions of men, will find a people to witness for his holy Sabbath. This, however, is rather digressive. What we intended to say was this, that though our denomination has not made much progress, for a while past, our *principles* have been making *constant* progress. And what matters it whether our denomination, *as* such, is enlarged, provided the principles for which we contend are advancing? Let all men but embrace the Bible Sabbath, and the object of our organization, as a distinct sect, will have been accomplished. We can then merge our denominational existence into some other. Our opponents greatly mistake the matter, if they suppose the progress of Sabbatarianism to be measured and restricted by the growth of our churches. In proof of this we could adduce much. Our tracts are disturbing the minds of multitudes. Civil prosecutions for labor performed on the first day of the week, are doing much to awaken inquiry as to the claims of the day to sanctification; and, in a great number of cases, the inquiry is favorable to truth. What are, by palpable misnomer, called *Sabbath* Conventions, are doing the same work. Doctor Edwards himself is no inconsiderable promoter of our views, "howbeit he meaneth not so, neither doth his heart think so." And notwithstanding his noisy boast of railroads stopped, and canals closed, on the "Lord's day," these things are but the forced results of factitious excitement, and *manufactured* public opinion. Let him go over the ground again after the frothiness of the agitation has subsided, and he will find numbers calmly inquiring, with Bible in hand, whether the Almighty requires people to keep Sunday. Thus light is spreading. Many ministers have such misgivings, that they dare not tell the people that the first day of the week is the Sabbath. Several of them have come out within the past year, and openly embraced our views, though not all of them have yet joined our communion. Others, we know, are halting between two opinions. Some, though it is not much to their credit, stay where they are, giving the force of their example to Sunday-keeping, under the deluded notion that they can "do more good" by such a course. But their convictions are openly expressed, that the observance has no warrant in Scripture. In scores of churches, that we know of, there are many Sabbatarians in sentiment, held where they are only by the *inconvenience* which would attend a separation from their respective communions. We doubt not that more extensive investigation would bring to light many others. Aye, and even *infidels* are helping forward the matter. They too are preaching, though it be "of envy and strife," that the Bible inculcates no Sabbath but the *seventh* day; and their Christian opponents make but a sorry figure in the discussion of this point with them. In fact, it seems as if the providence of God were calling forth a testimony in behalf of the Sabbath, from every possible source. Balaam himself is made to confess that there is no enchantment, nor divination, against this doctrine; and if some of the professed disciples of truth set themselves against it, and try to make the people hold their peace, the Lord of the Sabbath makes "the very stones to cry out." Thus, every way, whether in pretense or in truth, it is preached, that "the seventh day is the Sabbath of the Lord thy God;" and we therein do rejoice, yea, and will rejoice, though our denominational existence should be buried in everlasting oblivion.

THE SABBATH IN HEATHEN LANDS.

The truth in regard to the Sabbath is doubtless making its way in many places to the hearts of believers in a powerful manner. Even in the strong-holds of its opponents, one witness after another comes forward to testify for God and the supremacy of his law. That the subject should attract the attention of missionaries of the cross in foreign lands, is not more surprising than it is honorable to the Word of God, and the testimony of those saints who have in all ages maintained the integrity of the fourth commandment, and the holiness of *the* day which it enjoins upon mankind. May all missionaries look well to the subject, and consider whether, in breaking one of these least commandments, and teaching men so, they are not incurring the displeasure of the Great Head of the Church, who himself came not to repeal or alter the law, but to honor it—who taught his disciples to pray that their flight might not be on the Sabbath day, when pagan soldiers should pursue their devoted nation, to scatter and make void the holy city, according to his prediction.

It is sometimes said, by those who do not observe the seventh day, that should the people all keep it, they also would do the same. Now it is known, that in many places where missionaries have gone, *no day* is observed by the people, and it would therefore be just as easy to build up the true Sabbath as a false one. If God be for it, who can be against it? Surely, not God's people, his servants, the missionaries of the cross of Christ. Yet, in teaching for doctrine the commandments of men, are they not against it? Brethren, look to it, and pray that the true Sabbath may be remembered in heathen lands.

NERI.

WHAT MISSIONARIES ARE DOING.

Few persons have any adequate idea of what the humble missionaries of the cross are doing to extend civilization and literature among the benighted children of men. Most people are so much in the habit of contemplating simply what are called the spiritual results of their labor, that they overlook other results of vast importance. Of course, the first and chief aim of the missionary is to make known the way of life and salvation through Jesus Christ. But in doing this, it is necessary to consider and endeavor to advance all the interests of the people. Their language must be so improved as to become a fit medium for conveying thought—a literature must be created, so that their minds may be developed and matured—and all the arts and conveniences of civilized life must be introduced in their place. We do not question, that a candid examination of the subject would show, that missionaries are doing more to promote geographical knowledge, to improve the various languages of men, to create a literature in those languages, and to extend the benefits of civilization throughout the world, than all the literary, scientific, and agricultural societies put together.

This thought was suggested by reading a paragraph which is going the rounds in relation to the introduction of the English language and literature among the Indians of our own country. A distinguished statesman once said, that "the only way to civilize an Indian is to exterminate him." Thank God, Christians have learned that there is another and a better way to do it, and that is by preaching to him the Gospel of Christ. The following paragraph proves that the Indian may be civilized and enlightened, and shows, also, that missionaries of the cross are the most efficient agents in bringing about this result:—

"One of the Baptist Mission to the Cherokees, in requesting a grant of books and tracts for intelligent Cherokees, says, 'Nearly if not quite one half of the Cherokees can speak the English language, and the number is so rapidly increasing, that in my opinion the time is not far distant when the native tongue will be obsolete. There are now, among this interesting tribe, about 50 schools, embracing upwards of 1,000 scholars, all of whom are instructed exclusively in the English language; and it is a very common thing to meet Cherokees, both old and young, who cannot speak their native tongue. It is one of my strongest desires to supply, as far as possible, this interesting portion of the tribe of Indians, to whose eternal well-being I have devoted my life, wlth good religious books and tracts."

THE BIBLE NO REFUGE FOR SLAVERY.

In these days, the number of persons who seriously attempt to justify slavery, on any ground, is very small, and, thank God, constantly diminishing. Occasionally, however, one falls in with such—men whose prejudice against color, or ignorance of well-established facts, incapacitates them to see and appreciate the claims of humanity and freedom. They are to be pitied, no doubt, as well as blamed—pitied for their blindness, and blamed for their neglect to use the means of becoming enlightened. We happened, recently, to run against one of these men, who, after attempting by various expedients to justify what he acknowledged to be a crying evil, took refuge in the Bible. The manner in which he did it, reminded us so forcibly of what Theodore Weld says on that point, and furnishes withal such a happy illustration of the truth of his remark, that we copy a paragraph for the benefit of our friend, and any others who may be in like circumstances:—

"The spirit of slavery," says Weld, "never seeks shelter in the Bible of its own accord. It grasps the horns of the altar only in desperation—rushing from the terror of the avenger's arm. Like other unclean spirits, it hateth the light, neither cometh to the light, lest its deeds should be reproved. Goaded to phrenzy in its conflicts with conscience and common sense, denied all quarter, and hunted from every covert, it vaults over the sacred enclosure, and courses up and down the Bible, 'seeking rest and finding none.' The Law of Love glowing on every page, flashes around it an omnipresent anguish and despair. It shrinks from the hated light, and howls under the consuming touch as demons quailed before the Son of God, and shrieked, 'Torment us not.' At last, it slinks away under the types of the Mosaic system, and seeks to burrow out of sight among their shadows. Vain hope! Its asylum is its sepulchre; its city of refuge, the city of destruction. It flies from the light into the sun; from heat into devouring fire; and from the voice of God into the thickest of his thunders."

NEW MOVEMENT AMONG THE QUAKERS.

A correspondent of the New York Tribune gives the procedings of a Quaker Convention recently held at Waterloo, Seneca Co., N. Y., "for the purpose of forming a new religious organization of a more liberal and reformatory character than that of the old sects." The call for the convention was issued by a Conference of members of the Genesee Yearly Meeting of Friends. It proposed, as a substitute for the old Quaker organization, whereby the Yearly Meeting is endowed with ecclesiastical power over the Monthly and Quarterly Meetings, that each local congregation should manage its own internal and disciplinary affairs on such plan as may he best adapted to its own peculiar circumstances; while the General or Yearly Meeting, being free from the necessity of intermeddling with merely local affairs, and from the difficult effort to enforce a rigid uniformity in respect to theological opinions and shibboleths, should be devoted to the culture of a wider charity, a more enlightened and earnest sympathy with the Reforms of the age, a more generous hospitality for new ideas, and a spirit of brotherly coöperation in every work of practical righteousness and benevolence. Retaining the essential *principles* of Quakerism, it proposed to abolish what is known as the "Select Meeting," or the meeting of Ministers and Elders, and to render the organization more democratic by placing all its members upon one level of rights and prerogatives, leaving each individual to exert the influence which *character* alone can confer. The practice of recommending (ordaining) ministers and seating them above their brethren, it also proposed to abolish, leaving each individual free to speak or be silent, according to his highest perceptions of duty. Proposing no theological test, it was designed to form a union of all those, of whatever sect, who desired to coöperate in works of charity and benevolence, on a basis which should allow the widest freedom of speech in respect to all subjects on which there might be an honest difference of opinion.

The Convention is said to have been well attended, mostly by the members of the Genesee Yearly Meeting, although there were several persons from abroad. Contrary to the usual practice of Friends, the sessions were not private, but open to anybody who chose to attend; and men and women, instead of meeting separately, came together in the same room on terms of equality. The meeting was organized according to the usual Quaker practice, by the appointment of no other officers than Clerks. No question was put to vote, but everything was done by general consent, the Clerks, after listening to all that was said by the members, recording what appeared to them to be the prevailing wish of the meeting. The name assumed by the meeting after considerable discussion, is that of *Congregational* Friends. The subject brought before the meeting were mostly of a practical nature. Intemperance, Slavery, War, Licentiousness, Land Monopoly, the Rights and Wrongs of Woman, Priestcraft, Sectarianism, Capital Punishment, &c., all received some share of attention. A general Address, setting forth the views of the meeting in relation to these subjects, and defining the position of Congregational Friends in respect to questions of Theology, was adopted. Congress was memorialized for the Abolition of Slavery in the District of Columbia and the Territories, and the inter-State Slave Trade, and against the Extension of Slavery in California and New Mexico. The Legislature of New York was memorialized in opposition to Capital Punishment.

The Beauties of Slavery.—The New Orleans Delta tells of a curious case which recently occurred in that city. It seems that a free colored man, named François Thomasin, appeared before Recorder Seuzeneau, to enter a charge of assault and battery against another negro, named Alexander Priere, who has passed as free, and has been universally considered as free born by those who knew him. The complainant, in revenge for the violence on his person, revealed facts which entirely change the social position of the accused, and reduce him and his whole family, who, like him, have been reported free, to slavery. The story runs thus:—

"Several years since, George Heno, a butcher, who had acquired a fortune in this city, left for France, where he resided until death. When leaving here, he disposed of all his slaves but one, a young girl, who, in consequence of her being blind, and without manumitting her, he told her to go and take care of herself. In the lapse of years, the blind girl became the mother of two children, a son and daughter. The son, now a full grown man, is the party accused in the above-mentioned case; and the daughter is herself the mother of several children. The family of Mr. Heno have always resided in this city, but having never seen the blind girl since he dismissed her, she had passed from their memory. His son, George Heno, being informed of the statement of Thomasin, now appears and claims the whole Priere family—mother, son, daughter, and grandchildren—as his property, and has instituted proceedings to place them in his possession."

Getting their Dues.—A Mr. Le[illegible]ey, who seceded from the Roman Catholic Church some years ago, has been lecturing in various parts of the country upon the usages of that Church. In September last, he lectured at Schenectady, N. Y., where he was beset by a few over-zealous representatives of Rome, who seem to have preferred carnal to spiritual weapons in their warfare with him. Four of these men—Edward Gleason, John McSherry, John Parmentier, and Edward Fitzgerald—were tried at Schenectady last week for assault and battery, and fined five hundred dollars. The same defendants had been previously indicted for assault and battery, with intent to kill. Fitzgerald was tried at the April Oyer and Terminer, found guilty, and sentenced to the Penitentiary for three months. At the recent court, McSherry pleaded guilty to the charge of assault and battery. Parmentier was acquitted. Gleason had his trial postponed.

Madison University.—The Rome Sentinel reports the proceedings of a special term of the Supreme Court, Oneida Circuit, then in session in that village. Among other causes, an application is pending to set aside the election of Trustees of the Baptist Education Society, made in August last. The case involves, says the Sentinel, the question of the removal of the Hamilton Literary and Theological Seminary from Hamilton to Rochester; a majority of the present Trustees being in favor of removal. An application was made by Mr. Comstock to postpone the motion on the ground that the Trustees had not sufficient time to prepare to oppose it. Mr. T. Jenkins and Mr. Kirkland opposed postponement. The hearing was postponed to some day in July.

Speaking in Time.—There is talk of bringing the Hudson River Railroad into New York through Hudson-street. But considerable opposition to the arrangement has appeared in certain quarters, and the Company fear that they will not be able to consummate it. A writer for one of the daily papers suggests, that if the Company would pledge themselves "not to run their cars on the Lord's day, they would find but little opposition from residents" on the street. This is speaking in time, but we doubt whether the plan proposed for overcoming opposition will meet with general approval.

British Connection with Idolatry.—An annual donation is still paid by the British East India Company to the temple at Pooree in India. Against this, the missionaries at Orissa have earnestly and energetically protested, imploring the Government to withdraw this iniquitous support from the shrine at Pooree, the pilgrimage to which has been the occasion of incalculable suffering and destruction of life, and the worship at which is associated with every thing abhorrent to God and degrading to man.

Religious Liberty in France.—Rev. Mr. Pilatte, an evangelical minister in Paris, was fined $20 and his lecture-room closed, because he was preaching to a mixed audience on "True Christianity." He appealed to the Minister of Public Instruction, claiming the privilege to preach. The Minister in reply said, "The right you claim is incontestible, and nothing can oppose the free exercise of your functions as a minister of the gospel." He has now only to make known his intentions to the police, and he will be protected.

The Free Church of Scotland.—A correspondent of the New York Observer learns, from an official report, that the Free Church of Scotland has two normal Seminaries, and upwards of 500 schools; and a College in which upwards of 200 students are in training for the ministry, at home and abroad. It has a Home Mission, which provides the means of grace in many of the most destitute localities in the Highlands and Lowlands of Scotland; and it supports many Missionaries. For the support of missions there was raised last year $278,475.

Sabbatarian Authors.—Cowdry & Palmer, in their work on the Sabbath, published in 1652, make the following reference to one of that age, concerning whom we should be glad to learn more. Perhaps some of the readers of the Recorder may have access to the book referred to by them as follows:—

"We borrow here the words and discourse of that pious, learned and judicious divine, now deceased, Mr. JOHN WHITE, late of Dorchester, who fetches the reason of the old Sabbath from God's honoring that day by his resting thereon from all his works of creation, in this manner: '*That day which is honored by God above other days, by his most eminent work of mercy to mankind, shall be the day of Holy Rest, to be consecrated to him for his worship. But the day in which God ended and perfected the creation of the world, is the day honored and advanced above all other days by that wonderful work. Therefore, that shall be the day of your holy rest.*' (The Way to the Tree of Life, p. 178.")

Schools in Connecticut.—The total number of children in attendance at the common schools of Connecticut, in 1848 was 89,007 The amount paid from the school fund of the State for their instruction, was $133,336, or one dollar and fifty cents to each child. The total capital of the school fund is $2,077,641. One school district in the State so *childless, as to have but a single child to send to school.*

The Liberty of the Press.—The Elizabethtown (N. J.) Journal has been denounced from the pulpit in that place, for opposing a law to prohibit traveling through the State on Sunday. This is not the first instance where the rights of opinion and the rights of publishers have been impudently and unjustifiably invaded in the same place. The entire suspension of Sunday traveling may prove advantageous to the morals of the country; but if others differ from us in such an opinion, we do not think that it is proper that they should be branded and injured in their interests, for entertaining and expressing their opinion. It does not accord with the boasted intelligence of the age to denounce men for their opinions. It looks too much like the prompting of interest, rather than a love of truth." [Philadelphia Ledger.

☞ If we are not mistaken—and we feel quite confident that we are not—the author of the denunciation above alluded to is the Rev. Dr. Murray, somewhat noted for his anti-Catholic letters to Bishop Hughes, over the signature of Kirwan. What a pity, that the man who opposes Romanism in so many forms, should practice it in other forms. One week he is writing letters to show how the Papacy has established and enforced by law its traditional festivals, and to denounce all who countenance such a course; the next week he is using his pulpit to enforce the observance of a similar festival, and to traduce and injure one who acts out the very principles he has sanctioned and applauded in his letters. The Lord save us from the domination of such men, even if, in order to do so, it be necessary to turn us over to the tender mercies of out-and-out Catholics.

Posture in Public Prayer.—This subject occupied considerable attention at the recent meeting of the Old School General Assembly of the Presbyterian Church. There was an overture from the Presbytery of Philadelphia, asking the Assembly to adopt measures for arresting or abating the growing evil of sitting in public prayer. The Committee introduced, and the Assembly adopted, the following recommendation:—

"That, while the posture of standing in public prayer, and that of kneeling in private prayer, are indicated by examples in Scripture, and the general practice of the ancient Christian Church, the posture of sitting in public prayer is nowhere mentioned, and by no usage allowed; but on the contrary, was universally regarded by the early church as heathenish and irreverent; and is still, even in the customs of modern and western nations, an attitude obviously wanting in due expression of reverence; therefore this General Assembly *resolve:* That the practice in question be considered grievously improper, whenever the infirmities of the worshiper do not render it necessary; and that ministers be required to reprove it, with earnest and persevering admonition."

Brandy and Water for Cholera.—In an article relative to the treatment of cholera, prepared by a number of physicians and the Health Commissioner of New York, "a little brandy and water" is recommended, to be taken when the symptoms of the disease are more severe than a relaxation of the bowels. A "conscientious temperance man" raises the question what is meant by "a *little* brandy and water," and how much it would be safe to take? To which one of the New York editors replies as follows:—

"Drop three drops of brandy in a bucket, and fill it up with cold, sweet, pure, spring water. Dip out one spoonful of the mixture, and put it in another bucket, which fill with cold water, as before, thus raising the dilution (as Hahnemann says) 'to the second power.' Drink one glass of the mixture half an hour before each meal, and another just before going to bed. This we should consider 'a little brandy and water,' such as might be safely taken in Cholera times. N. B.—It would be better to rinse out the first bucket thoroughly after putting in the brandy and before putting in the water."

New Mode of treating the Cholera.—Dr. Rufus Belden, of Williamsburg, L. I., gives to the world, through the columns of the N. Y. Tribune, a new mode of treating the cholera, which he says has been attended with the most happy results. It is as follows:—

"Whenever a patient is afflicted with the cholera, or when he is in a more advanced stage of the disease, the following means may be resorted to, to relieve the cramps or spasms, or to produce reäction when the patient is in a state of collapse. Place the patient in a bed, covered warmly, with a blanket next the body; then wrap closely in flannel, saturated with water, a small quantity of unslacked lime, say three to six lumps, each about the size of an egg—as soon as this begins to give out heat, apply it to the feet, and make similar applications to the parts affected, the legs, the arms or body. A profuse perspiration will thus quickly be produced, the circulation restored, and reäction ensue. The vapor, arising from the use of lime in this way, has, beside, a purifying and disinfecting quality, which not only has a good effect upon the patient, but renders attendance on the part of others quite harmless."

A Family Gathering.—Yesterday, says the Utica Observer of June [illegible]th, we had the pleasure of witnessing a gathering of seventy one members of one family, at the house of Capt. Arnold Mason, of New Hartford. The Captain is one of the most respected and oldest of the inhabitants of Oneida, having resided in the county for fifty-two years. After a life of most active business, and having been engaged for the last nine or ten years in building the Croton aqueduct, and settling matters connected therewith, he has now returned to his residence in New Hartford. His return was the occasion of a general gathering of his children, his grandchildren, and great-grand-children, numbering in all some seventy-five, all of whom were present except four.

EUROPEAN NEWS.

The steamship Cambria arrived at New York on the 16th inst., with one week's later intelligence from Europe.

At Rome, no decided movement has taken place. The Neapolitan troops have withdrawn to their own territories, and seem inclined to let the French have the quarrel all to themselves. Among the French troops, there is said to be considerable dissatisfaction, and not a little sympathy for the Roman Republic. Still, all preparations are being made to take the city, while negotiation is going on between the French and Italian authorities. Within the city, money is scarce, and food is none too plenty. From this it is evident that a crisis must soon come.

From Austria and Hungary there is little certain information, except that a vast army from Russia, acting in concert with Austria, is bearing down upon Hungary. The Hungarians, meanwhile, are preparing to give them a warm reception. Positive information has been received that the City of Buda has fallen into the hands of the Hungarians, who are said to have gained possession of the place by treachery, and put the garrison of 500 or 600 men to the sword. In the South the Magyars are said to be in possession of Fiume, the only sea-port in Hungary, which, if true, will give a vast impulse to the cause.

The war between the Danes and the Prussians continues, without the remotest prospect of a satisfactory adjustment of the paltry matter in dispute. The town of Frederica has been reduced by bombardment, and the Prussian troops are advancing to Arham. The Danish cruisers are strictly enforcing the blockade of the German ports.

Accounts from the city of Worms state that Darmstadt was attacked on the 29th of May, by the Russian and Prussian troops, who carried by assault all the barricades, the insurgents flying in all directions.

There are accounts of misery in Ireland. As an evidence of the extreme destitution and misery which exists, it is stated that a shipwrecked human body having been cast ashore, the corpse was actually consumed by the starving inhabitants of the vicinity. A statement to this effect was made in Parliament, and though contradicted in part by the Government, yet the fact is beyond dispute, that at no previous time has sickness, intense misery, and starvation, been more general than it is now. The cholera has broken out in Dublin, and still continues its ravages in many parts of the country.

THE CHOLERA.

The reports of the Board of Health show that the cholera has not increased in New York during the past week. The following is a summary of cases and deaths :—

Wednesday,	June	13,	44	cases,	14	deaths.
Thursday,	"	14,	38	"	16	"
Friday,	"	15,	27	"	14	"
Saturday,	"	16,	27	"	15	"
Sunday,	"	17,	26	"	18	"
Monday,	"	18,	42	"	17	"

The general impression seems to be, that of the 60 cases reported on Wednesday, June 6, many were not real cholera, but simple diarrhea. Most of the cases which have terminated fatally have been among ill fed and poorly clad or dissolute people. It is stated upon good authority, that during the cholera week ending June 2d, there were 56 less deaths in New York than in the week ending May 2d, when there was not a case of cholera in the city. The citizens generally do not seem to be much alarmed. They deem it wisest and safest to attend to their business, live temperately, keep cleanly, and rely upon the protection of a kind Providence.

Cases of cholera are occurring here and there throughout the country. At Boston there are two or three cases daily. At Providence, R. I., there was a fatal case on the 15th. At Stonington, Ct., three cases have occurred. At Albany, several cases and two deaths on the 14th. A hand on board a canal boat died at Rome recently, also a merchant at East Virgil, Cortland Co., N. Y. At Buffalo there were six cases on the 13th. At Chicago, ten deaths on the 8th, 9th, and 10th insts. At Elizabethtown, Ill., week before last, there were eight deaths.

Latest from California.—By the steamship Cresent City, which arrived at New Orleans on the 10th inst., news has been received that the line of communication by steam between New York and San Francisco is now complete. Three steamships are plying between Panama and California, and two on this side, between New York and Chagres. It is said that the Cresent City has on board $500,000 in gold and 126 passengers. One of the passengers, Mr. James Sinclair, of New York, returning from the mines with a fortune, died on the passage, of diarrhoea. The accounts of the abundance of precious metals are confirmed.

Duel of Cassius M. Clay and Joseph Turner.—On second-day, June 18, it was reported in New York, and generally believed, that at a public meeting in Madison Co., Ky., on the 17th, a rencontre took place between Cassius M. Clay and Joseph Turner—that both parties snapped pistols, and then attacked each other with bowie knives—that Clay was stabbed through the heart, and Turner mortally wounded in the abdomen and groin. On third-day, 19th, it was reported that Clay was shot in the duel, but was not dead, and would probably recover. Turner is dead.

Death of Mr. Polk.—James K. Polk, ex-President of the United States, died near Nashville, on sixth-day night, June 15, of a chronic diarrhea, after a very short illness. He was fifty-three years of age.

The Sources of the Nile.—The problem of the position of the sources of the Nile, which, during so many ages, has eluded all inquiry, seems at length in a fair way of being solved. Rev. Mr. Rebmann, of the Church Missionary Society, who is resident near Mombas, on the east coast of Africa, four degrees south of the equator, has recently penetrated about 100 miles inland, where he came to an elevated table-land, and saw before him a lofty mountain named Kilimandjaro, the summit of which is covered with perpetual snow. In the course of last summer, Dr. Bialloblotzky left England on an exploratory journey into Eastern Africa; and it is precisely in the above-mentioned direction that he purposes seeking the sources of the Nile, in accordance with the hypothesis of Dr. Beke, the Abyssinian traveler, at whose instance his journey has been undertaken. The discovery of Mount Kilimandjaro promises well for the success of the enterprise, as there is reason to regard it as forming a portion of the "Mountains of the Moon," the snows of which, according to Ptolemy, give rise to the Nile. The expenses of Dr. Bialloblotzky's journey are defrayed by subscription, raised among the friends of geographical discovery.

Mockery.—At Charlston, S. C., not long ago, a public dinner was given to Capt. Stewart, "in compliment to his gallant services in Mexico." The following toasts, given on the occasion, will appear sufficiently ludicrous to one who considers that more than half of the people of South Carolina—all of the laborers, indeed—are mere chattels personal of the minority :

By F. B. Hunt, Esq.—*The Judiciary of South Carolina :* That power of the State which *regulates Liberty by the equal administration of Justice :* its long history leaves its ermine unstained by a single spot.

By Capt. H. F. Tucker—*Civil and Religious Freedom :* Already does the sun of liberty, from his home in the Western world, throw the rainbow of promise, the harbinger of a brighter day, up upon the dark and portentous cloud that lowers above the Eastern Continent : May it soon shine upon a people as free and as happy as we are in our glorious Republic.

GENERAL INTELLIGENCE.

The Great Telegraph Case.—The U. S. Circuit Court, sitting at Frankfort, Ky., has decided in favor of Henry O'Reilly and associates against Morse & Co., in the great Telegraph case for some time depending. The ground of the decision we understand to be, that Mr. Bain's machinery for Telegraphing is no plagiarism on Morse, but a substantial and distinct invention, which O'Reilly & Co. have a right to use, with the Patentee's permission, without asking any favors of Morse & Co. This, be it understood, is the court above that which last year made a decision in favor of Morse & Co.

We regard this decision as the most important that has been rendered since that which, thirty years ago, abolished the monopoly of Steamboat Navigation claimed by Livingston & Co., as assignees of Robert Fulton. Henceforth the Magnetic Telegraph, will be a public benefit, and not a blighting monopoly. Henceforth, competition in Telegraphing will be general, and it will be beyond the power of any man or set of men to monopolize information important to the whole community. The whole country will soon be threaded with magnetic wires, and cutting one or half a dozen will be a foolish, ineffectual crime ; for the information sought to be so delayed, will be instantly communicated by another route, evon though by a circuit of hundreds of miles. [Tribune.

Theatricals in Connecticut.—Connecticut, we believe, is the only State in the Union in which theatrical exhibitions are not allowed. At the present session of the Legislature in that State, an attempt has been made to get a bill through, allowing theatrical shows to be exhibited. A bill to this effect passed the Senate, but met with a most determined opposition in the House. One speaker said, that so far as the interior of theatres and shows were concerned, he was not personally opposed to them, but he should agree to break down the established policy of the State in reference to this subject with great hesitation. Though these amusements might not be bad in themselves, and might not injure a person of matured habits and principles, yet wherever they are found they are attended by a retinue scarcely proper even to name—a retinue of blacklegs, loafers, and gamblers.

Other speakers were more violent in their opposition. One gentleman said ; "If rattlesnakes and tigers were allowed to go at large it would not be so bad. You might kill whole dens of these, but you cannot control the evils that would follow the admission of these proposed theatres."

It was also intimated, that the proposed change in their State laws was at the solicitation of persons without the borders of the Commonwealth, and not from their own citizens.

The result of the debate was nearly an unanimous refusal on the part of the House to concur with the Senate and allow of theatrical exhibitions in the State.

A Wisconsin Village.—The Fond-du-Lac Republican says that a new village has been started upon Fox River, Wisconsin, six miles from the foot of Lake Winnebago, bearing the name of Martin—in honor of Morgan L. Martin, one of the earliest settlers of the County (Brown) in which it is situated. The water-power of the place is said to be cheap at $30,000 ; the fall is twenty-nine feet. Recent explorations have led to the discovery of a large ledge of waterlime upon the town plot—a scarce article in Wisconsin. A brick-yard is already in full blast in Martin, and turns out excellent work. A hotel of two and a half stories, to be the largest north of Fond-du-Lac, beside some dozen dwellings, are under contract. A saw-mill, dam, race, &c. are under way, and will soon be ready to go into operation. The race is to be sixty feet wide. A grist-mill, with four run of stones, will be erected in time for the fall grinding. The Lawrence University is situated at this place, and the College Buildings are now in progress of erection. As it is the only institution of the kind in the State, it will necessarily draw a large addition to the population and business of Martin, and benefit the whole section of country around it. The farming country around Martin is not exceeded in fertility by any portion of Wisconsin, and good water is to be found in abundance.

Schools in Connecticut.—The Report of the Commissioner of the School Fund of Connecticut has lately been published. It appears that the Fund continues to produce an increasing amount of dividends from year to year. The sums paid to the several districts in the State for the year ending in March last, amounted to $133,366 50—being an increase from the previous year of over $7,000. By the records of the Treasury it is shown that the largest amount ever paid to the schools in any year prior to 1825, was $72,203 25, or 83c. for each child—and previous to 1823, the amount had never reached $69,000, which was less than 4 1-2 per cent. on the capital, then amounting to $1,719,434 24.

The increase in the number of children in the enumeration of 1848 was 1,495—an increase in one year equal to more than half the entire increase of the preceding 28 years. This sudden increase of the past year, observes the Commissioner, is probably owing to the large number of laborers who have removed with their numerous families within our limits, for employment on the railroads now in progress, and in our manufacturing establishments. On the completion of these roads it is highly probable that the number will be diminished by change of residence for similar employment in other States.

The receipts during the year have been $189,022 91—the disbursements $176,060 33. Balance in the Treasury, March 31, $12,962 58.

Connectict Divorce Statistics.—Early in the session, the Legislature called upon the Secretary of State to furnish a statement of the number of divorces granted both by the Legislature and the Superior Court during the five years ending April 30th, 1849. In compliance with this call, the Secretary states the whole number to be 552.

They are divided up among the several Counties as follows : New London County, 83 ; Windham, 55 ; Litchfield, 75 ; Fairfield, 89 ; New-Haven, 100 ; Hartford, 103 ; Tolland, 24 ; Middlesex, 22.

The number divorced by the Legislature during the five years was as follows : In 1844, 2 ; '45, 5 ; '46, 6 ; '47, 7 ; '48, 15—32.

By the Superior Court, 1844–5, 85 ; '45–6, 90 ; '46–7, 77 ; '47–8, 102 ; '48–9, 104—466—to which add number in Windham Co. for five years, 51, makes 517. This, with the number granted by the Legislature, makes a total of 552 divorced in five years, or an average of over 110 a year !

Uncurrent and Counterfeit Money.—The bills of the Banks which have broken during the last year are selling as follows :

Bank of Norwalk, Ohio, 50 cts. ; Bank of Sandusky, Ohio, 37 cts. ; Canal Bank, Albany, 90 cts. ; Bank of Wooster, Ohio, 20 cts. ; New Hope Delaware Bridge, 20 cts. ; Atlas Bank, real estate notes, 70 cts., N. Y. stock notes, 95 cts. ; Erie Bank Pa., 85 cts. ; Hamilton, R. I., 25 cts.

We annex a list of the latest counterfeits, from *Thompson's Bank Note Reporter :*

Threes, on the Mechanics' Bank of New Haven—vignette, three, female ; Tens, on the Bank of Waterville, N. Y.—vignette, Declaration of Independence ; Tens, on the Tolland County Bank, Conn. ; Fives, on the Troy City Bank ; Threes, on the Camden Bank, N. Y. ; Threes, on the Bank of Westfield, N. Y. ; Tens, on the Claremont Bank, N. H. ; Threes, on the Stamford Bank, Mass. ; Threes, on the Otsego County Bank ; Fifties on the State Bank, Newark ; Twenties on the Cumberland Bank, Md. ; Fives, on the Troy City Bank ; Twenties, on the Stark Bank, East Bennington, Vt. ; Fives, on the Franklin County Bank, Malone, N. Y. —altered from Ones, by the pasting operation.

A Slaveholder Arrested in Canada for Wages by his Slave.—The Toronto Examiner notices a case tried at the Assizes there, in which Dr. Stone, a southern slaveholder, had been arrested, kept a few hours in jail, and held to bail, while on a visit to that city, at the suit of Brown, his former slave, who had escaped from bondage, on a claim on the part of said Brown of compensation for services rendered Dr. Stone while in slavery. The Court decided, that Brown could not recover, on a claim in Canada, any compensation that would not have been recognized as due to him in the Courts of the State where the parties had resided while Brown was Stone's slave. He was accordingly subjected to the full costs of the suit.

Writing on Newspapers.—A newspaper, bearing the initials of a friend, was received at the Post Office, Syracuse, directed to a young lady residing in the family of Charles F. Hicks. The Postmaster Mr. Teall, demanded letter postage on it, which Mr. Hicks refused to pay, but tendered therefor *one cent,* the ordinary newspaper postage, which was refused and the paper retained. The suit was instituted against the Postmaster for detaining the paper, and has been carried through all the Courts to the Supreme Court of the United States. The Star (of Syracuse) says that the Attorney General of the United States, after examining the case, decided that the State Courts had no jurisdiction in the case ; and that Teall acted legally in charging letter postage on the paper, and fully sustaining the grounds taken by Teall's counsel in the different Courts. The costs in this suit will probably amount to at least $400—the amount involved in the original dispute between the Postmaster and Mr. Hicks, was *nine cents.*

Duel—Both Principals Wounded.—The Louisville Democrat states that a duel was fought near Newport, Ky., between Singer, the Cincinnati schoolmaster, who was horsewhipped by a Mrs. Tuxford, and Smith, the attorney, who completed the business by knocking him down. The duel was fought with pistols at eleven paces, and at the first fire Smith was shot through the thigh, and Singer through the arm—whereat the assembled crowd gave three cheers, and the belligerents left the ground.

Land Sunk.—The Worcester Spy has a long series of particulars of the recent phenomenon at Westbrook, (Mass.) where, on the 14th inst., some forty acres of land vanished, giving place to a lake and a tract of blue plastic clay. There is missing, says the Spy, some twenty acres of woodland, and about the same quantity of pasture land. Over this whole extent, the natural soil has entirely disappeared. The woodland was covered with a heavy growth of timber, the whole of which has sunk below its original level some thirty feet, leaving perpendicular walls on three sides, and gradually sloping on the other side. The trees on a portion of the land have disappeared entirely, and on another portion they are thrown about in great disorder.

Arabian Cattle.—Lieut. Lynch, of the late Dead Sea Exploring Expedition, brought home a bull and a calf of the Khaisis breed of Arabian cattle, and presented them to the State of Virginia. By a resolution of the Legislature they were transferred to Col. Jas. Castleman of Clark Co. with a view to the propagation of the breed. They are said to be very beautiful animals, with limbs as delicate as the gazelle, yet strong and well set. When full grown they stand seven feet high, and the cows are said to yield milk abundantly. The pair were exhibited in Washington a few days and much admired.

A Slaver captured.—An arrival at New Bedford, from St. Helena, April 1, says that the Schooner Zenobia of Baltimore, arrived at the latter port on the 23d of March, a prize to an English sloop-of-war—having been captured off the coast of Africa, with 550 slaves on board—33 of whom were women. The schooner was of but 100 tons burden, and the suffering experienced by those on board was truly dreadful, 12 of whom perished. Some of the women had been branded in the breast with hot irons.

An "Omen."—The following note was appended to the close of a letter from a gentleman living in Meadville, Pa., under date May 25 : "The fish in Connecticut Lake, a body of water not far from this place, are dying. They come floating to the shore covered with a green scum, and the shore is lined with them. This singular fatality is said to be an omen of pestilence. The air around the lake is putrid."

SUMMARY.

A telegraphic dispatch, dated at Detroit, Mich., June 16, says that the steamer New Orleans, while on her way up with a large number of steerage passengers, ran hard on a reef of rock, on Thursday Evening, on Sugar Island, in Thunder Bay. The boat will prove a total wreck. No lives were lost, the passengers being brought ashore in fishermen's boats. Her cargo was mostly saved with but little injury. The hull is lying up to the deck in water. The passengers were on the Island waiting conveyance up the Lake.

We gave an account of the assassination of Col. David Ross, of Putnam, Ga. At the inquest held over his body, his own son, a youth of 20 years of age, was found guilty of the murder. He had been committed to jail to await his trial in September next. A negro girl, belonging to the deceased, has been lodged in jail charged as an accessory to his murder.

Mrs. Van Wormer, wife of Daniel Van Wormer, of Poughkeepsie, while on her way to Rochester, on board a canal boat, to join her husband there, was fatally injured in passing under the bridge at Brighton lock—being struck by one of the string-pieces of the bridge, which having been broken, hung below the level. She died before reaching Rochester.

The Boston Post says that at Gloucester, Simeon Merchant has a cat which has nursed and brought up a litter of young foxes. They are two months old, yet she watches over them with the utmost fondness, and they repay it in kind, though if any other cat is thrown into their kennel they tear it to pieces. Madam puss is so fond of her foxy bargain, that she treats her own offspring with indifference.

Capt. Robinson, of Washington city, and a party under him who left Fort Smith for California this spring, returned to that post on the 19th of May, having lost their oxen, provisions, and entire outfit, by the overflow of Sleepy Creek, in Creek Nation, which rose fifty feet during one night, compelling them to seek their personal safety by climbing into trees.

The Regents of the University of Wisconsin having unanimously elected John H. Lathrop, LL.D., now President of the University of Missouri, to be Chancellor of the Unity of Wisconsin, that gentleman has signified his readiness to enter upon the duties of the office on the 1st of October next.

A National Convention of Inventors and others interested in Patent Property and Patent Laws, will be holden in Baltimore the 21st of August next. Judge Phillips and Judge Rand, of Boston, and Geo. Gifford, Esq., of New York, have been invited to prepare a draft of Patent Laws to be presented to the proposed Convention.

A woman at Albany, who had for several days been taking laudanum as a preventive of cholera, on Friday had an extra fit of alarm, and swallowed nearly half an ounce of concrete opium. It was removed from her stomach by a physician, and her life saved.

A column, 40 feet high, from a design by Sir James Alexander, surmounted by a bronzed helmet and sword, has been erected at Quebec, on the spot where Wolfe fell 20 years since.

Capt. Gill Malroy, a Revolutionary soldier, died at Lockport, May 2, aged 94. He was at the capture of Ticonderoga and Crown Point, the battle of Bennington, and the surrender of Burgoyne.

The Village Record states that the Hessian fly has made its appearance among the wheat crops of Chester County Pa., and threatens destruction to the crops in many neighborhoods.

The *Wheeling* (Va.) *Gazette* of the 1st inst. says : Through all the wheat regions east of the mountains traversed by the Baltimore and Ohio Railroad, the wheat crop is suffering from the ravages of the Hessian fly.

Gov. Mosely, of Florida, has issued a proclamation, offering a reward of two hundred dollars for the apprehension of Benjamin F. Wood, charged with the murder of Elijah B. Jordan, in Jackson Co., in that State—and a like reward for the apprehension of John Miller, charged with aiding and abetting one John Frederick in the murder of Washington Dudley, at St. Marks, in the same State.

On Saturday evening, the 2d inst., a negro entered the dwelling of Judge Alexander Walker, near New Orleans, for the purpose of robbery. The Judge, however, awaking, discovered him, and immediately seized him, when a desperate encounter ensued, in which knives and pistols were used. The negro was mortally wounded, while the Judge escaped unhurt.

The steamer Memphis recently encountered a severe gale near Medina, and the pilot's house with the roof of the cabin were blown off. The chimneys were also blown down. Three pilots with the carpenter were thrown overboard and drowned, together with some thirteen others. The Captain was blown from the hurricane deck to the forecastle and seriously hurt.

Mr. Patterson of the Philadelphia mint, gives the annexed information : The value of California gold, received there to the 9th inst. is $362,792. We also learn that the coinage of gold dollar pieces, which began on the 7th ult., has reached to the number 315,700, and that it exceeds, by more than 69,000, the demand made by depositors.

The Boston Mail says, that Richard Boylston, Esq., who has been editor and publisher of the Amherst (N. H.) "Farmer's Cabinet," for more than forty years, has been spending a few days in the city, receiving a legacy of $40,000 left him by a relative. It could not have been left to a better printer or more worthy man.

A severe storm occurred on the Ohio River on Friday, June 8. Both chimneys of the steamboat Peytona were blown overboard, and two or three canal boats, in tow of the Belle of Nashville, and as many in tow of the Superb, were sunk.

Quite a number of slaves have lately fled from Loudon Co., Va., and when some of them were arrested they produced well-executed free papers, which proved to be forged. Eight male slaves got off also from Hampshire Co., Va., and were not re-taken.

The Cleveland Plaindealer says that Hon. Joshua R. Giddings has been appointed a delegate to the great Peace Convention to be held in Paris in September next. It is said that he will take his departure soon.

On the 22d ult., at Sydenham, Owen's Sound, Upper Canada, during a dreadful thunder storm, which extended over a large district, two young men were killed by lightning, Walter Macfarlane, and Archibald Jamieson.

A little girl in Keene, N. H., was recently bitten by a dog supposed to be rabid. Two or three mad dogs have been killed in that town.

On Monday, June 4th, a hail storm passed over the village of Homer, N. Y., doing considerable damage in the way of breaking glass. One man had from 1,500 to 2,000 panes broken.

In consequence of the prevalence of the Cholera, the meeting of the Annual Convention of the Protestant Episcopal Church in the Diocese of Illinois, which was to have been held some time during the present month, has been postponed until farther notice.

A riot occurred at Vergennes, Vt., on Friday last. A party of men were refused admittance into Sands & Co's circus, upon tickets which they supposed entitled them to admission to the evening performances. Two of the party were killed and several wounded.

The schr. Kokeno, from Jeremie, May 23, reports a severe drouth prevailing there for several months. The fruits were nearly all destroyed. There was great scarcity of food, and the inhabitants were suffering dreadfully.

A gentleman in Louisville recently purchased a fine looking roll of butter, weighing ten pounds ; but on cutting it in two after reaching home, all but an inch in thickness of the outside proved to be mashed potatoes !

Cassius M. Clay made an Anti-Slavery speech at Lancaster, Garrard Co., Ky., on the 28th ult., and was replied to by Geo. R. McKee and Hall Anderson, Esqs. The meeting was full, and the debate very able and interesting.

From returns made at some of the Western river and lake ports, it is estimated that the total loss by wrecks in the western rivers, in the year ending June 30th, 1848, amounted to two millions of dollars, and that the losses in the lakes amounted to a still larger sum.

There are now on the stocks at Bath, Me. ten ships, all of which will be launched within four or five months. One of them is 1,200 tons, another 1,000, three of 900, one of 800, one of 700, one of 600, one of 500, and one of 450.

It appears that the population of France amounts to 32,950,000 inhabitants. Of this number, 2,412,000 live exclusively upon public charity ; in addition to which, 7,884,600 are inscribed upon the poor lists.

The rush for Minesota, the new territory, is so great, that accommodations cannot be had at the hotels in St. Paul's at any price. Strangers have provided themselves with tents. Board is $5 per week.

Among the sales announced by the London papers is that of three churches, situated in London, which are to be sold on order of a bankrupt's assignees during the present month.

A convict named Alexander Freyts was accidentally killed at the State Prison at Sing Sing, by the bursting of a grindstone, a piece of which struck him upon the head, causing instant death.

At the last session of the Legislature of New York, a resolution was passed for the appointment of eight Commissioners to prepare a plan and estimate the expense of an Agriculture College and Experimental Farm School.

Rev. D. Smith, of Peoria Co., Ill., killed with his own hand, on the 17th ult., 290 rattle snakes.

A jury at Patterson, N. J., was out lately for fifty two hours without food, yet could not be starved into a verdict. The case was one of embezzlement.

About one hundred and fifty thousand dollars worth of California gold, was received at the Philadelphia Mint on the 13th of June.

At St. Louis, on Sunday, June 10th, a prize fight came off, with the usual concomitants. One of the combatants lost an eye, and a spectator was stabbed mortally.

The *Nashville Union* of the 8th says that Mr. Polk, the ex-President, still lies in a precarious condition. His complaint is not cholera, but diarrhea.

The *Cleveland* (Ohio) *Plaindealer* of the 30th ult. says, "The earth is perfectly saturated, and so cold that it appears wholly useless for farmers to put in their crops."

The *Muncy* (Pa.) *Luminary* says that a mine of coal has been discovered at or near Laporte, the county seat of the new county of Sullivan.

The Melbourne Argus states that large quantities of gold have been found near that place. Melbourne is in South Australia.

The *Chicago Democrat* of the 7th inst. says : The schooner Merchant is reported lost on Lake Huron, and the crew, consisting of five persons, drowned.

Voltaire says,—"The more married men you have the fewer crimes there will be. Marriage renders a man more virtuous and more wise."

Tennessee, Missouri and Iowa, are the only States in the Union that are without a foot of railroad.

MARRIED.

In Brookfield, N. Y., May 30th, by Rev. Mr. Ainsworth, Mr. Otis P. G. Clarke, (son of Hon. Joseph Clarke,) to Miss Harriet M Lewis, (daughter of Deacon Bell Lewis,) all of Brookfield.

In Harrisville, (Coventry,) R. I., May 4th, by Rev. F. Charlton, Mr. Calvert B. Cottrell, of Coventry, and Miss Lydia W. Perkins, of Warwick.

In Charleston, R. I., June 6th, by Eld. I. Coon, Mr. Edward R. Sheffield, of New York City, and Miss Mary Knowles, of Charleston, R. I.

In Verona, N. Y., June 11th, by Eld. Christopher Chester, Mr. Charles Boyden to Miss Augusta E. Dunham, all of Verona.

In West Greenwich, R. I., on the 3d inst., by Eld. Caleb Greene, Mr. Ira S. Brown, of Hopkinton, to Miss Hannah Tillinghast, youngest daughter of Benjamin Tillinghast, Esq., of the former place.

How sweet, how blest, the tie that binds
  Two willing hearts together,
When constant love, their happy minds
  Unite, till death shall sever.

DIED.

At Waterford Center, Mich., on the 22d of May, Delany, daughter of Farley F. and Amy Coon, aged 14 years and 10 months. Her disease was consumption, and she bore her protracted and painful illness with sweet submission. Death she did not regard as an enemy, but as a friend, that was to introduce her into a higher and happier state.

LETTERS.

Daniel Coon, Lucius Crandall, A. D. Titsworth, Wm. M. Fahnestock, R. W. Lewis, P. M. Brown, C. Chester, Wm. P. Langworthy, Benj. Vincent, F. F. Coon, James Hill (to Dec. next.)

RECEIPTS.

[We acknowledge, this week, only those sums received on old accounts, or accounts previous to to the close of vol. 5. Hereafter, all moneys received on old accounts will be kept and acknowledged separately from moneys received on vol. 6—the former by Geo. B. Utter, and the latter by B. W. Rogers, Treasurer of the Seventh-day Baptist Publishing Society.]

G. A. Dunn, Plainfield, N. J.	$4 00	to vol.	5	No.	52
N. Drake,	"	2 00	"	5	"	52
G. F. Randolph, Millington, N. J.		2 00	"	5	"	52
P. Handel, Hopkinton, R. I.		1 00	"	5	"	52
B. Vincent, Vilanorea,		8 00	"	5	"	52
W. S. Burdick, L. Genesee,		2 00	"	5	"	52
David Maxson,	"	1 50	"	5	"	52
E. P. Burdick,	"	1 00	"	5	"	52
M. Rogers, Williamsburg, L. I.		2 00	"	5	"	52
A. Stillman, New York,		2 00	"	5	"	52
A. M. Stratton,	"	2 00	"	5	"	52
A. Williams,	"	1 00	"	5	"	52
R. Williams,	"	70	"	5	"	52

New York Markets—Monday, June 18.

WHOLESALE.

Ashes—Pots $5 62 ; Pearls 5 56.——*Flour and Meal*—Flour has declined a little, common and good straight selling for 4 44 a 4 56, straight State and Western for 4 75 a 4 81, and pure Genesee 5 06. Rye Flour 2 94 a 3 00. Meal 3 00.——*Grain*—Wheat, Genesee 1 30, Pennsylvania 1 15, Ohio 1 03. Corn, 61 a 62c. for Western, 65 for Northern yellow. Rye 59c. Oats 35c. for River, 36c. for Canal.——*Provisions*—Pork, Prime 8 75, Mess 10 25. Beef, Prime 9 00 a 9 25, Mess 11 50 a 12 00. Lard 7c. Butter 7 a 10c. for Ohio, 10 a 15c. for Western, 15 a 17c. for Orange County.

RETAIL HOUSEHOLD MARKETS.

There is an abundant supply of summer luxuries, such as Strawberries, Cherries, Green Peas, French Beans, new Onions, and new Potatoes. Prices of such articles are moderate, in consequence of the general carefulness about eating them. Apples by the barrel, Spitzenbergs 18s and 20s to $3 ; Newtown Pippins, 10 a 20s ; Greenings, 12 a 16s ; Seek-no-Farthers, 22s. Beef is scarce and high ; retailing, for Porter-House Steaks 16 to 18c per lb ; Ribs, 14d ; Sirloins, 15d ; Rump, 10d ; Plate-pieces 8d ; Corned 6d a 10d ; Smoked 1s. Beets—8 and 10 for a shilling. Lima Beans—Shelled, 15d per quart. Butter—Delaware 1s 6d a 1s 8d per lb ; Orange County 1s 8d a 1s 9d ; inferior new sells at 10d a 1s. Cabbages—New, about 1s. Carrots—8 and 10 for a shilling. Cranberries—Per qt. 15d ; per bbl. in water, $10. Eggs are up ; retailing 8 a 8½ for a shilling ; wholesale, 9 a 9½. Parsley—per bunch, 6 a 8 cents. Parsnips—8 and 10 for a shilling. Dried Peaches—per quart, 1s 3d. Green Peas—per bushel 20s ; per half peck, about 3s. Potatoes—New, about 4s per half peck ; Old, 1s a bushel. Poultry and Game—Spring Chickens, 6s per pair ; Spring Geese, $1 a 10s each ; Spring Ducks, 10s per pair ; Turkeys, 12s each ; Fowls, 6s per pair ; Wild Pigeons, 12s per dozen. Maple Sugar—Retail, about 1s cts per pound ; wholesaled at 6 a 9 ; Country manufacturers get, on the average, 6d per pound. French Beans—Good, but not abundant, 1s per quart New Onions—Per bunch, 9d. Green Peas—Per half peck, 18d ; 9s per bushel. Gooseberries—Per bushel, $1 ; per quart, about 6d. Cherries—From 6 to 8 cts per quart ; and higher in some places. Strawberries—Remarkably abundant, and mainly very good, at from 3 and 4 to 5 and 6 cts per basket ; wholesaleing for 2 a 3 cts.

Local Agents for the Recorder.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Charles D. Langworthy,
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall,
  James Summerbell.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Preston—David P. Curtis.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Pawcatuck—S. P. Stillman.
1st Hopkinton—Daniel Coon.
2d Hopkinton—S. S. Griswold.
3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Providence—Charles Saunders.
Jamestown—Thos. M. Clark.
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—Lucius Crandall.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. F. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Tallmadge—Bethuel Church.
WISCONSIN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—C. A. Osgood.
Dartford—Datus E. Lewis.
ILLINOIS.
Farmington—[illegible]

Miscellaneous.

REMARKABLE ESCAPE FROM PRISON.

[Two French gentlemen, Messrs. De Latude and D'Alegre, were imprisoned in the Bastile, at the instance of that implacable woman, Madame de Pompadour. An intimation having been given to them that they had no hope of release, De Latude resolved to escape or perish in the attempt. We give the story in his own words.]

"To any man who had the least notion of the situation of the Bastile—its extent, its towers, its discipline, and the incredible precaution which despotism had multiplied, more surely to chain its victims—the mere idea of escaping from it would appear the effect of insanity, and would inspire nothing but pity for a wretch so devoid of sense as to dare to conceive it. A moment's reflection would suffice to show, that it was hopeless to attempt to escape by the gates. Every physical impossibility was united to render this impracticable. We had no recourse but by the outside. There was in our chamber a fire-place, the chimney of which came out in the extreme height of the tower; it was full of gratings and bars of iron, which, in several parts of it, scarcely left a free passage for the smoke. Should we be able to get to the top of the tower, we should have below us a precipice of great height, at the bottom of which was a fosse, or broad ditch, surrounded by a very lofty wall to be got over. We were without assistance, without tools, without material, constantly watched, and guarded besides, by a great number of sentinels, who surrounded the outworks of the Bastile. So many obstacles, so many dangers did not deter me. I hinted my scheme to my comrade; he thought me a madman, and relapsed into despair. I was obliged alone to digest my plan, to anticipate the frightful host of difficulties which opposed its execution, and find the means of remedying them all. To accomplish our object, we had to climb to the top of the chimney, notwithstanding the many iron gratings which were opposed to our ascent; and then, in order to descend from the top of the tower into the fosse, we required a ladder of eighty feet at least, and another ladder, necessarily of wood, to get out of the fosse. If I could get these materials, I must hide them from every eye, must work without noise, deceive all our spies, and this for months together. Now for the details of my operations:

Our first object was to find a place of concealment for our tools and materials, in case we should be so fortunate as to procure any. By dint of reflecting on the subject, a thought struck me which appeared to me a very happy one. I had occupied several different chambers in the Bastile, and had always observed, whenever the chambers, either above or below me were inhabited, that I had heard very distinctly any noise made in either. On the present occasion I heard all the movements of the prisoner above, but not of him below; nevertheless, I felt confident there was a prisoner there. I conjectured, at least, that there might be a double floor, with a space between each. I took the following means to satisfy myself on the point. There was in the Bastile a chapel, at which, by special favor of Monsieur Berryer, we, as well as the prisoner below, No. 3, were allowed to hear mass. I resolved to take advantage, when mass should be over, of a moment before the prisoner below was locked up, to take a view of his chamber. I pointed out to D'Alegre how he was to assist me. I told him to put his toothpick case in his pocket handkerchief, and when we should be on the second floor, by pulling out his pocket handkerchief, to let his toothpick case fall all the way down stairs, and then to request the turnkey to pick it up. My little plan succeeded. While the turnkey was going after the toothpick case, I ran quickly up to No. 3. I drew back the bolt of the door, I examined the height of the chamber from the floor, found it about ten feet six inches. I shut the door, and from this room to ours I counted thirty-two steps, measured the height of one of them, and making my calculation, I came to the conclusion that there must be between the floor of our chamber and the ceiling of that below, a space of five feet six inches, which could not be filled up either by stones or wood, on account of their weight.

As soon as we were shut up and bolted in, I embraced D'Alegre with delight. "My friend," said I, "patience and courage—we are saved! We can hide our ropes and materials—that is all that is wanted! We are saved!" "What," said he, "have you not given up your dreams? Ropes and materials!—where are they, and where shall we get them?" "Ropes," said I, "why, we have more than we want; that trunk (showing him mine) contains a thousand feet of them. Looking at me steadfastly, he replied, "My good friend, endeavor to regain your senses, and to calm the frenzy which agitates you. I know the contents of your trunk; there is not a single inch of rope in it." "Aye," said I, "but have I not a large stock of linen—twelve dozen of shirts, a great number of napkins, stockings, nightcaps, and other things; will they not supply us? We will unravel them and we shall have ropes enough." "But how are we to extract the iron gratings of our chimney?" said D'Alegre; "where are we to get the materials for the wooden ladder which we shall want?—where obtain tools for all these works?—we cannot create things." "My friend," I replied, "it is genius which creates, and we have that which despair gives, that will guide our hands; once more, we are saved!" We had a flat table supported by iron legs; we gave them an edge by rubbing them on the tiled floor; of the steel of our tinder-box we made, in less than two hours, a good knife, with which we formed two handles to these iron legs; the principal use of these was to force out the gratings of our chimney. In the evening, the daily inspection being over, with these iron legs we raised some tiles off our floor, and by digging for about six hours, we discovered that our conjectures were well founded, and that there was a vacant space between the floor and ceiling of about four feet. We replaced the tiles so that they scarcely appeared to have been raised. This done, we ripped the seams and hems of two shirts, and drew out the threads of them one by one. These we tied together, and wound them on a number of small balls, each of which was composed of fifty threads, sixty feet long. We twisted these, and formed a cord of about fifty-five feet long, and with it constructed a rope ladder, which was intended to support us aloft, while we drew out of the chimney the bars and spikes with which it was armed. This was the most painful and troublesome of our labors, and cost us six months toil, the recollection of which makes one shudder.

We could only work by bending our bodies in the most painful positions; an hour at a time was all we could bear, and we never came down without hands covered with blood. The iron bars were fastened with an extremely hard mortar, which we had no means of softening but by blowing water with our mouths into the holes as we worked them. Judge what this work must have been, when we were well pleased if in a whole night we had worked away the eighth of an inch of this mortar. When we got a bar out, we replaced it in its holes, that, when we were inspected, the deficiency might not appear, and so as to enable us to take all of them out at once, should we be in a situation to escape. After six months of this obstinate cruel work, we applied ourselves to the wooden ladder which was necessary to mount from the fosse upon the parapet, and from thence into the governor's garden. This ladder required to be twenty feet long. We devoted to this part of our work nearly all our fuel; it consisted of round logs about eighteen or twenty inches long. We found we should want blocks or pulleys, and several other things, for which a saw was indispensable. I made one with an iron candlestick, by means of half of the steel of the tinder-box from which I had made the knife; with this piece of steel, the saw and the iron legs of our table, we reduced the size of our logs; we made tenons and mortices in them, to join them one into the other, with two holes through each, and two joints to prevent swagging. We made the ladder with only one upright. To every piece of which the ladder was composed, the proper round of each joint was tied with a string, to enable us to put it together readily in the dark. As we completed each piece, we concealed it between the two floors. With the tools we had made we completed the tools of our workshop. We had a pair of compasses, a square, a carpenter's rule, &c. &c. and hid them in our magazine."

De Latude goes on to detail the precautions which he and his companion in misfortune took, in case any of the jailors should be listening, to give feigned names for everything they had used in their work, and states the names used by them for each article. He then proceeds with his narrative:

"These things being complete, we set about our principal ladder, which was to be at least eighty feet long. We began by unraveling our linen, shirts, napkins, stockings, drawers, pocket handkerchiefs—every thing which could supply thread or silk. As we made a ball we concealed it in Polyphemus (the name they called the hiding-place) and when we had a sufficient quantity, we employed a whole night in twisting it into a rope; and I defy a rope-maker to have done it better. The upper part of the building of the Bastile overhangs three or four feet. This would incessantly occasion our ladder to wave and swing about as we came down it, enough to turn the strongest head. To obviate this, and to prevent our fall, we made a second rope, 160 feet long. This rope was to be reeved through a kind of double block without sheaves, in case the person descending should be suspended in the air without being able to get down lower. Besides these, we made several other ropes of shorter lengths, to fasten our ladder to a cannon, and for other unforseen occasions. When all these ropes were finished, we measured them—they amounted to 1400 feet. We then made 208 rounds for the rope and wooden ladders. To prevent the noise which the rounds would make against the wall during our descent, we gave them coverings formed of pieces of the linings of our morning-gowns, of our waistcoats, and our under waistcoats.

In all these preparations we employed eighteen months, but still they were incomplete. We had provided means to get to the top of the tower, to get into and out of the fosse; two more were wanting—one to climb upon the parapet; from the parapet into the governor's garden; from thence to get down into the fosse of the Port St. Antonie; but the parapet which we had to cross was always well furnished with sentinels. We might fix on a dark and rainy night, when the sentinels did not go their rounds, and escape by those means, but it might rain when we climbed our chimney, and might clear up at the very moment when we arrived at the parapet; we should then meet with the chief of the grounds, who constantly inspected the parapet, and he being always provided with lights it would be impossible to conceal ourselves, and we should be inevitably ruined. The other plan increased our labors, but was the less dangerous of the two. It consisted in making way through the wall which separates the fosse of the Bastile, from that of the Port St. Antoine. I considered that in the numerous floods, during which the Seine had filled this fosse, the water must have injured the mortar, and rendered it less difficult, and so we should be enabled to break a passage through the wall. For this purpose we should require an augur to make holes in the mortar, so as to insert the points of the two iron bars to be taken out of our chimney, and with them force out the stones, and so make our way through. Accordingly we made an augur with one of the feet of our bedstead, and fastened a handle to it in the form of a cross. We fixed on Wednesday, the 25th of February, 1756, for our flight; the river had overflown its banks; there were but four feet of water in the fosse of the Bastile, as well as in that of the Port St. Antoine, by which we hoped to effect our deliverance. I filled a leather portmanteau with a change of clothes for both, in case we were so fortunate as to escape.

Dinner was scarcely over when we set up our great ladder of rope, that is, we put the rounds to it, and hid it under our beds; then we arranged our wooden ladder in three places. We put our iron bars in their cases to prevent their making a noise; and we packed up our bottle of usquebaugh to warm us, and restore our strength during our work in the water, up to the neck for nine hours. These precautions taken, we waited till our supper was brought up. I first got up the chimney. I had the rheumatism in my left arm, but I thought little of the pain; I soon experienced one much more severe. I had taken none of the precautions used by chimney sweepers. I was nearly choked by the soot; and having no guards on my knees and elbows, they were so excoriated that the blood ran down on my legs and hands. As soon as I got to the top of the chimney, I let down a piece of twine to D'Alegre; to this he attached the end of the rope to which our portmanteau was fastened. I drew it up, unfastened it, and threw it on the platform of the Bastile. In the same way we hoisted up the wooden ladder, the two iron bars, and all our other articles; we finished by the ladder ropes, the end of which I allowed to hang down to aid D'Alegre in getting up, while I held the upper part by means of a large wooden peg which we had prepared on purpose. I passed it through the cord, and placed it across the funnel of the chimney. By these means my companion avoided suffering as I did.

This done, I came down from the top of the chimney, where I had been in a very painful position, and both of us were on the platform of the Bastile. We began by making a roll of our ladder of ropes, of about four feet in diameter and one thick. We rolled it to the tower called La Tour du Treson,* which appeared to us the most favorable for our descent. We fastened one end of the ladder of ropes to a piece of cannon, and then lowered it down the wall; then we fastened the block, and passed the rope of one hundred and sixty feet long through it. This I tied round my body, and D'Alegre slackened it as I went down. Notwithstanding this precaution, I swung about in the air at every step I made. Judge what my situation was, when one shudders at the recital of it.

At length I landed, without accident, in the fosse. Immediately D'Alegre lowered my portmanteau and other things. I found a little spot uncovered by water, on which I put them. Then my companion followed my example; but he had an advantage which I had not had, for I held the ladder for him with all my strength, which greatly prevented its swinging. It did not rain; and we heard the sentinel marching at about four toises'† distance, and we were, therefore forced to give up our plan of escaping by the parapet and the governor's garden. We resolved to use our iron bars. We crossed the fosse straight over to the wall which divides it from the Port St. Antoine, and went to work sturdily. Just at this point there was a small ditch, about six feet broad and one deep, which increased the depth of the water. Elsewhere it was only up to our middles; here to our armpits. It had thawed only a few days, so that the water had yet floating ice in it; we were nine hours in it, exhausted by fatigue, and benumbed with the cold. We had hardly begun our work before the chief of the watch came round with his lantern, which cast a light on the place we were in; we had no alternative but to put our heads under water as he passed, which was every half hour.

At length, after nine hours of incessant alarm and exertion, after having worked out the stones one by one, we succeeded in making, in a wall four feet six inches thick, a hole sufficiently wide, and we both crept through. We were giving way to our transports, when we fell into a danger which we had not foreseen, and which had nearly been fatal to both of us. In crossing the fosse St. Antoine, to get into the road to Bercy, we fell into the aqueduct which was in the middle. This aqueduct had ten feet of water over our heads, and two feet of mud on the side. D'Alegre fell on me, and had nearly thrown me down; had that misfortune happened, we were lost, for we had not enough strength left to get up again, and must have smothered. Finding myself laid hold of by D'Alegre, I gave him a blow with my fist, which made him let go, and at the same instant, throwing myself forward, I got out of the aqueduct. I then felt for D'Alegre, and getting hold of his hair, drew him to me; we were soon out of the fosse, and just as the clock struck five, were on the high road. Penetrated by the same feeling, we threw ourselves into each other's arms, and after a long embrace, we fell on our knees, to offer thanks to the Almighty, who had snatched us from so many dangers.

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*In July, 1789, the walls of this celebrated prison were leveled with the ground. One of the prisoners, Count de Iorges, had been confined thirty-two years, and excited great public sympathy. The great key of the outer gate was presented by Lafayette to Gen. Washington.

† A toise is about six and a half feet.

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Simple Remedy for Cholera.—Dr. Bird, of Chicago, states that pills composed of four parts of sulphur to one of charcoal, have been used in the west with wonderful success as a preventive and cure of cholera, and the Northwestern Medical and Surgical Journal fully endorses the statement. Influenza is attributed, by a German Physician and chemist, to the presence in the atmosphere of a poisonous gas, called *azone;* and Dr. Bird, suspecting that this vapor was the cause of cholera, experimented upon the air at various times, and found it to be charged more or less with this subtil agent, in proportion to the severity of the disease. He also found that cholera had never been known to prevail near sulphur springs, or where that substance was a constituent of the soil. Hence he concluded that sulphur neutralized azone, and began to administer it with charcoal for the cure of cholera. The results, if his own testimony and that of the Northwestern Medical Journal and Buffalo Courier are to be believed, were almost miraculous. Patients in the worst state of collapse have recovered; and, in short, both as a preventive and a remedy, the preparation is alledged to have proved infallible. A dispatch from New Orleans also says that it has been administered there with the "desired effect."

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Profits of the First Vessel to California.—The bark John W. Cater, belonging to Fernando Wood, Esq., sailed hence for San Francisco, October 20, and arrived out March 1st, making the run in four months and ten days. The Cater was the first vessel with cargo, after the conclusion of the treaty with Mexico, that cleared for San Francisco direct from this port, and consequently was the first vessel that took out a *coastwise* clearance for California. Her cargo, which was large and well assorted, will net the owner over one hundred and fifty thousand dollars profit. Every article was in great demand, and rapidly sold immediately on her arrival, with the exception of dry goods, with which the market was already well supplied. Cooking stoves that cost $10 sold for $180. On many articles of tinware the per centage profit was about the same.

THE POOR MAN'S DOINGS.

BY MRS. MARY HOWITT.

Oh! what were the pride of the rich man's gold,
 Or the worth of the untilled rood,
Were it not for the rough, hard-handed poor,
 Who toil for their daily food?

Whatever of labor the rich man needs,
 From the poor man's hand must come—
From the cradle rare of the new-born heir,
 To the coffin and sculptured tomb.

The poor man swayeth the settler's axe,
 Till the forests far retire;
And the city springs on its phœnix wings
 O'er the brands of the log-house fire.

He bandeth the air with iron roads,
 And the steam-fed courser guides;
And fearlessly drives the steeds of the sea
 Wherever the rich man rides.

He tills the plain till the ripened grain
 Is safe in the garner stored;
And with rifle and snare he hunteth the fare
 That smokes on the rich man's board.

He twineth the costly robes of pride,
 And reareth the stately dome;
And cleaves from the clod the marble god
 That stands in the rich man's home.

The gauds of beauty, the works of art,
 Whatever your wealth has bought—
Nay—the very gold that your coffers hold,
 The poor man's hand hath wrought.

Then health to the rude and thrifty Poor,
 And honor them evermore;
They 'mid the turmoil, earn the wages of toil,
 As your fathers did before.

And think the reward of labor is health,
 That wealth is industry's friend,
That change is earth's law, and soon the see-saw
 May rise at the poor man's end.

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THRILLING ADVENTURE AND NARROW ESCAPE.

From the Philadelphia North American.

Lieut. Beall, U. S. Navy, is already well known to the country, having particularly distinguished himself, on several different occasions, as a bearer of important dispatches to and from California, both through the heart of Mexico, during the war, and across the prairies and Rocky Mountains, forcing his way, with equal spirit, through civilized and savage enemies. As a gallant naval officer and intrepid traveler, with the courage to face and the energy to overcome every difficulty and peril, we can well believe he has no superior; but we have recently heard an anecdote told of him, being the account of a circumstance which happened on the late journey to California, from which he has so lately returned, which, while it illustrates the dangers of the road, proves that there is another quality in him higher than mere resolution and bravery—a humane and generous disposition, which gives to those virtues the character of heroism.

It was, we believe, in the Gila country, that Lieut. Beall, having encamped his party, and placed it in safety, went out to hunt. He set out alone, on a favorite saddle mare, which was generally kept up or spared for such occasions. About six miles from the camp, he had the good fortune to kill a deer; and he was on the ground dressing the carcass, when, on looking up, he suddenly beheld a troop of mounted Apaches, who had discovered him, and were dashing furiously toward him. They had doubtless heard the report or seen the smoke of his rifle, and so were on him before he was aware; but he knew very well that to be overtaken by them, single white man among those naked hills which they called their own, was certain death; and accordingly, leaving the game, and mounting in hot haste, he relied upon the mettle of his mare, which he put to her full speed, to carry him back in safety to the camp. Away darted the young lieutenant, and on rushed the savages, thundering and yelling in the certain assurance of their prey. But confident as they were, the fugitive was quite as well satisfied of his ability to escape; although their horses were fresher than the mare, and it was pretty certain they were gaining slightly upon her, and would give her a severe contest before reaching the camp.

Thus assured of his safety, but not relaxing his speed, Lieutenant B. had recovered half of his distance from the camp, when, dashing over the crest of a hill, he was horrified at the sight of one of his own men, on foot, climbing the hill, and, in fact, following in his trail to assist him in the hunt. The sight of the Lieutenant flying down the hill at such a furious rate was, doubtless, enough; perhaps the poor fellow could hear the whoops of the Indians ascending the hill from the opposite side; at all events he understood his fate, and spreading his arms before the horse's head, he cried out, with the accents of despair, "Oh, Mr. Beall, save me! I am a husband and the father of six helpless children!" Never was prayer more quickly heard, or more heroically answered.

The Lieutenant, though riding for his own life, immediately stopped his mare, dismounted, and giving her to the man, said, "You *shall* be saved. Ride back to the camp, and send them out to give my body decent burial!" And so they parted—the footman to escape, the officer, as he supposed, to be slain, for the hill was utterly bare, without a single hiding place, and he thought of nothing but selling his life as dearly as possible. For this purpose, he drew his revolver, and, sitting down on the ground, waited for the savages, who in a moment came rushing over the brow of the hill, and then, to the unspeakable amazement of Lieut. Beall, dashed past him down the descent like madmen, not a soul of them paying the least regard to him, not a soul, in fact, seeing him. They saw, in reality, nothing but the horse and the horseman they had been pursuing for three miles; they knew nothing of a footman; and perhaps the sitting figure of the Lieutenant appeared, to eyes only bent on one attractive object, as a stone or huge cactus, such as abound on those sterile hills.

At all events, Lieut. Beall, by what seemed to himself almost a direct Providential interposition in his behalf, remained wholly undiscovered; and in a moment more the Apaches were out of sight, still pursuing the horse and his rider to the camp. The latter barely succeeded in escaping with his life, the Indians having overhauled him so closely just as he reached the camp, as to be able to inflict one or two slight wounds upon him with bullets, or perhaps with arrows. As for Lieut. Beall, he was not slow to take advantage of his good fortune; and selecting a round-about course, he succeeded in reaching the camp just about the time the poor fellow whom he had saved, and the other members of the party, were about sallying out to obey his last request and give his body decent burial.

LIFTING OF THE STEAMER EMPIRE.

We have given the particulars of the sinking of this splendid steamer in the Hudson river, opposite Newburgh. The aggregate number of lives lost by the disaster was twenty-four. The boat has been brought to New York. Last week she was raised on the sectional dry dock, when, strange to say, *two* large holes were found in her bottom, the second one some ten or twelve feet aft of the first. It is somewhat difficult to account for the two holes. The solution appears to be this:—The upper and more forward hole, which is also the smaller one, was made by the bowsprit of the schooner that run foul of her, which being snapped out of her quick as lightning, and the two boats going at a speed, between them, of twenty-four miles an hour, the stern of the schooner struck her farther aft, and made a breach as large as the head of a cask. Hence, as it will be recollected, one of the witnesses stated he heard a double crash, as it were. This hole accounts for the rapid manner in which the boat filled. The body of the fourth brother, Ladd, of Stonington, Connecticut, was found in the cabin, between the engines, up against the main deck, with one arm round a settee, in which it was fastened, and by means of which the boy probably endeavored to save himself. He was about twelve years of age. He had on all his clothes except his shoes, and so had the other three brothers found in the same cabin. These were the only bodies got in that part of the boat, notwithstanding the fears entertained that so many would be found there. It is quite clear that they had been awakened, and if they had not waited to dress themselves, might have been saved. A large crowd was collected around the dock, when the steamer was raised, but very few were permitted to go on board. The articles brought up, one by one, by the sailors, and placed on the deck, presented a curious *melange*. One brought a pair of boots, another a cloak, another an overcoat, another a parasol, another a vest, or a pair of trowsers, another a carpet bag or a portmanteau, all covered with mud and filth. These articles were washed, a hose with Croton water having been introduced into the boat, and were numbered according to the berths in which they were found. The gold watch and purse belonging to Mrs. Tuthill, were found on the deck just where she stated she dropped them. The purse contained $2 50 less than she said it did. Some of the contents of the pocket books found were amusing in the extreme. One of them contained some verses written in penciling, inspired by standing on Brooklyn Heights, and looking into the bay.

Among the articles found were the following:—Six dollars in bills, eight and English sixpences, belonging, as appeared by some papers found, to Levi Savery, who was going to Whitehall; a box of dry goods, addressed to Miss E. Lester, Whitehall; a portmanteau, with the name engraved, "Charles S. Fithian, Bridgeton, N. J.;" a gold watch, found in room No. 65; a silver watch in room No. 66; a portmanteau in No. 52; a basket, containing a black silk dress, found amidships; a cloak, found in No. 60; an overcoat, in No. 66; a specimen of cylinder paper, from the establishment of Field & Co., as appeared from writing in penciling upon it; a pocket book, containing a receipt dated Schenectady, from J. Skerrett, for $2 50 for medical attendance and medicine, signed by Jos. L. Van Cugar; also, a $5 note, and a letter from Mr. Topping to his niece; the letter was without an envelope. There was a host of other little things, too numerous to describe; but which will all, in due time, fall into the hands of the proper owners. It will take a very large sum of money to put the boat in repair.

◆

THE WAY TO MAKE BUTTER.

Let the milk set forty-eight hours, for the cream to rise; that which rises after forty-eight hours will not make butter so palatable as the first which rises, and should be churned separate.

As soon as the cream is taken from the milk, it should be put into a tin pail, and set into a kettle of scalding water, taking care to stir the cream often, otherwise it will turn oily on the top; it should remain in the kettle till the milk is scalding hot, being particular to place it in a tub of cold water immediately. Stir it often till it is nearly or quite cold; if it remains long after hot, it will be injured much. It will be necessary to change the water once or twice before the cream can be perfectly cold. It may then be kept three or four days before the churning without injury.

After churning, the buttermilk should be worked out; then add one and one-half ounce of salt to one pound of butter. It may then be covered tight and stand till the following day; then work it over again, taking great care to work out every particle of buttermilk, which will prevent the butter from growing rancid by age. It may then be formed into cakes or packed solid in a cask, which should be perfectly sweet and well dried.

The inside should be sprinkled and a little fine salt rubbed thereon. After the cask is filled, dip a cloth in melted butter, and spread it snugly over the top—cover it over with fine salt, and fasten up the cask sufficiently tight to keep out the air; it should then be set in a cool place to remain through the winter.

It will add to the flavor of butter to work in a little sugar at the last working over; say a table spoonful to four or five pounds of butter.

A cask made of red-oak staves is preferable to any other for preserving the original sweetness of butter.

◆

Industrious Lunatic.—There is confined in the Commercial Hospital, Cincinnati, Ohio, a crazy cabinet maker, who is permitted to follow his business, there having been placed in his sleeping apartment all the necessary tools pertaining to his trade. The beautiful work which he manufactures excites the admiration of all, and not one article is allowed to leave his little shop without having a secret apartment, which he ingeniously contrives. He takes great pleasure in explaining to visitors the method of manufacturing various articles, but not without first ascertaining from the steward whether or not said visitors are thieves, which information he inquiries for in a loud tone, as he does not wish to exhibit to a suspicious class of men the secret apartments. He is remarkably industrious, and never permits his door to remain open, unless the steward is in his company. After all in the insane department, in which he is an occupant, have retired for the night, he ventures out and walks several times the entire length of the hall; should he hear the least noise, he starts at full speed for his room, and will not venture out again that night, as he thinks the house is full of witches and all after him. He has been known to walk all night, when not disturbed by any sound. He appears to be about forty years of age, of very affable manners, and converses with no one unless accompanied by the steward, to whom he appears very much attached.

◆

Blacks in Brazil.—Of the seven millions constituting the entire population of Brazil, three millions are estimated to be negro slaves; two and a half millions, aboriginal Indians and free negroes; and the residue, a million and a half, whites. The social state of the population is not marked by the distinction of color, so operative elsewhere in the production of classes, but only by that of freedom and servitude. The blacks have access to all, and are in possession of many offices of honor and trust, and engage in every department of business. The white race and the black meet on terms of perfect equality in social intercourse, and intermarry without scruple, provided there exists no obstacle in the relative position in life of the respective parties. A writer in the North American Review knew 'the wife of an admiral, whose hue was of the darkest among Africa's daughters,' and mentions the 'dismay of an American diplomatic agent, at the entrance of a venerable jet black colonel into the court, where he had just undergone his presentation.' We have the same authority for the fact, that not long since the Brazilian ambassador to England was a mulatto, and that at the present time a large majority of the army, as well officers as privates, is of African descent. [Jour. Com.

◆

Attachment of a Negro to his Mistres.—A Georgia paper says that a servant of J. W. Hudson, Esq., named Julius, committed suicide by shooting himself with a pistol. He had been kindly and affectionately reared by his mistress, the late Mrs. Martha T. Hudson, from early infancy, and instructed by her in reading and writing. Having never known a mother's care, his devotion to his mistress was without bound, his honesty and intelligence gained the respect of his master and mistress, and from them for years past, (we have been informed,) he had not received an unkind word. Upon the death of his mistress, grief for her loss drove him to this act of despair.

◆

SMALL PICKINGS.

The London *Patent Journal* contains an engraving of a Guarded Razor, warranted not to cut the skin in the process of shaving. Mr. Wakely, in the London *Lancet*, calls it a splendid invention, and affirms that it "can be used by the operator with perfect security in almost any situation. It can be used in bed, on a railway, or even in a carriage on the common roads. The operation of shaving is effected in an inconceivable short space of time, even by the most timid or nervous."

The Island of Margarita, belonging to the Columbian government, is 38 miles long and 11 wide, and is said to be a pretty place. A traveler represents living to be very cheap; fine chickens, two dollars per dozen; fat sheep, eighty cents per head. The people are Spanish, and are very poor and very indolent. The only dear article in this place, says our traveler, is monkeys, which sold as high as four dollars; but parrots, with beautiful plumage, are exceedingly cheap.

A sailor called at a pawnbroker's shop and asked what might be the value of an ingot of gold as big as his arm. Mine Uncle beckoned him to a back room, and primed him with grog. He then asked to see the ingot. "Oh," said Jack, "I have n't got it yet, but I am going to California, and would like to know the value of such a lump before I start." Jack was shown the door instanter.

At Vienna recently, (says a German paper,) a troop of boys were playing soldiers, when one of the Imperialists deserted to the enemy. The sentence of death was passed upon the offender, and the culprit was duly hanged by the juvenile Royalists, who, seeing the contortions of their playmate, and alarmed at what they had done, ran away. The poor boy was strangled to death.

George Fox, in his "Journal," relates, that after a long discourse which he made "to priests and people," at Drayton, in 1654, his father, "though a hearer and follower of the priest," was so well satisfied, that he struck his cane upon the ground and said, "Truly, I see he that will but stand to the truth it will bear him out."

A domestic, newly engaged, presented to his master, one morning, a pair of boots, the leg of one of which was much longer than the other. "How comes it, Patrick, that these boots are not of the same length?" "I really don't know, sir," was the reply, "but what bothers me the most is, that the pair down stairs are in the same fix."

If you wish to know how to wash gloves, first wash your hands, then put on your kids, and wash them as though you were washing your hands, in a basin of spirits of turpentine, until quite clean. Hang them up in a warm place, or where there is a current of air, which will carry off the smell.

"In Moscow," says a modern traveler, "I asked for the residence of an acquaintance, and was answered, 'He lives in this very street;' but I drove three miles before I reached his house."

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

FOREIGN MISSION.

In the extracts from Bro. Carpenter's journal, published last week, allusion was made to the project of taking heathen children to instruct. As we wish our people to be thoroughly informed in regard to all the wants of the mission, we think we cannot do better than to lay before them, quite fully, such communications as we have upon this subject. The following, from Bro. Wardner, will state his own views, and the subjoined from sister Carpenter will lay open still farther their ideas and plans. Both letters were written about the same time, Nov. 1st, 1848.

Extract from Bro. Wardner's Letter.

In regard to taking children to instruct, as has been mentioned, I would say, that so far as I am concerned, my views in regard to the instruction of the youth have not varied. But as to taking them into our family, I fear Mrs. Wardner's health will not warrant the undertaking at present, though she feels particularly anxious to do so. The cares and duties necessarily devolving upon her, connected with the debilitating effects of the climate, are in my judgment quite sufficient for her slender constitution while undergoing the influences of acclimation. Should the climate prove to be adapted to her constitution, and her health become permanently improved to a sufficient extent, I would heartily acquiesce in the measure. It was in view of these contingencies that I made those suggestions last spring. There are other spheres in which a female can labor with good effect, without taking upon her cares which could not be dispensed with if circumstances required.

Letter from Mrs. Carpenter.

DEAR BRETHREN,—Mr. C. thinks I ought also to give my opinion on the subject of taking children into our families. I have hitherto withheld, for fear of saying or doing what I might upon second thought regret. While at Hong-Kong, I saw how pleasant and beautiful appeared the little female school of Mrs. Marshall, and my heart yearned for the privilege it had always craved of gathering a little flock around me in this heathen land. I saw the lovely army of youths in the school on Morrison Hill, and I longed to see such future teachers of their brethren instructed in the unadulterated truths of the blessed gospel. But when I learned how these promising youths were entangled, by the god of this world, seeking places of emolument among the wicked foreigners; and when I found that the great temptation placed before the girls to marry heathen, left more of fear than of hope for them; I shrunk back, lest I might take a wrong step in the matter. When I learned that the American missionaries of the Episcopal Board here had adopted both boys and girls, and that they seemed to be doing good in this way, the hope was again enkindled that we might do likewise; but when, on the other hand, I found that the English were decidedly opposed to such measures, I shrunk from it. I did not dare to take a step in the matter, although I still wished that it could be for the best to enter into the plan; but I felt that a wise Providence would order all things right. When the news came to us, that we might venture to adopt *two*, I felt that it would be better they should be together, and that, as Mrs. Wardner had the first claim to them, so I preferred that both should be placed under her care. Her own health rendering this unadvisable, it is decided that I should take the first two, and that, if hereafter her health shall warrant, and the means be forwarded, she shall in like manner have two. Mrs. W., reluctantly it is true, but submissively, gives up her anticipated charge to me. And here let me say, and beg you will be assured of it, that whatever course we may adopt, *will be, and is, by mutual agreement.* We indulge no jarring wishes; and hold no conflicting interests; we contend for no clashing views. We are, in all these things, as the members of one body.

With respect to taking girls, instead of boys; for myself I do not feel competent to take charge of boys. If we had boys, Mr. C. must devote much of his time to them, and this I cannot consent to. I know, without deliberating upon it, that the preaching of the Word *is* commanded. I do not yet know that God has absolutely commanded us to adopt the other mode of instruction. So I feel that the path of safety lies in the present course. Moreover, if it should please my Heavenly Father to continue me longest in the field, I might still labor for the females. Should he outlive me, he could not so well take the charge of boys, in the family. Preaching would then be his most appropriate sphere, as I think it is now. We shall make early arrangements to obtain the children.

Dear brethren, I think you will excuse my freedom, in consideration of my former withholding. I shall hesitate no longer. I believe it is the will of God that I should take upon myself these children. My health is very firm; it was never better than at present. God has given me the ability to labor; he has given me the *heart* to labor, and I now think he is giving me the opportunity, which I have long desired, but hesitated to claim, until he should open the door for me.

Perhaps I ought to state, that in adopting children, we do not make *Americans* of them. We shall not intend to teach them our language, but to speak to them in their own; thus avoiding some of the principal temptations and evils to which they might be exposed.

L. M. CARPENTER.

Touching the same subject, we present the following from Bro. Carpenter, dated Dec. 26, 1848, which is the latest the Board has received:—

In regard to taking two Chinese children, we wrote some time ago, that as Mrs. W.'s health will not warrant their taking them, we have concluded to take them. I think there will be no difficulty in obtaining them. But as our expenses of late have been more than usual, we are waiting on that account. At present I feel more inclined to take boys than I formerly did. Notwithstanding the extra care they would require, it seems to be the most likely means of raising up a native ministry. The teachers are so powerfully swayed by public opinion, that there is, humanly speaking, less probability of their becoming converted than perhaps any other class besides the mandarins. And the common people are too illiterate. On whom, then, does the eye rest with hope; on what class must we depend for the future native preaching? Upon those who are now in childhood, and who can learn the truth so much easier than those who have so much error to unlearn. These considerations, together with some others, have rather inclined us to take boys, and we are only waiting for the means to do so. We do not like to run ahead of our means. We have a little more expense to put upon our chapel, and then it will be ready for day or evening meetings. Brethren, pray for us.

NOTES OF TRAVEL IN WESTERN NEW YORK.

To the Editor of the Sabbath Recorder:—

I am now traveling through the western part of the State of New York—a region with which many of your readers may not be acquainted—and I propose to give them a brief description of some of the principal cities and villages that come in my way.

ROCHESTER is situated on both sides of the Genesee River, and has a population of about 35,000. It is one of the handsomest cities in the State. Here are the Falls of the Genesee—the scene of Sam Patch's "last leap"—well worthy of a visit from the traveler. The Acqueduct across the river at this place is really a splendid piece of workmanship. Just south of the city is the celebrated Cemetery, Mount Hope. It is a very beautiful resting place for the dead, and is much visited by travelers and citizens. An omnibus runs to it from the city hourly throughout the day. There are thirty-one churches in Rochester—8 Presbyterian, 5 Methodist, 4 Baptist, 4 Catholic, 3 Episcopalian, 2 Friends, 1 Free-Will Baptist, 1 Unitarian, 1 Universalist, 1 German, and 1 Second Advent. There are also seven banks, ten large and convenient public houses, three or four large halls, one museum, court-house, jail, &c., and *no* theater. The city is divided into nine wards. It has some private residences of a high order, and many residences and stores are being erected this season.

BROCKPORT is situated on the Erie Canal, 18 miles west of Rochester. It is surrounded by a very fine farming country, and is a place of considerable business. The Ridge Road, two miles north, is one of the best in the State; it was, no doubt, formerly the shore of the lake, but how long ago we have no record.

ALBION, the county-seat of Orleans, is admired by all travelers. The settlement of this place was commenced in 1811, by Wm. McAllister, who brought with him a hired man and his wife, the first white woman in the county. She died soon after arriving here, and there was no one of her sex to attend her funeral, and no one to conduct religious services. A board could not be obtained to make her coffin, and plank had to be hewn out for the purpose. In 1823, a paper was started in this place, called the Newport Patriot. A Presbyterian church was organized here in 1822, a Baptist church in 1830, a Methodist and an Episcopalian church in 1844. Albion Academy was founded in 1837, and Phipps Union Seminary in 1840. There are now two banks, two printing offices, and a large number of stores in the village.

MEDINA, the place from which I now write, was an unbroken wilderness when the canal was located. The village was laid out in 1823, and named by E. Mix. There is a valuable water-power here, on the Oak Orchard Creek, with a fall of twenty-five or thirty feet. Two large flourishing mills are in operation, with five and eight run of stone. The place has four churches, two public houses, 15 or 18 stores, one Academy, three select schools, and one large common school.

The Wheat in this section of country looks promising, but the season is backward.

E. A. C.

SCENE AT TAHITI.

While seeking retirement for devotion, about the dawn of day, Mr. Scott heard a voice at no great distance from his retreat. He distinctly recognized the voice of prayer. It was the first time that he knew that a native on Tahiti's shores had prayed to any but his idols!

It was a still and solemn hour,
In an isle of the southern seas,
And slowly the shades of night were swept
Away by the morning breeze.
When a lonely son of Britain stood,
With cheek and brow of care,
Seeking amid the solitude
A place for secret prayer.

No ear to hear in that silent glen,
No eye but the eye of God!
Yet the giant fern gave back a voice
As forth the wanderer trod.
They were broken words that met his ear,
And a name was murmur'd there;
It was the name of Christ he heard,
And the voice of secret prayer.

A native of that savage isle,
From the depths of his full heart cried
For mercy, for help in the hour of need,
For faith in the Crucified.
And peace and hope were in those tones,
So solemnly sweet they were,
For He who answers while yet we call,
Had blessed that secret prayer.

The morning dawn'd on that lonely spot;
But a far more glorious day
Came with the accents of prayer and praise,
On the Indian's lip that day.
The first! the first who had call'd on God
In those regions of Satan's care!
The first who had breathed in his native tongue
The language of secret prayer!

[Juvenile Missionary Magazine.

Copied by request from the Harbinger and Advocate.

THE INHERITANCE OF THE SAINTS.

BY BENJAMIN CLARK.

While so much is said in these last days concerning the riches of California, I would call the attention of my brethren and sisters to the *inheritance* of the saints in light.

1. They shall have part in the first *resurrection*; or,

2. They shall be *changed* in a moment, in the twinkling of an eye. This corruptible must put on incorruption, and this mortal must put on immortality.

3. They shall have a *body* fashioned like unto Christ's glorious body. As we have borne the image of the earthly, we shall also bear the image of the heavenly. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

4. We shall *inherit* everlasting *life*. For Christ saith, I give unto them eternal life, and they shall never perish. Neither can they die any more: for they are equal unto the angels, are the children of God, being the children of the resurrection. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

5. We shall be *clothed* with the garments of salvation—with white raiment—fine linen, clean and white (for clean linen is the righteousness of saints)—clothed with white robes. Those who have washed their robes, and made them white in the blood of the Lamb, shall shine forth as the sun in the kingdom of their Father—shall receive a crown of glory that fadeth not away.

6. Shall *see* God. They shall see his face, and his name shall be in their foreheads: shall see as they are seen, and know as they are known.

7. Shall *hear* joy and gladness. Shall hear every creature praise God and the Lamb.

8. Shall have a *new name*, even Christ's new name.

9. Shall *walk* with Christ in white. Shall walk in the light of the holy city—the New Jerusalem that cometh down from God out of heaven—prepared as a bride adorned for her husband.

10. Shall *eat* and *drink* with Christ at his table in his kingdom. For he will give them to eat of the tree of life, which is in the midst of the paradise of God. Yea, the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.

11. Shall *sing a new song*, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

12. Shall *speak* with a *loud voice*, saying, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. Shall be made unto our God *kings* and *priests*; and we shall *reign on the earth*. The saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be *given* to the *people* of the *saints* of the Most High, whose kingdom is an everlasting kingdom, and all *dominions* (margin, *rulers*) shall serve and obey him.

14. Shall *inherit the earth* (the new earth). For the promise that he should be *heir* of the *world* was not to Abraham, or to his seed, through the law, but through the righteousness of faith. Now they which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. And if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

15. Shall *inherit a city* which hath foundations, whose builder and maker is God. They desire a better country, that is, an heavenly. Therefore God is not ashamed to be called their God, for he hath *prepared for them a city*: the city of the living God, the heavenly Jerusalem. The walls of it were of Jaspar, and the city was *pure gold*, like unto clear glass.

16. We shall *inherit a house* not made with hands. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

17. The Lord is our *inheritance*: he shall choose our inheritance for us. He hath promised that he that overcometh shall *inherit* all things, and I will be his God, and he shall be my son.

18. Those therefore which have believed were sealed with the Holy Spirit of promise, which is the *earnest* of our *inheritance until* the redemption of the purchased posssession, unto the praise of his glory.

Dear brethren and sisters in the faith, let us look at the things which are not seen. I have named a few of the items of the inheritance promised to the saints: but what pen can describe, what tongue can speak, the riches of his grace through Christ Jesus? Well might the apostle say (1 Pet. 3: 5), "*Blessed* be the God and Father of our Lord Jesus Christ, which, according to his *abundant mercy*, hath begotten us again unto a *lively hope*, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven for you*, who are kept by the power of God through faith unto salvation, *ready to be revealed in the last day*.

ALDEN, Erie Co., N. Y.

BIOGRAPHICAL SKETCHES BY MACAULEY.

CRANMER.—He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman, he was desirous to preserve that organization which had, during many ages, admirably served the purpose of the bishops of Rome, and might be expected now to serve equally well the purpose of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

LAUD.—His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and genteel means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal.

PASCAL.—His intellectual powers were such as have rarely been bestowed on any of the children of men, and the vehemence of the zeal which animated him was but too well proved by the cruel penances and vigils under which his macerated frame sank into an early grave. His spirit was the spirit of Saint Bernard; but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equaled, except by the great masters of Attic eloquence.

BUNYAN.—Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity; but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

THE BIBLE.

From the Edinburgh Review.

The Bible, supposing it other than it pretends to be, presents us with a singular phenomenon in the space which it occupies throughout the continued history of literature. We see nothing like it; and it may well perplex the infidel to account for it. Nor need his sagacity disdain to enter a little more deeply into its possible *causes* than he is usually inclined to do. It has not been given to any *other* book of religion thus to triumph over national prejudices, and lodge itself securely in the heart of great communities,—varying by every conceivable diversity of language, race, manners, customs, and indeed agreeing in nothing but a veneration for itself. It adapts itself with facility to the revolutions of thought and feeling which shake to pieces all things else; and flexibly accommodates itself to the progress of society and the changes of civilization. Even conquests—the disorganization of old nations—the formation of new—do not affect the continuity of its empire. It lays hold of the new and the old, and transmigrates with the spirit of humanity; attracting to itself, by its own moral power, in all the communities it enters, a ceaseless intensity of effort for its propagation, illustration and defense. Other symptoms of religion are usually delicate exotics, and will not bear transplanting. The gods of the nations are local deities, and reluctantly quit their native soil; at all events they patronize only their favorite races, and perish at once when the tribe or nation of their worshipers becomes extinct, often long before. Nothing, indeed, is more difficult than to make foreigners feel anything but the utmost indifference (except as an object of philosophic curiosity) about the religion of other nations; and no portion of their national literature is regarded as more tedious or unattractive than that which treats of their theology. The elegant mythologies of Greece and Rome made no proselytes among other nations, and fell hopelessly the moment *they* fell. The Koran of Mahomet has, it is true, been propagated by the sword; but it has been propagated by nothing else; and its dominion has been limited to those nations who could not reply to that logic. If the Bible be false, the facility with which it overleaps the otherwise impassable boundaries of race and clime, and domiciliates among so many different nations, is assuredly a far more striking and wonderful proof of human ignorance, perverseness and stupidity, than is afforded in the limited prevalence of even the most abject superstitions; or, if it realy has merits which, *though* a fable, have enabled it to impose so comprehensively and variously on mankind, wonderful indeed must have been the skill in its composition; so wonderful that even the infidel himself ought never to regard it but with the profoundest reverence, as far too successful and sublime a fabrication to admit a thought of scoff or ridicule. In his last illness, a few days before his death, Sir W. Scott asked Mr. Lockhart to read to him. Mr. Lockhart inquired what book he would like. "Can you ask?" said Sir Walter,—"there is but ONE;" and requested him to read a chapter of the gospel of John. When will an *equal* genius, to whom all the realms of fiction are as familiar as to him, say the like of some professed revelation, originating among a race and associated with a history and a clime as foreign as those connected with the birthplace of the Bible from those of the ancestry of Sir Walter Scott? Can we, by any stretch of imagination, suppose some Walter Scott of a new race in Australia or South Africa, saying the same of the Vedas or the Koran?

I WANT TO GO HOME.

BY RICHARD COE, JR.

"I want to go home!" saith a weary child,
That hath lost its way in straying;
Ye may try in vain to calm its fears,
Or wipe from its eyes the blinding tears,
It looks in your face, still saying,
"I want to go home!"

"I want to go home!" saith a fair young bride,
In anguish of spirit praying;
Her chosen hath broken the silver chord—
Hath spoken a harsh, a cruel word—
And she, now, alas! is saying,
"I want to go home!"

"I want to go home!" saith the weary soul,
Ever earnest thus 'tis praying;
It weepeth a tear—heaveth a sigh—
And upward glanceth with streaming eye,
To its promised rest, still saying,
"I want to go home!"

A STEAMBOAT INCIDENT.

It was a pleasant evening, when a few Christian friends were making their passage from New York to Boston. The steamboat was gliding swiftly over the smooth surface. These friends were sitting together behind the ladies' cabin, retired from the rest of the passengers. Here they commenced singing familiar hymns. And the music of Coronation, and other popular airs, eventually attracted no small company both of performers and spectators. It so happened, that there was among the passengers, unknown to the Christian singers, a famous comic actor. He, it seems, conceived the purpose of amusing himself by acting a part somewhat unusual for him. So, with all the gravity of a staid Christian, he addressed the persons that had been singing, as his Christian friends, and informed them that there was a missionary on board, and proposed that a contribution should be taken up for him. The others remarked, that they should first have an opportunity to see and hear him, that they might judge of his claims upon their patronage. The actor assented; and though more accustomed to acting Jim Crow, than to arranging the preliminaries for a sermon, he went direct to the Captain and got permission to occupy the cabin with an address by the missionary. He then went to the cabin, and with all gravity required the card-players to lay aside their occupations and make way for the missionary. Their obedience was instantaneous and universal. The missionary was introduced, a young, modest preacher connected with some Baptist mission—a stranger alike to the actor, and the company. Being thus called upon by he knew not whom, and having an audience thus extemporized for him, he could do no less than to give them a discourse appropriate to his vocation. He did it, and his hearers were deeply interested in the facts which he related and the appeals which he made.

At the close of his discourse, the commedian arose, as grave as before, and remarked, that he had previously determined to commence the contribution, by giving five dollars, but he had been so much interested in what he had heard, that he should double the sum, and commence with ten dollars. He then carried round the hat, and gathered a contribution of more than thirty dollars, and paid it over to the missionary. The scene passed away; the passengers retired to rest, and none but those who knew the man, had any suspicion, that he was acting a comedy for his own amusement. Indeed, in the morning he was seen introducing his wife to the missionary, all appearing as grave as before.

But the special point of the incident is that which reveals the providence of God. The missionary informed some of the contributors afterwards, how opportunely the contribution came. He was on a journey, and his money was exhausted, and he was in great straits, and previous to this unlooked for occurrence, he was casting in his mind, with great perplexity, what he should do? So it seems, while his thoughts were thus laboring, God's providence was moving the mind of a commedian—one far enough from all sympathy with missionaries, to find his sport in bringing a supply.

There seems in this to be a parallel with Elijah's being fed by ravens. As ravens might be supposed to be the last birds to bring meat to men, such a Jim Crow would seem to be the last to supply the wants of a penniless servant of God. [Puritan Rec.

PORCELAIN.

China-ware has become so common an article in this country, that few think of the minute processes by which it is made to assume its forms of beauty. From a recent work on China and the Chinese, by Henry Charles Sirr, the London literary correspondent of the Atlas takes the annexed extract:

"The number of workmen employed to finish one article of china-ware is almost incredible; a single cup is said, from the kneading of the paste, to pass through seventy hands, before it is ready for sale; each individual in its progress performing as little as he possibly can for the remuneration he receives. The Chinese decorate the exterior of their dwellings, and their pleasure-grounds, with enormous pieces of porcelain, both in the shape of vases and figures; these are formed each in several pieces, and each piece or portion in a mould; the paste is first well pressed into the moulds; the various portions are then united and cemented together, the joints are carefully smoothed off by the chisel, and are varnished and painted over, after which they are imperceptible.

"The designs traced upon their porcelain or china are very inferior, but the colors used by the artists who paint these designs are far superior to any European coloring. The division of labor in embellishing and painting the china-ware is equal to that employed in the formation of it; one traces figures, another flowers, a third paints the figures, and a fourth the flowers; in fact there is an artist for delineating, and another for painting each particular object; each goes on in one beaten track, without the least conception or attempt at improvement, or introducing new ideas in their designs; and thus the same designs and figures are accurately copied by the artists of the present day which were in use in the days of Confucius.

"The most remarkable ware, however, is the Kiasing, or azure-pressed; the secret of its manufacture has been lost, but those specimens which are preserved are of inestimable value. The art was that of tracing figures on the china, which are invisible until the vessel is filled with liquid. The porcelain is of the very thinnest description, almost as thin as an egg-shell; it is said that the application in tracing these figures was eternal and not by external painting, as in ordinary manufacture, and that after such tracing was made, and when it became perfectly dry, a thin coating was laid over it of the same paste of which the vessel had been formed, and thus the painting lay between two coatings of china-ware. When the internal coating became sufficiently dry, they oiled it over, and shortly after placed it in a mould, and scraped the exterior of the vessel as thin as possible without penetrating the painting, and then baked it in the oven. It is evident that if such be the mode which was adopted, it would require the most nice dexterity and patient care, for which the Chinese are remarkable; but, although they constantly endeavor to recover the exact method, their trials have been hitherto unavailing."

NEW WAY TO SELECT AN HEIR.—The French newspapers publish the following, for the authenticity of which some of them vouch: A poor shepherd of the environs of Yvetot, father of a large family, for whose wants he provided with very great difficulty, purchased last summer from a dealer in old clothes, furniture, &c., an old Bible, with a view to occupy his leisure evenings during the present winter. Sunday evening, as he was turning over the leaves, he noticed that several of them were pasted together. He immediately set himself to work to separate those leaves, with great care; but one can scarcely form a conception of the surprise of the man, when he found thus carefully inclosed a bank bill of five hundred francs, ($100.) On the margin of one of the pages were written these words:

"I gathered together this money with very great difficulty; but having none as natural heirs but those who have absolutely need of nothing, I make thee, whosoever shall read this Bible, my heir."

THEMES FOR THE PULPIT.—In the department of Christian morality, I think many of those who are distinguished as evangelic preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance—in any of its branches—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful; and is very necessary, in order to set the people's judgments and consciences to rights. It is partly in consequence of this neglect, (very generally, I believe,) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years he had oftener insisted on subjects of this order. [John Foster.

HINT TO YOUNG LADIES.—"Why did you not take the arm of my brother last night?" said a young lady to her friend, a very intelligent girl, about nineteen, in a large town near Lake Ontario. She replied, "Because I know him to be a licentious young man." "Nonsense," was the reply of the sister, "if you refuse the attentions of all licentious young men, you will have none, I can assure you." "Very well," said her friend, "then I can dispense with them altogether. For my resolution on this point is unalterably fixed." How long would it take to revolutionize society, were all young ladies to adopt this resolution?

Sin will not long seem great or heavy to you, to whom temptation seems [illegible] small.

The Sabbath Recorder.

NEW YORK, JUNE 28, 1849.

Notice.—Seventh-day Baptist Chapel, New York; East Eleventh Street, between Third and Fourth Avenues; Thomas B. Brown, Pastor. Preaching every Sabbath, at 11 o'clock, A. M. The public invited to attend. Seats free.

Persons from abroad, who may be stopping in the lower part of the city, or Brooklyn, are informed, that by taking the cars at the City-Hall, or the Manhattanville stages, they will be left at the head of Eleventh Street, in Fourth Avenue; or, they can stop in Third Avenue, next corner from the Chapel, by taking stages of either of the following lines: Bowery and Third Avenue, Pearl Street and Fulton Ferry, Astoria and Yorkville, or the Harlem stages.

THE NEW VOLUME.

With the last number commenced the Sixth Volume of the Sabbath Recorder. As already announced, it is to be published under the direction of the Seventh-day Baptist Publishing Society. So short a time has elapsed since that Society was organized, that the Board of Trustees have not been able to complete all the arrangements they have in contemplation for the benefit of the paper. They have, however, directed its enlargement, as you see; and they have placed its management, for the present, in hands accustomed to the work. Farther arrangements will be made as circumstances shall demand and opportunity offer. Meanwhile, they solicit from the friends of the enterprise a special effort on its behalf. The paper is now the property of the denomination, and the profits arising from its publication are pledged to the benevolent operations of the denomination. No pains or expense will be spared to make it all that the denomination need or can reasonably desire. But in order that it may accomplish the good for which it is designed, and which it is believed to be capable of accomplishing, it is necessary that its circulation be considerably increased. Who will undertake to promote this object? Let each Local Agent survey the field in which he is placed, and endeavor to find in it some additional supporters. Let each Pastor look over his congregation, and see if any families in which the paper ought to be read are not supplied, and act accordingly. Let each subscriber now on the list, look about him for one more, and send on his name as soon as possible. Thus would the work be speedily and economically done, and our denominational organ permitted to carry its weekly message into places where it has not been accustomed to go.

EDUCATION—No. 4.

The question concerning the cost of founding and endowing an institution such as is now contemplated, and the ability to meet that cost, is entirely proper. It is in vain to organize an institution, involve it heavily in debt, let it drag out a few years of sickly existence, and then fail for lack of funds to support it. Property must be invested in such an enterprise, also, not as one invests money in railroad stock, bank stock, or other speculations, in which the prime object is to gain a large percentage, but for the purpose of doing good, blessing the world, and honoring God. It was necessary to make this last observation, because some have felt themselves aggrieved, that their money, paid in for academical institutions, has not yielded them a revenue. As well might it be expected, that school-houses and their appurtenances, for primary schools, should yield a revenue, as to expect academies and colleges to do so. It ought to be sufficient, that each tree "yield fruit after its own kind." And it ought to be known, that it is the province of the school to yield, not the gold of Ophir, nor of California, but the glorious product of immortal minds—a revenue, indeed, richer far than all the wealth of the Indies; and with this product, the fairest and noblest that Heaven ever blessed, we ought to be content; and for securing it, we would say, in the language of an honored and distinguished educator, "the rich ought to pour out their gold like water."

As to the amount of funds requisite for securing the permanency and prosperity of such an institution, there would doubtless be some variety of opinion. But no one, probably, would put the amount at less than $150,000. It would require $50,000 for the erection of suitable buildings, and providing an appropriate library and apparatus, and $100,000 for an endowment, the income of which should be expended in paying the salaries of Professors. The first question now is, can that sum be raised? We ask not, whether it can all be raised in a single year, but whether it can be done in a reasonable time, say eight or ten years? Let this sum be divided into shares of $150 each, $50 of which should be made payable in two or three equal installments, and the balance of $100 might remain in the hands of the donor as long as he might prefer, by his paying the annual interest on it. Now, are there not one thousand members of the Seventh-day Baptist Denomination, who could, in the course of eight or ten years, pay the sum of $150 each, for an object so essential to the prosperity of the denomination, and to the advancement of those sacred truths that we are pledged to maintain? And could not this be done, too, without infringing, in the least, on our other objects of benevolence, or interfering in any way with our individual prosperity? No one, in his sober senses, can doubt it. But, again, are there not others who are not only able, but also willing, to give five or ten times the amount of $150 each? This is undoubtedly true. We therefore consider the question of ability settled beyond a doubt.

This being settled, the next question pertains to the will. Men, in matters of benevolence, are not likely to act in the dark. They must know something about an enterprise, before they can be expected to engage in it; and the zeal that they will manifest towards it, will depend very much on their appreciation of its importance. Now, it is quite probable, that while very many of our brethren fully appreciate the necessity and advantages of higher seminaries of learning, others are not particularly impressed with a sense of their utility, and may need to have the subject brought to their immediate notice, and pressed upon their consideration. Let this be done, faithfully and thoroughly, and it must bring out a hearty response. This work must not be done hastily, nor carelessly. It will take time. The whole denomination should be aroused to a just apprehension of the great work of educating the rising generation, before an attempt is made to raise a single dollar for a denominational school. When this is done, the disposition to do will equal the ability, and the ability will equal the demands of any enterprise, founded in propriety and justice.

Here it may not be amiss briefly to notice some things that others are doing in relation to education. There was raised the past year, in Massachusetts, for the benefit of Williams College, $50,000; for Amherst, $100,000; and for Harvard University, $200,000. There was raised the past year for the purpose of endowing a Baptist College in Western New York, more than $100,000; for the purpose of founding the Free Mission College (Baptist) in Central New York, more than $50,000; and the Methodists are now raising $100,000 for endowing a University at Lima, Western New York. The Baptists of Pennsylvania have just raised $100,000 to found a College in that State; and the Methodists have just endowed their College at Meadville, Western Pennsylvania, by donations to the amount of $100,000. These are only a few instances of generous munificence in the cause of education, even in the States where the contributions were made; and these examples have been adduced particularly to call attention to the fact, that it takes but a small part of the members of the larger denominations, to found and endow an institution in any one place. We need not, therefore, fear, that our numbers are insufficient for so considerable an enterprise.

It may be well to ask, if we do not need to make some efforts upon a grander scale than any that we have ever yet made, to arouse and bring out the entire energies of the denomination? In viewing the disadvantages under which we have been laboring, in consequence of the comparative smallness of our numbers, and the disposition shown, by those more powerful than ourselves, to deny to us civil and religious privileges, and to crush our influence if possible, we have sometimes felt discouraged, and have not taken as much pains to place our peculiar sentiments in a prominent position, as the cause of truth might seem to demand of us, and we have not as yet enlisted the sympathies of all our brethren in any schemes of benevolence in which we have been engaged.

It should be added, in conclusion, that an effort of such vast consideration to the denomination as the organization of a Theological School, should be managed with the greatest prudence. There should be no selfish purpose to subserve in the selection of a location, in the erection of buildings, or in the appointment of professors. The management of the whole matter should be placed in the hands of men, whose age, experience, and wisdom, shall entitle them to the fullest confidence of all their brethren.

These mere hints on the subject of education, have been thrown out, at this time, not because they are peculiar, or new, but because it is believed that the time has come for action. Let a full and free interchange of sentiments upon this subject take place among our brethren, and the period may not be distant, when the cherished hope, that our people may have a College and Theological Seminary of their own, shall be realized. That Heaven may prosper the undertaking, is the earnest prayer of OBSERVER.

STATISTICS OF BRITISH BENEVOLENCE.

From "Notes of the May Meetings," by the English correspondent of the Independent, we obtain the following additional statistics of benevolent societies in Great Britain:—

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS—one of the oldest, if not the oldest, of societies—held its 148th Anniversary in London, on the 21st of May. There were present one archbishop, eight bishops, and 100 clergymen "in canonicals." The Bishop of Lichfield preached from the words of the apostolic commission. From the first this Society has had special reference to the Colonies; and the great increase of emigration is advanced by it as a motive to increased action. The Report set forth that in 1847 the emigrants from the United Kingdom were 258,270; that of these 142,154 went to the United States; and to the British Colonies, 116,000; and that, assuming the half of these to be (nominally) members of the Established Church of England, then to follow them fifteen missionaries annually should be sent out. The income of the Society is stated for a period of three years, 1845-6-7. It amounted to £184,096, including £50,000 raised by collections made in all the parish churches under the authority of a "Queen's Letter." The expenditure for the same period had been £190,812—the difference being made up from the stock of the Society. The expenditure for the next three years is estimated at £62,000 per annum. There are 413 missionaries, chaplains, and agents "directly or indirectly" connected with the Society. In Canada there are 46 missionaries supported from the "Clergy Reserve Fund;" in Nova Scotia 17, supported by Parliamentary grants for the lifetime of the present recipients. Three hundred missionary students are supported by the Society.

THE BRITISH AND FOREIGN SCHOOL SOCIETY is doing a great and good work by checking the tendency of the times to limit educational efforts to churches, and by compelling, so far as its influence goes, the extension of education to all classes. At its Anniversary the Earl of Carlisle (Lord Morpeth) presided, and delivered a very eloquent and democratic speech, in the course of which he is represented as having said:—

"Amidst all our admiration and all our gratitude, let us not forget, that beneath this beauteous surface of wealth and order, there are still hid many a cankered spot and many a festering sore—there is the most pinching poverty—there is the most squalid destitution—there is the most besotting sensuality—there is the most debasing ignorance; and the fear can never be absent from our minds, that the continuance of our prosperity, the peace of our streets, the happiness of our homes, the pride of our polity, are staked upon the continuance of a contest which is being carried on between the elements of good and of evil, which are about us and within us; and that if we falter, if we move backwards, if we even stay where we are, we risk the loss of all that we have gained, and all that we enjoy."

The Report of the Society shows the establishment of 103 new schools, providing for the accommodation of 10,000 scholars, during the year. The agents of the Society have visited many schools, and delivered public lectures; 120 schools have been aided by grants; the model schools have been efficiently maintained, and upwards of 1,400 pupils received into them, making a total of 50,000 received since their commencement; the receipts for the year, under £12,000, the expenditures something more.

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THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY held its Anniversary on the 21st of May, at which G. W. Alexander, Esq., presided, and speeches were made, among others, by Henry Clapp of Mass., and Alexander Crummell, a colored clergyman from New York.

The Report gave returns of the slave population in various parts of the world, allowing for the manumissions which had taken place in the South American republics:—United States, 3,095,000; Brazil, 3,250,000; Spanish colonies, 900,000; Dutch colonies, 85,000; South American republics, 140,000; African settlements, 30,000—showing a total of 7,500,000. With respect to the African slave trade, the Report gave the following facts: From 1807 to 1819, exported 2,290,000 negroes; the mortality in the middle passage amounting to 433,000. Since 1819, the mortality had swelled to the enormous number of 1,121,299. In this period 117,380 negroes had been captured and liberated by British cruisers.

One of the resolutions threw the blame of the atrocities of the system upon the bad faith of the governments of Spain and Brazil, and urged upon the British Government to insist upon the liberation from slavery of all Africans constituted slaves contrary to the faith of treaties. The resolution deprecated the attempt to put down the trade in men by means of armed cruisers, and called upon the government to exclude the productions of these faithless States from the British markets.

THE GENERAL ASSEMBLY ON SLAVERY.

While the General Assembly of the Presbyterian Church (new school) was in session, we gave some account of the discussion which arose on the subject of slavery, and copied one of the memorials presented on that occasion. After considerable talk, the whole matter was referred to a special committee. That committee made a report upon memorials from four synods, thirteen presbyteries, one church, and one individual, all asking the freeing of the church from all participation in the sin of slavery, one presbytery even threatening secession, unless something was done for that purpose. The report was quite an able one, recommending that the action of all former Presbyterian Assemblies be reiterated; and from the extracts they made from the Minutes on the subject, they educed the following propositions, which they recommended to the adoption of the Assembly:—

1st. The right of man to civil liberty.

2d. Slavery is unrighteous, and opposed to the interests of all concerned in it.

3d. The duty of Christians to use all righteous endeavors to effect the extirpation of the evil.

4th. Enjoining upon Christians to abstain from buying and selling slaves, undue severity to them, or the separation of members of families by any act of theirs.

5th. The Assembly knows of no members of the church participating in the evils alluded to, but if there are any, the attention of the proper church judicatories is called to the same.

This report was received with general favor, but while a motion for its adoption was under consideration, one of the members proposed a substitute, to the effect that "slavery is a great sin before God and man, and should be treated by the church in the same way as other gross immoralities." The substitute was debated for a long time, but it was finally lost, and the original report was adopted by a large majority.

TRUTH *vs.* FALSEHOOD.

God said to Adam, "But of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." But the serpent said, "Ye shall not surely die." See Gen. 2:17, and 3:4.

God declares the *seventh day* to be the Sabbath; the *creeds* declare that it is not the Sabbath. God says, "Upon it thou shalt not work;" the creeds say that we may work upon it. God allows work to be done on the first day; the creeds forbid work to be done on the first day.

When creeds take sides with the serpent, in giving God the lie, are they not Anti-Christ? Can God be worshiped by those who thus falsify His Word, and contradict Him, face to face? Reader, think of it! Let God be true, and every man a liar.

NERI.

RECEIPTS FOR BENEVOLENCE.—The London Religious Tract Society, at its late anniversary, reported its receipts at £59,495. The London Missionary Society reported its receipts for the last year at £64,508.

SCENE IN A SLAVE STATE.

The Jacksonville (Florida) News, of May 19th, tells of the following brutal transaction which may be set down as a result of slavery. The story about the dogs tearing a woman in pieces, might have been doubted if it had appeared in an abolition paper. But the Jacksonville News is very good authority in such matters. Hear it:—

"Our readers will learn with regret the intelligence of the brutal attack upon Mr. Madison of Marion County. We understand the cause to have been this. Mr. Madison and Dr. B. M. Byrne were riding together past the plantation of Burleson, and witnessed some inhuman treatment of the field hands by himself and his overseer, Meadows. The brutes had actually caused a *woman to be torn in pieces by dogs.* Burleson and Meadows were afterward indicted for this cruelty by the Grand Jury of that county, and seem to have resolved upon revenge. They accordingly way-laid Mr. Madison near Orange Springs, as he was riding home, attended by a servant, felled him to the ground with a club, stabbed him in several places, and left him for dead. The servant escaped and procured assistance. Mr. Madison afterwards revived sufficiently to make a deposition before a magistrate, but relapsed into insensibility, and is not expected to live. His skull was fractured in three places, from one of which the brain protruded. By yesterday's mail, we learn that Burleson has been seen in a hammock in that neighborhood, which has since been carefully guarded."

AN EDITOR'S EXPERIENCE AND ADVICE.

Rev. H. A. Graves, formerly editor of the Christian Reflector—a station which he filled with great honor to himself and profit to the Baptist denomination—is now residing in one of the West India Islands, to which he resorted on account of impaired health. In a recent letter to his successor in the editorial chair, he makes the following judicious remarks upon his own labors and the labors of editors generally. If newspaper readers had just notions of the amount of labor required to condense and re-write as well as to originate articles, they would be slower to complain and more ready to commend:—

"I cannot think of you without thinking of the past; or of those scenes in the past, '*quorum magna pars fui.*' And I must say, there is some pleasure in the retrospect, though the *labor* was severe, and too much, indeed, for my weak body. It is Marryatt, I think, who says of the editor: 'His task is most enormous. It is not the writing of the leading article itself, but the obligation to write that article every week, whether inclined or not, in sickness or health, in affliction, disease of mind, winter and summer, year after year, tied down to the task, remaining in one spot. It is something like walking a thousand hours.' This is a good description, and yet it is hardly complete. Editing is something more than a regular exercise of the mind's best energies; there is a vast deal of drudgery connected with it, which requires scarcely less concentration of mind than the leading articles. Only two weeks previous to my first departure to the West Indies, when I was actually unable to walk to the office from long increased debility, one number of the Christian Reflector contained from seven to eight columns from my single pen. Now scarcely more than one-half of this was properly editorial, but *the* CONDENSING *and* RE-WRITING *of intelligence,* from both correspondence and the daily press, *required as close attention, and as fatiguing mental effort, as the more original and spirited articles.* But I did too much of this. By such exertions, so continually repeated, (indeed I had *no rest,*) and in reduced health too, I periled my life. Do not, my friends, under any pressure, follow my ruinous example. You can not avoid, at best, a severe taxation of your energies; but you can remember your *health* as well as your *paper.* I trust your thousands of readers appreciate the assiduity they encourage, as I doubt not they are largely benefited by its fruits."

THE WISCONSIN LICENSE LAW.—Our readers are already familiar with the leading features of that very stringent law adopted in Wisconsin against selling intoxicating liquors. We learn from a Wisconsin paper, that the subject is considerably agitated throughout that State. Meetings have been held to sustain the law, and others to condemn it. Some of the press are out in its favor and others in opposition to it. While some regard the law as just the thing required to stay the tide of intemperance deluging the land, others consider it as not only wrong in principle, but as altogether too vague in its provisions. The editor of the Watertown (Wisconsin) Chronicle says:—

"For ourselves, we think the principle of the law well enough, but our fears are that it is too far in advance of public opinion. The most thorough temperance State in the Union could not have asked a stronger law in principle than this, and to enforce it would require the whole moral influence of any community. The people of Wisconsin are particularly noted for their love of temperance, and our convictions are that the law cannot be sustained by our people."

SAILING OF MISSIONARIES.—At Boston, on the 18th inst., religious services were held on board the bark Ionia, on the occasion of the departure of Rev. G. W. Coan and wife for Smyrna, their destination being the Nestorian mission station. Mr. Edward Breth (printer) and lady were also on board the same vessel, and destined for the same station.

RETURNING TO THE OLD PATH.—Fifty-nine Presbyteries of the New School Presbyterian Church, have voted in favor of annual meetings of their General Assembly, and twenty-five against. So the meetings of that body will hereafter be annual, as they formerly were, instead of triennial, as they have recently been.

RE-ESTABLISHING A MISSION.—The Baptists contemplate re-establishing their mission at Ava, in India. For this object they are about to send out Rev. E. Kincaid, and his brother-in-law, Dr. Dawson. Dr. Dawson lived in India from childhood, is perfectly familiar with the Burmese and other eastern languages, was for many years connected with the British East India Company as assistant Surgeon, and has a complete medical education. He was also, with his wife, converted and baptized on heathen ground. No two men in the country, says the *N. Y. Recorder,* could engage in the missionary work in Burmah with greater prospects of efficiency and success.

TEACHERS FOR THE WEST.—The Watchman of the Prairies, published at Chicago, says that "Gov. Slade has just brought to the West twenty more young ladies as teachers of common schools. Ten only of the number came as far as Chicago; the others stopped in Michigan and Indiana. They were composed mostly of Baptists, Congregationalists and Methodists, one of whom was a converted Papist, who had been driven from her paternal roof for embracing the Gospel. This company makes the number one hundred and thirty who have come out under the direction of the National Education Society. One only out of the whole number has died, and eight only have married."

RELIGION IN CONNECTICUT.—A correspondent of the Puritan Recorder says, that the churches, Congregational, of that State were never in a better condition as a general thing, more sound in the faith, more harmonious, more prosperous, than at the present period. Last year revivals of religion were officially reported to the General Association, as having existed in more than thirty parishes; and the number added to the churches, on profession of their faith, was between eight and nine hundred. This year there have been numerous revivals in different parts of the State.

PROSPECTS AMONG THE JEWS.—At its recent Anniversary, the London Society for promoting Christianity among the Jews reported a prosperous and useful condition of its affairs. Receipts £57,343. At this meeting, the Rev. Hugh Stowell remarked, that in Rome, so great was the desire to read the Scriptures, that the Jews were purchasing large numbers of Bibles, and conveying them to Rome as articles of merchandise.

A JEWISH MISSION STATION ABANDONED.—The Free Church of Scotland has been quite actively engaged in efforts for the conversion of the Jews. Last year the Committee spoke hopefully of the large and open fields for labor among them on the continent of Europe. But the terrible convulsions and reactionary movements of the past year have compelled the abandonment of their stations at Pesth and Jassy.

DEATH OF A POET.—Rev. W. B. Tappan, the Christian poet whose name is associated with some of our most familiar hymns, has been called to that "peaceful rest" which was so often the theme of his song. He died at Needham, Mass., on the 18th of June, of cholera, after an illness of eleven hours. At the time of his death, he was a General Agent of the American Sunday School Union.

"FATHER MATHEW."—The arrival of Father Mathew, the Irish Apostle of Temperance, is daily expected. He sailed from Liverpool, in the ship Ashburton, about the 22d of May, and, with a prosperous voyage, ought soon to reach New York. Great preparations are being made to receive him, and he will doubtless create a deep sensation throughout the country. May his coming do much to advance the cause of temperance.

TRACTS BURNT.—The Depository of the American Tract Society was destroyed by the great fire at Louis, and books and tracts valued at $3000 were consumed. $1600 insured.

SLAVERY CHARACTERIZED BY ONE WHO KNOWS IT.—In the recent Kentucky State Emancipation Convention, the "peculiar institution" seems to have received some pretty hard hits. The Editor of the Louisville Examiner refers to the remarks of one of the speakers as follows:—

"Never have we listened to addresses of more thrilling eloquence, of more transcendant power, than the two pronounced by Rev. Robert J. Breckinridge. At times, while he spoke, the silence of the house was like the stillness of the grave. At other times, his words roused and agitated his hearers almost beyond their power of self-control. Some of the pictures drawn by him in illustration of slavery were appalling. He characterized it as 'the most atrocious of all human institutions,' as a system which denies to a whole class of human beings the sacredness of marriage and of home, compelling them to live in a state of concubinage, for, in the eye of the law, no colored slave man is the husband of any wife in particular, nor any slave woman the wife of any husband in particular, and no slave child is the child of any parent, in particular.' While alluding to the argument of pro-slavery men, that the people have no right to interfere with the relation between master and slave, because the master has a vested right, a right of property in his slave, Mr. Breckinridge asked, with a solemnity of tone and an earnestness of spirit which thrilled and awed every listener, 'Does it ever occur to these gentlemen, that *the highest, the holiest of all rights, is a man's right to himself?*'"

RECEIPTS OF BENEVOLENT SOCIETIES.—The receipts of the various benevolent institutions, whose anniversaries have lately been celebrated, are shown by their annual reports to be as follows:—

	Receipts.	Exp.
Am. Tract Society,	$258,440	$258,483
" Bible "	251,870	
" & Foreign do.,	39,840	38,321
" Home Mission Soc.,	145,925	143,771
" Baptist " "	29,105	25,180
Presb. Board For. Missions,	110,081	110,209
Meth. Epis. Miss. Soc.,	84,045	102,940
Am. Seamen's Friend Soc.,	18,582	18,497
" Anti-Slavery "	6,992	6,975
" Colonization "	36,000	37,000
N. Y. State do.,	12,358	12,358
Am. & For. Evang. Soc.,	24,296	24,484
" Protestant "	18,411	18,212
" Temp. Union,	1,360	3,208
Soc. for Meliorating the Condition of the Jews,	2,221	3,208
	$1,040,518	

A sum considerably surpassing the aggregate contributions to the same societies in any previous year.

LIQUOR AND CHOLERA.—All writers on the subject agree, that the use of intoxicating drinks is a powerful predisposing cause of Cholera. A physician of extensive practice in this city, informed us the other day, that he had scarcely seen a case, the present season, which could not be traced to intemperance. Dr. Bachelder, of New York, in a treatise on the causes, symptoms, and treatment of cholera, discourses as follows:

"The habitual use of liquors furnished one of the strongest predisposing causes of cholera. An occasional fit of intoxication, in such as is indulged in this most pernicious habit, was of all others the most certain exciting cause of an attack. I cannot call to mind a single instance in which an habitual drinker, after getting drunk, escaped an attack, or one who recovered from it. Although it may not produce any palpable derangement of the health, the habitual use of intoxicating drinks, even if moderate, as in the case of temperate drinkers, so called, induces an irritable state of the capillaries, which inclines them to take on morbid action from trivial causes, and that condition prevents their resuming healthy action when the disturbing cause is removed. In other words, slighter causes bring on disease in such persons, which is not only more difficult to remove by medical skill and remedies, but also more likely to destroy life. For the reason assigned, it will be easily understood why habitual drinkers are so much more certain to be attacked and destroyed by the disease, than the tee-totaler, who so uniformly goes unscathed. He that takes a drop of anything that can intoxicate, except as a medicine, has in the opinion of the author 'taken a drop too much.'"

THE KENTUCKY TRAGEDY.—Full and authentic particulars of the tragedy in Kentucky have not yet been received. It is known however, that Mr. Turner is dead, and that Cassius M. Clay is severely wounded, although there are hopes that he will recover. The Maysville Eagle, of the 19th inst., gives the following version of the matter, which differs in some minor prints, from that given by other papers:—

A terrible and fatal recontre occurred at Foxtown, Madison County, Ky., on Friday evening last, between Capt. Cassius M. Clay, and Cyrus Turner, a member of the Legislature last winter from that County.

The particulars, as we learn them by passengers in the stage, are these: Mr. Clay, while making an Emancipation speech, was called "a d——d liar" by some one in the crowd. He rushed from the stand in the direction of the voice, and was met by Turner, who snapped his pistol three times at Clay. Clay's pistol also snapped twice, when he threw it down, drew his bowie knife, and at the first blow ripped open Turner's abdomen. As Turner was falling, Clay raised his knife to strike again, when his arm was caught and held, and a dirk-knife plunged in his breast by some one in the crowd. Turner sent word to Clay afterwards, that he would tell him who stabbed him, in case both recovered—otherwise he would not tell him. Other accounts say that it was Turner, and not a third person that stabbed Clay.

LIFE INSURANCE.

The attention of our readers is solicited to the advertisement of the Eagle Life and Health Insurance Company, which will be found in another column. As a means of support in sickness, we consider such an institution vastly superior to any of the secret societies which abound in this country. As a means of providing for the widow and the fatherless, it has many advantages, which commend it to the farmer, the mechanic, and the professional man.

The subject is deemed of so much importance by the Legislature of this State, that a law has been passed allowing any married woman to make a contract with a Life Insurance Company to insure the life of her husband; and if he should die insolvent, policies of this kind are not affected by his insolvency. The widow is entitled to receive the amount insured, and hold it as her own, free from the claims of the creditors of her husband.

Considering the uncertainty of the business affairs of men, there is really a strong inducement held out to those having families to provide for them in this way. Of course, health is necessary on the part of the applicant, to secure an interest in a Company. A healthy man, thirty years of age, by the payment of forty-five cents a week, may secure to his family the sum of one thousand dollars at his death, whether that event take place soon or late.

The Eagle Life and Health Insurance Company has a high standing among institutions of this kind. It has an actual cash capital (unimpared) of one hundred thousand dollars, besides a surplus of thirty thousand dollars, all paid in and safely invested, affording good security to those who may do business with it. The affairs of the Company are conducted by a Board of Directors who rank among our first men, who are more or less interested as stockholders, and who are held personally responsible if the capital is impaired. The business is carefully arranged by a very competent mathematician, and the rates are as low as is compatible with the stability of the Company and the safety of the insured.

THE CHOLERA.

In New York, the cholera has increased a little during the past week. The following is a summary of cases and deaths as reported by the Board of Health:

Tuesday,	June 19,	41 cases,	10 deaths,
Wednesday,	" 20,	30 "	14 "
Thursday,	" 21,	26 "	14 "
Friday,	" 22,	38 "	16 "
Saturday,	" 23,	40 "	21 "
Sunday,	" 24,	38 "	21 "
Monday,	" 25,	47 "	25 "
Total		260 "	122 "

The number of cases reported for the week ending on Sunday, June 18th, was 212, and of deaths 100.

From nearly every section of the country we hear reports of cholera, so that there is very little chance to run away from it. At New Orleans there is less of the cholera now, than there has been for some time past. At St. Louis, and all along the river, it continues to rage. A telegraphic dispatch, dated at Cincinnati, June 22, says: The cholera is rapidly on the increase in our city, and 54 interments of deaths by that disease have been made to-day. From other diseases, the interments were 16. One cemetery made no report. Although the deaths from cholera have lately been confined to the lower classes, it has now assumed a more general form, and several of our most respectable citizens have fallen victims.

THE CALIFORNIA NEWS.

The steamship Cresent City, which left Chagres on the 4th inst., arrived at New York on the 23d. She brought the mails, passengers, and gold dust, which came from San Francisco by the steamers California and Oregon. Of the latter article, she had on board as freight nearly five hundred thousand dollars' worth, and a large amount belonging to passengers.

All accounts agree, that there is abundance of gold in California, and that it is hard work to collect it—as hard work, says one writer, as that of "the Irishman who carries the hod, or the paver who paves the street." Those who are willing to work that way, and "have good luck," can heap up the shining dust pretty fast. But living of any kind is very dear; and as to what would be called comfortable living, it can scarcely be obtained at any price.

The N. Y. Tribune publishes a letter from the artist, S. S. Osgood, which gives, probably, a pretty true picture of the state of affairs at the diggings, on the South Fork of Rio Americano. He says that there one can board and lodge in a room where every inch is covered with human flesh, at seven dollars a day; salt pork and beef is $1 50 per pound; flour 50 cents per pound. At a place 15 miles from him, prices are twice as high. He washes his own clothes, and thus saves $24 a dozen. Old newspapers, before the first of February, are worth 50 cents each; later than that $1; red flannel shirts $16. Champaigne $10 per bottle. Cheese $3 per pound. Gambling and drinking abound, and a large part of the miners dig gold a while, and then loaf and gamble till it is all gone, after which they go to work, to get the means of gambling and drinking more.

THE NEWS FROM EUROPE.

Since our last, the steamship America has arrived, bringing seven days later news from Europe.

In England, the crops are reported as being most promising. The same is said of crops throughout France. But from Ireland there are reports of disease in the growing potato, especially in the vicinity of Dublin.

The whole of the Western Provinces of Ireland are represented as in the most deplorable condition. Society is utterly disorganized.

Lord Clarendon has officially announcedt that the sentence of death passed on the State prisoners in Ireland, has been commuted to transportation for life.

Accounts are received from Rome to the 2d of June, up to which time hostilities had not commenced. The Romans have announced their firm resolution to defend to the death the expected assault of the French, and it is stated that they have an efficient force of 80,000. The Pope still persists in demanding the unqualified renewal of his powers as a temporal ruler, and this the triumvir, backed by the people, declare they will never concede. There is at the bottom of every heart, says Mazinni, "a determination the most profound to accomplish the destruction of the temporal power of the Popes. All bear the same hatred to the government of priests, under whatever form it may be presented. We shall fight to the last against all projects of a restoration."

The war in Hungary presents no new feature; and since the fall of Buda into the hands of the Hungarians, no event has occurred calculated to have a permanent influence on the result of the struggle, though the Hungarians have achieved farther, and in some respects important victories. There is evidence that the combattants are concentrating their forces, and accounts of a tremendous battle are every day looked for.

The report, so constantly repeated, that the war between the Danes and Prussians is speedily to end, is renewed, but we can see no reliable evidence of the fact. Hostilities still continue in the neighborhood of Aarhus, and the Danish blockade is rigidly enforced.

GENERAL INTELLIGENCE.

Singular and Fatal Accident.—On the 13th of June, as a train on the Northern Railroad was about to cross a road in Andover, N. H., Capt. Emery, a highly respectable citizen of that town, was in the act of crossing in a wagon. He drew up his horse to wait till the train had passed, and was not seen by the engineer, owing to a bank on the roadside that intercepted the view. The moment the engine whistled, the horse started and leaped across the track, just clearing it himself, and placing the wagon in the direct course of the engine. In the twinkling of an eye all was over; the wagon was dashed by the cowcatcher into a thousand fragments, and the man at first could not be found. When he was discovered, he was found seated perfectly erect in the seat of the wagon, which was lodged upon the box on which the cylinder of the engine rests, in a perfectly natural position, just as if he had placed himself there for a ride. The cylinder head of the engine was stove in spherically, a diameter of some six inches. The man opened his eyes, but he was stunned, and the breath knocked out of his body by the blow; without doubt, too, the fright of the accident took away his senses. Not a limb was broken, nor a drop of his blood spilt. His house was on a height some eighth of a mile distant, and his appalled wife and daughter were witnesses of the accident. The latter, with heart-rending screams, ran to the spot. The passengers bore the man back, helpless but not lifeless to that home he had just left, so full of strength and life. Some spirits were applied, chafing was ordered, the man placed in a current of air, and the physician sent for. The groans of the sufferer became louder and louder, in proportion as he recovered his breath, and he died shortly afterwards. The horse was uninjured.

New Kind of Fever.—A strange disease has recently appeared in Baltimore. The Physicians of the Alms-house, where most of the cases have occurred, say that it is a highly malignant Typhus fever, modified by climate, infectious in its character, but accompanied, in a large majority of cases, by intense jaundice, in this respect resembling Typhus Icterodes of systematic writers. It has has come to us only in the past week, during which time forty-six cases have been admitted, and of these the very largest portion of twenty have proved fatal; the remainder are still under treatment. It has been brought alike from every portion of the city, and as yet has only occurred among the free blacks. Thus far it has been much more grave among males than females, owing probably to differences of habits and occupation. The large majority of cases have been fatal between the third and seventh day, and in some instances they have died a few minutes after admission, and three days from the date of seizure. This disease is by no means confined to the worthless and abandoned, as stated in several of the daily papers, but has, on the contrary, frequently happened in individuals of temparate and industrious habits, whose means are adequate to provide them with wholesome food and sufficient clothing. Two strong and healthy women, residents of the house, and employed as nurses, have taken the infection and died.

The Rush to Minnesota.—The Keokuk (Iowa) Register, says: We learn from a gentleman, just down from St. Paul, that this place is the theater of almost as much excitement as San Francisco, California. The emigration to that place and the surrounding country is immense. Hundreds are pouring in from all parts daily. Every thing in the shape of a house is filled to overflowing, and large numbers are encamped in tents for want of house room. He says that money is very plenty, and prices of lots and other property high. A large amount of English emigration has come in this Spring, bringing with them plenty of funds. Minnesota bids fair for a speedy settlement and most rapid improvement. Our friend was highly delighted with the beautiful appearance of the country.

Hot Weather.—During three or four days of last week the weather was hot enough to suit any body. In New York the thermometer ranged from 90 to 100 degrees in the shade. Of course a good many deaths resulted, directly or indirectly—some from being sun-struck, and others from using cold water too freely when over-heated. From almost all parts of the country come similar reports. At Worcester, Mass., the mercury stood at 90° in a cool exposure. At Hartford, Conn., the mercury went up to 97° in the shade. At New Haven the weather was such that the editor of the Register had not courage to look at the thermometer. At Boston the thermometer indicated 94 1-2°. At Jersey City it went up to 95°. At Utica, on the 20th, 95°. At Lowell, Mass., 91°. At Troy, N. Y., 96. At Rochester, 94°. At Springfield, 97°. At Syracuse, 93.

California Emigrants Returning.—A telegraphic dispatch to the Courier, dated St. Louis, June 18, says: "We learn, from Fort Childs, that 2,000 California emigrants are returning. There is a great deal of distress among the emigrants upon the Plains. By an arrival from Fort Kearney, we have received intelligence to the 27th May. There is much sickness among the California emigrants. There continues to be a great deal of quarreling in the companies, many of whom are breaking up, and their members returning. Major Sanderson had left Fort Kearney for Bear River, where a new fort is to be established. Two thousand six hundred wagons had passed Fort Kearney up to the 27th May, besides mule companies. One company had lost 90 oxen by a stampede."

California Emigrants Murdered.—Col. Upshaw, United States Indian agent for the Chickasaws, writes to the Arkansas Intelligencer, on the 15th of May, that he has just heard of the murder of a party of twenty-six persons, who left Texas some two weeks previous for California. Two others of the party made their escape. They were killed by the Indians. They were at Preston, in Texas, on the South bank of Red River, opposite the mouth of Falls of Washita, and when there, they said that all they wanted was an Indian fight. It appears they got one. This report is generally believed.

From Oregon City.—The editor of the N. Y. Tribune has been favored by Theophilus Bates, Esq., with the perusal of an interesting letter from his sister, now resident in Oregon City, dated Feb. 20. She says that the discovery of the gold mines in California has entirely changed the aspect of things in Oregon. The rich lands are now almost deserted and valueless, or are sold for almost nothing, or in exchange for pack-mules to carry the inhabitants to California—"some to dig their fortunes, others to dig their graves." Some return with fortunes, gamble till all is lost, then return to dig for more! She says the condition of the people of Oregon is to suffer much from the emigration to California, as whole families were departing for the mines. There is a prospect of the country being deserted and depopulated in the spring, (last,) and there are fearful apprehensions of Indian depredations. When the Indians get rum, they frequently threaten to exterminate the whites, and the absence of the men embolden them in these threats. Provisions are very high in California—vessels press to and from California without stopping. Many fear a famine unless the soil is cultivated. Even in the Sandwich Islands, whence the Oregon sugar market is supplied, the sugar plantations are deserted for gold digging. The climate, she says, is delightful. They have had a little snow, and some sleigh-riding, which is unusual for that country. Most of the people of California are from the Western States.

The Slave Trade.—A correspondent of Jerrold's News makes the following statement: "People of all nations participate in the profits of slavery; a great part of the brokering is conducted by *respectable English houses;* and indeed *English* people, after sojourning long in Brazil, feel as little repugnance to the business as Spaniards or Portuguese. *English* engineers build steamers for the trade, and then go in them as first drivers. One of those vessels in May last year succeeded in landing, a little to the north of Rio, 1,100 negroes—a cargo worth from £25,000 to £30,000. This would have bought the ship and all she carried out for barter five times over. An acquaintance of mine, an Anglo-American, had a little before this brought safely into port, in a little brig, 650. He, as commander, earned between £600 and £700, and his crew in proportion. The sufferings of the negroes and the crews during the now necessarily protracted voyages, are well known; and it is also a fact, known to those conversant with the subject, that while the horrors of the passage are infinitely enhanced by the influence of French and English cruisers, the trade is still supplied at the rate of 65,000 annually; and so long as there remains a market it will be so supplied, unless, instead of employing a few brigs and schooners, we could in reality wall in all Africa."

Narrow Escape.—A hack-driver at Lowell, with two ladies and three children in his carriage, got upon the Stony Brook Railroad just as the train was coming out of the city. The alarm was given, and the hack-driver attempted to back off from the track. He had almost succeeded—having got the carriage off, and one of the horses nearly so, when the locomotive struck the nigh horse and cleft him to pieces almost instantly. It cut him completely away from the vehicle—not injuring the other horse in the least. The escape of the ladies and children from death was almost miraculous. The cars were running something like fifty miles an hour.

Important Decision.—Much interest was created some time ago by the arrest of Mr. Kauffman, a wealthy farmer of Cumberland County, Penn., for giving food and assistance to a family of fugitive slaves, which were brought from Maryland or Virginia and left on his premises. The owner of the slaves brought suit, and gained, in one of the inferior courts, a verdict against Mr. Kauffman of $2,000. An appeal was taken to Supreme Court, and on Monday, the 18th inst., after a full argument, Judge Coulter delivered an opinion reversing the decision of the lower court, on the ground that it was a matter which did not belong to State jurisdiction, but should have been brought in one of the Federal Courts under the act of Congress. [Phila. North American.

Melancholy.—A German immigrant was arrested at Maysville, Ky., some two months ago, and confined in jail on a charge of stealing three dollars' worth of carpenters' tools. He was taken with the cholera on the 8th, and died in 24 hours, protesting his innocence of the accusation to a German friend who called to see him just before he died. As soon as Judge Reid heard of his illness, he called a Court, and no evidence appearing against him, his release was ordered, but he had already been relieved by death. He leaves a wife and six children in Germany.

Maine Forest Fires.—A dispatch dated at Calais, Maine, June 22d, says:—

The weather has been exceedingly warm, the thermometer in the coolest place being up to 96°. We have had no rain since the first week in April. The fires in the woods are still raging in every direction, and more than six millions acres of timber land have already fallen a prey to the devouring element in this part of Maine and the Province of New Brunswick. There is no water for driving logs. Nearly all the present stock is saved. The lumber business must be suspended for the summer, and the best fields of grain, it is likely, will not be worth cutting. The prospects of the country were never more gloomy than at present.

Emigrants and Indians.—An arrival at St Louis brings news of a fight at one of the Pawnee villages, between a number of the Indians and a party of California Emigrants from Wheeling, Va., in which five Pawnees were killed. No Californians were killed in the fight, and only one was wounded. The quarrel grew out of the savages having stolen some of the horses and mules of the emigrants. The fight took place on the 3d of June.

Accident among the Alps.—On the 31st March, as several conveyances, in which were sixty-four persons, thirty of whom were Swiss soldiers returning from service in the army of the Pope, were crossing Mount St. Bernard, they were precipitated into a deep ravine. Twenty-four men and thirty horses were killed.

SUMMARY.

From Port-au-Prince, Hayti, news to the 29th of May has beeen received. A portion of the President's army was still in the barracks at Port-au-Prince, but there was no probability of a renewal of the war. It has been ascertained that the Haytiens had 1,000 killed in the late battle with the Dominicians.

Halifax papers of June 18 say that great fires are prevailing in the adjacent woods. The city is so full of smoke, that the sun is invisible; the heat is most intense; vessels cannot move out of the harbor of Fredericktown, N. B. The courts adjourned in consequence of the great darkness prevailing.

By the English papers we learn that another explosion took place in the mines near Newcastle on the Tyne on the 5th inst., by which thirty three persons lost their lives. There were over one hundred persons in the mines at the time.

The Poughkeepsie Journal publishes a call for a State Convention of Editors, to be held at Syracuse on the 19th of September. The principal object stated in the call, is the restoration of the law of 1845, granting free circulation to newspapers for thirty miles from the place of publication.

On the 23d of May the steamer Cetro arrived at Havana, in three days from Sisal, Yucatan, bringing two hundred and seventy-one Indians, taken at the capture of Baccalar, to be sold as slaves in Cuba. This is infamous—disgraceful to a nation claiming to be civilized; and we are sorry that any Americans should be found fighting for a people who countenance such atrocities.

The Court of Appeals of South Carolina, have affirmed the judgment of the Inferior Court against James Brown, convicted of "negro stealing," and he has received sentence of death, to be executed on the 2d of July.

The Queen of England has constituted Rupert's-land, in North America, to be a Bishop's see and diocese, to be called the Bishopric of Rupert's-land, and appointed the Rev. David Anderson, Doctor in Divinity, to be ordained and consecrated Bishop of the said See.

The Bangor (Me.) Courier of June 20th, says that three men belonging to the driving crew of E. & J. Marsh, were drowned on Saturday last, by the accidental swamping of a boat at the head of Grand Falls on the West Branch. Their names were Cyrus Hutchinson, of Dover, Joseph King, of Stillwater, and Josiah Choate, of Calais.

A telegraphic dispatch, dated at Buffalo, June 22d, says: We regret to state that Miss De Forrest, a daughter of one of our most respectable citizens, fell into the stream at the "Hog's Back" last evening, and was drowned, together with Charles C. Addington, a young merchant, who had plunged in to save her. They were both carried over the Falls.

About four thousand letters from California reached New York on the 19th inst., many of them containing specimens of gold dust. One-third of them were for persons in this city.

Bark Ann Perry, of Salem, is to sail from that port for San Francisco, with a crew of about twenty, all of whom have been masters or mates of vessels. They ship for *twenty cents* per month!

Three young men, named John Kearney, George Kearney, and a French boy, known by the name of Jack, are supposed to have been lost by the upsetting of a sail-boat near Thomaston, Maine.

A dispatch dated at St. Louis, June 19, says: "The cholera interments yesterday numbered 60, and other diseases 15. The interments for the week ending Sunday night, were of cholera 439, and of other diseases 76."

A couple were recently married in Lockland, and two hours after the ceremony the bridegroom entered on a two years' trip for California.

A dispatch dated at Cincinnati, June 19, says: "There were 59 cholera interments in this city yesterday, and 23 from other diseases."

In Philadelphia, on the 18th of June, a mass of earth fell upon and crushed four workmen who were digging near it.

Great Britain purchased, last year, over $70,000,000 worth of the agricultural products of this country.

The Northern State Journal, which was consumed by the conflagration at Watertown, has just re-appeared, enlarged, improved, and beautified.

A vessel lately arrived at Boston from Rio Janeiro, having as part of her cargo 50,000 wooden toothpicks.

Advices from Vera Cruz to the 17th inst. state that large bodies of Mexicans were still pushing their way to California.

A bill has passed the Connecticut Senate, providing that money may be loaned at a higher rate of interest than 6 per cent, but authorizing the recovery of only 6 per cent in the courts, when more than that rate is agreed upon.

A bill to commute the punishment of Letitia S. Blaisdell to imprisonment for life, has passed the New-Hampshire House of Representatives.

The negro, Shorter, convicted of the murder of Mr. Marsh, at Buffalo, is to be hung on the 10th of August next, between the hours of 10 A. M. and 4 P. M.

The Springfield (Mass.) Republican announces that a coal mine has been found on the premises of Edward Palmer, Esq., of that place. The coal is said to be of fine quality.

There were 69 deaths by Cholera in St. Louis on the 14th inst., and for the week ending on that day the number of deaths by the same disease was 191.

Minnesota was duly organized as a Territory by proclamation of Gov. Ramsey, dated June 1.

Three hundred and thirty deaths by Cholera were reported in St. Louis for the week ending on the evening of the 17th inst.

Two thousand five hundred wagons, and 15,000 emigrants for California, had passed Grand Island on the 1st inst.

The Trustees of the Southern portion of the M. E. Church at Alexandria, and those of the Northern portion, have been quarreling about the ownership of a church in that city. After smashing in some of the windows, and creating much disturbance, the keys were (by common consent) handed over to the Sheriff, until the point at issue shall have been decided by the legal tribunals.

The Managers of the American Institute, N. Y., have appropriated $500 to be awarded at the Fair of 1849, (commencing Oct. 2d,) to apprentices and minors, in premiums for works of art and industry. Satisfactory evidence must be produced, showing that the work is entirely the result of their own skill and industry.

The emigrants arriving here daily are of a very superior class. The large number of respectable and educated young men from England, Ireland, and Scotland, to be found at the boarding-houses is really surprising. Most of them are preparing to go West.

Several Government steamers were lately sold in New Orleans; the Alabama for $23,000, the New Orleans for $31,000, and the propeller Thompson for $23,000. The original cost of the New Orleans was $130,000.

In New Orleans, on the 1st inst., a son of Mr. Stone, aged four years, fell out of the back door of his residence and was drowned. This is the fourth death from drowning which has occurred in that city since the water came up in the streets.

The London Patent Journal of the 26th ult. estimates the depreciation in the value or market prices of Railway Stocks in Great Britain within the last three months, taking the aggregate of Railways, at $48,000,000 to $58,000,000. This is caused by the alarm which recent disclosures of gross mismanagement gave rise to.

The Courier and Inquirer has a telegraphic dispatch from London, which states that accounts from Gaeta announce that it is the intention of the Pope to return to Florence with the Grand Duke of Tuscany, and to recede to Bologna, where he will establish his government until Rome shall be in a state to permit his return to it.

Hon. James Buchanan has given to the city of Lancaster, in trust, the sum of $4,000, to remain as a perpetual fund, the interest whereof to be annually expended in the purchase of fuel for the use of poor and indigent females of that city, during the inclement winter seasons.

The Committee on Education in the Maine House, have presented a long report on the subject of Normal Schools, wherein it is thought expedient to establish a State Normal School whenever the friends of education will furnish a suitable building for the use of said school.

A young man named Swift was 'brought up' in Boston the other day, for assaulting a man who had defamed his mother's character; and in consideration of the circumstances, the Judge gave Swift considerable license, letting him off with a fine of one cent, without costs!

We learn (says the Boston Journal,) that Rev. W. B. Tappan, whose sudden death was announced a day or two since, had an insurance of $3,000 on his life, the policy of which ran out, two or three days previous to his decease. He leaves a wife and four children.

A telegraphic dispatch dated at St. Louis, June 22d, says that late accounts have been received of a renewal of disturbances between the California emigrants and the Indians, in which a number of each party were killed. The cholera was still making sad havoc among the emigrants. Numerous parties were daily returning.

We learn from the Oxford (Chenango Co.) Times, that about two weeks ago, a Mr. Sweatland, of Lisle, in that county, while riding on horseback, was stopped about a mile south of McDonough village, by an individual, who demanded his money. Mr. S. being unarmed, handed him his wallet and its contents; consisting of eighty-one cents, and, with this valuable booty, the robber walked off.

Bills of the Putnam County Bank, N. Y., altered from a smaller denomination to $20, are in circulation in Boston. The words "Twenty Dollars" in the body of the bill are printed with type, which may aid in detecting the fraud.

The Rochester Advertiser tells us that a young lady was sent 20 days to jail for stealing her fellow-traveler's purse and buying fineries with it.

Strawberries 4 1-2 inches in circumference have been sent to the Rochester American people.

The Mexican Congres has passed a bill authorizing the construction of a Railroad from Vera Cruz to the City of Mexico.

The Datton (Ga.) Eagle, of the 12th inst., acknowledges the receipt of some ears of full-grown green corn.

The income of the British "Wesleyan Missionary Society" last year was about $500,000!

New York Markets—Monday, June 25.

WHOLESALE.

Ashes—Pearls $5 50; Pots 5 56 a 5 62.——*Flour and Meal*—Flour, common and ordinary State 4 39 a 4 50; good and straight Western 4 50 a 4 62; pure Genesee 4 87 a 5 00. Corn Meal is scarce, and Jersey brings 3 00. Rye Flour 3 00 a 3 06.——*Grain*—Wheat of the lower grades is heavy, common Wisconsin selling at 80c.; Genesee is scarce, and held at 1 30. Corn is abundant and low, prices ranging from 55c. to 62c. Barley 52 a 53c. Oats 35 a 36c.——*Provisions*—Pork is heavy, Prime bringing 8 85 a 8 87, and Mess 10 31 a 10 37. Beef, country Mess, 11 50; Prime 9 50. Butter is lower, Western tub selling at 10 a 13c., Ohio at 7 a 10c. Orange County at 15 a 17c. Cheese 3 a 7c.

RETAIL HOUSEHOLD MARKETS.

Apples—Spitzenbergs, 18d per half peck; per bbl. 18s and 20s to $3; Newtown Pippins, 10 a 20s; Greenings, 12 a 16s; Seek-no-Farthers, 22s per bbl. Lima Beans—Shelled, 15d per quart. Cranberries—Per qt. 15d; per bbl. in water, $10. Hams—1s per lb; wholesale, 10½ a 11d. per lb. Lard—Retail, 9 a 10 cts. per lb; wholesale, 7 a 8½. Lettuce—2 cts. per head. Mint—Per bunch, 2 cts. Leeks—Per bunch, 6d. Mushrooms—Per quart, 4d. Parsley—Per bunch, 6 a 9 cts. Dried Peaches—Per quart, 1s 3d. Green Peas—Good and plenty, from Long Island. Per half peck, from 15d to 18d; per bushel, 8s a 10s. Maple Sugar—Retail, about 10 cts. per lb; wholesaled at 6 a 9; Country manufacturers [illegible] on an average, 6d per lb. New Onions—Per bunch, 6d. Green Gooseberries—Per basket, 10s; per quart, about 5d. Cherries—Per lb. small, about [illegible]. New Beets—6 to 10, for a shilling. New Pumpkins—Scarce, at some 3s each.

The wife of Mr. Richard Whittaker, of the First Ward Police, was recently taken to the Lunatic Asylum, her derangement having been caused by the departure of her son, about two months since, for California.

LETTERS.

W. B. Gillett, S. S. Griswold, Maxson Green, B. G. Stillman, Geo. Greenman, T. M. Wilcox, R. Lewis, Christian King, J. O. Curtis.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Enoch Barnes,	$5 00	Ezra Coon,	$5 00
Benjamin Maxson,	5 00	Alonzo W. Crandall,	5 00
Ephraim Maxson,	5 00	Isaac Brown,	5 00
Samuel B. Crandall,	5 00	Asa West,	5 00
Benj. Burdick,	5 00	Benedict W. Rogers,	5 00
Ichabod Burdick,	5 00		

The Treasurer would also acknowledge the receipt of the following sums from subscribers for the Sabbath Recorder:—

David Dunn, New Market, N. J.	$2 00	to vol.	6	No. 52
Eliza M. Stelle, "	2 00	"	6	" 52
H. F. Randolph, Millington, N. J.	2 00	"	6	" 52
D. W. Dennison, Mystic Bridge, Ct.	2 00	"	6	" 52
A. A. Avery, Mystic, Ct.	2 00	"	6	" 52
Nathan Chapman, Portersville, Ct.	2 00	"	6	" 52
Matthew Potter, Hopkinton, R. I.	2 00	"	6	" 52
John Green, "	2 00	"	6	" 52
Pierce Handel, "	1 00	"	6	" 52
C. B. Cottrell, Lippitt, R. I.	2 00	"	6	" 52
Christian King, Pattonsville, Pa.	2 00	"	6	" 52
Joel Babcock, Fairfield, O.	2 00	"	6	" 52
Benj. Vincent, Vilanovia,	2 00	"	6	" 52
Amos Green, Little Genesee,	2 00	"	6	" 52
David Maxson, "	50	"	6	" 13
Daniel Truman, Newport,	2 00	"	6	" 52
Ezra Stillman, "	2 00	"	6	" 52
Abel Stillman, Poland,	2 00	"	6	" 52
Asa West, Leonardsville,	2 00	"	6	" 52
" " for Jos. Button,	2 00	"	6	" 52
R. Lewis, Brookfield,	2 00	"	6	" 52
Josiah Taylor, Unadilla Forks,	2 00	"	6	" 52
Maxson Stillman, Alfred,	2 00	"	6	" 52
Thomas Burdick, "	2 00	"	6	" 52
Abram Utter, New York,	1 00	"	6	" 26
Aug. Williams, "	1 00	"	6	" 26

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Levi H. Bond, Lost Creek, Va.	$7 00
J. B. Wells, DeRuyter,	1 00
David Rogers, 2d, Waterford, Ct.	2 00
Col. at Eastern Association, Westerly, R. I.	13 86
W. Edmeston Tract Society, by E. Maxson,	8 00
From Church at Westerly, R. I.	92
David Rogers, Waterford, Ct.	1 00
Mary Rogers, "	1 00
David Dunn, New Market, N. J.	1 00
E. D. Barker, Westerly, R. I.	4 00
A. M. Babcock, "	1 00
J. W. Langworthy, Hopkinton, R. I.	2 00
Thos S. Greenman, Mystic, Ct.	4 00
E. W. Denison, "	1 00
Chas. Saunders, Providence, R. I.	1 00

THOMAS B. STILLMAN, Treasurer.

Bruce's New York Type-Foundry.

PRINTING TYPES are now sold at Bruce's New York Type-Foundry, at the following very low prices, for approved six months' notes:—

	ROMAN.	TITLE, &C.	SHADED, &C.
Pica,	per lb. 30 cts.	52 cts.	90 cts.
Small Pica,	32	56	95
Long Primer,	34	60	100
Bourgeois,	37	66	108
Brevier,	42	74	120
Minion,	48	84	132
Nonpareil,	58	100	150
Agate,	72	120	180
Pearl,	108	160	220
Diamond,	160	250	300

A liberal discount for cash in hand at the date of the Invoice.

We have now on our shelves, ready for sale in various sized fonts

60,000 lb. Roman and Italic type.
40,000 lb. Fancy type.
4,000 lb. Script and Running-hand.
5,000 lb. Ornaments.
15,000 ft. Type-metal Rule.
15,500 ft. Brass Rule.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book is freely given to all Printing Offices.

Printers of Newspapers who choose to publish this advertisement, including this note, three times before the 1st of October, 1849, and send us one of the papers, will be paid for it in Type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

☞ For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing Presses, &c.

GEORGE BRUCE & CO.,
13 Chambers-street, New York.

[Copy.]

CAMBRIDGE, Washington Co., N. Y.,
June 18, 1849.

Geo. W. Savage, Esq.,
Pres't Eagle Life and Health Insurance Co.

Dear Sir,—I beg leave to express to your Company my thanks for the *prompt and liberal* manner in which you *paid the claim* for insurance on the life of my brother, Doctor F. R. Robertson, which was insured for the benefit of his mother. The manner in which the claim was met and paid, is *creditable to your institution.* No deduction was asked, nor was there any objection raised, but the whole amount insured paid as soon as presented and without waiting until it became due.

A policy of this kind is indeed valuable. I trust you will have the kindness to express our deep acknowledgment to your Board of Directors, and oblige

Your obedient servant,
R. K. ROBERTSON.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium, nor any liability to have the sum insured reduced, or to make further contributions in case of mortality beyond the [illegible]. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on [illegible]. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at death. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons [illegible] policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any [illegible] Company in this country or in England, and [illegible] as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of [illegible] equity of principles upon which [illegible] based, this institution will [illegible] in existence. To the confidence [illegible] dence which has governed its [illegible] to the public advantages found in [illegible] insurance, the Directors look [illegible] patronage which has so far [illegible]

GEORGE W. SAVAGE, [illegible]
RICHARD H. BULL, [illegible]

Any information will be [illegible] abroad, who may [illegible] free, by addressing (postpaid) [illegible] Fulton-street, Brooklyn, N. York.

JAMES A. [illegible] General Agent [illegible]

Pamphlets [illegible] to be had gratis at the office [illegible]

Miscellaneous.

NO NIGHT BUT HATH ITS MORN.

There are times of deepest sorrow,
When the heart feels lone and sad;
Times when memory's spells of magic
Have in gloom the spirit clad.
Wouldst thou have a wand all potent
To illume life's darkest night?
'T is the thought that e'er in nature
Darkest hours precede the light.

When the world, cold, dark, and selfish,
Frowns upon the feeble flame,
Lighted from the torch of genius,
Worth has kindled round thy name;
When thy fondest hopes are blighted,
And thy dearest prospects fade,
Think, oh, lone one, scorned and slighted,
Sunshine ever follows shade.

ON THE CHOICE OF A WIFE.

Enough of beauty to secure affection,
Enough of sprightliness to secure dejection,
Of modest diffidence to claim protection,
A docile mind subservient to correction,
Yet stored with sense, with reason and affection,
And every passion held in due subjection,
Just faults enough to keep her from perfection.
When such I find, I'll make her my election.

ON THE CHOICE OF A HUSBAND.

Of beauty just enough to bear inspection,
Of candor, sense, and wit, a good collection,
Enough of love for one who needs protection,
To scorn the words, "I'll keep her in subjection,"
Wisdom to keep him right in each direction,
Nor claim a weaker vessel's imperfection.
Should I e'er meet with such in my connection,
Let him propose—I'll offer no objection.

THE ADVENTUROUS BOY.

While the fleet lay at anchor, one of the most heart-thrilling scenes occurred on board the Commodore's vessel, that my eyes ever witnessed. In addition to the usual appendages of a ship of war, there was a large and mischievous monkey on board named Jacko, retained for the amusement and diversion of the ship's company. It was my watch on deck; and having retired to the side of the vessel, I was musing on the beautiful appearance of the fleet, when a loud and merry laugh burst upon my ear.

On turning to ascertain the cause of such an unusual sound on the frigate's deck, I perceived the Commodore's little son, whom the crew nicknamed "little Bob Stay," standing half way up the main-hatch ladder, clapping his hands, and looking aloft at some object that seemed to inspire him with a deal of glee. A single glance explained the cause of the merriment. As Bob was coming up from the guns deck, Jacko the monkey, perceiving him on the ladder, and dropping suddenly from the rigging, leaped upon his shoulder, seized his cap, and running up the main top-sail-sheet, seated himself on the main-yard.

Here he sat picking the tassel of his prize to pieces, occasionally scratching his sides, and chattering, as if in exultation at the success of his mischief. Bob being a sprightly active fellow, did not like to lose his cap without an effort to regain it. Perhaps he was the more strongly inclined to make chase after Jacko, from observing me smile at his plight, and hearing the loud laugh of Cato, a black man, who seemed inexpressively delighted with the occurrence.

"Ha, you rascal, Jacko," said the black man, "hab you no more respec' for de young officer, den to steal his cap? We bring you to the gang-way, you black nigger, and gib you a dozen on de bare back for a tief." The monkey looked down from his perch as if he understood the threat of the negro, and chattered a sort of defiance in answer. "Ha, ha, Massa Bob, he say you mus' ketch him 'fore you flog him: and 'tis no easy matter for a midshipman in boots to ketch a monkey barefoot."

The cheeks of little Bob looked red, as he cast a look of offended pride at Cato; and springing across the deck, in a moment he was half way up the rigging. The monkey quietly watched his motions; and when nearly up, suddenly put up his own head, and ascended to the top cross-trees, and quietly seating himself, resumed his work of picking the tassel.

In this manner, the mischevious animal succeeded in enticing Bob as high as the royal-mast-head, when, suddenly springing on the rigging, he again descended to the fore-top, and running out on the fore-yard, hung the cap on the end of the studding-sail boom, where, taking his seat, he raised a loud and exulting chattering. By this time, Bob was completely exhausted, and not liking to return to the deck to be laughed at, he sat down on the cross-trees.

The spectators, presuming that the boy would not follow the monkey, and descend to the deck, paid no further attention to them. I also had turned away, and had been engaged some minutes, when I was suddenly startled by a cry from Cato, exclaiming that "Massa Bob was on the main-truck!" A cold shudder ran through my veins as the words struck on my ears. I cast my eyes up—it was too true.

The adventurous boy, after resting a little, had climbed the "sky-sail-pole," and at the moment of my looking up, was actually standing on the circular piece of wood, on the very summit of the loftiest mast; at a height so great that my brain turned dizzy as I looked up at him. There was nothing above him or around him but empty space: and beneath him nothing but a small unstable wheel.

Dreadful temerity! If he attempted to stoop, what could he take hold of to steady his motion? His feet covered up the small and fearful platform on which he stood; and beneath that, a long smooth pole that seemed to bend beneath his weight, was all that upheld him from destruction. In endeavoring to get down he would inevitably lose his balance, and be precipitated to the deck, a crushed and shapeless mass.

In this terrible exigency what was to be done? To hail him and inform him of his danger, it was thought, would ensure his ruin. Every moment I expected to see the dreadful catastrophe. I could not bear to look at him, and yet could not withdraw my gaze. A film came over my eyes, and a faintness over my heart. By this time the deck was covered with officers and crew, to witness this appalling, this heart-rending spectacle. All seemed mute. Every feeling, every faculty seemed absorbed in one intense emotion of agony.

At this moment, a stir was made among the crew about the gang-way, when the Commodore, the boy's father, made his appearance. He had come on board without being noticed by a single eye. The Commodore asked not a question, uttered not a syllable. He was an austere man, and it was though by some that he did not entertain a very strong affection for his son. All eyes were now fixed on him, endeavoring to read his emotions in his countenance.

The scrutiny, however, was in vain; his eye retained its severe expression; his brow the slight frown it usually wore; and his lip its haughty curl. In short, no outward sign indicated what was passing within. Immediately on reaching the deck, he ordered a marine to hand a musket, when, stepping aft, he took a deliberate aim at his son, at the same time hailing him with his trumpet, in a voice of thunder.

'Robert,' cried he, 'jump over board, or I'll fire at you.' The boy seemed to hesitate, and it was plain that he was tottering, for his arms were thrown about like one endeavoring to balance himself. The Commodore raised his voice again, and in a quicker and more energetic tone, cried, 'Jump! tis your only chance for life.' The words were scarcely out of his mouth, before he left the truck, and sprung out into the air. A sound between a shriek and a groan burst from many lips.

The father spoke not—sighed not; indeed, he seemed not to breathe. For a moment of intense agony, a pin might have been heard to drop on deck. With a rush like that of a cannon ball, the body descended to the water, and before the waves closed over it, twenty stout fellows, among them several officers, had dived from the bulwark. Another short period of suspense ensued. The boy rose! he was alive! his arm was seen to move—he struck out towards the ship.

In spite of the discipline of a man-of-war, three loud huzzas, the outburst of unfeigned joy from the hearts of five hundred men; pealed through the air, and made the welkin ring. Till this moment the old Commodore stood unmoved. His face now was ashy pale. He attempted to descend from the block, but his knees bent under him; he seemed to gasp for breath, and attempted to tear open his vest; but in the attempt he staggered, and would have fallen, had he not been caught by the by-standers.

He was borne to his cabin, where the surgeon attended him, whose utmost skill was required to restore his mind to its usual equilibrity and self-command, in which he at last happily succeeded. As soon as he recovered from the dreadful shock, he sent for Bob, and had a long confidential conference with him; and it was noticed, when the little fellow left the cabin, he was in tears.

VALPARAISO, CALLAO, LIMA.

The following sketch of these places is given through the N. Y. Tribune, by a passenger to California in the steamship Panama:—

Arrived at Valparaiso on the 17th of April. Valparaiso is an old Spanish town, of some 20,000 inhabitants, and is only remarkable for the immense quantities of fruit found there—apples, pears, peaches, figs, grapes, &c. I think the grapes are the largest and finest I ever saw. I purchased half a bushel of large white grapes for *fifty cents!* We left Valparaiso on the 19th of April, and arrived at Calloa on the 25th.

Calloa is the sea-port town of the Republic of Peru. Lima, the capital of Peru, is about nine miles from Calloa. We spent five days at Lima while our steamer was receiving coal. Lima is a city of great antiquity, and possesses many objects of interest to the traveler. A remarkable fact respecting this region of country is, that *it never rains.* Vegetation is sustained by the heavy dews. An American gentleman, who has lived in Lima for twenty-one years, told me he had never known it to rain there. The houses in Lima are nearly all but one story high—a few of a story and a half. The walls are of great thickness and strength. The houses of each block are all connected by a continuous wall in front. One reason why they adopt this form of building is the danger from earthquakes. One hundred and four years ago, the whole of Callao and a part of Lima was destroyed by an earthquake. They usually experience several shocks during the year, of greater or less severity. One of these shocks occurred during our visit, and it was said to be the most severe one they had experienced for the past eight years. It occurred about 4 o'clock in the morning. The bells tolled and the people ran to the middle of the street. We were all a little frightened, but no one harmed. If such a shock had occurred in New York thousands of buildings must have been thrown down.

Lima contains at present about 80,000 inhabitants—formerly 200,000. The form of government is Republican, though such only in *name.* It is purely a *Dictatorship.* The laws are trampled upon with perfect impunity by the President. The present President was driven from the country some four years since, but in a few months gathered an army of four hundred and returned, subdued his opposers, and was recognized as President. The national spirit and pride are broken. There is no hearty good-will for the Government. Public improvements are all neglected, and each one follows his own fortune and pleasure. We visited the great Cathedral, which covers about two acres of ground. It was built about two hundred years ago, and on the most magnificent scale. I shall not attempt a description of it; but you may form some idea of its splendors when I state, that there are in the inside forty columns of *solid silver,* twelve feet long by twelve inches in diameter! In this Cathedral I was pointed to the tomb of Pizarro, and the place where he was assassinated.

Strange as it may seem, I visited in Lima a *Cotton Factory!* The entire building and machinery were brought from the United States. The building is 200 feet long by 60 broad—employs 100 looms, 4,000 spindles, and about 100 operatives. The operatives are mostly Spanish girls from Lima, although a few are from the interior, and are of Indian extraction. The factory is owned by Dr. Casanava, a Spanish gentleman. Cotton cloth of a very good quality is manufactured. The girls all speak the Spanish language.

Artificial Stone.—The Year Book, for 1848, says that a new process has been discovered by Mr. Frederick Ransome, of England, for making artificial stone, by subjecting broken pieces of silica (common flint) for a time to the action of caustic alkali boiling under pressure in a close vessel, forming a transparent silicated solution, which is evaporated to a specific gravity of 1,600, and is then intimately mixed with given proportions of well-washed sand, broken granite, or other materials of different degrees of hardness. The paste thus constituted, after being pressed into moulds, from which the most delicate impressions are readily received, is subjected to a red heat in a stove or kiln, by which operation the free or uncombined silica of the raw materials unites with the excess of alkali existing in the solution, thus forming a semi-vitreous compound, and rendering the artificial stone perfectly insoluble. This production must evidently be adapted to a comprehensive range of objects for decorative art and architectural purposes—busts, vases, flooring tiles, steps, balustrades, mouldings, capitals, shafts, and bases of columns, &c. Even grindstones, and whetstones for scythes, have been made.

HINTS FOR FARMERS.

Carrots, Parsnips and Beet-roots.—All grounds are not suitable for these crops; for they require fifteen inches of good, rich, light soil, free from gravel and stones. The soil should be trenched and well broken. When the plants are up, they should be hoed to leave them eight or nine inches apart, nor should a single weed get leave to grow. For storing they ought not to be taken up until the foliage turns yellow.

Onions.—The principal art in their culture is to well dress the ground; well decomposed nght soil, a good two inch thickness all over the soil, forked into and well mixed with the top six inches of mould, will be found an excellent dressing; but it must be well decomposed, or it will be too strong. The surface should be well leveled, the lumps well bruised, and the seeds sown thinly and equally over the bed. This should be rolled in or trodden in solid, and raked smooth and even. Where they come up close together, they should be drawn by hand, so as to leave only one in a place at a distance of 6 inches apart, and they must be kept clear of weeds all through their growth. When the foliage begins to turn yellow, the bulbs are ripe, and may be lifted and left on the surface of the ground to dry out some of their moisture; they should be preserved in a cool, dry, airy place.

Cabbages.—Of all green crops, this is the most valuable. It stands almost any frost. It is eatable from the time it is large enough to handle, until it has acquired a hard, close heart. It is a crop to put on every bit of otherwise idle ground; it can be planted between rows of anything and everything, either to be eaten as greens when large enough, or left to cabbage on the coming off of other crops. Nor is the use of this excellent vegetable over when the full grown cabbage is cut, for the sprouts which follow are equally good. Planted out to cabbage, they should be eighteen inches apart in the rows, and the rows two feet asunder. When the best part of the cabbage is cut, other plants may be planted between the rows, the ground being first dug, and the stumps may be all taken up and planted close together in some otherwise useless spot, and yield a mass of greens when scarcely anything else is to be had. The seed is but little object; sowing, therefore, to provide at all time plants to put out, is a necessary precaution.

Caterpillars.—An English agricultural paper gives the following method of destroying caterpillars, which was accidentally discovered, and is practiced by a gardener, near Glasgow. A piece of woolen rag had been blown by the wind into a currant bush, and when taken out it was found to be covered by the leaf-devouring insects. Taking the hint, he immediately placed pieces of woolen cloth in every bush in the garden, and found the next day that the caterpillars had universally taken to them for shelter. In this way he destroyed many thousands every morning.

CHEESE FACTORIES.

C. C. Wick Esq., of Wayne, Ohio, one of the most enterprising and business men, has recently erected his buildings, and put in operation his "dairy," for the manufacture of cheese. He commands the product of 1,100 cows, owned in that and adjacent townships, and employs men and teams who every morning take prescribed routes, varying from five to ten miles each, and gather the "curds," which are neatly sacked by the dairymen, and then brought to the factory, where the process of "cheese making" is completed.

This furnishes employ for a large number of men and women, and by the aid of recent improvements and machinery much of the labor requisite is rendered light, more convenient and simple than the usual mode. He had last week about 3,000 cheeses on hand, made within about thirty days, and for beauty and fine flavor they are not to be excelled. The weight of "curds," daily received, amount in the agregate to some 3,500 lbs., and the number of cheeses made daily about 75, varying somewhat as regards size. They are put up in sacks and intended for the English, West India, and California trades, and vary from 16 to 35 pounds—the former, we believe, are intended exclusively for the California market. Wayne has long held a reputation for producing cheese equal to any other township, and friend Wick intends that the product of *his* diary shall bear impress of being equal, if not superior, to any that have been sent from this country. In addition to this, there are many large and fine dairies among the farmers.

At Richmond, Meriman Barber, Esq., has another "Factory," and situated so as to command the dairies of that town, Dorset, Andover, and a portion of Cherry Valley. He receives the products of about the same number of cows, and makes about the same weight of cheese daily, and carried on in the same manner as Wicks's, but his cheese are uniform in size, averaging about 26 or 27 lbs. each—are put up in the best possible manner, and will command the highest rates in the home or foreign market.

By the adoption of this system, it is made advantageous to the farmers, as they contract in the spring for their "curds," which continues for the season, and are thus enabled to estimate very nearly their amount of resources, without reference to a fluctuating market. The price paid for curds the present season is 3 1-2 cents per pound, deducting therefrom the expense of teams for gathering, who receive a stipulated sum.
[Conneaut Reporter.

REMARKABLE COLLECTION OF AUTOGRAPHS.

Mr. J. K. Tefft, of Savannah, a gentleman of remarkable and persevering industry, and originally a Boston boy, favored me with a sight of his enormous collection of autographs of distinguished characters. During the last 25 years, he has obtained thirty-five thousand autographs. The more distinguished individuals have each their portraits attached. He has one volume—a large folio—containing letters from all the signers of the Declaration of Independence, and another with letters from all those who framed and signed our Constitution, accompanied with an engraving of each person. The former book would sell for $1,500, under the hammer, in London. I was much pleased with the perusal of a letter from John Adams to his intende dwife, under date of July 5th, 1776, in which he alludes to the signature of a document on the preceding day, which, with much confidence, he declares will eventually raise our nation to the rank of one of the first powers upon the earth. He closes his communication by an allusion to the continual changes of locality of the British army, and their present station on Stratan Island, and adds, "Like Noah's dove, but without its innocence, they can find no rest."

Mr. Tefft has documents signed by all the English Kings, from Henry VII, to date, with many by that monarch's predecessors, the English counsellors and statesmen for century after century. One old paper I noticed was signed by Charles II. and eighteen English noblemen. He has documents from the crowned heads, statesmen, and literati of every country in Europe, particularly in France. Shakspeare, Milton, Montesquieu, Robespierre, Mozart, Goethe, and thousands of others, have each contributed to swell his collection. An interesting letter from Kosciusko to the lady of an officer in Charleston, closed with an affectionate inquiry as to the state of her husband's health; "for," continued he, "if he is dead I wish to marry you, as I have always been one of your particular admirers; but if he is alive and well, pray give my compliments to him." The entire collection of Mr. Tefft, could probably be disposed of for $200,000. It is the largest and best in America, if not in the world.

Mr. Wm. Humphreys, Jr., of Savannah, has collected a large number of valuable shells and reptiles, of which latter he has about two hundred varieties, principally snakes. He asserts that though there may be many poisonous, yet there are but two fatal snakes in the United States—the rattle-snake, and that species of moccasin called water-rattle. From one of the former he has taken twenty-eight fangs, and he has now an enormous specimen, with eight fangs clearly visible, measuring during life sixteen inches in circumference. His shells will be exhibited at the American Fair in New York, in October next. [Cor. Boston Trav.

RAILROAD TO THE PACIFIC.

The following remarks of Col. Benton occur in a letter addressed to several citizens of St. Louis, who had invited the Colonel to a public dinner intended as a tribute to his foresight and zeal in the promotion of that gigantic enterprise, the connection of the Atlantic with the Pacific by a railway route:

The sealed book of remote western geography has been laid open. From the Mississippi to the Pacific its leaves are unfolded, and its pages written upon with the pencil of light. What the adventurous hunter, following the trail of the buffalo, and vexing the home of the beaver, had unknowingly discovered, science has digested into knowledge, reduced to exactitude, and made known to the world. Before the light of science, errors and illusions have vanished. The impassable mountain has become passable—the uninhabited desert has become inhabitable—the Siberia of America has become a promised land! and the exalted facts stand revealed that, from the Father of Floods, to the Mother of Oceans, the rolling tide of American population may go on spreading its wide and lofty wave; and from San Francisco to St. Louis, in a straight line with Canton and London, the rich stream of oriental commerce, after wandering for forty centuries upon unstable and devious routes, is to find its last, its greatest, its everlasting channel.

SINGULAR AFFECTION IN A DOG.

The Licking Valley Register, published at Covington, Kentucky, gives the following instance of canine attachment to an animal not of its own species:—

There is a dog which has become so attached to a cow, that he follows her day after day, and rests with her night after night, never leaving, but constantly and bravely protecting her from all molestation. He will permit nothing to approach her in any but a friendly manner. On one occasion several dogs attacked this object of his affection, and it was really amusing to see with what resolution and boldness he defended her against the aggression of his fellows. After he had vanquished his foes, he raised himself on his posterior legs, and placing his fore legs around her neck, caressed her most fondly.

Oil of Turpentine.—A most important chemical discovery, says an English paper, has been recently made, by means of which oil of turpentine can be freed from its peculiar smell so completely that not only is it inodorous, but can be impregnated with any desired perfume, without at all deteriorating from its useful properties. The eminent chemist, Dr. Serny, who has analysed the sweet oil of turpentine, states that while all the useful properties of the oil are preserved, in fact all its deleterious qualities are completely obliterated. The Doctor also states that paint, when mixed with sweet oil of turpentine, is free from smell, and does not emit those noxious vapors which are so prejudicial to health; and that, in short, the use of sweet oil of turpentine is a certain preventative of painter's cholic, and by its use house-painting becomes a perfectly inodorous process.

The steamboat Embassy, collapsed both flues of her starboard boiler below Green River, on Saturday morning, June 9, and a number of the crew and deck passengers were killed and blown overboard by the violence of the concussion. Twenty-eight others were severely scalded, some of them, it is feared, so seriously that they will not recover.

The Copper Mines of Bristol, Conn.—The copper mines of Bristol, Conn., are exciting a good deal of interest among capitalists and scientific men at this time. Their product, and the number of men employed, has greatly increased within a brief period. Not less than three hundred are now at work in them. They are regarded by many as the most profitable mines now worked in the United States, not excepting the copper mines of Lake Superior, or the gold diggings of Georgia and North Carolina. The most distinguished scientific man in the State, Prof. Silliman, has expressed the confident opinion, that they extend from Bristol in a southerly direction toward Hampden for a distance of more than thirty miles, and if thoroughly worked would be sufficient to give profitable employment to 30,000 miners.

Longevity of the Damask Rose.—There is a rose-bush flourishing at the residence of A. Murray McIlvaine, near Bristol, Pa., known to be more than a hundred years old. In the year 1742 there was a kitchen built, which encroached on the corner of the garden, and the mason laid the corner-stone with great care, saying, "It is a pity to destroy so pretty a bush." Since then it has ever produced a profusion of roses, shedding around the most delicious of all perfumes. Some times it has climbed for years over the second story windows, and then declined by degrees to the ordinary height. The fifth generation is now regaled with its sweets. Not far from this venerable bush is a tree of the same age, now measuring thirty-five feet in circumference—a buttonwood.

Important Discovery.—A Mr. Hubbell, of Bristol, Ct., has discovered that the lightning from the clouds can be taken off from the wires, so that the telegraphic lines can work during a thunder storm, without any change in the adjustment, as is usual. His plan, as proved by experience, is to place a sharp-pointed straight magnet, with the south pole pointing at the wire, and distant the sixteenth of an inch from it—the other end to be fastened to the ground wire, and connected with the ground at each point. The magnet will discharge the electricity of the clouds, but the galvanic current will pass on without interruption. In long lines that cross high promontories, he suggests that on the top of mountains there should be placed several magnets, connected with the ground by posts and wires, to conduct off the electricity.

VARIETY.

The Edinburgh News states that the body of a member of Parliament, for an English borough, who died a short time ago, is about to be disinterred, in consequence of a well-grounded suspicion that the M. P. was a woman! The individual referred to was kown as William Henry Miller, Esq., a respectable landed proprietor, who represented Newcastle-under-Lyne in the House of Commons. This exhumation has been ordered in consequence of legal disputes among the heirs-at-law, in relation to the title to estates owned by the defunct man or woman.

A singular case of deformity in a young woman, living in Ashville, North Carolina, is reported in the Surgical Journal. She was born completely destitute both of arms and legs, the situation of which is merely indicated by small round projections, thus being, in fact, a mere human trunk, surmounted by a head. She possesses, however, a remarkable power of locomotion, and can transport herself over the floor with ease, by submitting her body to a kind of rotary motion, alternately from the right to left, and the contrary.

A practical farmer informs the Hartford Times, that in taking up a fence that had been set fourteen years, he noticed that some of the posts remained nearly sound, while others were rotted off at the bottom. On looking for the cause, he found that those posts that were set limb part down, or inverted from the way they grew, were sound. Those that were set as they grew, were rotted off. This fact is worthy the attention of farmers.

Bunyan says that some men's hearts are narrow upwards and wide downwards; narrow as for God, but wide as for the world. They *gape* for the one, but shut themselves up against the other. The heart of a wicked man is the widest downward. But the desires of the righteous, like the temple in Ezekiel's vision, are widest upward, and spread towards heaven.

Brackett, the sculptor, is exhibiting in Boston a composition entitled "The drowned Mother and her Babe." It is cast in plaster, but it is to be put into marble as soon as the necesary means can be obtained. It represents a mother and her child clasped together, and thrown upon the beach from a recent wreck.

From Lyon's Register, we learn that there are about 300 lawyers, 520 physicians, and 600 ministers, in New Hampshire. So it appears that there is one lawyer to every *thousand,* one physician to every six *hundred,* and one clergyman to every five *hundred* inhabitants.

"My dear, the fowls have nearly destroyed the garden. Did you not see them there while I was absent?" "Yes, love; but I could not bear the thought of driving them away, they seemed to take *so much pleasure in scratching!*"

A professional beggar-lad in Glasgow, aged ten or eleven years, exhibited himself several days in succession with a board before him imploring alms on the ground that he had been "left with a family!" Unable to read, he had bought the wrong ticket.

At Cheshire, Mass., there is an apple tree measuring thirteen feet in circumference, which has borne from ninety to one hundred and ten bushels of apples in a season.

If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendships in constant repair.

The age of birds is greater than many imagine. A swan may live 200 years—goose 80—peacock 26—the thievish crow 100—but the sweet nightingale only 18.

Lord Byron said that of all his follies, he never was guilty of stopping his paper because the editor happened to displease him.

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"We will only add, in conclusion, that in these days, when the fulfillment of the prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard will be found to afford many extraordinary proofs of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel, against the kings of Assyria, and of the destruction of Nineveh in particular. Even the colors and decorations, as found in the palace of Nimroud, agree exactly with those described by the Prophet Ezekiel. The circumference of Nineveh, as mentioned by the Prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connection of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*The Times,* (London,) Feb 9, 1849.

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FOREIGN MISSION.

The following communication from Bro. Wardner gives the latest intelligence from our missionaries in China.

SHANGHAI, Dec. 26th, 1848.

To the Board of the A. S. D. B. Mssionary Ass'n:—

The kind hand of Providence has protected us nearly to the close of another year. We are enabled to address you at this time under circumstances rather more flattering than when we last wrote. Mrs. W. has recovered from her illness, and as a company I think we have never been in better health and spirits since leaving America.

I received a letter a few days since from Rev. Mr. Gutzlaff, of Hong-Kong, stating that the essay on the question concerning which I had previously written him, had been mislaid and was lost, but that if it should hereafter be found, it should be immediately forwarded.

Mr. Dean left here about two weeks since, with improved health, after a stay of about three months. Mr. Goddard is spending the winter here with his family, and expects to go to Ningpo in the spring. Mr. Piercy and family arrived here on the 6th of Nov., and expect to remain.

The London Congregational, London Episcopal, and Southern Baptist Societies, have all obtained preaching places within the city walls, and the Catholics are about erecting one. The American Episcopalians have two candidates for baptism at present, as I am informed, one a member of their school, and the other a man engaged in teaching a school under their supervision. Thus it seems that the seed has not been sown in vain.

The diversity of opinion and practice among missionaries is likely to be a mighty obstacle to the progress of the gospel here. It is already becoming a subject of remark and wonder among the Chinese, that those who profess to be guided by the same rule, should differ so widely. There is one difference which is truly lamentable. The term used by the largest missionary body in Shanghai, to represent the Supreme Being, is the name of the chief god among the Chinese. A colporteur not long since having presented a tract to a Chinaman, called a few days after to see the effect it was producing, when he was informed by the Chinaman, that he had long been in the habit of worshiping "Shangtee," as his tract directed; that he daily resorted to a temple for that purpose, which had been dedicated especially to his worship. In a book published in this city, a few months ago, foreigners are represented as worshiping the same god they do. When they are told that the Scriptures hold forth that being as the chief object of worship, they must naturally conclude, that the Christian religion is essentially the same with their own, differing only in form. And when they see one party of missionaries worshiping "Shangtee," and another worshiping "Shin," both pretending the worship of their gods to be authorized by Scripture, how can we expect them to be very forward in renouncing their polytheism? Such are the weapons the god of this world is using to thwart the designs of the Almighty. We can only hope in Him who can turn the hearts of men as the rivers of water are turned—who can bring light out of darkness, and good out of evil.

The restriction put upon foreign residents, to prevent their making excursions into the country, has virtually become a dead letter. Excursions of several days' length are now frequently made. One merchant, with his wife, lately made a trip of fourteen days' length, and was kindly treated by the natives. In all probability the barriers that now confine missionaries to this port, will ere long give way. The "taou-tai" has already given bonds of protection to a Catholic establishment situated about four miles in the country, which is an indication of what Protestants may hope for. Could such liberties be allowed, an extensive field would be thrown open for missionary labor in these parts. There are reported to be ten large and respectable cities within one hundred and fifty miles of this, all accessible by water communication. May God hasten the time, and raise up laborers for the work, that they may become so many points from which the pure light of the gospel shall emanate.

The unhealthiness of the season has not yet passed away, and deaths are frequent. Among the recent deaths is that of the wife of Mr. Walter Medhurst, son of the Rev. Dr. Medhurst, who is Vice-Consul at Amoy, and came here on a visit, partly for the improvement of her health. She died on the 16th ult., leaving an infant about two weeks old. Some have been obliged to leave the place, as their only hope of recovery, and others are still sick, among whom is Mrs. Yates, of the Southern Baptist Mission. Mr. Shuck has been an invalid for some time. The most alarming disease prevailing among the Chinese at this time, that I am aware of, is opium inebriation. This vice seems to be making rapid strides. We seldom walk the streets without beholding the haggard countenances of some of its votaries. Occasionally we meet with an unfortunate wretch by the way side, who, having squandered his last mite, and being bereft of friends and sympathy, has lain himself down to die, a victim to his uncontrollable appetite. Though the practice is so common among them, but little sympathy is manifested towards those who have become ruined by it. Two millions of dollars in silver annually goes out of this port for that drug. By this means the country is rapidly becoming drained of that currency, which has increased the value of dollars more than two hundred cash within the last three years. And this sum is only refunded by the seeds of death and moral pollution; and that, too, by those who have been reared amid the effulgence of gospel light.

There are several charitable institutions in this city, as follows: An Asylum for Old Men who are friendless; a Foundling Hospital for Orphans; a Clothing Establishment, for supplying the destitute during the cold season, enjoining a return of the articles at the approach of warm weather—(beggars are not included in this provision, as they consider them too dishonest to be trusted.) They have also medical establishments, for the benefit of the poor. These are all sustained by voluntary contributions among the inhabitants of the city.

In one of my morning walks, about a month since, my attention was called to a house near the road, by a peculiar kind of singing, when I saw a Taouist priest, clad in a red and highly ornamented robe, following a man through the house who carried a lighted torch in his hand. They passed to one end, where the priest remained several minutes. In the mean time, I observed a quantity of ghost money burning before the door. Presently one of the inmates came out, holding a cock in one hand, and a piece of paper in the other, which he lighted and held up before him. While this was burning, the priest appeared, having a small box in his right hand, which they call "ling-pa," and a cup of some fluid in the other. He continued singing, with occasionally a loud shout, and at the same time making circles of the cock with his box. When the paper was consumed, he took some of the fluid in his mouth, and blowing it over him, retired. I related the circumstance to my teacher, who gave me the following explanation:—The practice originated several hundred years ago, at which time a dreadful pestilence prevailed, by which men died in a very strange and sudden manner. Many, retiring well in the evening, were found dead in the morning. Not being able to attribute it to any other cause, they concluded it must be the influence of evil spirits. By diligent watching, they finally discovered one approach in the form of a cock. This was a sufficient explanation of the mystery, and the priesthood immediately devised the above method for frightening it away. In these ceremonies, the sudden and piercing shouts of the priest, in his song, with occasional blows upon the floor, tables, or walls of the house, with his box, they imagine to be unendurable by the evil spirit. This ceremony is performed whenever a death occurs in a family, lest other members should soon follow. He says it is generally believed and practiced in Shanghai and vicinity, but not by the Chinese generally. I had the curiosity, or rather the impudence, to ask if he believed it. He blushed, and hesitated a while, and finally evaded the question by saying, that he supposed it was necessary to keep up the practice in order to furnish the priests with the means of gaining a livelihood. There are several diseases which they attribute to the influence of evil spirits, such as insanity, fever and ague, and such like.

The following is a list of some of the established feasts of the Chinese:—

1. "Ching-ming," feast of the tombs, held in the 2d of 3d month.

2. "Tau-ng," feast of the dragon boat, held on the 5th of their 5th month.

3. "Hau-tsz," held on the day the sun reaches the summer solstice.

4. "Chi-ngn-pa," on the 15th of the 7th month, connected with a grand procession, in which the chief gods of the city are paraded through the streets in sedans.

5. "Chong-cheu," held on the 15th of their 8th month.

6. "Chong-yang," held on the 9th of their 8th month, at which time they seek the highest spot of ground available, and eat a particular sort of cake, by which means they expect to avoid misfortunes.

7. "Leh-ugu-chau," 1st of the 10th month, a feast of the tombs.

8. "Tong-tsz," held at the time the sun arrives at the winter solstice.

There is another held on the 7th of the 7th month, called "ce-ce," which originated from the notion that two stars appear at that time, one influencing the growth of rice, and the other that of cotton. On this occasion, each family is expected to distribute among the neighbors a quantity of fried cakes, of various sizes, shapes, and composition, which they imagine have the effect to improve their ingenuity and skill, if eaten on that day. It also tends to strengthen the eyesight of females, so that one accustomed to eating them could see to thread the finest needle with a hair, or work the nicest embroidery by moonlight. It also makes their nails grow rapidly, and of a beautiful color, which they much admire. This feast is said to have existed ever since the days of Confucius.

The birth and future eminence of this celebrated man, whom they claim to be to the Chinese what Jesus Christ is to foreigners, my teacher says, was predicted by the appearance of a certain animal called "che-leng-tsz," which entered his father's house a short time before. This animal is said to be twelve feet high, with an antelope's body, cow's tail, wolf's forehead, horse's feet, and of a variegated color. It is said to be the chief and most benevolent of all animals; having horns tipped with flesh, showing that though it has power it is unwilling to use it. It eats nothing, and will not so much as tread on grass for fear of injuring it. It lives on the mountains, and is never seen except when sent by the god to predict some great event. Representations of it are frequently painted on walls built for that purpose in front of temples and dwellings of distinguished individuals, as an ensign of benevolence.

The Chinese have many customs which seem to accord with the ancient oriental nations, as described in history and scripture, of which the following are a few:—1. The Emperor is never seen but by a privileged few. 2. He is always approached with presents, otherwise he cannot be seen. 3. Those who approach into his presence are obliged to make humble prostrations, at the peril of their lives. 4. All visitors are expected to greet him with the salutation "live forever." 5. On leaving his palace, he is always attended by a retinue of nobles or guards. 6. His approach to any place is always announced by a blast from the trumpet. 7. He keeps a large harem. 8. Heavy taxes are imposed on all subjugated nations. 9. Each company of relatives forms a clan or tribe by itself. 10. Their days and nights are divided off into periods of two hours each. 11. They countenance soothsayers or diviners. Besides a multitude of other customs which are to be seen in their every-day life, all of which go to show their attachment to old customs. Who can say but that they have descended from the scattered remnants of God's covenant people? At least, may we not hope that in His great mercy He may gather from among them a people to His praise?

Bro. Carpenter and myself commenced daily worship in the Chinese language in November. A portion of Scripture is read and explained on each occasion, and our men manifest some interest. We have our chapel nearly ready, and intend to commence public worship on the first Sabbath of the new year. We were hoping that in our new year's report, we might cheer you with the news that we had commenced. But as a ship is reported to leave to-day for New York, which is probably the last chance we shall have of the kind this winter, we thought best to improve it.

WILL IS A RICH OLD FELLOW.

Some years ago, as we were traveling in the interior of Massachusetts, we came to a village in which were two substantial meeting houses. A short time previous, there was but one meeting house, and that one out of repair, and no minister; the people regarding themselves as too poor to support one, or to repair their house of worship. But now the old meeting house had been thoroughly repaired, a new and neat edifice erected, two pastors were settled, and both of them were adequately supported. When we inquired the reason, a resident of the place remarked: "While the Unitarians and Orthodox formed one congregation, they felt too poor to repair a church or support a minister; but since they have separated, they find that they can either of them do easily what both could not do together; for WILL, you know, *is a rich old fellow!*" We have been reminded of this anecdote, in reading the following statement, submitted to the General Assembly of the Free Church of Scotland, at their recent session, showing the progress of collections for benevolent purposes, before and since their separation from the Established Church.

THE WHOLE CHURCH—*Before the disruption.*

1834,	2 Schemes,	£3,551	1839,	5 Schemes,	£14,353
1835,	5 Schemes,	4,128	1840,	" "	16,156
1836,	" "	7,941	1841,	" "	17,588
1837,	" "	10,070	1842,	" "	20,191
1838,	" "	13,800			
Total for nine years before disruption					£108,778

THE FREE CHURCH ALONE—*Since the disruption.*

1843-4,	5 schemes,	£23,374	1846-7,	5 schemes,	£43,327
1844-5,	" "	35,526	1847-8,	" "	47,563
1845-6,	" "	43,310	1848-9,	" "	49-314
Total for six years since disruption					£242,819

If the collections of the Free Church continue to advance at this rate, for three years more, that *Branch* of the Presbyterian Church in Scotland will be raising annually about four times as much as the *whole* church raised annually for the same objects before the disruption! [N. Y. Observer.

HEARTS AND HOMES.

Hearts and homes, sweet words of pleasure,
Music breathing as they fall,
Making each the other's treasure,
Once divided, losing all;
Homes, ye may be high or lowly,
Hearts alone can make you holy;
Be the dwelling e'er so small,
Having love, it boasteth all.
Hearts and homes, sweet words of pleasure,
Music breathing as ye fall,
Making each the other's treasure,
Once divided, losing all.
Hearts and homes, hearts and homes.

Hearts and homes, sweet words revealing,
All most good and fair to see;
Fitting shrines for purest feeling,
Temples meet to bend the knee;
Infant hands bright garlands wreathing,
Happy voices incense breathing,
Emblems fair of realms above,
For 'love is heaven, and heaven is love.'
Hearts and homes, sweet words of pleasure,
Music breathing as ye fall,
Making each the other's treasure,
Once divided, losing all.
Hearts and homes, hearts and homes.

From the New York Daily Tribune.

NARRATIVE OF THE UNITED STATES EXPEDITION TO THE RIVER JORDAN AND THE DEAD SEA. By W. F. LYNCH, U. S. N., Commander of the Expedition. Philadelphia: Lea & Blanchard. (New York: Sold by A. S. Barnes & Co., 51 John-st.)

In this volume, Lieut. Lynch presents a graphic and lively description of his adventures, as chief of the expedition appointed by the United States Government to explore the Dead Sea, and trace the River Jordan to its source. This was a commission involving great difficulties and danger; perhaps more than were warranted by its anticipated results for the benefit of science; and hitherto the curiosity and zeal which have prompted a few bold spirits to similar researches have been exercised at a sacrifice out of proportion to their value. Lieut. Lynch engaged in the enterprise with a distinct perception of its perils and cost; but, inspired by a genuine enthusiasm for its objects, he devoted himself to its accomplishment with an energy and perseverance that have overcome every obstacle, and enabled him to attain a degree of success of which no previous traveler in the same regions can boast.

He sailed from New York in November, 1847, arrived at Constantinople in the ensuing February, and after obtaining the protection of the Sultan for his journey through the Turkish dominions in Syria, came to the Sea of Galilee in April. The passage down the Jordan was attended with the greatest peril, and a less determined spirit would have shrunk back in dismay. The progress of the light metalic boats, which had been constructed expressly for the expedition, was frequently retarded by rapids, cataracts and whirpools in the river; at the most dangerous falls, the channel had to be opened by removing large stones; and it was only by dint of incredible [illegible] the whole party, that the difficult voyage was at last accomplished.

"Our course down the stream was with varid rapidity. At times we were going at the rate of from three to four knots an hour, and again we would be swept and hurried away, dashing and whirling onward with the furious speed of a torrent. At such moments there was excitement, for we knew not but that the next turn of the stream would plunge us down some fearful cataract, or dash us on the sharp rocks that might lurk beneath the surface. For the reasons I have before stated, the Fanny Mason always took the lead, and warned the Fanny Skinner when danger was to be shunned or encountered. When the sound of a rapid was distinct and near, the compass and the note-book were abandoned, and motioning to the Fanny Skinner to check her speed, our oars began to move like the antennae of some giant insect, to sweep us into the swiftest which is ever the deepest part of the current; when it caught us, the boat's crew and our Arab friend Jumach leaped into the angry stream, accoutred as they were, and clinging to her sides, assisted in guiding the graceful Fanny down the perilous descent. In this manner she was whirled on, driving between rocks and shallows with a force that made her bend and quiver like a rush in a running stream; then shooting her through the foam and the turmoil of the bason below, where in the seething and effervescing water, she spun and twirled, the men leaped in, and with oars and rudder, she was brought to an eddying cove, whence, by word and gesture, she directed her sister Fanny through the channel."

The great depression between the Sea of Galilee and the Dead Sea, is caused by the singularly tortuous course of the River Jordan. In a space of 60 miles of latitude, and 4 or 5 of longitude, it traverses the distance of at least 200 miles. Not less than 27 dangerous rapids were encountered by Lieut. Lynch and his party, besides a great number of less consequence. The sinuous course of the Jordan is not exceeded even by that of the Mississippi.

On approaching the Dead Sea, they perceived nauseous smells, which proceeded from small streams on each side of the Jordan; birds were seen on the wing—pigeons, a heron, bulbut, snipe, and many wild ducks; the river was 70 yards wide; the left bank very low, covered with tamarisk, willow and cane; the right bank 15 to 18 feet high, red clay, with weeds and shrubs, the mal a insana, spina Christi, and some of the agnus castus, a few tamarisk at the water's edge. When it enters the sea, the Jordan is 180 yards wide, and three feet deep, and inclined toward the eastern shore. It is represented with great exactness on the map of Messrs. Robinson & Smith, which, according to Lieut. Lynch, is superior to any others.

The party found great difficulty in making the entrance. A fresh north-west wind was blowing as they rounded the extreme western point; they endeavored to make a true west course; but the wind rose so rapidly that the boats could not keep head to the wind. The sea rose with the breeze, which increased to a gale, and presented a rough surface of foaming brine; the spray evaporated as it fell, and incrusted the clothes, hands and faces with salt, producing a prickly sensation wherever it touched the skin, and causing a severe pain to the eyes. The boats struggled sluggishly at first, but as the wind grew fiercer, it seemed, says Lieut. Lynch, "as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea."

"At length, finding that we were losing every moment, and that with the lapse of each succeeding one, the danger increased, we kept away for the northern shore, in the hope of being able yet to reach it; our arms, our clothes and skins coated with greasy salt; and our eyes, lips and nostrils smarting excessively. How different was the scene before the submerging of the plain, which was 'even as the garden of the Lord.' At times, it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, [illegible] There is a tradition among the Arabs [illegible] ture upon this sea and live. Repeatedly the fates of Costigan and Molyneaux had been cited to deter us. The first one spent a few days, the last about twenty hours, and returned to the place whence he had embarked, without landing upon the shore. One was found dying upon the shore; the other expired in November last, immediately after his return, of fever contracted upon its waters. But although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and fetid, sulphurous streams, trickled down its ravines, we did not dispair; awe-struck, but not terrified—fearing the worst, yet hoping for the best—we prepared to spend a dreary night upon the dreariest waste we had ever seen."

In less than half an hour, however, the wind abated instantaneously; the sea fell as rapidly as it had risen; and instead of bearing away from a sea which threatened to engulf them, the party were gliding at a rapid rate over a placid sheet of water, that scarcely rippled beneath them; and a rain cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up and left their ragged outlines basking in the light of the setting sun.

The next day they made an excursion along the base of the mountain, where they gathered specimens of conglomerate and some fresh-water shells in the bed of the stream. The shore was covered with small angular fragments of flint, but there were no round stones or pebbles on it. Two patridges of a beautiful stone color were started up, so much like the rocks that they could only be distinguished when in motion. They heard the notes of a solitary bird in a cane-brake, which they could not identify. This [illegible] can live on the shores of the Dead Sea. For though, as Lieut. Lynch observes, "the home and the usual haunt of the patridge may be among the cliffs above, the smaller bird they heard must have his nest in the thicket."

The scene was one of unmingled desolation. The air, tainted with the vapors of the stream, gave a tawny hue even to the foliage of the cane, which is elsewhere of so light a green. Except the cane-brakes, there was no vegetation; barren mountains, fragments of rocks, blackened by sulphur, and an unnatural sea, with low, dead trees on its margin, bore a sad and somber aspect.

As they approached the southern extremity of the sea, they came in sight of the salt mountain of Usdum; the beach was bordered with innumerable dead locusts; there was also bitumen in occasional lumps, and incrustations of salt and lime. The bitumen presented a bright smooth surface when fractured, and looked like a consolidated fluid. Near a ravine, on an eminence, they discovered the ruins of a building, with square cut stones—the foundation walls alone remaining, and a line of low walls running down to the ravine; near it was a rude canal. Here Costigan thought that he had found the ruins of Gomorrah. Sounding cautiously along the coast, they passed the extreme point of Usdum, which is a broad, flat, marshy delta, coated with salt and bitumen, and soon after discovered on its eastern side a lofty, round pillar, apparently detached from the general mass, at the head of a deep, narrow and abrupt chasm. Proceeding to the shore to examine this new phenomenon, they found the beach a soft, slimy mud, encrusted with salt, and at a short distance from the water, covered with saline fragments and bleaks of bitumen. The pillar was of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper part was about 40 feet high, resting on an oval pedestal from 40 to 60 feet above the level of the sea. A similar pillar is mentioned by Josephus, by Clement of Rome, and Irenaeus, who does not hesitate to express the belief of its being the identical one into which Lot's wife was transformed. Lieut. Lynch, with a more modest reserve, contents himself with describing what he saw, but offers no opinion on the subject.

* * * *

The party spent twenty-two days on the Dead Sea, during which time they had carefully sounded it through its whole extent, determined its geographical position, taken the exact typography of its shores, ascertained the temperature, width, depth and velocity of its tributaries, collected specimens of every kind, and noted the winds, currents, changes of the weather, and all atmospheric phenomena.

After an extensive tour in Palestine and Syria, which is described in a forcible and interesting manner, the Expedition returned to this country in December last, a little more than a year from the time of its departure.

Corals, agates and chrystals are found on a stormy shore; thus the soul finds God's most precious gifts in the rugged path of sorrow.

DEVOTING A FIXED PORTION OF INCOME TO CHARITABLE PURPOSES.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular portion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *tenth* the fixed proportion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observes, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *tenth part* ordinarily to God is a matter that we have more than *human* direction for." Doddridge was another instance of this kind, "I make a solemn dedication of *one-tenth* of my estate, salary, and income, to charitable uses; and I also devote to such uses an gift or present [illegible] by way of proportion of Archbishop Tillotson and Dr. Watts. A *fourth part* was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says: "She thought it was reasonable that such as had no children should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," says that excellent female, "*half* of my yearly income to charitable uses; yea, *all* that I have beyond the bare conveniences and necessities of life shall surely be the Lord's." Such too was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, that '*he went about doing good.*'"

The last might be extended to those who have lived since, to many of our own age, and in our country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable puposes, with how much more wisdom, prudence, and cheerfulness, would they perform this Christian duty. How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive!" [London Watchman.

"I DON'T THINK THE WHOLE WORLD WORTH

These were the words of a profane little boy about ten years of age, when suffering severely from sea-sickness, and, as he thought, very near death. As his berth was very near mine, I could hear him piteously moaning and sobbing, "Oh, I shall die; I wish I could see my mother once more;" when he fell back exhausted on his pillow. After lying still a little while, I heard him say, "I would n't swear for a dollar." After another fit of vomiting, at which he was evidently very much alarmed, he exclaimed, "I would n't swear for two dollars; no, nor for five dollars, either," when he again fell back in his berth tired out. A third time, when forced to rouse as his nausea increased, he exclaimed, "I don't think the whole world worth swearing for." After this he fell asleep, and did not awake until the sea was calm.

This little boy was the son of a profane and intemperate man, who taught him to swear as soon as he could speak. But he had a good mother, who had taught him the third commandment. This was the sin into which he had most frequently fallen, and this was the sin which troubled him, when he thought he was going before the God "who will not hold him guiltless who taketh his name in vain." [Am. Messenger.

THE GIRLS' PRAYER MEETING.

This year (1800), Wesleyan Methodism was introduced into Arnold. Two young females, concerned about their souls, conversed with each other upon the subject, and prayed earnestly for pardon. Their serious deportment soon caused the name Methodist to be applied to them. They are no Methodists, said one in their presence, for Methodists can pray before other people. "And so can we," said one of the girls; for their hearts then burned with desire for the glory of God and the salvation of souls. Until that hour they had not made the attempt, but at once they knelt down and prayed with such simplicity and earnestness before the few individuals present, that a house was opened for a regular prayer-meeting. Numbers attended the *girls'* prayer meeting, which came to the ears of the devoted William Bramwell, who expressed a determination to go over and see what they were doing. He went, "saw the grace of God, and was glad." He at once procured a house for preaching, obtained a license for the purpose, placing Arnold upon the circuit plan, and William Dewey appointed leader of the little class, who regularly went over on Sunday afternoon to meet the members. One of the two girls still survives, a "mother in Israel," an example of Christian simplicity in humble life, residing at Arnold, and rejoicing in what God has wrought in that populous village.

"The devil," said Latimer, "has more work done for him in one holiday than in many workingdays." They that are [illegible] are in the way to do worse than nothing. He that spends his life in idleness [illegible] is like one who wears [illegible] and eats nothing but spices.

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, July 5, 1849.

A WORD TO MINISTERS.

Much has been said—and some of it very well said—in regard to the duty of churches to support the ministry. It is as certainly a divine ordinance, "that they who preach the gospel should live of the gospel," as it was, under the law, "that they who ministered in holy things should live of the things of the temple, and that the priests who waited at the altar should share in the sacrifices of the altar." 1 Cor. 9: 13, 14. We have no misgivings at all on this subject; and we wonder that any one else should have. Indeed, we more than half suspect, that the conscientious scruples which some profess about it, originate in a worldly, covetous spirit. It is the duty of the pastor to give himself *wholly* to the ministry. 1 Tim. 4: 15; Acts 6: 4. But how a Christian can receive this as a doctrine of Scripture, and yet doubt whether it is his duty to contribute, according to his ability, for the maintenance of his pastor, is more than we can comprehend. We advise such Christians (?) to take heed how they wrest the Scriptures to their own destruction. [illegible], however, is to say a word to ministers themselves. We believe that one great reason why churches do not come up more readily to their duty, is that ministers do not manifest a disposition to commit themselves to the work. There is no class of Christians, to whom the divine promise—"Seek first the kingdom of God and his righteousness, and all these things shall be added to you"—is more applicable, than to those who have professedly consecrated themselves to the work of preaching the gospel. We suspect that ministers themselves do not put implicit confidence in this promise. The course which many of them pursue, betrays a lurking suspicion that God will not be true to fulfill it. They profess to think that the Lord has called them to make the work of the ministry their entire work. Yet, afraid to trust him to this extent, they combine with their ministerial duties some secular pursuit, so that, *if* the Lord should happen to prove false to his promise, they shall have something else to fall back upon! Is not this the language of their practice?

Let it be understood, that we are not now speaking of those cases where ministers, for the sake of helping feeble churches, or for the sake of raising up a new interest in some distant field, betake themselves to secular business in connection with their ministry. The conduct of such ministers is not only lawful, but highly commendable. Paul himself did so, and showed "that so laboring [illegible] ought to support the weak." Acts 20: 34, 35. And we say, distinctly, that those ministers of our own denomination, or of any other, who have thus labored for the advancement of God's cause, deserve to be had in everlasting honor. But we allude to ministers of another spirit, from whom, we fear, our denomination is not free. Perhaps one of them receives, and accepts, an invitation to become the pastor of one of our churches. Perhaps the providential circumstances connected with his settlement, are such as to produce the strong conviction in his mind, that that is the particular field, above all others, where God has work for him to do. The church, considering its numbers, wealth, and prospects, is able to afford him a comfortable living. No matter whether the church itself thinks so, or not; their own selfishness may make them feel very poor, but other disinterested persons know very well that nothing is wanting but the disposition. But the minister, instead of throwing himself wholly into the work, "seeking first the kingdom of God and his righteousness," in the full persuasion that He, who has called him to it, will take care that his temporal wants are supplied, hesitates—shows a want of faith—betrays his lurking suspicion that God will not be able to supply his temporal wants, unless he should himself lend a helping hand by running into some business to which God has not called him. What is the necessary effect of this course upon the church he has undertaken to serve? Can it do otherwise than strengthen them in that worldliness, which it was *his* business to reprove and destroy? With such an example before them, can it be expected that they will ever become liberal enough to support the ministry? *He* shows *his* fear that, if he commit himself wholly to the work to which *he* is called, he shall not have enough for his wants; and they show *their* fear that, if they give liberally for the support of the gospel—the work to which *they* are called—they shall not have enough for *their* wants. They mutually strengthen one another in their worldly mindedness, and in their distrust of God's power to fulfill his promises.

But perhaps, when the minister settles with a church, the people do not at once come up to the mark, and promise him a salary which will be amply sufficient. Therefore he is discouraged, and fancies that he is *compelled* to resort to a secular pursuit to make up the deficiency. We admit this is discouraging, and a church is awfully wicked, and guilty, that throws such a discouragement in the way. But, on the other hand, it ought to be carefully considered, to what this backwardness of the church may be owing. It may be owing to their long having been left without pastoral care; in consequence of which the world has obtained a lamentable hold upon their affections. Or, it may be owing to erroneous views having been formerly taught them. Or, it may be owing to some other cause. But no matter what may be the origin of it. It is reasonable to suppose that sound instruction from the pulpit, and faithful pastoral culture, will effect wonders in removing the evil. And the minister's duty is to set about giving this instruction, and bestowing this culture, in the firm persuasion that his labor will not be in vain. Christ's promise to be "with his ministers alway, even to the end of the world," is a promise to sustain them in the performance of this duty. And we question whether this duty has ever been faithfully and perseveringly discharged, without the church being brought to see it their duty, and feel it their privilege, to contribute their "carnal things" to those who were engaged in "sowing to them spiritual things." 1 Cor. 9: 11. If the husbandman plant the vineyard, dress it, and keep it with care, he will receive of the fruit of it. If the shepherd look well to the flock, he will partake of the milk of the flock. It is possible, there may be some churches so obstinately worldly, that they would not be reclaimed. Such instances are extremely rare.

We very much fear that those ministers who incline to mingle worldly business with their calling, are secretly averse to giving themselves wholly to the ministry. To give one's self *wholly* to the work implies, not merely having no other business on hand to take up his time, but a life of anxiety and prayer. It supposes him to spend a great deal of time in his closet, cultivating communion with God, and wrestling in deep agony of soul for the salvation of those committed to his charge. It supposes him to be very diligent in the study of the Scriptures, that he may continually be able to bring forth "things new and old" for the edification of his hearers. It supposes him to be vigilant in guarding the behavior of those to whom he ministers; to go from house to house declaring the counsel of God; to exhort, and comfort, and charge every one, as a father doth his children, (1 Thess. 2: 11;) to visit, and counsel the sick, and the dying; in short, to yield himself up constantly to the inworking of God's power, and to strive mightily according thereto to present every man perfect in Christ Jesus. Col. 1: 28, 29. But a life like this is so perfectly contrary to the natural disposition, such a constant warfare against the desires of the flesh and of the mind, that not one in a hundred of those who enter upon the pastor's calling, is willing to lead it. They prefer an easier life; one that does not involve such constant anxiety and sorrow. They like well enough "to go forth bearing precious seed," but they do not like to do it "*weeping*." The joy of reaping would delight their heart, but they are not willing to "sow in tears." Ps. 126: 5, 6. What wonder is it, then, if their churches are blighted with the spirit of this world? What wonder is it, if they find the people too covetous to sustain the ministry? It would be a marvel if it were otherwise.

As we have been penning these remarks, we have cast our eyes over our own beloved denomination; and we find that we cannot fix our mind upon a *dozen* ministers, who are so far committed to the work as to pursue no other business in connection with it; and whether these are given wholly to the work, in a higher and holier sense, is at least questionable. The greater proportion of our ministers are pursuing secular business, some of them, we fear, with much more eagerness than they are the salvation of souls. A few of them are engaged in business upon lawful grounds; that is, for the sake of helping feeble churches. Such we hold in honor, and bid them God speed. But the rest, we fear, continue the pursuit of secular business, because of a secret unwillingness to give themselves heartily and wholly to the work, to which God has called them. O God, breathe the spirit of life into our ministry!

THE WESTERN ASSOCIATION.

For the following sketch of the proceedings of the Seventh-day Baptist Western Association, we are indebted to the attention of Eld. Nathan V. Hull.

The Association convened, agreeable to notice, with the First Seventh-day Baptist Church in Alfred. The delegation was full, and the congregation respectably large. After a sermon from Bro. James Bailey, the Association organized by choosing N. V. HULL, Moderator, and ERASTUS A. GREEN and DAVID R. STILLMAN, Clerks. The business of the Association was conducted with harmony and dispatch. The meeting on Sabbath day was held in the grove, there being present a very large congregation. As my limits will not allow me to give a detailed account of the meeting, I will transcribe the Corresponding Letter for publication in the Recorder, and for a full account refer you to our Minutes, a copy of which I will transmit as soon as they are issued from the press.

The Seventh-day Baptist Western Association, convened in Alfred, N. Y., June 22d, 1849, to sister Associations:—

Notwithstanding we have given our attention to a number of items of important business beyond the ordinary routine, the present session has been characterized by great harmony. A Committee previously appointed presented an elaborate report, urging the importance of education to young men proposing to enter the gospel ministry, accompanied by a series of resolutions, recommending a course of study, all of which was adopted, and ordered published in the Sabbath Recorder.

Among the resolutions discussed and adopted, was one against the practice of Novel Reading, one in favor of Sabbath Schools, and one on the subject of a Mission to Hayti.

We were happy to receive brethren Eli S. Bailey and Varnum Hull, as delegates from the Central Association, and the Corresponding Letter of the Eastern Association. We appointed a committee of five to confer with committees appointed by the other Associations, relative to the establishment of a Collegiate and Theological Institution.

It seems to us, that the providence of God is opening fields on every side, inviting us to active operation; and we feel determined to coöperate with our brethren in taking and holding a useful post in the vineyard of the Lord. Our prayer is, that our whole strength, as a denomination, may not only be exerted, but concentrated upon the work that lies before us.

T. E. BABCOCK, Cor. Sec.

"A MODEL MAYOR."

An article with this heading is going the rounds of the papers, the substance of which is, that the Rev. Dr. Cheever, of New York, in a recent lecture on the Sunday Liquor Traffick, and the duties of Magistrates rela- [illegible] Ezra, led the Jews back to Jerusalem from the captivity of Babylon, was the last Mayor that Jerusalem ever had, and a *model for Mayors* of all other cities; for he ordered all the grog-shops to be closed on the Sabbath, and all who hung about their gates (doors) to be indicted."

No doubt Nehemiah deserves all the praise which Dr. Cheever bestows upon him; for it is evident, from the whole narrative of his proceedings, that he was actuated by a fervent and enlightened zeal for God, and that his efforts were designed to promote the better observance of the Sabbath which God had enjoined, at the time and in the manner prescribed by God. But suppose that Nehemiah had undertaken to compel the people to observe a different Sabbath from that which God had appointed—a Sabbath in commemoration of a different event, and upon a different day; would his efforts in such a cause, however zealous, have entitled him to be held up as a model for magistrates in all subsequent ages? We think not; indeed, we are inclined to believe, that in this case he would have been treated by God, and would have deserved to be regarded by men, very much as Jeroboam was, when he ordained a feast unto the children of Israel, different from that which God had ordained, "even in the month which he had devised in his own heart."

The position of the Mayor of New York,—and, we may add, of the clergy who are urging him on—seems to us very like that which Jeroboam occupied, and which Nehemiah would have occupied in the case supposed. The Lord says, "The *seventh* day is the Sabbath, in it thou shalt not do any work;" and He gives as a reason, "because that on it he had rested from all his work which he created and made." But the magistrates and the clergy say, "The *first* day is the Sabbath, in it thou shalt not do any work;" and they give as a reason, "because that on it Christ rose from the dead." Here, then, both the *day* of the Sabbath, and the *reason* for its observance, are changed. Pray what is left of the institution? Again, God says, "From evening to evening shall ye celebrate your Sabbaths;" and Nehemiah—the "Model Mayor"—was very particular on that point, for he required the gates of Jerusalem to be closed as soon as it "*began to be dark before the Sabbath.*" But the magistrates and the clergy say, "From midnight to midnight, or from daylight to to daylight, shall ye celebrate your Sabbaths," thus changing the time to begin and end the Sabbath, and leaving the whole matter to be determined by the convenience of individuals. Now by what authority are these changes made in *the day* of the Sabbath, *the reason* for its observance, and the *time* of beginning and ending it. Not by God's authority, surely, for even those who countenance the changes acknowledge that they are not commanded in the Word of God. Whence, then, do they come? From the same source that the feast ordained by Jeroboam came—from the devices of hearts not satisfied with God's appointments.

What would the magistrates and clergy of New York say, if (Roman Catholic) Bishop Hughes should preach a sermon setting forth that the civil authorities ought to put a stop to trading on Good-Friday or Christmas day, and should conclude his remarks by holding up to the view of his hearers the example of Nehemiah, and representing him as a model for our Mayor to copy? They would say, undoubtedly, that the example of Nehemiah had nothing to do with the case—that Nehemiah was enforcing the observance of a Heaven-appointed institution, whereas the institutions which the Bishop would have enforced are of human origin. And their answer would be a correct and consistent one. But the Bishop might turn upon them, and show conclusively, that there is as much Scripture authority, and as early traditional authority, for the observance of Christmas-day in commemoration of our Lord's birth, or of Good-Friday in commemoration of his death, as of the first day of the week in commemoration of his resurrection.

Most happy should we be to see such a Mayor as Nehemiah exercising authority in New York. We think he would not content himself with endeavoring to suppress the liquor traffick on one day of the week, and thus indirectly sanctioning it on the other six days. We should expect him to teach people that what is wrong and injurious on one day, is wrong and injurious on all days, and ought to be abandoned entirely. We should also expect, that if he did undertake to enforce the observance of one particular day out of the seven, it would be the day of God's appointment, on which He rested after completing his creative work—not a day of man's appointing, on which God began his work.

"AN IMPIOUS THING, AND A LIE."

In the History of American Missions, page 117, may be found the following extract from Mr. King's Journal, giving his discussion with the Maronites on Mount Lebanon:—

August 10.—Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God and Christ and the virgin Mary, and followed by the canons of the Church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner: "The ten commandments, according as God wrote them upon two tables of stone, and handed [illegible] expect, of course, to find them as given to Moses; but the *second* commandment is entirely left out, and the tenth is divided into *two*, so as to make out the number *ten*. The fourth also says, Observe the first day, and the feast days.

Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read, and observed, that these were not the ten commandments delivered to Moses—that there was another. He seemed angry, and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is, "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, in the earth beneath," &c. I really felt so indignant, that any man should dare take away one of the commands of God, that I told the priest plainly, that it was *an impious thing, and a lie*, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructor replied, "If these are the commands of the *Church*, they are the commands of God." This I denied; and told him how one Pope had said one thing, and the succeeding Pope another, in direct contradiction to it, and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man—*erring man*."

Reflections.

Several things are presented in the foregoing extract from Mr. King's Journal; which it may be profitable for all to consider. The one that I shall notice is, the evidence of the fact that the Catholic Church has altered the law of God, according to the [illegible] assumed by it over such matters, and that among those alterations is one of the fourth commandment, which, though condemned by the devoted Protestant Missionary as an "impious thing and a lie," is nevertheless in exact accordance with *his* practice and precept. Why is it more derogatory to the authority of God for Catholics to write, "*Observe the first day*, and the feast days," in the body of the law, than for Protestants to insist from the pulpit and elsewhere, that the law is changed, and that now it requires the *first day* instead of the *seventh*? How much better is the Protestant practice, than that of the Catholic? Why not *write* the law as it means? If it requires the *first* day for rest, why translate it *seventh*, and afterward insist that it means the *first*? Should not this also be called an "impious thing and a lie?" Yet who will express such holy indignation at this practice, so near akin to the other? It is calculated to remind one of the fable of the farmer and the lawyer. If the Catholic bull gores the Protestant ox, it is an "impious thing!"

NERI.

PAINFUL INTELLIGENCE FROM BURMAH.—The N. Y. Recorder of June 27th says that a letter from Dr. Judson, dated March 18, and received by the overland mail and the last steamer, brings the painful intelligence of Mrs. Judson's failing health and critical condition. "Mrs. J." he says "has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she willl never be any better. She appears to me to be in a settled and rapid decline; but the doctor is making every effort, and holding out strong encouragement that she will recover. I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done."

In a postscript added March 23, he says: "Mrs. J. is rather better;" but he indicates no abatement of his fears.

TEMPERANCE CONVENTION.—A New York State Temperance Convention was held at Syracuse last week, Gen. Joseph S. Smith, of Ulster County, presiding. During the first day of the session, several resolutions were introduced and discussed by Messrs. Gerrit Smith, Delavan, Howe, Myers, Warren, Raymond, &c. Among them was the following:—

Resolved, That we recommend to the Executive Committee of this Society to establish, forthwith, a small semi-monthly newspaper under the name of *The Law Power*,—the price of which shall be 25 cents per year, for a single copy; $4 for twenty copies; $6 for forty; and $10 for eighty; and the single aim of which shall be to obtain and enforce wise and effectual laws against the traffic in intoxicating drinks.

PROSPECTS OF THE WESTERN MISSION.—A letter from Bro. Samuel Davison, bearing date June 18, says:—"My congregation on the Sabbath now usually amounts to between seventy and one hundred. We have taken the preparatory steps for the organization of a regular Seventh-day Baptist Church, and appointed a meeting to be held on first-day, July 1, to complete the organization. I have recently had an interesting visit from a Baptist minister, who is also a missionary. He professes to be an anxious inquirer after the truth, and said his object in visiting me was to learn all he could respecting our views. I furnished him with tracts for himself and some no-Sabbath men he has in one of his congregations."

REVIVALS IN CONNECTICUT AND RHODE ISLAND.—A correspondent of the N. Y. Recorder says that a very pleasant revival has been in progress at New Haven, Ct., for several months past. The pastor of the First Baptist Church has baptized thirteen, and the pastor of the Second Church nineteen. "A *general* interest has pervaded all the evangelical churches of the city. Indeed, the State of Connecticut has shared more largely in the revivings of the Spirit during the last winter than for many years previous." The same paper contains a notice of a revival at Providence, R. I., and the baptism of twenty-five persons at one of the churches.

PRINCETON (N. J.) COLLEGE.—The Commencement Exercises of this institution were held on fourth-day of last week, when the degree of A.B. was conferred upon seventy-seven young men who had just completed their Collegiate studies. There were four graduates from the Law School. The degree of D.D. was conferred upon Rev. J. G. Lorimer, of Glasgow, Scotland, and Rev. E. D. Smith, of New York. The number of students in the College is 254, of whom 8 are Law Students, and three Resident Graduates.

THE SULTAN A REFORMER.—The Sultan of Turkey is engaged in carrying out a scheme of improvement which entitles him to great praise. He has planned a system of railroads, undertaken a system of primary instruction, and is encouraging also the cultivation of the Turkish language and literature by every means, and especially by offering prizes for the best translations of the standard works in ancient and modern literature.

CAUTIOUS.—Mr. Calhoun, in his letter to the citizens of Memphis says, that as regards the construction of a railroad to our possessions on the Pacific, he is not sure but the inhabitants of those territories are going to prohibit slavery there, and, if they do, he thinks it not worth while for the South to spend money on a road which will only make a new place accessible for slaves to run away to.

A LAW OF THE CHURCH SUSPENDED.—On Sunday last, the Roman Catholic Bishop of New York made some remarks from his pulpit on the importance of cleanliness and freedom from excitement as a protection against the cholera. In conclusion, he said, that as the use of fish had been pronounced by the medical faculty conducive to the cholera, he had, by virtue of the prerogative invested in him, *suspended that law of the Church* which prohibits the use of meat on Friday, from the present time to the 18th of August, should the cholera continue.

ARRIVAL OF FATHER MATHEW.—Rev. Theobold Mathew, the Irish Apostle of Temperance, has at length reached New York. On second-day last, there was a great parade connected with his reception—the Common Council was called out, a procession was formed, and he was escorted to the City Hall, where the crowd had a chance to gaze at him. How long he is to be the prey of the lionizers, is not stated. It is to be hoped, however, that they will not monopolize him so long as to prevent his accomplishing, to some extent at least, the object of his visit to this country, which we take to be, making converts to the doctrine of total abstinence, and sealing their faith with his solemn pledge.

PETER-PENCE.—On Sunday last, agreeable to an appointment of the Provincial Council at Baltimore, collections were taken up in all the Catholic Churches of the United States, for the temporary relief of the Pope of Rome. From the manner in which appeals are urged through the Catholic papers, we conclude that there is much feeling upon the subject, and that a large collection is expected.

Since writing the above, we learn that the collection at St. Peter's Church, in New York, amounted to $750, and that in St James' Church to over $500. From this one may form some estimate of the amount collected throughout the United States.

FOR SHANGHAI.—The barque Candace is advertised to sail from New York direct to Shanghai, China, in a few days. Persons having parcels designed for our missionaries at that place, should not lose this opportunity to forward them. They should reach New York as early as the 12th of July.

FAST DAYS.—In view of the prevalence of cholera, fasts have been held in various places within a few weeks past. Thursday last was observed at Savannah; Monday last at New Haven.

WAR AND THE GOSPEL.—The Christian nations of Europe and America expend every year in preparations for war £200,000,000. This amount, when compared with "the most comprehensive form of Christian charity," stands thus: For preparations for war, *per day*, £548,000; for preaching the Gospel of peace to the heathens, £1,640; or, to make the comp preparation distinct, *one pound sterling* for arison more for war between Christian nations, against *one half-penny* for evangelizing the Pagan world and bringing myriads of benighted idolaters to bow to the scepter of the Prince of Peace! Or, *millions for Mars and mites for Messiah!*

MAN-WORSHIP.—A pretty specimen of man-worship is complacently recorded by the Roman Catholic Observer. It seems that a letter from the Pope to the Archbishop of Baltimore was received too late to be published during the Council. "On the Sunday after the Council," continues the editor, "it was handed to the Very Rev. Dr. Pise, who is one of the best scholars in the country, a short time before he ascended the pulpit, with the request that he would read an English translation of it to the people. After a hasty perusal of the document, the Rev. Doctor read it in English, in his own happy, elegant diction, and concluded by one of those refined acts of delicacy, which betoken the good Priest, the pious Christian, and the accomplished gentleman. He kissed the letter with respect and veneration, saying, 'The letter which I have just read to you bears the autograph signature of Our Most Holy Father, Pius the Ninth, which, in the name of the Most Reverend Archbishop and of the congregation, I reverently and affectionately kiss.'"

MOBBING ANTI-SLAVERY LECTURERS.—The Jamaica (L. I.) Farmer contains a communication from S. S. Foster, the celebrated Anti-Slavery Lecturer, detailing some of the facts connected with a recent disgraceful mob at Hempstead. It seems that Mr. Foster and his wife, Abby Kelly Foster, made arrangements with Mr. Hewlett, the keeper of a public house in Hempstead, for the use of his Hall, to hold a series of meetings, for the purpose of a free inquiry into the nature and character of our slave system, and the proper and necessary steps to be taken for its abolition. On the opening of the first meeting, a general invitation was given to all present, whatever might be their views, to participate in the discussion of the various topics which should be presented for their consideration. The first two meetings passed off quietly, but at an early hour on the third evening, there were indications of hostile feelings and intentions, both in and around the Hall, such as cracking nuts, running up and down the stairs, yelling, hooting, drumming on tin pans, &c., the usual characteristics of oppositien in an ignorant and uncultivated community. Things grew worse and worse, until Mr. and Mrs. Foster judged it advisable to leave the hall and the village.

A VICTIM OF CHOLERA.—We announced last week the sudden death of Rev. W. B. Tappan. He died at Granville, near Needham, Mass, the place of his residence, on Tuesday, June 19th. The Boston Traveler of that day, gives the particulars as follows:—

He preached last Sunday at Mattapoisett, returned to the city yesterday morning, and spent the forenoon at his office, and returned home in the cars at 2 P. M. At 4 o'clock, he complained of slight indisposition, and took some medicine. Soon after he was seized with spasms, accompanied with clammy sweat, cold extremities, and feeble pulse, which continued with increasing violence, baffling all remedies, till, at 3 in the morning, his frame, constitutionally feeble, sunk under it. He was sensible of his situation from the first, and expressed quiet resignation. During the spasms, his sufferings were very great; but when a groan escaped him, he would say, "Understand, I don't complain, it's all right." His sight and hearing were effected, and he complained of burning thirst, and when his attendants touched his flesh, as cold as marble, he would say, "*O you burn me!*" His end was peace, and "the memory of the just shall be blessed." The attending physicians pronounced the case one of spasmodic cholera.

GOV. BRIGGS AND FREDERICK DOUGLASS.—Frederick Douglass, in the last number of the North Star, gives honor to Gov. Briggs of Massachussetts for rising superior to the vulgar *prejudice* against color which actuates so many of the people, of all classes, in this country. He says:

"About a year ago, we met the Governor on the Railway from Boston to Pittsfield, when the cars were densely crowded with white passengers; and being recognized by him, he immediately offered us a seat by his side, and entered into a familiar conversation with us, on the anti-slavery question in general. It is not so much the mere act of politeness that struck us favorably, but the manner of showing it. With no air of condescension—with no fear of giving offence to those around him by his disregard of American taste, manners, predilections, he seemed to be as easy with a negro, by his side, as a white man. We made no mention of this circumstance at the time, because of the possibility of its being charged to our political prejudices; but a like circumstance having occurred within the last few days, the Governor displaying the same urbanity and freedom from caste, has overcome our objections on that score; and we mention the fact with feelings of sincere pleasure, that the Governor of Massachusetts (whatever may be said of him on political grounds,) has shown himself infinitely superior to the great mass of praters on American Democracy, equality, and independence."

BIBLES IN ITALY.—A Boston paper quotes a letter from Pisa, dated March 14, stating that "all custom-house duties are taken off foreign books at Rome, and all restrictions on the press are removed. Achilli is printing the Epistles to the Romans, with notes, at Rome. Also, an edition of Diodati's Bible is being printed there. An edition of Martini's Bible is printed in Florence, and one of Diodati's will shortly be printed at Pisa."

THE CHOLERA.

In New York, the Reports of the Board of Health for the week ending on Monday last, were as follows:

Tuesday,	June 26,	cases,	73,	deaths,	28.
Wednesday,	" 27	"	43,	"	29.
Thursday,	" 28	"	60,	"	29.
Friday,	" 29	"	39,	"	18.
Sabbath,	" 30	"	88,	"	26.
Sunday,	July 1	"	38,	"	19.
Monday	" 2	"	108,	"	39.

In Philadelphia, for a week past, the number of new cases has been from 40 to 50 daily, the proportion of deaths being about as in New York.

In Cincinnati, the epidemic continues to prevail. On the 25th, there were 94 deaths by cholera. On the 29th there were 96.

In St. Louis, the deaths by Cholera have averaged about 100 per day for a week past. During the week which ended on the 24th of June, there were 689 deaths by Cholera.

A Nashville letter, dated June 16, says: "Our little city is now being scourged with Cholera. This disease, at the present time, has a larger number of victims daily than it ever had during its greatest fatality in 1833 and 1835. I may say that it is far worse than it has been in any city in the Union, since its late advent to this continent. We have had as many as *thirty-three* interments during one day this week, which, in proportion to the population of the two cities, is equivalent to *five hundred deaths* per diem in New York city."

A letter from St. Louis, dated June 25th, says that the Cholera prevails to an alarming extent on the Upper Mississippi—22 passengers on board the steamer Uncle Toby died with Cholera between that place and Oquaka. The Cholera is making fearful strides among the Shawnee and Delaware tribes of Indians. They are deserting and burning their villages. On a recent trip of the steamer Ocean Wave, from Peru, on the Illinois River, to St. Louis, a passage of thirty hours, 38 persons died of Cholera. They were principally emigrants and deck hands.

THE FOREIGN NEWS.

The steamer Hibernia arrived at New York on the 29th ult., with one week later intelligence from all parts of Europe.

From ENGLAND, we learn that the bill for the abrogation of the Navigation Laws passed the House of Lords without material amendment, on the 12th of June, and has received the Royal sanction; it will go into effect in January. The Jews' disabilities bill passed the House of Commons by a majority of 65; its success in the House of Lords is considered very doubtful. The British Government repudiates all cognizance or sanction of the proceedings of the French in their treatment of the Romans. The weather is represented as continuing very favorable, and the crops of England and Ireland are said to look unusually promising.

From FRANCE, we have the startling intelligence that on Wednesday an incipient insurrection was attempted in Paris, by about 25,000 of the mountain party, headed by M. Elienne Arago. It was dispersed by the troops, whose numbers amounted to 70,000. Several attempts were made to erect barricades. In the evening, the Assembly declared itself *en permanence*, and passed a decree declaring Paris and the first military division in a state of siege. On Thursday, the alarm had considerably subsided, and business, which was entirely suspended the day previous, was generally resumed. At one time the peril was imminent. Numerous arrests have taken place, including several members of the Assembly, M. Arago and Ledru Rollin. The last accounts report a state of tranquillity, but there was an uneasy feeling afloat that a renewed attempt would be made to upset the government, and that when it comes to the point the troops will not prove steady. All the Socialist or Red Republican journals of Paris, except the *National*, have been suppressed since the disturbance. The City of Rheims is reported to be in full insurrection, and to have established a Government of Red Republicans.

From ROME, we learn that the French army commenced the attack upon the city on the 30th of May, and after a sanguinary engagement, in which the Romans lost 800 men, succeeded in carrying several important posts. A series of attacks had since taken place, in which the victory is variously stated, but in which the invading army has suffered most. The French papers publish conflicting reports of the operations of the army, but from accounts of the 5th of June it is clear that Oudinot, the French commander, had not then gained access to the city, though he had gained a position at the north of Rome, which would enable him to command the city. The latest dispatch from Gen. Oudinot is to the 6th June, at which time he opened his trenches, and had regularly besieged the city. There is no appearance of yielding on the part of the Romans, but on the contrary every thing goes to confirm the belief that they would make a most determined resistance and fight to the last.

From HUNGARY, the news is, that Kossuth has arrived in Pesth, and has been received as President in the Capital of the Hungarian Republic. It would seem that hostilities are still carried on in the South, between the Hungarians and the shattered remains of the Austrian army, supported by the Russians; but the reports concerning the matter are very vague and contradictory. The Russian General has issued a proclamation to the Hungarians, the pith of which is, that if they do not lay down their arms and submit to their fate with a good grace, they would be made to feel the consequences of their presumption. Every effort is being made to rouse the people, and the Magyar Government have ordered clergymen to march against the Russians.

THE CHOLERA has again appeared in England, and several cases have occurred in Manchester and other parts of the country. At Paris, the disease is making most frightful havoc, even more so than in 1837. Upward of 11,000 deaths have already occurred, and in one day there were about 900 cases and 600 deaths reported. Marshal Bugeaud and many other persons of eminence have fallen before this scourge, which has also broken out anew in Silicia, Vienna and Presburg, and is raging most fearfully at Alexandria and Cairo in Egypt.

* * *

THE PANAMA RAILROAD.—The Company of Engineers sent out a few months ago to survey a route for a railroad across the Isthmus of Panama, have completed their task, and made a favorable report. The books of subscription for the stock were opened last week, and the one million of dollars required was promptly subscribed. The basis of the Company is a grant from the Republic of New Granada, containing the following provisions:

An exclusive right to construct a railroad across the Isthmus, with the right to use, gratuitously, all the public lands lying on the route of the road.

Eight years, if required, for completing it.

Twelve hours for transportation over it.

Transit for merchandise and specie free of duty.

A gift of about 300,000 acres of land, to be selected by the grantees from the public lands on the Isthmus.

Iron, and all implements and materials for the road, provisions and other articles for the persons employed thereon, admitted free of duty.

Two ports, one on the Atlantic and one on the Pacific, which are to be the termini of the road, and to be free ports.

Power to levy transit and warehouse duties, and to establish such tolls as the grantees may think proper.

Privilege to endure forty-nine years, subject to the right to redeem it, at the expiration of twenty years after the completion of the road, on paying $5,000,000; at the expiration of thirty years, on paying $4,000,000; and at the expiration of forty years, on paying $2,000,000.

A deposit of 600,000 francs (about $120,000) as a security for the fulfillment of the obligations assumed, to be refunded with interest on the completion of the road.

Two and a half per cent. to be paid to the Government of New Granada upon all dividends declared.

GENERAL INTELLIGENCE.

THE CHOLERA AT ST. LOUIS.—A letter dated St. Louis, June 15, says:—

To show you how terrific Cholera is among us, I will give one or two instances. Next door to me, on the south, a little girl, eleven or twelve years of age, who was playful and lively last evening, is at this moment breathing her last. This child is the last of *four* within this week, and was sent here from the Virginia Hotel. The father of the family was taken sick this morning; the result is not yet known. The mother, when sent for, could not visit her child, but requested our neighbors to take the best care they could of her offspring. Next door north but one, a man died last night, after a few hours' illness. One of my hands spoke to me on Saturday last about 5 o'clock, P. M., and at ten o'clock next day was a corpse. Dr. Johnson, when I called upon him about 5 1-2 o'clock on Saturday, had a call at the Planter's House, to Capt. Rogers. The Doctor said to me that he was afraid he could not save him; he died during the night. My head sawyer, my engineer, teamster, and many others, are down with the Cholera; result not yet known.

Since the date of the above, the Cholera has greatly increased in virulence in St. Louis.

* * *

THE ACCIDENT AT THE FALLS.—The particulars of the recent accident at Niagara Falls, are thus given by the Buffalo Express of June 23:—

Last evening, at a quarter before 8 o'clock, while a party of ladies and gentlemen were visiting the Luna Island, among whom were the lady and little daughter of Mr. DeForest, and young Charles C. Addington, and several others, and while the little girl was standing on the very brink of the river, and only some 20 feet from the Falls, and holding by the hand of a young gentleman whose name I have not learned, young Addington came up and said playfully, "I am going to throw you in," touching her lightly on the shoulder—when she sprang forward with sufficient force to slip from the hand of the young gentleman who held her. She was instantly followed by Addington, who caught her, and in the effort was prostrated by the force of the water, throwing the little girl at the same time so near the shore that the young gentleman who had her by the hand nearly caught her, but lost his balance, only saving himself by catching hold of some brush on shore. In an instant young Addington and the little girl were swept over the Falls. No human effort could avail them. A single moment threw them beyond the reach of all mortal aid. Young Addington was a young man of excellent character, of high and generous impulses. He was the only son of a bereaved family residing in Buffalo. The body of the little girl has been recovered.

* * *

THE PRESIDENTIAL TOUR.—The Philadelphia Sun says that the President of the United States will leave Washington on his tour to the North, about the middle of August. He will proceed from Baltimore to York, and from thence visit Lancaster, Harrisburg, Chambersburg, and the Bedford Springs, Hollidaysburg and Pittsburgh. He will then pass through Ohio to Cleveland, where he will embark for Buffalo, and will be at the New York State Agricultural Fair at Syracuse on the 10th. From Albany he will proceed east to Boston, and after visiting the capitals of New Hampshire and Maine, will return south, via. Providence, New York and Philadelphia, his purpose being to reach Washington about the close of September.

* * *

MISSIONARY ORDINATION.—On the evening of the anniversary of Auburn Theological Seminary, June 20, Mr. Justus Doolittle, a graduate of the Institution, under appointment as a Missionary to China by the A. B. C. F. M., was ordained to the work of the Ministry by the Presbytery of Cayuga.

GENERAL NEWSPAPER COLLECTION.—M. Vattemare, the indefatigible promoter of the national interchange of literature and knowledge, is forming an "American Library" at Paris, and is desirous of placing in it a full and complete sample of all the newspapers published in the United States. The editor of the Boston Bee, B. P. Poore, Esq., a literary gentleman of note, has engaged to assist him. The collection, when made, will be placed in the City Hall of Paris, and entitled—

A COLLECTION OF AMERICAN NEWSPAPERS,
Presented to the City of Paris,
BY THE JOURNALISTS OF THE UNITED STATES,
July 4th, 1849.

M. Vattemere has therefore requested all editors or publishers of papers to send one copy of their paper, published on or near the 4th of July, addressed to the Daily Bee, Boston.

* * *

TEXAS COLONIZATION SOCIETY.—There is a Society now forming in London with the above title. Some forty, says the *Caddo* (La.) *Gazette*, have just arrived in Shreveport on their way to Dallas, in Texas. They are encamped at Mr. Davis's springs; and all have a very respectable appearance. They are mostly mechanics and tradesmen. The leader of their party, Mr. John Richards, has gone on ahead to make the necessary arrangements to receive them in their new homes in Texas. These are the first of the society that have arrived in the United States. About 4,000 will arrive from England during the fall and winter.

* * *

AFRICAN AND TEXAS SLAVE TRADE.—The Caddo (La.) Gazette of the 9th of June, has the following remarkable paragraph:—

"We have been credibly informed, that there is a constant trade in the kidnapping of negroes going on between Africa and Texas. Year before last, there were several vessels, well loaded with negroes, brought from Africa, and landed near the mouth of the San Barnard, and the negroes there sold. This *black* scheme should be looked into by the Government, and those engaged in it punished according to law."

* * *

A FORTUNE.—We have read a letter, this morning, says the editor of the Commercial Advertiser, from a gentleman of this city, a passenger in the steamer Panama, in which he says:—"I have now a fellow passenger who has been one of the fortunate ones without the trouble of digging gold. In the course of six months he has realized a fortune of four hundred and fifty thousand dollars by regular mercantile speculation, chiefly in flour. He was at Valparaiso when food commanded almost any price at San Francisco. He shipped largely, and in some instances received sixty-three dollars per barrel."

* * *

DROUTH IN THE WEST INDIES.—The drouth which has been experienced on the Island of St. Thomas this season is, in point of duration, almost without a parallel. For the last five months, with the exception of a single shower lately, there had not been a particle of rain. The vegetation was all dried up, and the earth was covered with a coating of dust. A similar state of things had existed on many of the neighboring islands. In the Island of Mayaguez, P. R., the crop will fall short fully one-third of an verage.

* * *

RUM'S DOINGS.—An affray occurred on Sunday between two brothers, named Flagg, at Coyleston, Mass., wherein one was killed by a wound from a knife inflicted by the other. Cause: the murderer had a jug of rum, or some other kind of ardent spirits, and was using the knife to get the cork out. His brother, who was a temperance man, endeavored to prevent him from getting at the contents, and tried to take the jug from him, in doing which the fatal wound was inflicted.

* * *

GOLD FISH IN THE HUDSON.—The gold fish, originally from China, and hitherto chiefly known to ornamental ponds or glass globes in this country, has become quite naturalized in the Hudson River, near Newburgh. Fishermen have caught specimens from eight to ten inches long, both in the Hudson itself and in the mouth of Mattewan Creek, which empties into the Hudson near Newburgh. A few were thrown into the Creek about ten years ago, and they have so multiplied as to fairly stock the Creek and River in that vicinity.

* * *

A FREAK OF LIGHTNING.—The Boston Atlas says that during a recent thunder shower, the dwelling house of John Gardner, Esq., of Dedham, was struck by lightning. The electric fluid entered through the roof, and scattered the furniture in all directions. In one of its freaks, it took all the gilding off the frame of a splendid mirror, without *breaking it*. Singular as it may seem, although nine persons were in the house at the time, no one was injured. Nearly every room in the house was more or less shattered.

* * *

STEAMER FOR CHINA.—A small steamboat, so contructed with bolts and screws as to be easily taken apart, and as easily put together, has just been stowed away in one of our merchant vessels, to be taken to China, where she will ply between the ports of Whampoa and Canton. She was built by Messrs. Lawrence & Sneedon, for Capt. Forbes, of Boston. She is 100 feet in length, 18 in width, and about 8 deep.

* * *

MARRYING PENSIONS.—A curious bit of scandal recently came out in the British Parliament. A Mrs. Uriack had petitioned for the usual pension granted to widows of Colonels, but as Colonel Uriack was upwards of seventy years of age when she was married to him, her claim was refused. The Secretary-at-War alleged that if this was not done they would have ladies constantly marrying aged officers for the purpose of obtaining pensions! [Chronotype.

* * *

SHARP.—A negro in Cincinnati being taken before the Mayor, for some small offense, was seized with the cholera and was in great distress. Some medicine was procured him and he was released. As soon as he got outside of the door, he put his thumb to his nose, twirled his digits, and ran as fast as his legs could move, which was about the quickest.

Miss Eliza Cook, the English poetess, has undertaken to establish a weekly journal in London.

SUMMARY.

The House of Representatives of Rhode Island last week passed a bill for the removal of all political and legal disabilities growing out of the judgment of the Supreme Court of that State, rendered against Thomas W. Dorr for any political offense, and for the restoration of said Thomas W. Dorr to all his civil and political rights. It is doubtful whether the bill will pass the Senate.

The annual meeting of the Rhode Island Peace Society was held on Wednesday last, week at Providence, about twenty men being present, according to the Transcript. Something was done towards sending a delegation to the Paris Convention in August next.

An Irish woman, named Catherine Cummings, was run over and killed by the Express Railroad train from Auburn to Syracuse, on the 27th. She was walking on the track with her back to the train. The engineer rung the bell, whistled, shouted, reversed the engine, and put on the break, but in vain.

The crevasse at New Orleans has been stopped. The Delta has published a map of the district which was inundated, and gives the number of squares under water at 160; the number of houses flooded 1,600; the number of persons dwelling in them 8,000.

Florida is said to grow the pineapple of [illegible]. A single acre of good soil will produce, with little culture, from $500 to $1000 worth per year. When the Florida everglades are drained, there will not be a finer country in the world for every species of tropical fruit.

At a recent session of the Schenectady Court, Dorus Brand, a German woman, obtained a verdict of two thousand dollars against the Troy and Schenectady Railroad Company, for injuries sustained by being run over by the locomotive.

A man named John Welsh has been convicted at New Orleans of murdering his wife. The verdict of the Jury was, "Guilty, without capital punishment." The reader will be reminded of that other famous verdict, "Not guilty, if he will leave the town."

There are now eight candidates for the gold box bequeathed by General Jackson to the bravest man in the New York Regiment. The candidates address their communications to Alderman Morgan, the Chairman of the Committee of the Common Council.

Lieut. Lynch, the Winchester Republican states, is about to appropriate a large portion of the proceeds of his work on the Dead Sea, to the oprhans of Lieut. Dale, his first officer, who died whilst engaged in the expedition.

The London Times expresses the apprehension, that all the better class of small farmers are about emigrating to this country, leaving only the impoverished land-owners and the pauper inhabitants of the various workhouses.

Grasses of all kinds look uncommonly well in West Jersey, and give promise of heavy yields. Wheat is excellent, and the crop, unless seriously injured by the fly while ripening, will be above the average of the few past years.

We learn from the Newburyport Herald, that the meeting-house in Hampton, N. H., which has recently been refitted and painted, was struck by lightning on Saturday, and badly damaged. The steeple was nearly demolished, and the splintered timbers and boards were thrown to a great distance.

The Artesian Well at Charleston has reached the depth of 886 feet. A thermometer lowered to the bottom indicated the temperature at that point to be 82 3-4, while at the surface it was 74. A few days since, at the depth of 756 feet, the thermometer marked 92 1-2.

The *Shawneetown* (Ill.) *Advocate* of Friday, says that a stranger, some few miles above that place, was whipped to death last week. The Advocate attributes the act to some men from the Kentucky side of the water.

Capt. Lelacheur has succeeded singly and alone in introducing 500 Bibles and 3,000 Testaments into Central America, and has paid $185, in addition to $150 previously remitted.

John Augustus has been security for the unfortunates who have been arraigned at the Police Court of Boston to the amount of more than *six thousand dollars* since January last. Not a man, within this time, of those whom he has thus befriended, has deceived him or proved a defaulter. This speaks volumes for humanity.

Three men were drowned near Pittsburgh on Wednesday, while crossing the Monongahela River. They were Englishmen. The names of two of them are John Chapman and William Wilks.

We are happy to learn from the *Rochester Democrat*, that F. S. Rew, Esq., one of the editorial brotherhood, has received from a friend residing at San Francisco, remittances to the amount of $6,000 or $8,000.

For ten years, says the Germantown (Pa.) Telegraph, the crops of wheat, rye, oats, potatoes and grass, have not promised more abundantly. Indeed, we never saw better; and should the wheat escape mildew and rust, it will be one of the greatest crops ever produced. The grass is particularly heavy elsewhere, in all locations; and the oats, which is a very uncertain crop, indicates an abundant yield.

The third week in June has not been so warm for ten years as this year. Neither cloud nor shower during the week came to temper the fiery rays of the sun, and the thermometer reached 97 in the shade, and fell but a few degrees before sunset.

About $6,000 has been subscribed towards the establishment of a public wash-house in this city, on the plan recently adopted with so much success in London. About $14,000 more is required, in order to carry the plan into effect.

From a recent exhibit of the Methodist Book Concern in New York, its assets appear to be $642,217 60, while its liabilities amount to only $8,403 94. The profits of the Concern are annually divided among the several Conferences.

Four thousand people, out of a population of 60,000, died at Limerick, Ireland, in one month, of the cholera.

A letter to the *Eastport Sentinel*, dated Rio de Janeiro, April 2, says: There is a report that the ship Florida, from New York to California, was lost off the River Platte, and 200 lives lost. Many of the vessels in here have had long passages—some 75 days—many have lost spars and had a hard time.

The Gloucester News, of June 23d, says that the dread of cholera has completely cured people of lobster-eating. They are worth nothing in the market; about 2000 were thrown overboard at Eastern Point the other day.

A French paper says, "The recent sudden increase of cholera in Paris took place on a Sunday, a day of general amusement. One writer says 1600 died in three days. The enormous consumption of ices was one cause." Drinking to excess probably had as much to do with it.

The proprietors of the Quincy Whig have recovered four hundred and fifty dollars from Mr. Woods, the publisher of the Quincy Herald, in a suit for libel. Of that amount, however, sufficient only was retained to defray the expenses of the suit, and the balance was generously restored to the defendant.

Some villain placed obstructions on the Michigan Central Railroad, between Ann Arbor and Ypsilanti, which threw the train of Wednesday last off, and detained it for 12 hours. It was very fortunate that no lives were lost.

Massachusetts has paid for the support of paupers sick with [illegible]—$8,052 86 of which fell upon Boston, $10 000 [illegible] $2,000 upon the town of Fall River.

Rose-bugs, the voracious pests of grape-vines, &c., have made their appearance in the neighborhood of Boston, and are making sad havoc. Ditto at Brooklyn, L. I., and various other places.

Ancient grave-stones have been discovered on Boston Common, bearing date 1672, 1685, 1702, &c. The names were Burrill, Tyng, and Porter. They were found by some workmen while digging a trench.

The Western papers remark that the Lake cities, Toledo, Cleveland, and Sandusky, are free from Cholera. At Buffalo and Chicago it exists, but in a mild form.

A dispatch dated at Montreal, June 28, says that the steamer Passport collapsed her boilers that morning at Cornwall, by which accident nine emigrants were instantly killed, and fifteen persons scalded.

We notice, says the Newark Advertiser, that several more deaths have occurred in different parts of the State from exposure to the sun, over-exertion, drinking cold water, &c.

The proprietors of the Quincy Whig have recovered $450 from Mr. Wood, the publisher of the Quincy (Ill.) Herald, in a suit for libel.

Abraham Sawyer, of Caton, Steuben Co., recently recovered a verdict of $950 of Samuel Weal, for the seduction of his daughter whom he had promised to marry. The case was an aggravated one.

The room of Mr. L. Mowbry, at the St. Charles Saloon, St. Louis, Mo., was recently robbed of a fine diamond pin valued at $1,000.

Two young ladies at Wallingford (Ct.) named Jane Andrews and Juliet Miller, aged 18 and 13, were drowned on the 22d while bathing.

The Legislature of New Hampshire recently voted by a majority of 63 *not* to abolish Capital Punishment.

Five persons died in Baltimore, on Saturday and Sunday, June 23 and 24, from the effect of the intensely heated atmosphere.

The venerable Lyman Beecher, D. D., is expected at Boston soon, to spend the remainder of his days.

A Greek, named Debolli, recently deceased at St. Petersburgh, left $250,000 to the Greek government. A portion of this amount is to found a University.

Lord Stanley has been shipping many of his poor tenants to the United States, paying the passage money himself.

"Old Hays" was first appointed Marshal of New York city by Mayor Varick, in 1798. He is still High Constable of the city.

Thomas Flynn, the well-known comedian, died in New York of cholera, on Saturday, at the Centre-street Hospital.

The Mormons are congregating in large numbers on the shores of the great Salt Lake, buried amid the solitudes of the Rocky Mountains.

A letter from California, received at Nantucket, says: "A man's life here is worth about fifty cents on the dollar."

The Board of Health at Rochester, recommend that there be no celebration of the coming 4th of July in that city.

Counterfeit *5's* on the Farmers' and Mechanics' Bank of Albany are afloat. The paper is much whiter than that of the genuine, and the engraving heavier.

At the recent marriage of Miss Meyrick to an officer of Dragoons, her uncle, the Duke of Cleveland, made her a present of a purse containing £10,000.

There are 8,300 poor-house officers in England, whose salaries are more than two millions of dollars per annum.

A young man named Clifford was drowned while bathing in a pond at Dedham, on Saturday afternoon.

An exhibition of American plants has been made in London. They were valued at £35,000.

Bishop Polk of Louisiana has lost 23 negroes by the cholera.

DIED.

In Sangerfield, N. Y., on the 23d inst., of pulmonary consumption, NANCY ROGERS, wife of Clark T. Rogers, in the 46th year of her age. Sister Rogers, some eighteen years since, made a profession of religion, and connected herself with the 3d Seventh-day Baptist Church in Brookfield, of which she remained a member until removed by death to the church above. She was a great sufferer in her last sickness, which was protracted. She bore it, however, with great patience, giving evidence that her religion was not vain. In her death the husband has lost an affectionate companion, the children a pious mother, the Church a beloved sister. God only can heal the breach. S. B. C.

In Scott, Cortland Co., N. Y., May 24, 1849, of croup, ELNORA E. POTTER, only daughter of E. H. P. and Rozana E. Potter.

New York Markets—Monday, July 2.

WHOLESALE.

Ashes—Pearls $5 56; Pots 5 62.——*Flour and Meal*—Flour, common and good State and Western 4 44 a 4 75; pure Genesee 5 06. extra Ohio 5 87, extra Genesee 6 00. Rye Flour 3 06 a 3 12. Jersey Meal 3 00.——*Grain*—Wheat is dull, Wisconsin selling at 76c., Ohio 1 00 a 1 06, Genesee 1 29 a 1 30. Rye 57c. Oats 34 a 36c. Corn, 54c. for Western mixed, 55c. for round white, 57 a 58 for Northern and Jersey Yellow.——*Provisions*—Pork, Mess 10 50, Prime 9 00. Mess Beef 11 50 a 13 00. Butter, Ohio 7 a 10, Western tub 10 a 13½c. Cheese dull at 4 a 6½c.

RETAIL HOUSEHOLD MARKETS.

Apples—About gone, Russets sell for $3 a 3 50 per bbl. Beets—8 and 10 for a shilling. Lima Beans—Shelled, 15d per qt. Cucumbers—4 cts. each. Eggs—8 and 9½ for a shilling. Lettuce—A penny per head. Mint—Per bunch, 2 cts. Leeks—Per bunch, 6d. Green Peas—Good and plenty, and 25 cts. per bushel. Potatoes—New, about 3s per half peck, 10s per bushel; Old, 10 a 12s a bushel; per half peck, 2s. Maple Sugar—Retail, about 10 cts. per pound; wholesaled at 6 a 9; country manufacturers get, on the average, 6d per pound.

LETTERS.

Ephraim Maxson, V. Hull, Lucius Crandall, N. V. Hull, A. A. Saunders, Jos. Mann, C. M. Lewis, Wm. Green, W. K. Smith, S. B. Crandall, W. B. Gillett, R. Lewis, L. P. Clark, John Bright (New York,) Samuel Davison (right,) J. Chadwick (yes,) F. C. Morgan (yes.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of tne following sums from subscribers to the Sabbath Recorder:—

David Maxson, W. Edmeston,	$2 00	to vol.	6	No.	52
J. Chadwick, Enfield Center,	2 00	"	6	"	52
Lucretia Lewis, Brookfield,	2 00	"	6	"	52
Erastus Miller, South Otselic,	2 00	"	6	"	52
L. T. Rogers, 2d, Waterford, Ct.	2 00	"	6	"	52
Jas. Rogers, "	2 00	"	6	"	52
Harris Lanphear, [illegible] R. I.	2 00	"	6	"	52
Abel Maxson, Ceres, Pa.	2 00	"	6	"	[illegible]
J. Forsyth, Pratt, O.	2 00	"	6	"	52
M. Babcock, "	2 00	"	6	"	52
S. F. Babcock, North Hampton, O	2 00	"	6	"	52
A. A. Saunders, Newport, R. I.	50	"	6	"	13
E. R. Lewis, "	50	"	6	"	13

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Wait Crumb, DeRuyter,	$4 00	to vol.	5	No.	52
Henry Crandall, "	2 00	"	5	"	52
W. S. Burdick, "	1 25	"	5	"	52
H. W. Maxson, Sacket's Harbor,	2 00	"	5	"	52
T. B. Stillman, New York,	2 00	"	5	"	52

Bruce's New York Type-Foundry.

PRINTING TYPES are now sold at Bruce's New York Type-Foundry, at the following very low prices, for approved six months' notes:—

	ROMAN.	TITLE, &C.	SHADED, &C.
Pica,	per lb. 30 cts.	52 cts.	90 cts.
Small Pica,	32	56	95
Long Primer,	34	60	100
Bourgeois,	37	66	108
Brevier,	42	74	120
Minion,	48	84	132
Nonpareil,	58	100	150
Agate,	72	120	180
Pearl,	108	160	220
Diamond,	160	250	300

A liberal discount for cash in hand at the date of the Invoice.

We have now on our shelves, ready for sale in various sized fonts

60,000 lb. Roman and Italic type.
40,000 lb. Fancy type.
4,000 lb. Script and Running-hand.
5,000 lb. Ornaments.
15,000 ft. Type-metal Rule.
15,500 ft. Brass Rule.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book is freely given to all Printing Offices.

Printers of Newspapers who choose to publish this advertisement, including this note, three times [illegible] the 1st of October, 1849, and send us one of the [illegible] will be paid for it in Type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

☞ For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing Presses, &c.

GEORGE BRUCE & CO.,
13 Chambers-street, New York.

[Copy.]

CAMBRIDGE, Washington Co., N. Y.,
June 18, 1849.

Geo. W. Savage, Esq.,
Pres't Eagle Life and Health Insurance Co.

Dear Sir,—I beg leave to express to your Company my thanks for the *prompt and liberal* manner in which you *paid the claim* for insurance on the life of my brother, Doctor F. R. Robertson, which was insured for the benefit of his mother. The manner in which the claim was met and paid, is *creditable to your institution*. No deduction was asked, nor was there any objection raised, but the whole amount insured paid as soon as presented' and without waiting until it became due.

A policy of this kind is indeed valuable. I trust you will have the kindness to express our deep acknowledgment to your Board of Directors, and oblige

Your obedient servant,
R. K. ROBERTSON.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

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Miscellaneous.

THE PRAIRIE GRAVE.

BY CARRIE RUSSELL.

Fair May had hung her blossoms out
On vine and shrub and tree,
And sent her sunbeams, hand in hand,
Across the azure sea,
When just within an oak tree's shade,
Far in the Western wild,
A mourning mother stood beside
The coffin of her child.

She heeded not the low-breathed hymn,
The simple, heart-felt prayer—
She thought not of the stranger band
That gathered round her there;
But when another footstep came,
She knew the heavy tread;
And saw her husband's bloated form
Close by the precious dead.

One careless look the father gave,
Brushed back a falling tear,
Then laughed a wild and druken laugh,
And staggered from the bier;
While stranger-hands smoothed back the hair,
So dark, and damp, and cold,
And hid the little shrouded form
Beneath the heavy mold.

And then each stranger turned away
And left the mourner there,
Alone in her deep wretchedness
And with her wild despair;
And as she pressed her trembling hands
Against her burning brow,
She murmured, in her agony,
"If God would take me now!

"My child! my child! my darling one!
How can I leave you here?
Without one human eye to watch—
One weeping mourner near!
[illegible] thy prairie grave,
The filling sail will bear me on
Across the shining wave!

"And there, amid the rock-crowned hills,
Where in my girlhood's hours
I heard the wild bird's gushing song,
And plucked the forest flowers—
There I shall miss thy low, sweet voice,
Thy merry, childish play,
The soft light of thy languishing eye,
That drove my gloom away.

"My child! my child! oh who will come
At mellow eventide,
And, with a heart of yearning love,
Sit fondly by thy side?
Oh who will watch the Summer flowers
In graceful beauty wave,
Or hear the wild winds sing around
This lonely prairie grave?

"Oh darling! could I take thee back
Within the old church shade,
Where, eight long, weary years ago,
My eldest born was laid!
But here—oh! here—no human eye
One burning tear will shed—
No aching heart will come to pray
Beside thy lowly bed!

"But ah! my darling, there is One
Who never yet forgot!
And His all-seeing eye will watch
This little, lonely spot!
And I will drive this burning pain
Back from my throbbing brow,
And strive to thank our Father, God,
That he hath called thee now!" [Tribune.

STORY OF A SAILOR.

Four years ago I left the port of Boston, the master of a fine ship bound for China. I was worth ten thousand dollars, and was the husband of a young and handsome wife, whom I had married six months before. When I left her, I promised to return to her in less than a twelvemonth. I took all my money along with me, save enough to support my wife during my absence, for the purpose of trading when in China, on my own

For a long time we were favored [illegible] prosperous winds; but when in the Chinese Sea a terrible storm came upon us, so that in a short time I saw that the vessel must be lost, for we were drifting on the rocks of an unknown shore. I ordered the men to provide each for himself, in the best manner possible, and forget the ship, as it was an impossibility to save her. She struck—a sea threw me on the rock senseless, and the water would have carried me back into a watery grave, had not one of the sailors dragged me further up the rocks.

There were only four of us alive, and when morning came, we found we were on a small uninhabited island, with nothing to eat but the wild fruit common to that portion of the earth. I will not distress you by an account of our sufferings there; suffice it to say, that we remained sixty days before we could make ourselves known to any ship. We were taken to Canton, and there I had to beg; for my money was at the bottom of the sea, and I had not taken the precaution to have it insured.

It was nearly a year before I found a chance to come home, and then I, *a captain*, was obliged to ship as a common sailor! It was two years from the time I left America that I landed in Boston. I was walking in a hurried manner up one of its streets, when I met my brother-in-law. He could not speak nor move, but he grasped me by the hand, and the tears gushed from his eyes.

"Is my wife alive?"

He said nothing.

Then I wished I had perished with my ship, for I thought that my wife was dead; but he very soon said:

"She is alive."

Then it was my turn to cry for joy. He clung to me, and said:

"Your funeral sermon has been preached, for we thought you were dead for a very long time."

He said my wife was living in our cottage in the interior of the State. It was then 3 o'clock in the afternoon, and I took a train of cars that would carry me withih 25 miles of my wife. Leaving the cars, I hired a boy, though it was night, to drive me home. It was about 2 o'clock in the morning when that sweet little cottage of mine appeared in sight. It was a warm moon-light night, and I remember how like a Heaven it looked to me. I got out of the carraige and went to the window of the room where the servant girl slept and gently knocked. She opened the window and asked, "Who was there?"

"Sarah, do you not know me?" said I.

She screamed with fright, for she thought me a ghost, but I told her to unfasten the door and let me in, for I wished to see my wife. She let me in, and gave me a light, and I went up stairs to my wife's room. She lay sleeping quietly. Upon her bosom lay our child, whom I had never seen. She was as beautiful as when I left her, but I could see a mournful expression upon her face. Perhaps she was dreaming of me. I gazed for a long time—I did not make any noise, for I dared not to wake her. At length I imprinted a soft kiss upon the cheek of my child. While doing it, a tear dropping from my eye, fell upon her cheek. Her eyes opened as clearly as though she had not been long sleeping. I saw that she began to be frightened, and I said:

"Mary, it is your husband!"

And she clasped me about my neck and fainted.

But I cannot describe to you that scene. She is now the happy wife of a poor man. I'am endeavoring to accumulate a little property, and then I will leave the sea for ever.

THE LAST DAYS OF EX-PRESIDENT POLK.

An interesting account of the closing scenes in the life of the late President is given by a Nashville correspondent of the Herald. Mr. Polk's fatal illness, it appears, was induced by over-exertion while arranging the details of his spacious mansion, and more directly by placing the books in his large library. For the first three days his complaint, (chronic diarrhea,) which was with him of many years' standing, excited no alarm—but the disease baffling all the skill of his medical advisers, other aid was called in, but to no purpose. Mr. Polk continued gradually to sink day by day. The disease was checked upon him four days before his death, but his constitution was so weakened, that there did not remain recuperative energy enough in the system for healthy reaction. He sank away so slowly and insensibly, that it was eight hours before he died, after the death respirations commenced. He died without a struggle, simply ceasing to breathe, as when deep and quiet sleep falls upon a weary man.

About half [illegible] his death, his venerable mother entered the room, and kneeling by his bedside offered up a beautiful prayer. The scene was strikingly impressive. Major Polk, the President's brother, was also by his bedside, with other members of the family.

On the succeeding day the body lay in state, and the mansion was everywhere shrouded in black. Masonic ceremonies were performed over the corpse before it was encoffined. The coffin bore the simple inscription: "J. K. Polk. Born November, 1795. Died June 15, 1849."

The body was deposited in the Grundy vault, temporarily; but it will soon be removed to a vault on the lawn of the ex-Presidential mansion, where a willow now stands, and over it will be erected a stately marble cenotaph; thus the body of the President from Tennessee will lie entombed in the heart of its Capital. Mr. Polk, by will, the evening before his death, gave the lawn to the State, in perpetuity, for this purpose.

Mr. Polk sent for Rev. Dr. Edgar, of the Presbyterian Church, seven days before his death, desiring to be baptized by him. He said to him impressively:

"Sir, if I had suspected twenty years ago, that I should come to my death-bed *unprepared*, it would have made me a wretched man; I am about to die, and have not made preparation. I have not even been baptized. Tell me, Sir, can there be any ground for a man thus situated, to hope?"

The conversation fatiguing Mr. Polk too much for him to be then baptized, it was postponed, to take place the next evening; but in the interval, the ex-President recollected that when he was Governor, and lived here, he had held many arguments with Rev. Mr. McFerren, the talented and popular Methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace Christianity, that he, Rev. Mr. McFerren should baptize him. He, therefore, sent for Rev. Dr. Edgar, made known this obligation, expressed his intention to be baptized by his friend the Methodist minister, and accordingly was so consecrated.

Mr. Polk has died worth about $100,000, the bulk of which is settled upon his amiable lady.

STARVATION IN IRELAND.

The increasing numbers of destitute and unemployed Irish emigrants in our midst, give abundant token that the accounts which reach us of suffering and starvation in Ireland, are not exaggerated. In this and the adjoining cities the applications for relief and work, are more numerous the present season than ever before. And the prospect is, that this influx of immigration, so far from abating, will continue to increase at a ratio, restricted only by the lack of vessels to convey to our shores the thousands who are preparing to come.

The details in some of the Irish papers are terrible. A letter from Ballingford gives a fearful picture of affairs in that section of the country. People are dying by the wayside from exhaustion, produced by the want of food; and it is affirmed that dead bodies actually strew the fields and ditches for want of persons to bury them. In the work-house the cholera had appeared, and made terrible havoc. The Galway Vindicator, the Limerick Chronicle, the Nenah Guardian, and other Irish papers, all contain the most harrowing accounts of suffering and death. The population of Ireland, under misrule, starvation and disease, is rapidly wasting away. Thousands flee from the land yearly, and thousands, who cannot escape, remain on the soil to die. It was recently stated by the County Surveyor for Mayo, in the course of an examination before a committee of the House of Lords, that in that county alone, fifty thousand acres of ground, heretofore in cultivation, with an enormous extent of mountainous country, have been abandoned. In 1845, the population was 400,000 and upwards. It has since decreased to 300,000. Of the deficit, 100,000, about 50,000 died through the effects of the famine, 30,000 emigrated to the colonies, and the remaining 20,000 fled to the neighboring counties of England and Scotland. Of the 300,000 still in Mayo, are there only 20,000 families capable of supporting themselves.

Another witness before the same committee, speaking of the plains of Mayo between, said: "Ten years ago, I suppose I am under the mark, when I say the bullocks, heifers, and sheep, grazing in this district were worth £200,000. How many animals did I see (during a ride across these plains)? Not *one*—not even a *herd's cow*—not a living thing did I see but a curlew or a plover."

A curious monument of the religious rites of the ancient Gauls, has just been discovered at Suévres. It is an immense block of stone, which various indications show to have been used at the human sacrifice of the Druids. The little city of Suévres contains many other interesting monuments of the times of the Romans and of the middle ages.

TRAVELING IN MEXICO.

An overland emigrant to California gives the following discription of a day's ride among the Mexican mountains:—

A country more broken and wild than we passed over that day cannot possibly be conjectured, and had we been mounted on American horses it would have been impossible to have proceeded. Along one ravine particularly it seemed an impossibility to progress. It was between the bases of two lofty mountains that towered up into the clouds, and whose jutting rocks, under other circumstances, would have inspired awe if not terror. The bed of the ravine was piled with huge stones, and sometimes so far apart that the animals would have to jump from one to the other to clear the chasm between; but they were sure-footed and true, and during the day but two of them fell. Now and then a rock or chasm would cause us to leave the ravine, when we would be forced to ride along the sides of the mountain, so sloping that the animals would lean towards the ascent so far that the upper foot would frequently come in contact with the rocks. Had the animal made the least slip or misstep at such times, itself and rider would have been hurled below upon the rocks, and probably both dashed to pieces. It was while on the side of one of these mountains that we were first inspired with anything like fear. Two rocks lay about six feet apart, and it was necessary to jump from one to the other in order [illegible] immediately thought of dismounting, but the Mexicans having cleared with their animals, the sense of shame predominated over fear, and not to be behind them we made the jump, and cleared it without accident. We were some four hours traveling in and near this ravine. If I had the time and ability, a full description of the country we passed over would be of more interest to you and your readers than anything that could be written from this country.

THE SWALLOW.

The skill employed by birds, beavers, and bees, in the construction of their places of abode was noticed. After several remarks had been made, the Doctor gave the fable of the birds that came to the magpie to learn how to construct a nest; the latter, after much labor, and listening to many objections, flying away, telling them they were too wise to be instructed; and so leaving them as they were found. The point to be established on the occasion was, that man was the only creature that had the power of invention; the birds, &c., having made no improvement since God taught the first how to build. "The nearest approach to reason in animals I was ever witness to," said the Doctor, "was at Ratcliff Close, near Bury, in Lancashire. Looking up to the eaves of a house, I saw a number of swallows' nests in a row, and perceiving no place of ingress, I inquired of Mr. Bealie, the proprietor of the building, how it happened that they assumed such an appearance, when he told me, that in that neighborhood they were designated 'blind nests.' Before the return of the swallows in spring, some sparrows had taken possession of them. On the arrival of the original proprietors, attempts were made to eject the occupants; but the sparrows sat, and maintained possession. Other swallows came to aid the lawful owners; but no power which they possessed would serve the purpose of ejecting the villainous bird! What was the result? The swallows, after various and fruitless attempts, assembled on the roof of the building, and sat for some time as though in grave deliberation; they then flew away, each returning in a few seconds, with mud in its bill, with which they closed up the holes, thus burying the sparrows alive, where, in those nests, they remain entombed to this day." "That," said a friend, smiling, who heard the relation, "was returning evil for evil, with a vengeance." The Doctor, who was one of the last men to act on the *lex talionis* system himself, commenced to advocate, with no unapt illustration, for the poor, harmless swallows: "What," said he, jocosely, "if a man were to enter my house, take possession of it, and turn my wife and children out of doors, should I not, on finding that I could not eject him, be justified in nailing him in?"

[Everett's Life of Dr. Adam Clarke.

THE COW TREE.

Mr. Lact was the first person who made known in Europe one of the most curious vegetable productions of the equinoxial regions—a tree which yields a kind of milk entirely analogous to that of a cow, and which, for that reason, has been called cow tree. The singular juice, on account of its similitude to the milk of that animal—in place of which Baron Humboldt has seen it used for every domestic purpose on the farm of Barbula—has been admired by every traveler.

This vegetable milk possesses all the physical properties of the milk of animals, only it is a little thicker, and mixes easily with water; it also becomes yellow, and thickens on the surface like cream. When boiled, it does not coagulate, but a thick yellow pellicle is formed on the surface. Acids do not form with this milk any coagulum, as with that of the cow.

If the juice of this valuable tree is so pleasant and nutritive to the natives, how much more grateful must it be to the traveler who penetrates to these high mountainous regions, when exhausted by fatigue, hunger and thirst. On the road from Patito to Puerto-Cabello, all the trees of this species which are met with, exhibit numerous incisions, made by travelers, who anxiously search for them during a journey through these parts. But it is not for its pleasant and nutritive juice alone that the cow tree is valuable; because nature, ever bountiful, has given it a doubly useful property; for beside the fibrin, it likewise contains an abundance of wax, which may be extracted with facility.

NEW USES OF GRANITE.—Those who have taunted New-England with producing nothing but granite may change their tune. A Mr. McDonald, in Scotland, has discovered a method of calcining granite to a fine clay of extraordinary strength for pottery, especially for making water-pipes, some of which are as large as 18 inches bore. And a discovery has been made in Ireland, that the granite on an extent of 70 miles in Wexford contains so large a proportion of potash, that the alkali can be extracted by a chemical process, so as to become an article of commerce. It is estimated that there are 2,000 tons of potash, the produce of America, consumed annually in England and Scotland, the present cost of which is £40 per ton; and that by working the granite of Darkley, which extends inland to Sandyford, the same quantity could be extracted by means of the capital of $10,000, and sold at £20 per ton, yielding a revenue of £40,000, to remunerate the capitalist and diffuse the blessings of employment among the people, and not only render it quite impossible for the Americans to compete with the Irish, but really push an Irish trade in potash into the American Continent. [Dublin Evening Post.

SENSE OF RESPONSIBILITY IN CAMELS.

The camels with which I traversed this part of the desert were very different in their ways and habits from those which you get on a frequented route. They were never led. There was not the slightest sign of a track on this part of the desert, but the camels never failed to choose the right line. By the direction taken at starting, they knew, I suppose, the point (some encampment) for which they were to make. There is always a leading camel, (generally, I believe, the eldest,) that marches foremost, and determines the path for the whole party. If it happens that no one of the camels has been accustomed to lead the others, there is very great difficulty in making a start. If you force your beast forward for a moment he will contrive to wheel, and draw back, at the same time looking at one of the other camels, with an expression and gesture exactly equivalent to "*apres vous.*" The responsibility of finding the way is evidently assumed very unwillingly.

After some time, however, it becomes understood that one of the beasts has reluctantly consented to take the lead, and he accordingly advances for that purpose. For a minute or two he goes on with much indecision, taking first one line and then another, but soon, by the aid of some mysterious sense, he discovers the true direction, and follows it steadily from morning to night. When once the leadership is established, you cannot by any persuasion, and can scarcely by any force, induce a junior camel to walk one single step in advance of the chosen guide. [Traces of Travel.

MINNESOTA TERRITORY.

Correspondence of the Missouri Republican.

This is a very desirable and healthy territory, situated between the 43 degree north latitude, and the British possessions of the North, is settled mostly by Yankees of stirring industry. Everybody is hearty, hale and lively, no sickness—no disease—and no idlers—all seem busy and happy. They have everything good to eat, and well cooked, and as far as the 47th degree north, I find *every twenty miles* a comfortable cabin, built within the last six months, tenanted with smiling countenances who seem contented. I find some old settlers who have intermarried with the Indians, and know how to cook and dress like Americans. I ate of their cooking, and found it good and healthy. There are many Indians all along the streams, and we see them every day in crowds as we ride along—they are friendly and well disposed. There are some of the most beautiful lakes and rivers here I ever saw, with green bottoms, which afford some of the finest fish—trout in abundance. There is a great demand for all kinds of mechanics, who obtain the highest wages. There is a great demand for good cows, cattle, horses, and mules, which command a round price. No one can fail to do well here that has "*any do*" or energy of character in him, but you cannot drink liquor here; it don't agree with the country or you—you don't need it or want it.

AN INDIAN GRAVE.—On Tuesday last, says the Port Hope (Upper Canada) Advertiser, as some laborers were employed at Mr. Waddell's new house on the hill, they came upon an Indian grave. The skeleton was nearly perfect, and by its side lay that of a dog—no doubt the faithful companion of the red man's last days upon earth. A gun-barrel, almost wholly corroded, with a part of the ramrod, a knife, a brass kettle, and a large number of beads, were found, as also a beautiful carved stone pipe, surmounted on the far side by a well-executed human head. The bones of his lower extremities were quite perfect, with the exception of the feet, and would give the height of their former possessor upward of six feet. Some hair of the dog was also found. The probability is, that the grave is not less than 60 years old, and possibly may have been 100. The whole hill has been a cemetery for their race now almost extinct; at distances along its whole range, for nearly a mile, skeletons have been exhumed, from time to time, during the process of road-making, or excavating cellars, &c. Some handsome and valuable silver ornaments were found near the present grave a few years since.

AN INDIAN BURIAL GROUND IN NEW JERSEY.—The Boston Cultivator says, it appears by the Burlington Gazette, that an Indian skeleton was revealed to some workmen engaged recently in leveling the ground for a house at the new village of Beverly, a few miles below on the Delaware. The body lay about two feet below the surface, on the edge of a knoll facing the north, and had been buried in a sitting posture. The teeth were perfectly sound, the skull entire, but most of the bones were broken, showing that a long period of time had passed since they had been deposited in the ground. An old Indian pipe was found with the bones. Subsequent discoveries show that the spot where the skeleton was discovered, was formerly an Indian burial ground. Some ten or a dozen skeletons have been exhumed, and near the spot about half a bushel of arrow heads. One skeleton was disinterred, with brass ornaments round the arms and legs, and clay pipe, skulls, &c., and even the color of the clothing in which it had been buried was distinctly visible. The body had been buried in a red or scarlet blanket."

THE OLDEST SENATOR.—The oldest Senator in Congress is Mr. William S. King, of Alabama. The Senator longest in Congress is Col. Benton, of Missouri. At one time Colonel Benton was toasted as the "father of the Senate." He denied the "soft impeachment," and transferred the honor to Col. King, who was, as anterior in service, entitled to the soubriquet of "father of the Senate." "But," added Col. Benton, "I regret to add, that my friend—a homeless bachelor—is father of nothing else!"

SUN-STROKE, OR "COUP DE SOLEIL."—Dr. J. S. Kilbourne, through the New York Tribune, gives the following account of the nature and mode of treating what is commonly called Sun-stroke:—

Sun-stroke consists essentially in a paralysis of the nerves that supply the heart. These nerves are principally from the eighth pair or "*par vagum*," which arise from the *medulla oblongata*, at the base of the brain. Hence it is that in this affection we get symptoms similar to those that result from "concussion of the brain." The danger of this disease is just in proportion to the degree of paralysis.

As the disease consists in a want of action of the heart, common sense, without any physiological knowledge, would suggest the appropriate mode of treatment, viz. stimulants and counter-irritation. Place the patient on his back, in a horizontal position—give him fresh air; keep him well covered and warm; apply cold water to his head—hot bricks, sand, &c., to his feet and around him—frictions, mustard, to the pit of the stomach and extremities. Internally give stimulants—as brandy, ether, ammonia, capsicum, &c.

OZONE.—The *Alexandria Gazette* acknowledges its obligations to Caleb S. Hallowell of that place for the following remarks on Ozone:

"*Ozone*, to which Dr. Bird accredits the cholera, was discovered by Professor Schonbein, the inventor of gun cotton. It is generated by the passage of electricity through the air, and is the cause of the peculiar odor perceived during the working of an electric machine, or after a stroke of lightning. It bleaches powerfully, and is in many respects analogous to chlorine.

"*Ozone*, it is said, may readily be generated by exposing common phosphorus to moist air, and it is probable that the peculiar smell arises partially or wholly from the presence of this substance.

"The question has been asked, what is ozone? In answer we give the words of Berzelious: 'We have thus arrived at the highly important result, that *ozone* is no peculiar element, nor any combination of known elements, but is oxygen gas peculiarly modified.'

"Leach has asserted, that *galvanized air*, owing to the *ozone* it contains, can be used to advantage for bleaching, and is, in fact, one of the most effective bleeching agents known."

ARTIFICIAL MAHOGANY.—The following method of giving any species of wood of a close grain the appearance of mahogany in texture, density, and polish, is said to be practiced in France, with such success, that the best judges are incapable of distinguishing between the imitation and the mahogany. The surface is first planed smooth, and the wood is then rubbed with a solution of nitrous acid. One ounce of dragon's blood is dissolved in nearly a pint of spirits of wine; this and one-third of an ounce of carbonate of soda are then to be mixed together, and filtered, and the liquid in this thin state is to be laid on with a soft brush. This process is to be repeated, and in a short interval afterward the wood possesses the external appearance of mahogany. When the polish diminishes in brilliancy, it may be restored by the use of a little cold drawn linseed oil.

PATENT SAFETY BRIDLE.—Mr. Henry Seitz, of Marietta, Lancaster county, Pa., is the inventor of a very ingenius bridle, for which letters patent were recently granted, whereby it is utterly impossible for a spirited horse to kick or run away, and perfectly safe for a lady to drive or ride. The principle on which it is constructed is to hold the horse by the application of a pully around which the reins are made to pass at the side of the horse's mouth, which enables the rider to exert a great deal of lever power to control the mouth of the animal, and to check him at any moment. We consider this a very useful improvement, as with some horses, especially when they are young, the old curb, when pulled, makes them to rear and pitch, to the great danger of the rider. This bridle effectually remedies this evil.

ORIGIN OF THE ST. LOUIS FIRE.—The St. Louis papers publish the affidavit of Henry Fredericks, the watchman of the steamboat White Cloud, in which the recent fire had its origin. On the night of the conflagration he went on board the boat at 7 1-2 o'clock, and met an Irishman coming off, who told him he had been looking for a friend. On examination he did not discover that the Irishman had done any injury, but about two hours after, the fire broke out. While it was burning, Charles Blount, carpenter of another boat, came and told him that he had known for three days that the White Cloud was to be burned, and wished he had the money paid for setting her on fire. This Charles Blount has left St. Louis for New Orleans, but the authorities have taken measures to secure his arrest.

One of the most formidable corps in the Magyar army is that of the Horse-breakers (Czikes) which are in no respect inferior to their South-American brothers, in the art of using the lasso. This corps is regularly organized. Its mode of fighting consists in throwing a cord, from a great distance, which entangles the enemy, and which, moreover being armed with an iron hook, inflicts the most horrid wounds.

According to the *Puritan Recorder*, there are now in Massachusetts eight Congregational Pastors who have preached their fiftieth anniversary sermons. The Recorder says this number will not seem small when it is considered that of the 450 Orthodox churches existing in the Commonwealth, full one-half have been organized within 35 years.

There was never a greater number of suicides in France than at present. Not only the epidemic suicides, which seem to ravage different countries at intervals, and then disappear together with the causes that produced them; but a frightful abundance of voluntary deaths, which take place every year, every month, every day, with almost mathematical regularity.

The Washington Globe remarks that many an old hat has gone to an evening party, and came out as good as new.

The mind, as well as the body, is strengthened by moderate and well-timed exercise of its powers.

Nineveh and its Remains.

With an account of a visit to the Chaldean Christians of Kurdistan and the Yezidis, or Devil Worshipers, and an inquiry into the Manners and Arts of the ancient Assyrians.

BY AUSTEN HENRY LAYARD, ESQ., D. C. L.

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The Sabbath Recorder.

For the Sabbath Recorder.

REVIEW OF MAHAN ON THE SABBATH.

We have just been favored with a copy of a work recently published on Moral Science, by Rev. Asa Mahan, President of the Oberlin Collegiate Institute. As might have been expected, the subject of the Sabbath has not escaped the author's notice. Although we are willing to do great deference to the abilities of the man, and award to him that full measure of sincerity in the expression of his views which we claim for ourselves in opposing them, yet we have seldom seen an article embracing so little satisfactory evidence in favor of the positions assumed. He assumes:—

1st. "*That there is, under the present dispensation, a Sabbath.*"

2d. "*That the seventh day, as such a Sabbath, has been repealed by divine authority expressed and implied.*"

3d. "*That the first day of the week is the present Sabbath.*"

For proof of the first proposition, he refers to the original institution as of perpetual obligation, and of universal application. He says:—

"The Sabbath was originally given, not to one people, but *to the race.* The fact that the account of the origin of the institution is connected with that of the creation, itself, is sufficient evidence that its origin is coeval with that of the race, and that it was not designed for any one people alone, but for the entire race of man." P. 247.

"The reason assigned for the institution, marks it as designed for the race. What if the Most High had said, 'I finished the work of creation in six days, and rested on the seventh for this reason; I now, thousands of years after the creation, sanctify this day as an institution of temporary obligation for one, the least, almost, of all the branches of the human race!' No man having any proper respect for the Scriptures can put such a construction upon such a passage."

"We might with the same propriety argue that any of the other ten commandments was given to the Jews alone, as precepts of temporary obligation, as to affirm that the Sabbath was thus given." P. 248.

We of course agree to all this, but cannot avoid noticing the contrast when the foregoing are compared with some following paragraphs. On page 254, in commenting upon Col. 2: 16, he says:—

"Now if the term 'Sabbath' here employed refers to the seventh day, or to the *Jewish* Sabbath," &c.

Again, he calls the seventh day the *Jewish* Sabbath, on page 255, in explaining Rev. 1: 10:—

"This (Lord's day) could not have been the seventh day of the week, or the Jewish Sabbath."

Now, what does the term "Jewish Sabbath" mean? Why, surely, a Sabbath *peculiar* to the Jews. But if, as the author has shown, it was a Sabbath for the entire race of man, it could not have been a "Jewish Sabbath," unless it be shown that the Jews constiuted the entire race of man.

The following passage, commencing on page 249, deserves particular attention:—

"The reason originally assigned for the institution requires to be specially noticed. 'And God blessed the seventh day and sanctified it, because that in it He rested from all his works which God had created and made.' The reason here assigned, as well as that assigned by our Saviour, designates the institution as of changeless obligation. As long as creation should stand before the creatures of God, as his grand work, the reason for observing the institution on the seventh, instead of any other day of the week, would remain unchanged. If, on the other hand, the time should come when God should perform a work infinitely more important than the creation, such an occurrence would demand, not a destruction of the institution, but a change from the seventh to the day when this last and crowning work was completed. Such an occurrence as the above, however, instead of being a reason for the abrogation of the Sabbath itself, would be an additional reason, of infinite weight, for its continued observance on a different day."

We agree with the author, that the reason assigned for the institution designates it as of changeless obligation. But what was the institution, predicated on the reason that God rested on the seventh day? To *institute* means, "to establish, to fix, to appoint." An institution, then, is "something established, fixed, appointed." In the present instance, the act of instituting was the appointing of a *day.* The *institution* was the *day* appointed. The day appointed was the seventh day. Therefore the *seventh day* was the *institution.* We state the case thus: 1st. The institution is of changeless obligation. 2d. The seventh day is the institution. 3d. Therefore the seventh day is of changeless obligation. It was the *day* which God sanctified; or, in the words of the author, (page 247,) which he set apart from a secular to a religious use. It was the *day* which God blessed, or which, as the author says, he ordained as a day of special blessing to all who would duly observe it.

Thus it appears, that the sanctification and the blessing both rest upon the seventh *day,* and upon that *alone.* Whoever would tear them from that day, seeks to put asunder what God has joined together. It is in vain to say, that it was the *Sabbath* which was sanctified and blessed, irrespective of the day, for this were not only a denial of the word of God, but an absurdity in itself. If we substitute the term *Sabbath* (which means *rest*) for the term *seventh,* we shall have *rest day* as the day which was blessed. But it is the *day* still, and not the *rest,* which is only an adjective denoting what *day* was blessed, viz. the rest day of God, the seventh day of the week. When the day was sanctified, or set apart, that moment it became an institution. The institution was then blessed by attaching to it, inseparably, the condition of rest, in imitation of God's rest.—To say, then, that it was the Sabbath, or *rest,* that God blessed, is the same as saying that he blessed the blessing, for the rest was the blessing.

"As long as creation should stand as his grand work, the reason for observing the institution on the seventh instead of any other day would remain unchanged."

Assenting to this proposition, we propose still farther, that inasmuch as the fact that God rested on the seventh day was the reason of its sanctification, it will remain sanctified so long as that remains a fact. That God rested on the seventh day is as true today, and will be myriads of ages hence, as when the shades of night fell upon the first Sabbath of the Lord our God. It is, and will be to all time, the Sabbath of the Lord. It stands, an imposing memorial of God's creative power—a monument, to perpetuate that sublime display of Omnipotence, when from nothing this mighty orb sprang to being—when an inert mass of clay leaped into conscious existence, clothed in the attributes of Deity. When presumptuous Atheism shall declare, that all came by accident, this ever-enduring monument, from its cloud-capped summit, rebukes the impious lie, and declares, "I am the Lord thy God."

As regards the proposition, that when some event more important than creation should transpire, it would not destroy the institution, but demand a change to the day on which the event transpired, we remark:

1st. We have shown the Sabbath to be commemorative of God's rest from creative works, and therefore the seventh day. Now, as no other day could have been instituted in commemoration of that rest but the day on which the rest occurred, it follows, as an irresistible conclusion, that the institution ceases the moment that the seventh day is left out of the calculation. There was but one rest-day, and consequently but one day sanctified as a commemorative institution. There was but one reason assigned for the sanctification of a day, and that reason inseparable from the seventh day. There is, then, no reason in the nature of things for the sanctification of any other day as a rest day than the day on which God rested. God restad on the seventh day. The Sabbath and the seventh day, therefore, are inseparable.

2d. The reason for the Sabbath, says the author, designates it as of changeless obligation. Now, still adhering to the original reason for the institution, we ask, How are we to get over the change? The argument is neither more nor less than this:—1st. God appointed a day for a rest day, because he himself rested on that day. 2d. The day thus appointed was the seventh day. *Conclusion,* therefore the first day is the rest day.

3d. To maintain that the Sabbath is of changeless obligation, because God rested on the seventh day, and sanctified it for that reason, as a memorial of the work of creation, is a palpable violation of all the laws of association upon which monumental institutions rest, and which alone give them efficacy as such, unless that identical Sabbath day be maintained. What would we think of commemorating Washington's birth day on the 5th of June, or our nations' birth day on the 20th of September? It was on the 22d of February that Washington was born, and no other day is entitled to the honor which a grateful people bestow on that. It was on the seventh day of the week that a finished world spread its beauties before its great Creator. Other days may have their own honors—honors, it may be, far surpassing those with which God has crowned this; but whoever dares to pluck the wreath from this, to clothe another, is an impious intruder upon God's own prerogatives.

We have no disposition to deny that some greater event than creation has occurred, but yet we cannot see how mortal man can determine the relative lengths of two lines, both of which stretch far into the mists of infinity. If redemption be "infinitely more important than creation," then creation must be infinitely less than redemption. Now we ask, how can an institution exactly adapted to commemorate an infinitely small event, appropriately commemorate one infinitely large? We proportion our honors to the events or persons honored; and this is right. What would we think, were our nation to make the same display on the birth day of Washington's horse, as on his own? We should at once call it unnatural. So we affirm, that if redemption so much exceeds creation, then the honors of that day should as much exceed the honors of the original rest day. Again, we affirm, that the day now observed by the mass of Christians is not the day on which the great work of redemption was completed. We have no disposition to deny that Christ rose from the dead on the first day of the week, (though we do not believe it can be shown by any fair interpretation of Scripture,) for we consider that event as having no bearing whatever on this controversy. The author claims that the change be made "from the seventh to the day when this last and crowning work was completed." Now we think this crowning work was completed when the blessed Son of God bowed his head and yielded up his spirit, saying, "It is finished." By his tragical death, God was reconciled to man, and redemption purchased for every believing soul. The work of redemption was then completed, full satisfaction was made to the justice of God, and the world which deserved to die was saved from death by this merciful substitution. The lamb of God was sacrificed (put to death) to take away the sin of the world, and it was done.—"He appeared to put away sin by the sacrifice of himself." Heb. 9: 26. "We have redemption through his blood." Eph. 1: 7. This sentiment runs through the whole Bible. "He gave his life a ransom for many." "While we were yet sinners, he died for us." "We who were afar off are made nigh by the blood of Christ." These texts, with numerous others, most clearly demonstrate the proposition, that the work which the Father sent him to do was completed when he died. If he died for, or instead of, the world, then the world was redeemed from death when he *died.* This is a case of absolute necessity, for it was absolutely necessary that Christ should die for the world to be saved from death. If, then, Christ must die for us, we live only through his death. He was the substance and end of all the types and the legal dispensation. His death was the great sacrifice to which they pointed—the ushering in of a merciful dispensation, the rending of the veil, the opening of prison doors, the full and complete redemption of every believer.

Now, if we adopt the author's rule, and change the institution to the day on which this last grand work was completed, we must observe the day on which Christ said it was finished or completed, viz. on the day of his death. Whatever day this *was,* it is quite certain that it was *not* the first day of the week.

In thus recognizing the *death* of Christ as the grand and crowning work of redemption, we mean no indifference to that other glorious event, the resurrection. It was indeed glorious. It was, and ever is to be, the assured seal and earnest of the living again of those who sleep in Jesus—a sure guaranty that this body, though it moulder back to dust, shall not be lost, but shall finally come up from its slumbering to life everlasting. The resurrection was also a glorious demonstration of the divinity of that mission which he finished on the cross. Those, then, who observe the resurrection day in remembrance of the grand scheme of redemption, do in reality only commemorate one of the witnesses that such a scheme was divine. Glorious and grand as was the plan of redemption, completed on the cross, and attested by the forsaken tomb and the rising Lord, we cannot consent that it should rob another event of its commemorative institution, and appropriate it to itself. Nor is this necessary; for God, willing that the creation of the world should still be remembered, and commemorated by its own time-honored and appropriate institution, the seventh *day,* did ordain for this new event its *own* remembrancer, fitted exactly to its own character, leaving the Sabbath, as it ever hand been, a monument of creative power. The Lord's Supper is the institution, and the only one, appointed by God in commemoration of redemption. To this it is peculiarly adapted. "Take, eat, this is my body which is broken for you; this do in remembrance of me." Also of the cup, "This do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11: 24, 25. What event in his life was this to commemorate? "For as often as ye do eat this bread, and drink this cup, ye do show the Lord's *death* till he come." We have found abundant Scripture testimony that redemption was completed when the Son of God poured out his blood for sinners, and that God has ordained the Lord's Supper in commemoration of that event. What, then, becomes of the author's declaration, that God has ordained the Sabbath in commemoration of that event, and that too on a day remote from the day on which that event was consummated? Is God so destitute of ways and means, that he must transfer an institution from one event over to another, to commemorate it, leaving the first uncommemorated? Then verily is the universe in unsafe hands. If the Sabbath may be moved thus from one event to another once, then there is no reason why it may not again, and no mortal can tell how soon redemption may be without a remembrancer, as creation certainly is, if, as the author says, the Sabbath has passed from it to a more recent event.

[To be continued.]

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Rev. J. A. James' Conversion.—If the present lecturer, says Rev. J. A. James, has a right to consider himself a real Christian—if he has been of any service to his fellow creatures, and has attained to any usefulness in the Church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon after my entrance upon College studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven, and through the ages of eternity.

THE INQUIRY.

Tell me, ye winged winds,
  That round my pathway roar,
Do ye not know some spot
  Where mortals weep no more?
Some lone and pleasant dell,
  Some valley in the West,
Where, free from toil and pain,
  The weary are at rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answered "NO."

Tell me, thou mighty deep,
  Where billows round me play,
Knowest thou some favored spot,
  Some island far away,
Where weary man may find
  The bliss for which he sighs—
Where sorrow never lives,
  And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for a while, and sighed to answer "NO."

And thou, serenest moon,
  That with such lovely face
Dost look upon the earth,
  Tell me, in all thy rounds,
  Hast thou not seen some spot
Where miserable man
  May find a happier lot?
Behind a cloud the moon withdrew in woe,
And in sweet voice, but sad, responded "NO."

Tell me, my secret soul,
  O! tell me Hope and Faith,
Is there no resting-place
  From sorrow, sin, and death?
Is there no happy spot,
  Where mortals may be blessed,
Where grief may find a balm,
  And weariness a rest?
Faith, Hope, and Love, best boons to mortals given,
Waved their bright wings, and whispered, "YES, IN HEAVEN."

◆

CHURCH DISCIPLINE.

The following inquiries appeared some time ago in the Recorder, viz:—

1st. Ought a distinction to be made between public and private trespasses, in the discipline of the church?

2d. Does the Bible invest the management or discipline of the church in the brethren and sisters, or in the brethren alone.

I wish to suggest a few thoughts upon the subject of these queries.

I. Correct views, of church organization and discipline, are identified with the prosperity of the church. Church discipline is the right application of right principles to wrong conduct. An offense, or trespass, is the transgression of some law of Christ's kingdom. Offenses may be classified as follows:—

1st. Minor, or small offenses, such as must be endured.

2d. Private, such as cannot be proved.

3d. Personal, where one member injures another, in his person, property, or reputation, and proof is at hand.

4th. Public, where all are equally injured, and therefore all require satisfaction.

5th. Insufferable, such as require immediate exclusion.

1. Under the head of *minor offenses,* I would include what are commonly, although often improperly, called imperfections, such as illiberality, levity, backwardness, irritability, obtrusiveness, want of devotion, tenacity in one's own way, backing out of responsibility, &c. That many of the above offenses, and others not named, are to be endured with patience, is certain, unless removed by gentle rebukes. If such erring ones cannot be reclaimed, those that are strong must bear the infirmities of the weak. Yet it is proper to say, that there are cases where members are to be excluded, while we may acknowledge them as Christians. The church, as well as private individuals, is to avoid conniving at the appearance of evil.

2. *Private offenses,* or offenses in relation to which there is no proof. Solomon says, "Debate thy cause with thy neighbor himself, and discover not a *secret* to another." In the mouth of witnesses, facts are to be established. The rule in such cases I understand to be this: The offended member is to go to the offender, and tell him his fault. If he acknowledges it with sorrow, the offender is gained. But suppose he denies the charge, although it is true, what then? Leave it with him and his God. Discover not this secret to another. For, suppose you take one or two more, and in their presence make the charge; it is denied; and how can these two decide, without evidence? They cannot, but would become witnesses against him who made the charge. Thus the innocent member might be proceeded against, and, as he could not acknowledge he had told any thing but the truth, he would of necessity be excluded. For what? For bringing a charge which he could not sustain according to the law of Christ's kingdom, that in the mouth of two or three witnesses every word shall be established. Some, indeed, maintain, that it is their duty to make the exposure, and leave the event with God. But that God designed guilt to be established by proof is certain. See Deut. 19: 15. Num. 35: 30. Deut. 17: 6. 1 Tim. 5: 19. Matt. 18: 16. 2 Cor. 13: 1. Heb. 10: 28. Prov. 25: 8—10.

3. *Personal offenses,* concerning which proof can be adduced. The rule in the 18th chapter of Matthew is the only guide in such cases. The aggrieved member is first to go and tell or convince the offender of his wrong, if possible; fairly state the matter, and state also the sources of proof. If not successful in gaining the offender, one or two more are to be called in, when the same complaint is to be made in their presence. If not successful here, the thing is to be carried to the church, before which body the complaint ought to be submitted in writing.

4. *Public offenses.* Under this head I include heretics, or those who head a faction, or cause divisions—covetousness, railing, slandering, covenant-breaking, neglect of the duties of church relation, non-submission to majority, neglect of Sabbath worship, also of the Lord's Supper, neglecting to labor with a member who has done an injury, neglecting to meet monied contracts, Sabbath-breaking, backbiting, &c. Now, although the rule in the 18th chapter of Matthew is primarily applicable to cases of personal offense, yet I am of the opinion, that it is of equal utility in cases of public scandal. I am aware that the general way is for the church to appoint a committee of inquiry. But to this there are serious objections. In the first place, it supposes a communication has been made to the church of a reported offense. If the report be true, surely the direction in Matthew would have superseded the necessity of a committee, for that course followed includes a committee. If the report be not true, the supposed offender is most unjustly slandered and injured by the communication made, and the appointment of the committee of inquiry. In the second place, the practice of sending committees has not the sanction of precept or example, I think, in the Bible, which the rule in Matthew has, and it is equally applicable to a public as to a private offense. Nothing but an absolute impossibility of obeying the rule given in Matthew, therefore, ought to lead to its neglect in a case of public offense. And I ask, what right has the church to introduce the *committee rule* without any sanction from the Bible?

5. *Offenses insufferable,* like the case of incest, in the church of Corinth, are to be treated in a similar manner, both in the exclusion, and, when penitent, restoration.

II. In whom is the government of a church invested—in all of its members, or in the brethren alone? Says Neander, "As Christianity did not invalidate the laws of our original creation, it did not allow the female sex to step out of the peculiar habits indicated for it by nature herself." Paul says, "Let the woman learn in silence, with all subjection;" "I suffer not a woman to teach or usurp authority over the man, but to be in silence." Here is an actual prohibition, except in cases of extraordinary prophetical impulse, as recorded in 1 Cor. 11: 5. I am of the opinion, that the Scriptures do not impose upon the sisters the arduous task and duty of administering the government and discipline of the church, but that this responsibility rests solely on the brethren. Nor does the exclusion of the females imply any thing derogatory to them, or menial. On the contrary, it is, and ought to be considered, an exemption by the Head of the Church from a most awful responsibility. Says the author of Church Polity, "This unscriptural notion originated, probably, in that spurious delicacy which induces some ministers, on baptismal occasions, to administer the ordinance to the women first."

ECCLESIASTICUS.

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SINGULAR RENCOUNTRE.

A short time since, a poor woman living in Manchester, had the good fortune to learn that a legacy of £200 had been left her by a deceased relative; and finding that it would be necessary that her husband, who was in America, should be present before the money could be paid, wrote to him to come back, which he did, and he met her by appointment in Liverpool not many days ago and drew the money. The wife, conceiving, now that they were in possession of so much money, that there could not be any objection to her returning to America with him, proposed to do so, to which he made no objection, but having the greater part of the £200 in his pocket, he managed to give her the slip. Wandering through the streets in search of him, she attracted the attention of a female standing at the door of a lodging-house, and appearing to await the arrival of a second party. The female, observing her to be weary, invited her in, and asked her to partake of refreshments, saying that she had been making merry, that her husband had come from America, and had drawn a legacy of £200 in Manchester, and was that day expected in Liverpool. These, with other particulars, roused the real wife's suspicions, which were soon cofirmed by the husband entering the house in a state of intoxication. A scene ensued, the two wives asserted their claims, but the new wife and the husband, being both overcome by the superabundance of good things they had taken, were helpless, and soon fell asleep. The first wife, who had merely partaken of moderate refreshment, coolly bethought herself of searching her husband's pockets, and found there £190, with which she forthwith started for Manchester, leaving the drunken couple to enjoy their meditations when they awoke. [English paper.

From the London Times.

DESCRIPTION OF LIBERIA.

The colony of Liberia lies midway between Sierra Leone and Cape Palmas, and was established by the American Colonization Society in 1820, by an immigration of free or liberated people of color in the United States. Since that period, its population, including the aborigines who have incorporated themselves with the immigrants, has increased to upwards of 80,000, while the land they occupy extends along 920 miles of coast, and reaches, on an average, about 80 miles into the interior. The proportion of the population born in America, or of American descent, is estimated at about 10,000, and such has been the effect of their example and influence, that out of the remaining 70,000, consisting of aborigines or of captives released from slavers, at least 50,000 can speak [illegible] understand [illegible] while their habits are rapidly becoming those of civilized and steady agriculturists. The desire for education is also manifested by the surrounding tribes, and instances are not uncommon of natives sending their children four or five hundred miles from the interior, to be instructed in the primary schools established in the Republic. Of these there are thirty-six in operation, with an average attendance in each of about forty aboriginal pupils.

The whole of the territory of Liberia has been purchased from time to time from the aboriginal owners, and in this way at least twenty petty sovereignties have been extinguished. In its former condition, the coast was the constant resort of slavers; but the traffic is now effectually surpressed as far as the jurisdiction of the Republic extends, and its entire abandonment is an invariable stipulation in every treaty of trade and protection into which the Republic may consent to enter with neighboring States. The disposition to avail themselves of treaties of this description is plainly on the increase on the part of the surrounding natives; and, it is estimated that not less than 2,000,000 of persons in the interior now obtain their supply of European goods from the Republic, and from the kindred colony, Cape Palmas. Last year eighty-two foreign vessels visited Liberia, and exchanged merchandize, for articles of African production, to the amount of $600,000.

The natural resources of Liberia are immense, and are steadily in progress of development. The principal articles of export are ivory, palm oil, (of which $140,000 worth was shipped in 1847,) camwood, gold dust, &c. Coffee is indigenous, and of excellent quality, and is now being cultivated extensively. It yields more than in the West Indies; and the belief is [illegible] slave-labor. Sugar also thrives well, but enough only is grown for home consumption, and there is no present hope of competing with Cuba or Brazil. Cocoa has just been introduced, and promises well. Cotton, it is expected, will soon become an article of export. Indigo, ginger, arrowroot, and various other articles of commerce, likewise grow luxuriantly. Rich metallic mines exist in the country, and only require capital to open them up.

The population is, upon the whole, well disposed to work, and the rate of wages per day is about 1s. sterling. It is an extraordinary feature of this part of the coast, that horses and other draught animals will not live, and hence every kind of transport, except that upon the rivers, is performed by manual labor. Much of the camwood which is exported from Liberia is brought a distance of 200 miles on men's backs. It is seen, however, that this difficulty, which appears a great one at first, may have the effect not only of insuring the people labor, but of stimulating them to every kind of mechanical contrivance by which it may be overcome. The climate of Liberia although more healthy than Sierra Leone, is still deadly to Europeans, but the improvement it has undergone during the last ten years, from the effect of clearing, draining, &c., is stated to have been most remarkable. The colored immigrants from America, who used invariably to suffer from fever on their arrival, are now able to go to work at once. The duration of life amongst the colonists is considered to be about the same as in England.

At Monrovia, the port and capital, the population amounts to about 9,000. A large portion of the territory has been accurately surveyed, and is sold in sections by the government, at from 50 cents to $1 per acre. The government of the country is precisely on the American model, consisting of a President, a Vice-president, a Senate, and House of Representatives, the number of Members in the former being six, and the latter twenty-eight. The possession of real estate to the value of $30, is the electoral qualification. The revenue, which was last year about $20,000, is derived entirely from an *ad valorem* duty of 6 per cent on imports, and the produce of land sales. Ardent spirits, the use of which it is sought to discourage, form an exception, and are taxed 25 cents per gallon. The principal trade is carried on by barter, but there is a small paper circulation of about $6,000, redeemable on demand.

The organization of the Republic, as an independent state, took place in July last year, when Mr. Roberts, who had formerly acted as Governor under the Colonization Society, was elected President. Speaking of his qualifications, Commodore Perry, of the United States navy, says, in a report to the American Government, dated 184[illegible]:—

"Governor Roberts of Liberia, and Russworm of Cape Palmas, are intelligent and estimable men, executing their responsible functions with wisdom and dignity, and we have in the example of these two gentlemen irrefragable proof of the capability of colored people to govern themselves.

The Sabbath Recorder.

New York, July 12, 1849.

Notice.—Seventh-day Baptist Chapel, New York; East Eleventh Street, between Third and Fourth Avenues; Thomas B. Brown, Pastor. Preaching every Sabbath, at 11 o'clock, A. M. The public invited to attend. Seats free.

Persons from abroad, who may be stopping in the lower part of the city, or Brooklyn, are informed, that by taking the cars at the City-Hall, or the Manhattanville stages, they will be left at the head of Eleventh Street, in Fourth Avenue; or, they can stop in Third Avenue, next corner from the Chapel, by taking stages of either of the following lines: Bowery and Third Avenue, Pearl Street and Fulton Ferry, Astoria and Yorkville, or the Harlem stages.

SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

In compliance with a Call published in the Sabbath Recorder, a meeting was held at New York, on the 23d day of May, 1849, to organize a Seventh-day Baptist Publishing Society. After prayer by Thomas B. Brown, Joshua B. Maxson, of Stephentown, N. Y., was called to the chair, and Walter B. Gillett, of New Market, N. J., was appointed Clerk.

The Constitution prepared by the Convention of Delegates from the Associations, which met at New Market, N. J., in September last, was then taken up, article by article, and adopted, after some slight amendments. the Convention, to take the necessary steps to obtain subscribers to the Constitution, and to prepare for the organization of the Society, reported:—1st. That they had made arrangements to secure the subscription list of the Sabbath Recorder for the paper of the Publishing Society; 2d. That they had sent an agent into different sections of the denomination to obtain members, who had secured subscriptions amounting to about $1,700; 3d. That in anticipation of the Society's organization, they had taken rooms for its accommodation at No. 9 Spruce-st., New York. This report, with the financial questions which it involved, was referred to an Auditing Committee, who reported upon it at a subsequent stage of the meeting, when a vote was passed approving the course pursued by the Prudential Committee, and discharging them from farther responsibility in the matter.

The following persons were then elected Officers of the Society for the ensuing year:

President—LUCIUS CRANDALL, of Plainfield, N. J.

Vice Pres.
- NATHAN V. HULL, of Alfred, N. Y.
- J. A. LANGWORTHY, of Genesee, N. Y.
- MATT. WELLS, Jr., of DeRuyter, N. Y.
- CHARLES POTTER, of Adams, N. Y.
- J. B. MAXSON, of Stephentown, N. Y.

Cor. Sec.—GEORGE B. UTTER, of New York.
Rec. Sec.—THOMAS B. STILLMAN, of New York.
Treas.—BENEDICT W. ROGERS, Williamsburg, L. I.

Co-Trustees,
- GEORGE GREENMAN, of Mystic, Ct.
- JOHN D. TITSWORTH, of Plainfield N. J.
- WM. M. ROGERS, of Brooklyn, L. I.
- ISAAC D. TITSWORTH, of Shiloh, N. J.

To the Board of Trustees, thus selected, was referred the whole business of making arrangements to carry forward the operations ciety.

Proceedings of the Board.

The Board of Trustees of the Seventh-day Baptist Publishing Society have held two meetings—one at Pawcatuck, R. I., on the 27th day of May, and the other at Plainfield, N. J., on the 4th day of July. It is not deemed necessary here to state minutely all that they have done, or to sketch all the plans that they have had under consideration for the advancement of our publishing interests. The following statement, however, seems to be necessary for the information of the members of the Society, and the patrons of the paper.

The question who should be employed to take the general supervision of the Society's business, was of course one of the first to be considered. After full deliberation upon the subject, the Board have engaged Geo. B. Utter to take the General Agency of the Society. The editorial charge of the paper they have committed to Geo. B. Utter and Thomas B. Brown.

Relative to the size and price of the paper, the Board have deliberated very freely and fully. A desire had been expressed, on the part of some of its friends, that the price should be reduced, while others had expressed a preference that its size should be increased. The Board, after considering all the facts in the case, have judged it best to increase the size of the paper, and to continue the price as heretofore. In its present form, the Board think the Recorder will not suffer by comparison with the general run of religious papers, either in respect to the amount of matter it contains, the quality of paper used, or the price at which it is afforded.

In regard to collecting the funds subscribed for the benefit of the Publishing Society, the Board have concluded to put that business into the hands of agents in the different sections. The following persons have been appointed to make the collections, and it is expected that they will attend to the business soon after receiving lists of the names from the Corresponding Secretary:—

S. S. Griswold, for Rhode Island.
George Greenman, for Mystic, Ct.
Wm. Maxson, for Waterford and New London, Ct.
Ellis A. Davis, for Shiloh and Marlboro, N. J.
Walter B. Gillett, for New Market, N. J.
Lucius Crandall, for Plainfield, N. J.
Paul Stillman, for New York.
Joshua B. Maxson, for Stephentown, N. Y.
John Whitford, for Berlin, N. Y.
James Summerbell, for Petersburg, N. Y.
Charles Potter, for Adams, N. Y.
Benj. Maxson, for Hounsfield, N. Y.
Christopher Chester, for Verona, N. Y.
Martin Wilcox, for 1st Brookfield, N. Y.
[illegible] O. Rogers, for 2d "
Ephraim Maxson, for 3d "
James R. Irish, for DeRuyter, Lincklaen, Truxton, Scott.
Wm. C. Kenyon, for Alfred, N. Y.
[illegible] Lamphear, for Friendship, N. Y.
James Bailey, for Genesee, N. Y.

No doubt there are persons disposed to become members of the Society, who have not yet had an opportunity to subscribe to the Constitution. We publish that document below, and hope that many will forward their names with the amounts necessary to make themselves members or honorary directors of the Society.

CONSTITUTION

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

ART. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, one or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Trustees to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body. Five members of the Board shall constitute a quorum.

ART. 5.—The Board of Trustees shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (23d day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Trustees shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Trustees be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

DOINGS AND FEELINGS OF THE REFORMED PRESBYTERIANS.

Several weeks ago we published an account of the trial and suspension of Rev. J. W. Morton, by the Synod of the Reformed Presbyterian Church, for denying that the first day of the week is the Sabbath by divine appointment, and maintaining that the seventh day ought to be observed. Since his suspension, Mr. Morton has been engaged in preparing for the press a work on the subject, embodying the substance of what he would have said before the Synod, if that body had seen fit to give him a hearing before passing upon him the sentence of condemnation. When this work is published, those who are disposed to read will be furnished with the means of judging of the truth of the Synod's assertion, that "denying that the first day of the week is the day kept, is a heinous sin and scandal, contrary to the Word of God, and the profession of the Reformed Presbyterian Church founded thereon." Meanwhile, perhaps our readers would be interested in an account of the doings and feelings of the Reformed Presbyterian Synod, as derived from their official minutes, published in "The Covenanter" for July.

Mr. Morton's case came up on the first day of the session, and the following minute concerning it is made:—

It having been stated to the Synod by Rev. D. Scott, that the Rev. J. W. Morton, missionary to Hayti, had in a very public manner declared his adoption of views in regard to the day to be observed as the Sabbath contrary to those taught in our standards, viz., that the seventh day of the week, and not the first, is to be *observed* as the day of rest—therefore, Resolved, That a committee of three be appointed to deal with Mr. Morton, and to report such a course of action as it may deem proper in his case tomorrow at commencement of afternoon session. Committee, D. Scott, S. M. Willson, and Thomas Dunn. J. Milligan added by motion. Inquiry having been made as to Mr. Morton's standing in the mean time, the Moderator gave as his decision, that Mr. Morton is not, under the circumstances, entitled to deliberate and vote in this court.

On the following day, the Committee reported, that they had conferred with Mr. Morton on the subject of the Sabbath, and that he adhered to the opinions avowed by him in his printed Circular. They therefore recommended that the Synod proceed to try the case by libel. The Clerk was directed to serve a copy of the libel upon Mr. Morton, accompanied with a citation to appear and answer to the same in the afternoon of the day following.

Of what took place on that day, this minute is made:—

Order of the day, viz., the case of Mr. Morton, called for. The libel was then read by the Clerk; when Mr. Morton having, in reply to the Moderator, answered that he was prepared for trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon, according to the rule provided for such cases, either to confess the charge or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by Divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavoring to prove the perpetuity of the law for the observance of the seventh day. While so doing, he was arrested by the Moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the Moderator would consider disorderly, and would not allow.

From this decision J. M. Willson appealed, when the Moderator's decision was unanimously sustained. Upon this Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as missionary to Hayti be revoked.

Resolved, That inasmuch as Mr. Morton has now publicly declined the authority of this court, he be suspended from the exercise of the Christian ministry, and from the privileges of the Reformed Presbyterian Church.

The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

So much for the *doings* of the Synod. The following report of the Committee on Foreign Missions will give an idea of the *feelings* of the Synod, and also make our readers acquainted with its missionary efforts:—

The Committee on Foreign Missions respectfully report:—In due season, after the last meeting of Synod, the Board entered upon the execution of the several orders of Synod, respecting the Foreign Mission, and at their meetings, as detailed in the minutes of their proceedings, the original of which accompanies this report, gave these orders their mature deliberation and final completion, as far as the means in their possession allowed.

Mr. Morton, the missionary appointed by Synod, was sent out late in the autumn, after Synod's last meeting. Every attention had been bestowed on his preparation, by the acquisition of the French language, by arrangements for the translation of our Shorter Catechism by the missionary, and by furnishing him with Bibles and Testaments, for sale or distribution, and also appointing a French translation of the Book of Psalms, to be arranged for music by Mr. Morton for the celebration of social worship. A reasonable, but, as it was thought, according to our means, a liberal appropriation was made for the missionary's outfit, for his yearly support, and for the contingent expenses of the mission, required by a hired room and its furniture, for preaching and teaching. He left, commended by the prayers we trust of many, to engage in the first foreign missionary effort of the Reformed Presbyterian Church in this country, and arrived at Port-au-Prince, in Hayti, the field of his future labors, on the 13th of December, 1847. On the second Lord's day after his arrival, he preached his first discourse, but was subjected to interruption and delay from the regular discharge of his ministry, by want of a suitable place, till the February following. In its progress he met with disappointment and neglect, his hearers, generally few in number, not exceeding, at any time, twenty-five, and sometimes he was compelled to leave the place and turn the key on his unoccupied room, as not a single hearer appeared. His school was also slow in its progress, long few in number, and never passing over seventeen scholars. He found it most expedient to constitute it a *pay* instead of *free* school, as the latter form subjected it to the interference of government regulations at once onerous and hurtful.

During these tardy operations, Mr. Morton became subject to a change of principle respecting the Christian Sabbath, and by a printed circular addressed generally to our ed the first day of the week, which the Christian Church has always observed as the Christian Sabbath, and returned to the Jewish seventh. Aware, we presume, that he could no longer expect to be the acknowledged missionary of the Reformed Presbyterian Church, he prepared for his return to this country, to appear at the present meeting of Synod, and learn their decision in his case.

He has left behind him some school-room furniture, and also fixtures provided for his place of preaching. The room he had rented remains under a lease which holds till November next, when it expires, the money for the rent of which till that period, he informs the Board, in a recent interview, he had left for payment in the hands of a suitable person, with whom also he had deposited the key of the room containing the above-mentioned fixtures, subject to the order of the Board. The whole, however, are of little value.

Mr. Dodds was, in accordance with your directions, ordained to the holy ministry, with a view to this mission, in due season, by the Pittsburgh Presbytery, and intelligence of his readiness to set out for the field of missionary labors was early communicated to the members of the Board. At that juncture, however, our funds in the hands of the Treasurer were very low, and as no satisfactory intelligence had been received of the condition of the mission from Mr. Morton—as it was known that the social state of the Island of Hayti was greatly agitated—as, moreover, the meeting of Synod was drawing nigh, it was judged prudent by the members of the Board, for these and a variety of collateral considerations, to defer any action till the whole matter could be laid before you, for your more mature deliberation, and Mr. Dodds, therefore, was not sent.

Our Treasurer's accounts have been carefully examined, and after the entire discharge of Mr. Morton's claims, a balance of two hundred and forty-two dollars and eighty-three cents remains at the disposal of Synod. The whole expense incurred by Mr. Morton's mission, amounts to one thousand six hundred and seventy-three dollars and forty-eight cents.

Your Committee cannot refrain from an expression of deep concern at the failure, thus far at least, of an effort on which the church entered with such general interest, zeal, and liberality. Whether it shall be deemed expedient to resume and continue its prosecution, they leave wholly to the future consideration and judgment of the church. In the meanwhile, they judge that in the present adverse and even prostrate state of the mission, its attendant circumstances and discouraging influence on the minds of our people, a period has arrived which imposes on this Board an entire surrender of the charge which they have received at your hands. They are the rather induced to this measure by the uncertainty which may exist in the minds of the Synod, and of the church at large, respecting the continuance of the present mission, or if that be determined, whether it shall be, in its present form, and by the conviction that, in any event, it should be left in your power to proceed to an entire reconstruction of the system, both in respect of persons and measures, that may hereafter be required in its prosecution, should such prosecution be finally judged expedient."

The following paragraph from the Letter to the Reformed Presbyterian Synod of Ireland, develops still farther the feelings and plans of the Synod, and we therefore copy it:

"Our foreign mission has met with a severe check. Mr. Morton, our missionary, having changed his views with regard to the Christian Sabbath, has returned, under circumstances unhappy for himself, and especially unhappy for the interests of our mission. We have felt constrained to suspend for a season our operations; but do not misunderstand us, we still cherish the hope that Providence will open up the way for our resumption of this good work under happier auspices. In the mean time, we take comfort in believing that the seed sown will not all be lost; that the day will disclose some fruit of our toil, expenditure, and prayers."

CHEAP PAPERS.

A circumstance occurred the other day which induced us to look at the terms of some of our exchange papers. The first we took up was the Watchman and Reflector, a Baptist paper published at Boston, in which we read, "Terms, $2 50 per year, payable at the end of six months." The second, which came in our way, was the Independent, a Congregationalist paper recently started in this city, the terms of which are $2 50 in advance, or $3 at the end of the year. The third in order was the Christian Observer, a Presbyterian paper published at Philadelphia, in which we read, "Terms, $3, payable at the expiration of the year, or $2 50 in advance." The fourth and last, was the Christian Intelligencer, a Dutch Reformed paper, published in this city, at "$2 50 per annum, if paid within six months, or $3 if paid at the end of the year." Verily, thought we, as our eye glanced at these prices, publishers and readers are coming to their senses. A few years ago, there was shuch a mania for *cheap* literature, that many publishers of religious papers were induced to put down their prices to gratify it. The result in many case was a short life, and a bankrupt death. In other cases, it was a loss of influence and value, from the necessity which was created of reducing the amount of editorial labor bestowed upon the papers.

The Old School General Assembly of the Presbyterian Church, at its recent meeting, had under consideration, but did not adopt, a project for a cheap religious paper, which is thus commented upon by the Philadelphia Presbyterian:—

"There was a project before the Assembly which, although originating in good feeling, exhibited a want of information in the premises. We refer to the proposition for the establishment of a cheap weekly paper under the immediate patronage and support of the General Assembly. Our testimony on this subject may be received with suspicion as interested, nevertheless we shall say a word on the topic, although it shall be very brief. The eagerness for what are called cheap papers is, in our judgement, much more selfish than our opposition to it. It betrays the desire of enjoying the hard labor of others without a remunerating compensation. If publishers are forced to gratify these unreasonable demands, they must exact from the hard working men under them the same amount of labor for diminished wages. This is the way that cheap papers operate. It is like boasting of getting a shirt made for twenty-five cents, at the expense of the poor, starving, toiling seamstress, who thus wears herself into the grave to afford cheap things to those abundantly able to pay a fair rate of wages.

"The usual price of weeklies is but a fair one. The spirit of competition may induce some to reduce it, often as we know, to their own bankruptcy, as well as to the grinding of the faces of the poor laborers. In this way, with little original matter which is paid for, and with advertisements which are well paid for, they may for a time succeed. For well regulated papers, however, which require the supervision of editors, and which are furnished with good correspondents, the present rates are not too high. Should the Church undertake a project of this kind, we fearlessly predict it would satisfy no one, because it would be expected to do the impossible thing of satisfying every one. Besides, it would be a heavy annual expense to the Church, which, if not paid in the form of a subscription to the paper, would be demanded in contributions in other ways. We believe the whole project to be impracticable in the Presbyterian Church, whatever it might be in the Methodist, where their Journal is supported by their vast and almost princely Book Fund. We could say much more on this subject, but refrain, with the single remark, that practical men acquainted with all the details of a printing and publishing establishment, will condemn the craving for cheap papers as unreasonable and unjust. In our own experience, we have generally found our poorest subscribers most cheerful and prompt in the payment of their subscriptions—the complaints generally come from a different class, who, not appreciating our labors, would probably complain that they were charged with postage, although they might receive our sheet gratuitously."

A GARDEN IN LIBERIA.—A correspondent of the Public Ledger, giving an account of Monrovia, the capital of Liberia, mentions that on the morning after his arrival (Nov. 1, 1848) he was "awakened by the twittering and singing of a host of the feathered tribe, and on arising and opening the shutters, the magnificent sight of a tropical evergreen was presented to our delighted view. It was the garden of Rev. H. Teague, with beds of culinary vegetables, with a profusion of orange, lime, and other, to me unknown, trees, crowded with fruit and a good number of beautiful flowers; among them the China rose, which is in perpetual bloom; also the coffee and the papan tree, from the fruit of which a pie can be made, that no epicure can distinguish from a green-apple pie. As every house has a large garden attached to it, the occupied position of Monrovia covers quite a large area. The houses are large and airy, and the most of them have large porches back and front."

DRUNKARD'S LAND.

Drunkard's Land is supposed to have been discovered in the early ages, and was visited by Noah soon after the flood. It is situated on the hemisphere opposite to the beautiful continent of Sobriety, although there is now a smooth road uniting the two. This road was made by a very respectable person by the name of *Moderation*, who was not aware of what he was doing, until he found *himself* within the *Capital* of Drunkard's Land, a large and populous city named *Brandydom*, situated in the heart of the country, and regarded as its principal strong hold. You arrive at Drunkard's Land by embarking at *Natural Appetite*, a thriving town on the coast of *Health*. Then cross the *Moderate Ocean*, round *Tipling Point*, pass *Cape Decency*, and sailing through *Riot Bay*, arrive within sight of the continent. The first land that meets your view is that of *Convivial Mountains*, at the base of which you debark.

Drunkard's Land is bounded on the north by the *Moderate Ocean* already mentioned; on the east by *Irreligion*; on the west by *Brutality*; and on the south by the *Bottomless Pit*. The country, from its extreme northern boundary, to the Pit, which constitutes its southern limit, is one rapid declivity all the way, and grows abrupt as it nears the bottom. The whole life of the inhabitants is occupied in making their way from the top of this slope to the base. This is accomplished, generally, in a very short period, and each individual terminates a brief existence by rolling or stumbling off the brink of the precipice into the abyss below. W.

SCOTCH TESTIMONY AGAINST SLAVERY.—An English paper says that the United Scotch Presbyterian Synod have given forth a strong and decided testimony against the Slavery of North America. Their language is plain, pointed, and energetic. They condemn Slavery as an accursed practice, a heinous sin, a grievous abomination; and they tell their American co-religionists that they can hold no church-fellowship with those who possess property in slaves, or make merchandize of their fellow-creatures. They also strongly condemn the unchristian custom of having separate pews or ranges of pews for the colored and white population. The souls of men, they say, are of equal value in the sight of God; and they can enjoy no cordial communion with religious professors who exhibit a practical denial of that great truth, and in the very place, too, where it might be least expected, and ought certainly to be least observed.

PICTURES THAT ARE PICTURES.—There is now on exhibition, at the new Pavilion in Astor Place, New York, a series of pictures well worthy of a visit. They were got up in Europe to bring out a new principle in dioramic exhibitions; and so successful were they, that one of the artists was made a knight for his discovery. The pictures are very large—so large that no building in this city was adequate to their exhibition, and it was found necessary to erect a Pavilion exclusively for the purpose. The pictures now up, are a View of the City and Harbor of Brest in France, and a Moonlight View of the Ruins of Holy Rood Chapel—original paintings by the celebrated artists Daguerre and Bouton.

A FREE CHURCH IN SWEDEN.—We learn from the Paris religious journals, that a number of peasants in Sweden, after in vain remonstrating for four years, against the anti-evangelical changes introduced into the prayers, the hymns, and the catechism of the legally established Church, have renounced this Church, and formed a new Church independent of the State.

TRAVELING AGENT.—Eld. Walter B. Gillett has been engaged as a Traveling Agent for the Sabbath Recorder, and will enter upon his duties next week. Particulars of route, &c., hereafter.

ILLNESS OF DISTINGUISHED PERSONS.—It was reported in New York, on Sunday last, that Henry Clay had died of cholera; but later dispatches represent that he is alive, and likely to recover. Gen. Winfield Scott has been lying dangerously ill at West Point, of chronic diarrhea. At last reports, Mrs. Gen. Harrison was very sick at Great Bend, of diarrhea, and it was feared that her constitution would not be able to resist the disease.

A Recommendation.

At a season when the providence of God has manifested itself in the visitation of a fearful pestilence which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been in His protection should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of the Divine Mercy.

It is therefore earnestly recommended, that the *first Friday in August* be observed throughout the United States as a day of fasting, humiliation, and prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain as far as practicable from all secular occupations, and to assemble in their respective places of public worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in His own good time to stay the destroying hand which is now lifted up against us. Z. TAYLOR.

WASHINGTON, July 3, 1849.

METHODIST ITINERANCY.—A colored missionary, who has been laboring several years on the West Coast of Africa, writes to Rev. J. B. Pinney in the following strain, under date of Robertsville, Africa, April 17, 1849:—

"The Methodist itinerant system is not exactly adapted to heathen Africa. It may do for civilized colonists. Out of ten years labor, I have spent eight among the natives, and am more and more confirmed in the above opinion, which I do not hesitate to declare on all proper occasions. Every once in two or three years we are obliged to move, and you are well enough acquainted with the native African character to know that it requires two years to overcome prejudices against 'God Palaver,' settle the question that you are no trade man, and have no sympathy for heathen vices, while you love the heathen 'heart.'

"A school of some twenty or twenty-five children may be *established* by any man of energy, and the scholars may make rapid and gratyfying progress—but just started we must go. The children, the people, know not our successors—and the pupils must again be conducted through the same cause of induction; or, as is more commonly the case, the enterprise wholly fails. It is a most remarkable fact, moreover, that I have never known the pupils under one preacher to collect under another, until this year—and these were Congoes who could do no other way. Here necessarily, some 'beating the air' is to be deprecated, until Providence points a better course."

PROSPECTS IN CHINA.—There is some apprehension, as the time approaches stipulated by the treaty for the free access of Englishmen within the walls of Canton, that there may be terrible scenes of disorder and bloodshed. The missionaries, however, seem to entertain a different opinion. An American missionary, in a recent letter, says:—

"Our intercourse with the people is of the most friendly character. We mingle among them with entire freedom. I never felt safer in America than I do here. The impression made upon my mind by all I see and hear is, that God is about to display his power in this heathen city, and that the day of China's redemption is drawing nigh. But we must have more missionaries. God, by his providence, is calling for more laborers. Oh, if the Church could only see China, degraded, bleeding China, she would hasten to pour her wealth and talent upon these shores."

BREACH OF PROMISE.—For the benefit of the unmarrried of both sexes, to whom a right understanding of the law may be important, we copy the following from an opinion of Judge Black—recently affirmed by the Supreme Court of Pennsylvania, per Coulter, Justice, Dowey *vs.* McMillan. 8 Barr, 160:

"If a man offers to marry a woman or promises to do it, he is not bound to comply with it, unless she agree to accept him. It takes two to make a marriage contract as well as any other bargain. Where a man has a contract of marriage with a woman, and merely puts it off, and she becomes impatient, she cannot drag him into court and demand damages, unless she has formally offered to perform the contract on her part, and he dishonestly refuses, and so puts an end to the contract, because perchance he would prefer the marriage to the suit, and he ought to have a chance to make a choice."

PROGRESS OF FREE PRINCIPLES.—The Presbyterian Herald, of Louisville, referring to the laws of Southern States against teaching slaves to read, says:—

"Whatever views may be entertained upon other points, we think all good men will agree, that the Christian citizens of those States ought never to rest satisfied until they have done all in their power to eradicate such laws from their statute books. They are a standing monument of disgrace to the States that have enacted them, and ought to have no binding force upon the conscience of the Christian master."

REVIVALS OF RELIGION.

A letter from Rev. William Bowen, informs us that the Baptist church in Saratoga Springs, N. Y., have for several months enjoyed a gentle refreshing from the Lord. Fifteen have been added to the church by baptism.

Rev. W. F. Parish writes to the Register, that at Mendon, Monroe county, N. Y., the presence of the Spirit has been manifested for some time. "Souls have been hopefully converted, backsliders reclaimed, discordant feeling harmonized," and thirty to forty, by baptism, letter and experience, received into the church.

Rev. A. C. Cornwell, of Broadalbin, communicates to the same paper the fact of interesting baptismal scenes in the church in that town. "Among the number baptized, is the remarkable instance of an old lady in the one hundredth year of her age."

The Tennessee Baptist has an account of an extensive revival at Lebanon, Tenn., the seat of Cumberland University, an institution sustained by the Presbyterian church. From the best information, 130 persons had professed a hope in the blood of Christ; "64 accessions have already been made to the Baptist church, and 8 or 10 of this number are from the Methodist and Presbyterian societies."

The South Baptist church, Providence, Rev. S. B. Willis pastor, has recently been much revived. Backsliders have been restored, and sinners converted. Twenty-five have been baptized since March.

The Mobile Tribune says: "The protracted meeting of the Franklin street Methodist church, which has had no intermission for the past six weeks, will be continued indefinitely at the St. Francis street Church. Thus far the labors of the ministers have been attended with the most happy results. More than one hundred and eighty persons have been converted, one hundred and sixty-two of whom have attached themselves to the Methodist churches of this city."

The Christian Chronicle notices an interesting revival at Parkersburg, Pa., where, since about the middle of May, thirty-seven have been baptized. [Watchman and Reflector.

THE CHOLERA IN NEW YORK.

The last week has witnessed a slight increase of cholera in New York, as is shown by the following summary of the reports of the Board of Health :—

July 3,	new cases,	54,	deaths,	26
" 4,	"	84,	"	27
" 5,	"	64,	"	26
" 6,	"	71,	"	28
" 7,	"	67,	"	22
" 8,	"	43,	"	27
" 9,	"	120,	"	46

It is rather surprising, in view of the ravages of cholera in other places, that it is so mild in New York. At St. Louis, during the past week, the deaths from this one disease have avaraged about 100 a day. At Cincinnati the number of deaths has been nearly as great as at St. Louis. For the week ending July 1, there were 733 deaths from cholera in St. Louis, 697 in Cincinnati. During last week there were 317 deaths from cholera in New York. A writer for one of the daily papers says :—

"Circumspection in diet and dress, avoidance of excitement, passion, and extreme fatigue, with an instant resort to medical treatment upon the occurrence of the first symptoms, are very properly and generally practiced, and the disease, thus resisted, proves quite controlable. If neglected for hours, it is almost inevitably fatal. It must not be forgotten that, while the vigorous and cautious have sometimes been attacked, a great proportion of the victims have either been guilty of some glaring impudence, or were enfeebled by previous ill health or debilitated by the ravages of dissipation. Broken-down constitutions stand no chance at all with the pestilence. There are thousands in our city, as elsewhere, who stand no chance at all against a serious attack of common dysentry, and many have been reported as dead of cholora who have had nothing but a common diarrhea. Still, the mortality is very great, and will probably remain so while the hot weather continues."

THE FOREIGN NEWS.

Two steamships—the Washington and the Canada—have arrived since our last, bringing one week's later news from all parts of Europe.

ROME still holds out against the French forces. On the 11th of June a breach was made in the walls of the city, and the French obtained possession of one of the gates. The determination of the inhabitants to resist as long as possible, seems not a whit abated. A letter from Rome, dated June 9th, states that the measures of defense on the one hand, and those of attack on the other, were being carried on with unremitting zeal in and around Rome, and the destruction of property rendered necessary by them is absolutely frightful. Not only have hundreds of charming villas and *casini* in the neighborhood of the city walls or gates been set on fire and blown up during the last few days, but the interior of the town now commences to suffer from the unsparing orders of the military engineers, and this morning the magnificent Theater of Apollo, with the adjacent houses bordering the Tiber, from the bridge of St. Angelo to the Arcodi Parmo, are to be sacrificed and demolished, as forming a dangerous point for attacking the fortress of St. Angelo, in case the enemy should succeed in effecting an entry within the city walls.

HUNGARY has been very successful in her operations against the Austrians and Russians. A tremendous battle was fought on the 13th, 14th, and 15th of June, near Raab, on the Danube, in which the Hungarians were victorious. The loss on both sides was very severe—one account says that the Austrians and Russians lost twenty-three thousand, the Magyars eight thousand. Three minor but sanguinary conflicts have taken place—at Jordanow, at Peterwardein, and not far from Presburg—the first and last resulting in Hungarian victories. At Peterwardein, the Austrians claim the advantage, but admit a severe loss.

The Hungarian Minister of Ecclesiastical Affairs has published a form of prayer to be offered in all churches for the triumph of the Hungarian cause, in which it is said of the Russian invaders, that they come "to annihilate liberty, independence, and faith—to enslave the people and carry them off into bondage—to desecrate churches and holy places—to murder the aged and the young, and force the chastity of women," &c. The head of the Hungarian church has moreover instructed the clergy to preach a crusade against the Russians, to make the war an object of religion and of duty, and to tell the people to take all they have and withdraw into the interior of their country, and thence to make war to the knife against the Russians.

From ENGLAND nothing important is reported, except that news had just been received of a refusal, on the part of the Emperor of China, to open the trade of Canton to the British on the terms of existing treaties. It was feared that trouble might be the consequence.

IRELAND is as bad off as ever. The usual reports reach us of poverty, sickness, and death. The progress of evictions still continues. From Lord Ventry's trust estates, in the County of Kerry, there have been driven, since the 15th of May, 254 individuals. In Tipperary the Clonmel Chronicle records cases of the same kind.

On the 14th of June an American vessel arrived at Marseilles from Trieste, having on board 185 prisoners of war, most of them Poles ordered to be transported to New York, but she had scarcely got out to sea when the prisoners insisted on being taken to Marseilles; and the captain, having only eight men under his command, found himself forced to obey. But on her coming into port, the Prefect ordered the ship to be towed by the steamer Eurotas to Toulon, there to wait the orders of the Government as to the final destination of the prisoners.

A Hungarian lady who was the means of delivering some Austrian officers into the hands of the Magyars, has been tried by Court Martial, at Presburg, and sentenced to be *publicly scourged*. This is the most brutal act on record.

THE KENTUCKY TRAGEDY.

Various and conflicting accounts have been given of the recent tragedy in Kentucky, to which Cassius M. Clay was a party. The following version of the matter, from the Shelbyville (Ky.) News, is about as reasonable as any we have seen :

Foxtown, where the tragedy occurred, is five miles from Richmond, on the turnpike road to Lexington. It was muster day, and many were in attendance to hear the candidates.

Major Squire Turner, a candidate for the Convention, was the first to take the stand. He had been speaking about an hour, when Mr. Clay interrupted him, asking him to divide the time, so that Mr. Chenault and Mr. Burnam might have an opportunity to give their views upon the various subjects now agitating the country, and that he did not wish to speak himself, but the people wished to hear the other candidates. Mr. Turner continued half an hour longer. During his remarks he read the article from Mr. Clay's paper, which was the cause of the citizens of Lexington tearing down his press.

After Mr. Turner had concluded his remarks, Mr. Clay asked Mr. Chenault, who was about taking the stand, to permit him to make an explanation, which he did.

Mr. Clay remarked, that the article spoken of was not written by himself; that it appeared in his paper while he was lying dangerously ill; that it was written by a Southern slave-holder, as he thought, for the sole purpose of having his press destroyed. Major Turner remarked, 't was no matter—he (Mr. C.) should be responsible for it as an Editor. Mr. R. Runyan then asked Mr. Clay a question, which he wished him to explain. After Mr. Clay made the explanation, Runyon remarked, *that it was not so;* that he (Mr. C.) could not prove it. Clay observed, that he could prove it; that if he could not, he (Mr. R.) might spit in his (Mr. C.'s) face. Runyan again asked him by whom could he prove it? Clay then said to him, that he could prove it by Major Turner, whose tool he (R.) was. Getting off the stand, Clay remarked that Runyon had tried upon several occasions to insult him, and that he was only acting as a volunteer tool for Turner. Mr. Cyrus Turner then stepped up to Clay, and shaking his fist in his face, remarked to him, *that it was a d—d lie.* Clay then attempted to draw his knife. Turner seeing his intentions, struck him. Clay then struck Turner with his fist, which knocked him down. Mr. Alfred Turner then struck Clay, knocking him down; he fell near C. Turner, and the impression is that it was at this time Cyrus Turner received his stab. Two men then caught Clay, and were pulling him away, when Thomas Turner stepped forward, presented his revolver and burst three caps at Clay.

It is not known when, nor, generally, by whom, Clay received his stab; it is known, however, but has not been divulged.

Clay is much bruised from his head down. He complains more of his back than the stab in his breast. He says that he is stabbed in the back; but on account of the pain he suffers, it has not been examined; nor is it really known whether or not he is stabbed in the back. The wound in the breast is a very bad one, but not as dangerous as was first supposed. While he was being conducted into the house, after the fight, he desired to speak. After his friends telling him that he must not—that he must go into the house and lie down—he turned round facing the people, and in a clear, loud voice, remarked, "I am dying; but am dying in a glorious cause—the cause of Liberty." After making this remark, he was conducted into the house, and has been lying in this position ever since. There are some hopes of his recovery.

Cyrus Turner died of his wound Sunday morning, after forgiving Mr. Clay for the deed.

KOSSUTH.

Louis Kossuth, the President of the Hungarian Republic, was born April 27th, 1807, of a poor but noble Sclavonic family in the North of Hungary. His talents procured the aid of friends to complete his education. In 1835 he was employed as a reporter of debates in the Hungarian Diet; and these debates were circulated at an increased expense in manuscript, to escape the Austrian censorship of the press—the debates being of an exciting character, in opposition to the Austrian rule. For this offense he was seized and thrown into a dungeon for three years; one of his companions in prison having been rendered blind and another insane by the severity of their treatment. His sufferings awakened public sympathy, and he became the editor of the *Pesth Hirlap;* but the publisher was bribed by the Austrian Government to discharge him. He then turned his attention to the formation of societies for various objects of public improvement. Being elected a member of the Hungarian Diet, which met at Presburg on the 11th of November, 1847, he soon obtained the lead of the body; and on the open rupture in September last, he was appointed Chairman of the Committee of safety, and has since exercised the entire control of public affairs, until, on the absolute rejection of the Hapsburgh dynasty, he has been unanimously and by acclamation called to the office of Chief of the Republic.

"As a statesman, he has exhibited the most consummate foresight and the most boundless resources, and a genius that never quailed under adversity. As a military chief he has shown the union of the most daring courage with prudence which, though it may have seemed like over-caution at the moment, proved in the result to be most wise and sagacious. As an orator, he exercises a surprising power. The effect of his eloquence is described as truly astonishing. When he arises to speak, his features, finely moulded and of an oriental cast, though pale and haggard as from mental and physical suffering united, immediately excite interest. His deep-toned, almost sepulchral voice adds to the first impression. Then, as he becomes warmed by his subject, and launches into the enthusiastic and prophetic manner peculiar to him, his hearers seem to imbibe all the feelings that so strongly reign in his own bosom and to be governed by the same will. In his tour through the provinces to raise the *landstrum* (all the able-bodied,) so great was his power over the peasantry that frequently men, women and children together, running to their houses and seizing hooks or whatever their hands could find, assembled on the spot and insisted on being led directly against the enemy.

THE OVERLAND EMIGRANTS.

The Cincinnati Times has a letter dated May 17, from Fort Childs, 300 miles west of Independence. We make the following extract:—

On the 10th we arrived at the junction of St. Joseph's Road, and in the course of the morning, saw so many wagons, that we hought we must lighten our loads and get in advance of the tide of emigration, or our mules and oxen must suffer in consequence of short feed; therefore, about noon we stopped and held a meeting, and passed a resolution appointing a committee to examine all the wagons, and throw out and abandon every thing that was not absolutely necessary; accordingly we left behind the wagon that we purchased for carrying our corn, which cost $210, blacksmith's tools, consisting of anvil, forge, sledge-hammers, &c., about 200 mule-shoes, several extra axle-trees, and came very near leaving the coining apparatus, most of the company being in favor of so doing, it being very heavy; we also changed the rice, sugar, &c., from boxes into bags. While we were engaged in this business, a train of over 50 wagons passed. They reported that they had passed between 600 and 700 wagons, some they left at St. Joseph's, and that a great many of them had to throw away a part of their loading, almost every one loading too heavy; one train they passed had abandoned 1,200 pounds of bacon, among other things. So many trains have started, that fears are entertained that they cannot all get through, as there will not be grass enough for the animals; this, and the anxiety to get to the gold diggings as soon as possible, are the causes of property being abandoned. Among the wagons that passed us, was one train from Georgia, with carriage or hack containing a man and his wife; that train also had several slaves with them.

ANNEXATION OF CANADA.—Not only some of the leading journals in Canada, but some of the leading journals in England, favor the annexation of Canada to the United States. The Canadians have been comparing our Constitution with their own, and they think that with slight alterations they might be admitted as a State or States. They think the change might be made without much noise, or without producing much of a shock in the minds or feelings of the Canadians, and without much virulence or party feeling. They also think that they would take a national pride in being thus annexed. There is a large party in England who favor the plan of dissolving the connection with the British North American Provinces; and the London Examiner, a paper of considerable influence, comes out in favor of annexing Canada to the United States. The editor says: "We hesitate not to say, that if we and the North American Colonies can part in peace and friendship, the departure would undoubtedly be a gain to both parties, but more especially to ourselves." The Times says that "annexation is an idea of growing familiarity." From the above, it would appear that we shall soon be called upon to admit Canada into the Union, whether we are willing or not. How will the South like this? Will they be willing to admit more free States at the North, or will they oppose it as they do the admission of free States at the South? We think that the North will generally be in favor of annexing Canada.

DREADFUL STAGE ACCIDENT.—As the Louisville stage was going out from Maysville, Ky., on Tuesday morning week before last, loaded with thirteen passengers and a heavy lot of baggage, the brake broke in descending the hill, at the entrance of the bridge, throwing the driver to the ground, and of course leaving the horses free of all control. They immediately dashed into the bridge at headlong speed, and when a little more than half way through, they struck some of the wood-work, throwing the stage over and pitching the passengers who were on the top among the timbers, the trunks falling upon them, and the coach getting broken to atoms. Prof. Sherman, of the Columbia Institute, had his skull fractured and his face terribly crushed, which, with other fatal injuries, caused his death shortly after. Mr. Pleasant Smith, a citizen of Nashville, was so badly injured as to make it doubtful whether he can survive; and a German, W. Goldstein, a merchant of Philadelphia, had his leg fractured in two places, which, with other hurts, renders his recovery doubtful. Several ladies were inside, who fortunately were unhurt.

THE SLAVE TRADE.—A correspondent of the Baltimore Sun, under date of Monrovia, May 20, says: The slave trade is as far from being broken up, or even in a measure suppressed, as ever. The English have for the last month or two been blockading the Gallinas, and burned down the establishment ashore, but it seemed to produce little effect. A few days since H. M. brig Alert descried a felucca a short distance at sea, becalmed, and supposing her to be a slaver, they sent boats to board her; but in attempting it, they were beaten off, with the loss of the first Lieutenant and master killed, and 8 or 9 seamen killed and wounded. So you perceive that little can be done. It is the general opinion, that the slavers will be armed vessels in future, and it is known that many of them carry a great number of men. There are now lying within pistol shot, two vessels, under the Sardinian flag, which are known to be slavers. Finding that they could not land their cargoes at Gallinas, they are discharging them here, so as to send them overland.

STARVATION.—A child starved to death, a few days since, in Louisville. The Louisville Journal says that its parents arrived in that city a few days before in search of employment, and they were without food for a day or two, seeking employment. As soon as their condition was made known, assistance was promptly offered. It was at first refused by the head of the family, who said that he only wanted employment, but he finally accepted the proffered aid.

Another case of similar character occurred a week or two since in Cincinnati—inability to procure work, and a pride that would not stoop to beg. The Mercury of that city remarks, in connection with this case, that "the pride that asks for work, instead of bread, is manly, and to be honored; but that which refuses bread, when work is not to be had, is stupid and criminal."

ACCIDENT AND LOSS OF LIFE.—A shocking accident occurred on the afternoon of July 5, down the bay from Providence, R. I., caused by the collision of the steamer Perry with a sail-boat named the Sea Bird. The Perry was passing down near Field's Point, on her last trip to Newport, between 6 and 7 o'clock, when she came in contact with the Sea Bird, and, notwithstanding every exertion was made by her officers and men to prevent it, the sail-boat was cut in two and immediately sunk. Two females and four men were on board; one of the females was struck by the bow of the Perry, and was instantly killed; and the other passed under the boat, was picked up, but survived but a few hours. The men were all picked up and saved, though with considerable difficulty.

ELOPEMENT.—At a house in this city, says the Boston Traveler, it was recently discovered, that a young person who had come there to board dressed in male apparel, was in reality a woman. Upon being questioned she at once acknowledged that it was so. She stated that she had lately been working at a mill in Manchester, N. H., that she had agreed to elope with a man who had promised to marry her, and had assumed the disguise to prevent trouble. Upon her arrival here the man deserted her and she was at a perfect loss what to do with herself. She was given up to Mr. John Augustus, who at once had her clothed in female apparel. Her male apparel consisted of a straw hat, thin light jacket, shoes, black handkerchief, with turn-down collar, and thick pantaloons. Her hair had been cut short, but a straggling hair or two had been left, and first excited the suspicion of the people of the house as to her sex. She stated that she had a father and mother living in Vermont.

CONVENTION OF COLORED CITIZENS.—Such a Convention was held in Hudson, N. Y., on the 5th. A large number was present, and the procession was imposing. S. Myers of Albany called the Convention to order and presided. Excellent speeches were made by Revs. O. G. Beam of New Haven, H. Hicks and J. N. Gloucester, New York, and by Messrs, J. H. Townsend, New York, H. Bibb, Michigan, Geo. Haydock, Hudson, Rev. Mr. Waldo, Poughkeepsie, and Rev. Mr. Layman. There were some 3,000 persons present, and the gathering was all that could have been desired.

HURRICANE.—We learn from the Oxford (Miss.) Organizer of the 16th ult., that a tremendous wind storm passed that place on the 10th, which was very destructive to timber wherever it passed. At Panola it destroyed much of the timber. At one place where the people assembled to church, five or six horses were killed by the falling timber. A tree fell upon a horse with a man upon him, killing the horse without materially injuring the rider.

SUMMARY.

The Albany Atlas of June 20th says: "Two packages of gold came to our Post Office to day, from David B. Winne, formerly resident of our city, now of California, directed to his mother—who, alas! died about a month since! One of these was a package weighing 18 ounces, with a postage of $14 50, and another of pure gold dust, with a postage of $1 50. They were valued at some $200 or $300."

A State Convention of the Editors and Proprietors of Country Newspapers throughout the State of New York, in favor of the restoration of the law of Congress of 1845, granting free circulation to newspapers within 30 miles from their place of publication, will be held at Syracuse *on Wednesday, the 19th day of September next, at 12 o'clock at noon,* to adopt measures to secure such restoration.

Several Irish families of respectability have arrived in New York within the past week, whose intention is to go "Out West." They have formed parties, and concluded to keep together. The heads of families who are here now were poor-land guardians, town councillors, magistrates, and gentlemen farmers at home, and formed the pith and marrow and intelligence of the country.

We learn from the *Kalamazoo* (Mich.) *Gazette,* that a man by the name of Alaxander Martin, of that county, was killed on the railroad by being thrown upon the track by his frightened horse, in front of a locomotive, which passed over him. He survived but a few hours. On hearing of the accident, J. W. Brooks, Esq., Superintendent of the road, promptly sent to the family *five hundred dollars.*

A number of colored persons have recently associated themselves together for the purpose of forming a settlement in Florence, Oneida County, N. Y., twenty-five miles from Rome. They have made a purchase of 1100 acres of land, and a number of families are already on the premises—8 of them from New Bedford, Mass.

Late arrivals from Hayti confirm previous accounts of the suffering in the Island of Hayti, from want of food caused by the late severe drought. At Miragoane June 6th, not a barrel of flour or bread was to be had, and several persons had died of starvation. A quantity of flour had been seized by the starving inhabitants of Miragoane.

In Cincinnati, one night last week, anti-cholera fires were kindled at the intersections of may streets. The fuel used consisted generally of a parcel of dry wood or pieces of boards, with about a cart-load of stone-coal, for each fire. At some places sulphur, and others, tar barrels, were added.

The entire lengths of the various canals and slack water navigation improvements in Ohio, made since, 1825, is 821 miles, at a cost of $15,359,999. Of railroads, there are now in Ohio 274 miles completed, and 463 in progress.

A correspondent of the New York Sun, says that twelve vessels have left Havanna for the coast of Africa for the purpose of engaging in the slave trade. They were said to have sixty-one guns among them.

Biggs, the man accused of sending threatening letters to W. B. Astor, in New York, has been tried and found guilty. The punishment is five years imprisonment in the State Prison.

It costs the British government $50 per day for firing salutes.

A veteran Jerseyman has been removed in the death of Rev. Jas. G. Force, of Sandyston, Sussex Co. He served in the Army of the Revolution, and was at the battle of Monmouth. Another old Jersey Blue, and one of the original proprietors of the soil, John Byrant, died at Kingston, near Princeton, on the 29th ult., aged 86. Byrant was an Indian and a pensioner.

At South Worcester, Otsego county, on the 30th ult., two young ladies, named Sybil and Ferguson, together with a Mr. Strain, who had gone in to save them, were all drowned, near Strain's Mill. Mr. Strain left a wife and eight children.

In the town of East Bridgewater, Mass., containing about 2500 inhabitants, Dr. Orr, the resident physician there, has attended more than fifty births since January 1st, 1849. During the same period of time there have been only *three deaths* in the town, all of consumption.

A Californian at San Francisco, writing to a friend in Boston, says: "I think you have acted wisely in staying at home. Many of those bound here from the States will be sadly disappointed in their expectations."

Prof. James Hamilton died of cholera at Nashville on the 21st ult. He had been Professor of Mathematics in the Nashville University for twenty-five ... Prof. H.'s sisters also died during the same week.

At Portland Mrs. Caroline M. Swett has been found guilty of trespass in damaging the groggery in which her husband obtained too much liquor. The jury advised a lenient sentence. The defense her counsel set up was temporary insanity!

A squirrel hunt came off on the first day of June in Thompson Valley, Tazewell Co., Va., that was commenced on the first of April. The parties were headed by Capt. A. Thompson, Jr., and Capt. David Spence. Upon counting scalps, Thompson counted 3,621, Spence 3,411. Total, 7,032.

A dispatch from New Orleans, dated June 26, says a rumor prevails that a company of 71 emigrants from Rapides, La., *en route* for California, has been attacked by Indians this side of the Rocky Mountains, and that all except six were murdered.

The *Kingston Whig* of the 30th of June, alludes to the accident on the St. Lawrence river to the steamboat Passport, at Cornwall, and states that sixteen of the passengers had already died, and others were lingering in a precarious condition.

At St. Louis, on the 28th ult., a Mr. Schridier was supposed to have died of cholera, and was taken to the grave, where a noise in the coffin being heard, it was found that he was still alive. He is recovering.

The *Richmond* (Ky.) *Chronicle* of the 28th ult. says: "Col. C. M. Clay is still improving, and his physicians and friends entertain very little doubt of his recovery."

The Royal Chinese Junk, with "Mandarin Kaying and Artist Jansing, in full dress," is lying at the East India Docks, London, for exhibition.

The Louisville Courier tells of a man who lost his second wife, of cholera on the 14th inst, his first wife having died of the same disease only a month previous!

Bishop McCloskey of Michigan, has written a form of prayer to be used in his diocese in view of the cholera.

Mr. McConnell, a farmer residing near Springfield, Ill., has sent nine tons of wool to an eastern market—the produce of his own clipping for the present season.

The New York Mirror suggests that for every penny the Catholics send to the Pope, the Protestants should send a shilling to the Roman Republic.

Mr. Frederick A. Packard, well known as the head of the American Sunday School Union, has been elected President of Girard College, Philadelphia.

The Detroit Free Press of the 18th ult., states that the wool brought to that market in six days will amount to one hundred thousand pounds.

By recent experiments on the Reading (Pa.) Railroad, it has been ascertained, that a locomotive fired with Anthracite coal consumed $3000 less fuel per year than the best wood engines.

In the word *abstemious* the five vowels of the alphabet stand in their grammatical order, a-e-i-o-u. The word *facetious* presents the same accidental singularity, and *facetiously* brings in the y.

An article in the Newark Daily Advertiser estimates the sum paid annually for heat in this country at $300,000,000.

MARRIED.

In Verona, N. Y., July 5th, by Eld. Christopher Chester, Mr. ANSON PALMER to Miss ELIZA HOUGHTON, all of Verona.

In Preston, Chenango Co., N. Y., July 4th, by Eld. Joshua Clark, Mr. WM. S. MUNGOR, of Sangerfield, N. Y., to Miss MARY JANE ROGERS, of the former place.

Receipts for the Missionary Association.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report through the Recorder:—

Collection at the Eastern Association,		$101 30
Ch. and Soc. at Watson, by H. W. Babcock, f. m.		4 00
Col. at Central Association, by E. Maxson,		50 33
2d Ch. Brookfield, by W. Whitford,		23 04
2d Ch. Verona, by A. G. Burdick,		3 00
Betsy Osgood, Westmoreland,		1 00
Elizabeth Osgood,		1 00
1st Ch. Brookfield, by M. Wilcox,		16 88
Ch.atNewMarket,N.J.,byW.B.G.,	f.m.19 25, h.m. 50	19 75

	F. M.	H. M.	
From Waterford, by W. Maxson;			
" James Rogers,	3 00	1 00	
" A. Lester,	1 00	— —	
" D. Rogers,	5 00	3 00	
" D. Rogers, 2d,	3 00	1 00	
" D. Brooks, Jun.	50	50	
" O. Maxson, Jun.	50	25	
" E. Brooks,	1 00	50	
" E. R. Brooks,	1 00	50	
" B. F. Rogers,	2 00	1 00	
" John Gardner,	1 00	50	
" Wm. Maxson,	5 00	2 00	
" M. Saunders,	25	25	
	23 25	10 50	33 75

A. D. TITSWORTH, Treasurer.

☞ The Treasurer begs leave to call attention to the importance of noting correctly the name of our missionary organization. He is addressed, at different times, as Treasurer of the *American* Seventh-day Baptist Missionary *Society,* of the *American* Seventh-day Baptist Missionary Association, of the Seventh-day Baptist Missionary *Society, &c.* He is Treasurer of the *Seventh-day Baptist Missionary Association.* Let this be remembered, and mistakes, which might be important in their consequences, would be prevented.

New York Markets—Monday, July 9.

Ashes—Pots and Pearls both $4 56 a 4 62, which is an improvement in the latter.——*Flour and Meal*—Flour, 4 56 a 4 62 for common and ordinary State, 4 69 for straight State and Western, 4 75 and 4 87 for favorite brands, 4 87 a 5 00 for round hoop Ohio, 5 00 a 5 12 for pure Genesee. Rye Flour 2 92 a 3 00. Jersey Meal 3 00.——*Grain*—The market for Wheat is dull; Ohio is held at 1 02; Genesee 1 30. Corn, 56c. for Southern White, 55c. for round white, 58 for round Northern. Rye 56½c. Oats 33 a 34c.——*Provisions*—Ohio Pork, 9 00 for Prime, 10 50 for Mess Beef is in good demand; City Mess 12 75, Country Mess 12 25, extra Chicago 13 00. Butter, Ohio 7 a 11c., Western 10 a 13½. Cheese 3 a 7c.

LETTERS.

Ephraim Maxson, H. P. Burdick, S. S. Griswold, W. P. Langworthy, H. W. Stillman, B. Nichols, G. Greenman, W. B. Maxson, C. Card, Joshua Clarke, I. D. Titsworth, C. Sheppard, D. Coon, Wm. Maxson, C. Chester (at Rome to-day,) K. Burdick (should be glad to, but can not,) M. Wilcox (started July 6.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Christopher Chester, Verona, N. Y.		$5 00
Orville A. Williams,	"	5 00
Ichabod Williams,	"	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of toe following sums from subscribers to the Sabbath Recorder:—

G. H. Perry, Hopkinton, R. I.	$2 00	to vol.	6	No. 52
Lafayette Coon, "	1 00	"	6	" 26
G. H. Noyes, Westerly, R. I.	2 00	"	6	" 52
Sophia Maxson, [illegible]	2 00	"	6	" 52
O. Maxson, Jr.	2 00	"	6	" 52
A. W. Thomas, Shiloh, N. J.	2 00	"	6	" 52
Caleb Sheppard, Greenwich, N. J.	2 00	"	6	" 52
J. D. Titsworth, *Plainfield,* N. J.	2 00	"	6	" 52
A. D. Titsworth, Metouchin, N. J.	2 00	"	6	" 52
J. L. Scott, New York,	2 00	"	6	" 52
And. Wood, "	1 00	"	6	" 26
Lucy Carpenter, Stephentown,	2 00	"	6	" 52
H. J. Wells, Little Genesee,	1 00	"	6	" 26
Jairus Crandall, "	2 00	"	6	" 52
N. Hallock, Ulysses,	2 00	"	6	" 52
W. P. Longwate, Pendleton,	2 00	"	6	" 52
Joel Jones, Akron,	2 00	"	6	" 52
Purdy Jones, Canada,	2 50	"	6	" 52

BENEDICT W. ROGERS, Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

H. N. Burdick, Hopk'n, R. I	$2 00	to vol.	5	No. 52
Sanford Noyes, Westerly, R. I.	2 00	"	5	" 52
Sam'l Saunders, "	2 00	"	5	" 52
Dennis Burdick, "	2 00	"	5	" 52
J. C. Ayers, New Market, N. J.	2 00	"	5	" 52
K. Burdick, Dundaff, Pa.	3 00	"	5	" 38
Geo. Stillman, Coudersport, Pa.	4 00	"	5	" 52
Geo. Hood, Ossian,	2 00	"	5	" 52
S. Stebbins, Cowlesville,	2 00	"	5	" 52

Bruce's New York Type-Foundry.

PRINTING TYPES are now sold at Bruce's New York Type-Foundry, at the following very low prices, for approved six months' notes:—

	ROMAN.	TITLE, &C.	SHADED, &C.
Pica,	per lb. 30 cts.	52 cts.	90 cts.
Small Pica,	32	56	95
Long Primer,	34	60	100
Bourgeois,	37	66	108
Brevier,	42	74	120
Minion,	48	84	132
Nonpareil,	58	100	150
Agate,	72	120	180
Pearl,	108	160	220
Diamond,	160	250	300

A liberal discount for cash in hand at the date of the Invoice.

We have now on our shelves, ready for sale in various sized fonts

60,000 lb. Roman and Italic type.
40,000 lb. Fancy type.
4,000 lb. Script and Running-hand.
5,000 lb. Ornaments.
15,000 ft. Type-metal Rule.
15,500 ft. Brass Rule.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book is freely given to all Printing Offices.

Printers of Newspapers who choose to publish this advertisement, including this note, three times before the 1st of October, 1849, and send us one of the papers, will be paid for it in Type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

☞ For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing Presses, &c.
GEORGE BRUCE & CO.,
13 Chambers-street, New York.

[Copy.]

CAMBRIDGE, Washington Co., N. Y.,
June 18, 1849.

Geo. W. Savage, Esq.,
Pres't Eagle Life and Health Insurance Co.

Dear Sir,—I beg leave to express to your Company my thanks for the *prompt and liberal* manner in which you *paid the claim* for insurance on the life of my brother, Doctor F. R. Robertson, which was insured for the benefit of his mother. The manner in which the claim was met and paid, is *creditable to your institution.* No deduction was asked, nor was there any objection raised, but the whole amount insured paid as soon as presented and without waiting until it became due.

A policy of this kind is indeed valuable. I trust you will have the kindness to express our deep acknowledgment to your Board of Directors, and oblige

Your obedient servant,
— R. K. ROBERTSON.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the *premium;* nor any liability to have the *sum insured* reduced, or to make farther *contributions* in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
RICHARD H. BULL, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

E. G. CHAMPLIN,
General Agent.

AGENTS WANTED.

A number of active and intelligent men are wanted, who can furnish satisfactory references, to act as local or traveling agents, in procuring applications for Life and Health Insurance. To men of energy, this is a good opportunity, as a liberal commission is paid on all risks obtained. For farther information, apply personally, or by letter—(post paid, as none other will be taken from the post-office)—to

E. G. CHAMPLIN,
206 Fulton-st., Brooklyn, N. Y.

Miscellaneous.

THE NEGRO GIRL.

BY MRS. S. H. B. SMITH.

The Nashville American says that a negro girl belonging to Louis O. Lisby, committed suicide recently, to avoid giving information of her mother's place of concealment, who had run away.

And must my mother feel again
The dungeon rack, the crushing chain?
The stinging scourge, the bitter jeer,
Again fall on my tortured ear?
As all defenseless thou hast stood,
Beneath the infuriate lash—O! God!
And scarcely dared to lift on high
Thy look of speechless agony?

Thou, who wast ever good and kind—
To duty all thy thoughts inclined—
Whose love has been the one bright ray,
Cheering my drear and toilsome way,
Before my tottering steps could stray,
From the lone cabin where I lay,
And sobbed away the weary hours,
'Till thou might'st come, at shut of flowers;

The sultry tasks of daylight done,
To greet me, underneath the moon,
Stretching my arms in eager glee,
At the first sight I caught of thee,
Scarce turning from thy close embrace
To note gay buds which thou did'st place
Within my hand—though dearly bought,
The toys thy wearied steps had sought.

And when my growing strength could share
Thy mid-day toils, if noon's hot glare
Fell on my shrinking head, how soon
And smiled to see me gently [illegible]—
Beneath the cool Magnolia's shade,
While thy own love-nerved arm has wrought
The double task, my rest that bought.

And O, when o'er me sickness came,
Unmindful of thy toils-pent frame,
Can I forget the tender care
Which seemed each pain to soothe and share?
I could have deemed it sweet to die,
Beneath [illegible] soft, that loving eye,
While thou did'st hold my fevered hand,
And whisper—of the better land,
Bright visions, which no longer cheer
My darkened path of gloom and fear.

No! by thy love, and by thy woes,
My mother, I can ne'er disclose
Thy refuge, though my spirits, faint
At the strange pangs their threat'nings paint;—
Yet I shall quail, beneath the glance
Of those stern eyes, whose look, perchance,
May read within my trembling breast,
The secret by no words confessed.

But, unappalled, the death-closed ear,
Their fierce, menacing tones may hear,
And no revealing word be wrung
From death's cold lip, and palsied tongue.
O! it is fearful thus to die—
Yet, in that brighter world on high,
May some sweet angel plead for me,
Dear mother, that I died for thee.

From the Boston Chronotype.

STORY OF ELLEN CRAFTS.

In a city about nine hundred miles south of Mason & Dixon's line, Ellen Crafts was held as a slave. Because we find her in this degrading condition, let it not be understood that she is a negro. Ellen Crafts, though a slave, is white; or, rather, to be strictly correct, a brunette. She is about nineteen or twenty years of age, and will readily pass in any circle as a dark-colored white girl. Girls dark as Ellen, are as often met with, as those of fairer skins. We are not describing the chief attraction of a ball-room, but something more, when we say that firmness, intelligence, and perseverence, are distinctly and impressively marked upon her countenance. Her hair is long, straight, and dark-colored, nose prominent, eyes dark, large and expressive. We are thus particular, to show her connection with the Anglo-Saxon, and to show how little there is of any feature by which the enslaved is so readily recognized.

In the city from which Ellen fled, she acted as body servant or slave to another young woman, possibly her sister—for our knowledge of the "patriarchal institution" leads readily and naturally to that inference.

While in this situation, she married. It is for the profit of the master that early marriages should be a law of custom. The union contracted by Ellen proved to be a happy one. The husband, William,—slaves have no right to other names—has proved himself to be every way worthy of her. By his industry, and by turning night into day, he contrived to procure enough money to purchase a portion of his time from the man who claimed to own him. It cost William all he had, but it procured him privileges which enabled him, by assiduous application, to lay by another store,—a large portion of which, the lion's share, went to swell the master's ill-gotten gains,—for new and dear-bought privileges.

By dint of saving and starving, William contrived to accumulate for himself and wife, enough to purchase for each, many little comforts and privileges. They were thus enabled to ameliorate their condition, and were for a time happy. Though not permitted to see each other oftener than once a week, they had many secret meetings.

These stolen interviews were sweet and precious. Were they not, ye who love the wife of your affections? Thoughts of their condition, their hard lot, mingled with unavailing regrets, without doubt, were the principal ones exchanged between them. But this condition they were constrained to endure, almost joyfully, in view of the greater deprivation and sufferings of their fellow slaves.

Privileges like these, however, were destined to bring their rich harvest. Thoughts of liberty are never long absent from a slave or prisoner. Hope beckons forever, even through sorest ills. This was the great subject, between Ellen and William. In the long lone hours of night, that were but ushering in, to them, another day of bondage, the spirit of liberty visited them. Not inappropriate to their condition is the exclamation of David: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

It is quite certain that they could have escaped from the city in which they were. But whither could they flee? Without a place, without means of support, hunted by every slave-catcher, "like the patridge upon the mountains," surrounded by enemies, their capture was certain; and stripes, separation, accumulated woes, would be their lot.

These considerations filled their hearts with sadness. But liberty, ever bright and fair, bid them to hope on. For many weeks they thought of many plans of escape, which promised success, but could find none.

They had heard vaguely, of the abolitionists of the north; but they had been represented to them as monsters more to be dreaded than the slave-driver himself, and their hopes led them not that way. Still they would inquire concerning them, and one day sufficient was learned to determine their course. They would flee to the abolitionists.

Their star in the east had indeed arisen, but how could they follow its glorious path? The nearest city to them was Philadelphia, a distance of 1000 miles, a weary way for fugitives from slavery. But the determination once formed, every obstacle was to be overcome. Accordingly their sleeping and waking thoughts were given to find out the way to the spot where liberty dwelt.

The first obstacle to be overcome was to secure the necessary funds for the proposed flight. By double toil, by more than miserly saving, a sufficient sum was acquired. They were, for slaves, really rich, and now freedom or death, rather than slavery, was their joint language.

The plan adopted, displays a degree of ingenuity which could not have been acquired under the ordinary circumstances of life. Solitary confinement or a life of perpetual bondage are the only incentives which bring out all the latent ingenuity of the man. The thoughts of the captive are upon one point. The whole energy and strength of his mind are directed to one aim. Let such an one see but the slightest probability of success, though it be but the faintest glimmer, and that faith, which overcomes mountains, lifts the man into the paradise he would gain. That faith secures the boon.

It was decided that Ellen should personate a sickly young man, and that William should represent the servant. The plan proposed involved a large expenditure, since young men who travel with their servants are supposed to be rich. But it secured this great, this abounding advantage. By this disguise they could take the public highway, and the most rapid conveyances. Besides, the very boldness, the originality of the plan, was designed to be their greatest safeguard, for, who would look for a fugitive from Slavery under the hat of a *pale faced, sickly youth*, pursuing his way north, in quest of health, attended by a serving man?

So for the plan. Its execution was now the great point. Could a disguise, impenetrable to the slave-catchers, whose scent is like the blood-hound's, and *with* the blood-hound, be procured? Over this vital question Ellen and William pondered day and night, with palpitating hearts. But that genius which gave the bold scheme birth, was yet fertile in resources. The first idea was a prestige of its full accomplishment.

There was no point, however minute, in the habiliments of a young man, that was not studied with as much care as ever Newton or Herschell studied the heavens. This was necessary, for a young woman who first attempts the apparel of a boy, is sure to be discovered at the first glance, by an accurate observer. Hence Ellen practiced nightly in her new garb until she had become thoroughly trained.

But to the dress itself. A slave cannot purchase a suit unquestioned, as another person may. Therefore extreme caution became necessary, else the cherished scheme of months would have been discovered and overthrown. Then they must die, for "if hope be dead, why seek to live."

William was the purchaser. At various places and different times, under numerous pretexts, he bought the required articles. The hat was a very high bell crowned, or, as he stated it, "a double story hat." Next he bought a sack, which, on being put on proved a "world too wide," but Ellen thought that was no objection, as "sacks never fit!" The vest proved to be a very long one, reaching below the hips, but fashionably cut; and as it was "all the go," was adopted without demur, especially as the sack could be buttoned over and hide the disproportion of its size. Then the pantaloons were of most liberal dimensions, and boots, more easily obtained, completed this part of the wardrobe. A pair of green glasses were procured for the purpose of making Ellen look older, for when fitted out in her new rig, she looked exceedingly young. Besides, her features might be recognized by any person whom they might meet, that knew them, while upon their journey.

These preparations having been made, a day was appointed for their flight. That day, so fraught with all their wildest hopes, arrived. Nothing had been omitted. Two trunks were obtained, sufficiently ponderous for the baggage of a young man on his travels. Nothing had been forgotten. As it became necessary to register names at hotels, and sign a certificate for the slave, "the servant who accompanied young master," a bandage and a sling for Ellen's right arm was thought of; why? She could not read or write. As impertinent travelers might scan the young man's face too closely, a convenient swelling, which required poulticing, enveloped her cheeks. As voluble and inquisitive persons might be too particular in their inquires, sickness, fatigue of traveling, would be sufficient excuse against rudeness for not answering.

Thus equipped, William, having nerved his courage up, went boldly to the ticket office and purchased a "through ticket" for "young master" and myself to "filadelfy." No questions were asked, and the tickets were obtained.

Next morning, the fearful and dangerous passage was commenced. At the depot Ellen was not recognized. So complete was her disguise, that a porter there, one of her early suitors, addressed her as "young master." She kindly bestowed upon him a small trifle to encourage him in politeness.

Along the road, at the various stopping places, the "sickly youth" received the blessings of many for his liberality in rewarding any slight service. Their custom was to put up at the first hotels, for they determined to travel as "big bugs."

They passed through many perils and hair-breadth 'scapes, but not once did Ellen's courage fail, or her inimitable and unapproachable endurance and perseverance give way, during all their journey through the slave States. After the cars left Baltimore for Philadelphia, William, wearied with anxiety and watching, laid himself down to sleep in the "Jim Crow Car," where he invariably rode, for a slave could not presume to ride with his master. It was his invariable practice, to run nervously back at every stopping place to see that "young master was safe." For this affectionate attention he received the approbation of many passengers, and was rewarded with several presents. And from Washington to Baltimore, his devotedness to his master's health was pointed out to several Northern gentlemen as an evidence of the close bonds of affection subsisting between master and slave.

We left William sleeping in the "Jim Crow Car." At Havre de Grace, where the Ferry is crossed, William remained sleeping. Ellen was called upon with other passengers to change cars. But, where was her husband? Her courage began to fail, and despair to sieze upon her. She dreaded the worst, a woful disappointment, so near the goal of their desires. She could not be comforted until the baggage master relieved her, by rudely waking the "black rascal" who so neglected his master. We will not attempt to describe Ellen's feelings when she was relieved from her fears.

They arrived in Philadelphia on Sunday morning, the day of rest—a day of rest to them, from all their toils and suffering. What an appropriate ending for such a journey. It was commenced on Wednesday, and they consequently traveled *one thousand miles in four days and a half*, through the enemy's country. An escape as difficult,—and to them far more glorious—than Bonaparte's journey from Egypt through a coast and sea studded with the British fleet.

A CHINESE FARM-HOUSE.

The farm, however small, is not so much the estate of an individual proprietor as the house of a family, or seat of a clan, many generations of which, under one acknowledged head or patriarch, are often congregated in the same dwelling. As the farm-houses in general differ but little from each other, except in size, I will endeavor to give the reader a description of one. In a small island formed by a moat for the supply of water and the rearing of ducks and geese, well sheltered by bamboos and other trees, and nearly hid from view, stands the house, consisting of one floor only, built, when possible, of stone, in other cases, of brick (of so superior a quality as to become an article of commerce with this country, and to find its way to Liverpool) or of wood. In the centre is a large hall, called the "Hall of Ancestors," common to all the family. In it are arranged the household gods (among which are invariably the Taouist divinities, presiding over hearing and sight) and relics, such as an ancestral picture, in the most conspicuous part of the wall, on each side of which is an aphorism of Confucius, and in front a table bearing incense-burners and fruits, as offerings, and ornamental vases, &c. The hall also serve as a dry-room for their seeds, and a depository for the smaller implements of husbandry. It is the scene of their entertainments, many of their festivals, and the adoration of their gods, but never used for culinary purposes. This forms the nucleus of the building; around it are the dwelling rooms of the different divisions of the tribe, and as often as a marriage takes place, an apartment is added for the newly-wedded couple; and, in time, the whole presents rather the appearance of a village than a single dwelling-house.

The furniture of each family consists of a bed, highly ornamented, in many cases carved, and richly inlaid with ivory; a few high-backed chairs, often of bamboo; a plain, polished, round table, washing utensils of brass, and, in one corner of the room, cooking utensils, consisting of a block fire-place, in which a few round pans are set with masonry, though, in the larger establishments, the kitchen is a separate building. Around the room are several red varnished cabinets, and in these apartments the females are employed in the household duties of needlework, spinning, &c; a spinning-wheel and loom forming necessary appendages to each farm-house in those parts where cotton is grown. Nearly everything for the use of the family is home-made; agricultural implements are home-made and repaired; cotton is grown and spun, and made into clothes; silkworms are reared, and all the process of winding and weaving done by the family; flour is ground, cakes are baked, and samshoo is distilled from rice, and as much as required stored; the rest, and whatever other produce is not wanted for home consumption, is either exchanged for other necessaries amongst the neighbors, or sent to some town in the vicinity to find a market. In Kiangtau, where that species of cloth better known under the name of nankin is made, the drapers, who are proprietors of large houses in the cities, hire stalls outside the walls, and meet the farmers on the road and buy their cloth, paying in bills drawn on their own houses. The live stock consists of a liberal supply of fowls, ducks, geese, goats, and pigs, and a dog or two (scarcely any family, however poor, is without one or more of the latter two,) together with one or two bullocks and buffaloes, according to the labor required. The buffalo is almost an amphibious animal, being constantly in the water. The impliments are very simple and primitive; I may almost say barbarous.

[Lieut. Forbes's Five Years in China.

HYDROCHLORIC GAS.

For a considerable period, this noxious vapor was one of the greatest nuisances to the manufacturer and to the neighborhood, blighting vegetation for a great distance around the works. Enormous sums were spent in erecting gigantic chimney stacks, such as those of the Messrs. Tennant, near Glasgow, where one of the largest rears its head fully one hundred feet higher than the top of St. Paul's Cathedral. Its occupation has gone, with the advance of chemical knowledge; and it now remains a huge monument to the ignorance of the past. In other cases, the muriatic acid was let off into the common sewer, and glad were the manufacturers to get rid of their acrid and troublesome product in this quiet way. But now that muriatic acid has entered into its proper chemical relation with the arts, it is as carefully preserved and retained as it was formerly dismissed. Various plans exist by means of which it is collected and reduced from the gaseous to the liquid form. The most common of these is, to conduct the vapors which rise from the decomposing salt into flues, which terminate at the bottom of a tower chimney, filled with flints of coke. A number of minute jets of water play on the coke at the top of the chimney, and the fluid gradually filters down, meeting in its course the ascending noxious vapors. These become immediately condensed, and the liquid percolating to the bottom, there enters a tunnel, and is conducted into a receptacle, now in the form of liquid hydrochloric or muriatic acid. [Electric Review.

The Van Buren (Ark.) Intelligencer of the 25th ult. states that Bishop Freemen has preferred charges against General Belknap, the commanding officer at Fort Gibson. Specifications, irreligious conduct, in not permitting the chaplain at that post to preach longer than an hour.

CALIFORNIA—LETTER FROM GOV. SMITH.

A gentleman in this city, says the Washington Union, has received a private letter by the last steamer, dated at San Francisco, California, from the gallant and meritorious Major General Persifer F. Smith, commanding the third or Pacific division of the United States army; which, although not intended to meet the public eye, we deem it so highly interesting that we have extracted several paragraphs for publication—the gentleman yielding to our wishes in that respect:—

"You only think of California in connection with gold; and, indeed, a most wonderful connection it is. As to the extent of country holding the precious metal, and the comparative facility with which it is procured, there has been no exaggeration. The whole slope of the Sierra Nevada, on the western side, for a length of more than 400 miles, and in a belt of at least 40, contains it in greater or smaller quantities; and it may extend still further, when further research is made. It is found simply by digging and washing the earth; no expensive machinery and no intricate chemical process are necessary to develop the magic hoard. A pickaxe, shovel, or even a butcher's knife, to loosen the earth and stones, and the most simple basin for washing, have been as richly rewarded as the most approved machines from other countries. Good luck in the laborer choosing his location, has more than compensated for want of skill. The real difficulties lie in the hardships to be encountered, in the remote, uninhabited spots where the gold is found. Want of food and over working, excited by success, bad water, exposure, and dissipation, all combine to exact a heavy tribute for the wealth when found. All are not successful, but every one works on, hoping that the next blow of his pick will disclose a treasure that will surpass all he has hitherto heard of. Many die unheeded, many come off sick; but there are ten arriving from each quarter of the globe to replace every one who goes. Chinese, Sandwich Islanders, Chilians, Peruvians, Prussians, Mexicans, French, English Irish, outnumber as yet the Americans, but the latter will soon have their share. Provisions, woolen clothing, liquors, kitchen and mining utensils, sell at an enormous profit in the mines; other articles scarcely sell at all. Woman's gear is altogether a drug.

The amount of gold hitherto found is hard to determine. It is said about $4,000,000 have been exported. I shall be able in a few weeks, from facts I am collecting, to make some approximation to it.

In the mean time, all this is disastrous for us. No servants are to be be had; $250 a month has been refused in my presence by a cook. All my servants have quit, and yesterday I engaged one at $100 a month, because he is too sick to go to the mines, but I shall certainly lose him if he gets his health.

The quartermaster pays $5000 a year for the house I live in, and it would make a poor toll-house for a *country* bridge. The climate is cold all the year round, and foggy in the summer. The hills are bare, and the country is all hills—(forgive the bull.) The beef is execrable, and vegetables—none; *voila la carte.*

Any one who will come here to dig gold or bring goods with him to sell to the diggers, will make money. No other business will succeed. Whoever comes must bring a house with him; there are but few here, and lumber is worth $600 per thousand."

THE ROMAN VILLA AT HARTLIP, ENG.

Farther searches made by Mr. Bland have disclosed more apartments, together with some subterranean chambers, which, on one side, are reached by a flight of eight steps, each formed of three layers of flat tiles, and on the other by steps cut out of the natural chalk; these rooms have been stuccoed, and colored red and white. Among the objects lately discovered during the excavations are a balance in bronze, neatly made, upon the principle of those now in use for weighing letters, with hinges to permit it being carried in a small and convenient compass; a glass vase, ornamented with raised designs, representing chariot races and gladiatorial fights, over which appear the names of the chief charioteers and combatants; and a large bowl of red glazed ware, elaborately ornamented with rich foliage patterns, mythological subjects, and a figure of Victory, with a wreath and palm branch, crowning a small figure in a costume resembling that of the Byzantine Imperial garb of the 6th and 7th centuries. The character of this dress is in many respects so marked that it would seem to decide that the villa was occupied even after the Romans had left Britain. Coins of Honorius are among those discovered, and there is a fibula in speculum metal, of a decided Saxon character. The construction of the hypocausts, and the general arrangement of the rooms, resembles those of the Roman villas discovered in London during the last 10 or 20 years, all of which, we believe, except that at the Coal-Exchange, were destroyed as soon as found. Mr. Bland has most liberally preserved those found upon his estate and rendered them available to science.

SILEX.—The *Farmer and Mechanic* contains in its report of the proceedings of the Farmers' Club, a striking account of the part played by silex, or the earth of flints, in the vegetable world. The beautiful glossy coating of straw is flint. The rattan of the East Indies is admirably coated with it. Examine with a microscope the surface of wheat straw, or of rattan, and you see this glossy coat broken in circular stripes around the stem, showing that it is caused by the necessary bendings of the stems under the pressure of winds and other forces. This apparently refractory substance is proved to be soluble in water, and used by the plant in forming this beautiful coat impervious to water. By experiment, silex (silicia) has been dissolved by hot steam, carried up as vapor, and then falling, condensed like a hoar frost. It has long been supposed that plants have power to gain a coat of glass, and their flowers to use the metals for their colors. The flowers of violets have been made to exhibit the fact that gold was in the violet color.

NEW INVENTION IN BAKING.—An invention has been made in Glasgow, Scotland, which promises to be of great service in the process of baking. Some idea of its effects may be formed from the fact that a little model, a mere toy in appearance, standing upon a table less than a yard long, and only half as wide, is fully capable of doing the work of five or six bakers—a class of men whose labor is well known to be none of the lightest. The dough is both made and moulded by the machine into loaves of the required size and shape; and, by an original and ingenious process of mixing and kneading, which can be done either with or without barm, the usual loss of weight, attributed to evaporation in "raising the sponge," is avoided; and a great saving in flour, as well as time and labor, is consequently effected. The bread manufactured by the model of the machine is of the most excellent quality.

ANNIHILATION OF SPACE.—The railroad across the Isthmus of Panama will doubtless soon be built. The changes which the Isthmus route will produce in the time necessary to accomplish several voyages, is thus statistically set forth, according to a report of Hon. T. Butler King. The rate of a steamer being 12 miles an hour, one may travel from New York

To Calcutta in	47	days
Canton in	36	"
Shanghae in	35	"
Valparaiso in	17	"
Callao in	12	"
Guayaquil in	9	"
Panama in	7	"
San Blas in	12	"
Mazatlan in	14	"
San Diego in	16	"
San Francisco in	18	"

NEGRO REPRESENTATIVES AT THE COURT OF ST. JAMES.—The London Times of May 21st, devotes three columns to the names of parties who attended the Queen's Drawing-Room, on her Majesty's birth-day. In the list of diplomatic personages present, is the name of M. M. Deleva, (Senateur,) Haytien Minister. In another place it is announced that the Haytien Minister presented N. E. Sequy Killevaleix, Secretary of the Haytien Legation. In honor of the same occasion, Lord Palmerston entertained the corps diplomatique. Among the guests of the banquet, we notice the names of the United States and Haytien Ministers.

AKRON FLOURING MILLS.—There are at Akron, Ohio, five flouring mills, making on an average 135,000 barrels of flour annually. During the running season they make about 1,000 barrels per day. They give employment to over 80 persons. The amount of money paid out per annum by these mills is nearly $800,000. Beside the mills at Akron, there are several other mills in Summit County. It is estimated that all the mills in that county pay out the sum of $1,000,000 per annum for wheat and labor.

VARIETY.

"The estate that was left" said an Irishman to his lawyer, "was a pig and a bushel of potatoes, which were to be divided between the heirs, myself and brother. The Executors shut the pig up with the potatoes, and during the night he eat them up, and now we want to know how we are to divide the property."

A man who had purchased a pair of new shoes, finding the road rather a rough one, concluded to put the shoes under his arm, and walk home barefooted. After a while he stubbed his great toe, taking the nail off as "clear as a whistle." "How lucky!" he exclaimed, "what a tremendous lick that would have been for the shoes!"

John Randolph, in one of his letters to a relative, says:—"I know of nothing that I am so anxious you should acquire as the faculty of saying *no*. You must calculate on unreasonable requests being referred to you every day of your life, and must endeavor to deny with as much facility as you acquiesce."

"Suppose," says the Yates County Whig, "that the country papers enter into a 'league' not to support any man for office hereafter unless he shall have been one year previous to his nomination an advance paying subscriber to our respective papers?"

Since 1789, all the revolutions in France have taken place under Popes of the names of Pius. Louis XVI. was dethroned under Pius VI.; the Directory was overturned under Pius VI.; Napoleon fell under Pius VII,; Charles X. under Pius VIII.; and Louis Phillippe under Pius IX.

The Hannibal Journal gives the following as the superscription of a letter which lately passed through the post office of that town:

'to my dear ant Sally
She Cawgar
Elinoize
I had a short ager spell to-day.'

"Out of the fullness of the heart the mouth speaketh." The Literary Gazette gives the following as the *prayer* taught the children of Scarborough wreckers in times of yore—"God bless daddy! God bless mammy! God send a ship ashore before morning! Amen!"

Plutarck has transmitted to us the remarkable answer of a Spartan whom a priest wanted to confess. "Is it to you or to God I am to confess?" "To God," answered the priest. "In that case," replied the Spartan, "Man, begone!"

An old writer thus describes a talkative female: "I know a lady who talks so incessantly, that she won't give an echo fair play. She has such an everlasting rotation of tongue, that an echo must wait until she dies before it can catch the last words."

The aggregate number of hogs killed in the West, for the season 1848–9, is stated as at least 1,500,000, of which 27,500 were killed on the Mississippi, 72,200 on the Missouri, and 219,000 on the Illinois; the remainder in the States of Ohio, Kentucky, and Indiana.

Queen Victoria's kitchen is officered by larderers, a chief cook and three master cooks, with four apprentices, a store-keeper, two green office men, three kitchen maids, two steam engineers, and a chief clerk on a salary of $3,600 a year. The apprentices pay as high as $1000 premium to be admitted into the chief cook's employment.

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"We will only add, in conclusion, that in these days, when the fulfillment of the prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard will be found to afford many extraordinary proofs of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel, against the kings of Assyria, and of the destruction of Nineveh in particular. Even the colors and decorations, as found in the palace of Nimroud, agree exactly with those described by the Prophet Ezekiel. The circumference of Nineveh, as mentioned by the Prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connection of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*The Times,* (London,) Feb. 9, 1849.

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The Sabbath Recorder.

For the Sabbath Recorder.

REVIEW OF MAHAN ON THE SABBATH.

[Continued.]

Upon the second proposition, viz. that "the seventh day as a Sabbath has been repealed by divine authority, both expressed and implied," the author remarks:—

"1st. The seventh day as the day on which the institution is to be observed, has been abolished by the direct authority of inspiration. In proof of this assertion, I adduce a single passage bearing directly upon the subject. Col. 2: 16—'Let no man judge you therefore in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days.'"

The author affirms, that the term Sabbath in this text includes the "seventh day or *Jewish* Sabbath," and therefore that it, along with all the other Jewish rites, was superseded by the direct authority of God. That it includes this day, he says, is evident from the fact that all the other days instituted under the old dispensation were included under the terms "holy day" and "new moon;" to which we reply, that these are general terms, including the particular feasts, such as "the sheaf of first fruits," the "feast of trumpets," the "day of atonement," the "feast of the tabernacles," &c., all of which are called Sabbaths. Now, that these same Sabbaths are referred to in the texts quoted, is evident from the fact that they were all ceremonial rites, having an antitype in Christ. "Which are shadows of things to come; but the body is of Christ." Col. 2: 17. That the weekly Sabbath was one of these shadows, having an end in Christ, is an absurdity too glaring to need refutation—1st. Because the Sabbath is a demand of nature, as imperative after as before Christ; and, 2d. Because it was instituted before sin came into the world, and could not, therefore, have been typical of this redeemer from sin. The author remarks:—

"The objection that the Jewish feast days must be referred to, from the fact that in the original the plural form of the word is used, is without any weight whatever, from the obvious fact that this form is most commonly used in the New Testament to distinguish the seventh day."

To which we reply, that this term in the original occurs in the singular form in more than three-fourths of the instances of its occurrence in the New Testament, as will appear to any one sufficiently versed in classic literature to distinguish the singular from the plural form of the Greek noun, Sabbaton.

Dr. Clarke says, the term toon sabbatoon, in the text, refers to the Jewish feasts of weeks, and this opinion is sanctioned by the best translators and commentators of the age. But the proposition of the author finds ample refutation in the fact that the apostles continued to observe the same day after this injunction of Paul to the Collossians as before, clearly showing that the weekly Sabbath was not alluded to in the text.

The opinions of ancient as well as modern writers on this subject are entitled to credit. We propose to contrast the opinions of a few learned men, observers of the first day, with the opinion of the author, upon this text. Cawdry and Palmer, in a treatise on the Sabbath, written in 1646, say: "The apostle, in Col. 2: 16, speaks of other holy days and Sabbaths, and not of the weekly Sabbath."

Shepherd remarks upon Col. 2: 16, Rom. 14: 4, 5, and kindred passages, "If we suppose that these places be meant of the weekly Sabbath, and rigidly urge them, we may quickly press blood instead of milk out of them, and wholly abolish the observance of any Sabbath."

Dr. Owen, in his Treatise on the Sabbath, says, speaking of this text, "It is known and confessed that at that time all Judaical observation of days, whether feasts, or fasts, weekly, monthly, or annual, were by themselves and others called their Sabbaths, and that kind of speech is here observed by the apostle."

Richard Byfield remarks, "The apostle there (Col. 2: 16) speaketh not of the fourth commandment, because he teacheth of those Sabbaths which were of the same rank with the new moons."

The same festivals are alluded to in Gal. 4: 10—"Ye observe days and months and times and years." These in verse nine are called "beggarly elements." Now to class any precept of the Decalogue with weak and beggarly elements, says the last-mentioned writer, was far from the apostle to think, and abhorrent to all Christian ears and religion.

Again, the apostle, in Col. 2: 17, mentions those ordinances alluded to in the 16th verse, as things "against us, contrary to us." Now, if the weekly Sabbath was included, then sure it was against us, contrary to us. But such a charge against the Sabbath is false in every feature, for it was most emphatically made *for*, or in favor of man, and not against him. It will not at all meet the difficulty, to say that it was the seventh day, and not the *Sabbath*, that was abolished, for we have shown the seventh day and the Sabbath to be inseparable, and, as Shepherd says, such a construction wholly abolishes the observance of any Sabbath whatever. Theophilus Brabourne, a minister of the Established Church, says, "Now, if you make the seventh-day Sabbath by this text a shadow and abolished, then you abolish the whole fourth commandment, and it must stand as a cypher in our Bibles."

The division some times made of the fourth commandment into moral and positive, is neither ingenious nor wise. If the day of the rest be positive, and the rest itself "moral," the day is no less enduring, for this "positive" command to rest on the seventh day was given for a *positive* reason, which reason will exist as long as God exists. Now what do men gain by calling it positive; for, if positive it was a part and parcel of God's own law, of which Christ says, (Matt. 5: 14,) "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Now one of three things is true: Either the seventh day was not so much as a tittle of the law, or Christ predicted falsely, or the author's position is false, in relation to the passing away of the original Sabbath.

Concerning the author's last proposition, viz. 'that *the first day of the week is the present Sabbath*,' he remarks:—

"In establishing this proposition, I will in the first place direct attention to Rev. 1: 10—'I was in the spirit on the Lord's day.' From this passage I affirm, that there is under the present dispensation a Sabbath, and that the one now regarded by Christians generally as such, is that day."

In endeavoring to show from this text that there is a Sabbath, the author says, that the term "Lord's" has a fixed and definite meaning, and denotes any thing set apart from a common to a sacred purpose, as "the Lord's Supper," the "Sabbath of the Lord thy God." We admit that the term "Lord's" means something definite, that is, it is used to denote whatever belongs to the Lord; but it does not of necessity mean a weekly Sabbath, any more than it means the planet Jupiter. It is used in the Scriptures to denote other things than a weekly Sabbath; as in Thess. 5: 2, where the coming of Christ is called the "day of the Lord," or Lord's day. But, admitting for a moment that it means the Sabbath, then we affirm that it means the seventh day, because that day is frequently denominated the Lord's day, or day of the Lord, as in Isaiah 58: 13, where God, by the mouth of the prophet, calls the Sabbath "my holy day." In Matt. 12th, Mark 2d, Luke 6th, it is affirmed that Christ is Lord of the Sabbath day, which was the seventh day. Now, if Christ was Lord of the Sabbath day, then it was his, and these expressions are equivalent to "Lord's day." "The Sabbath of the Lord thy God," is a common form of expression applied to the seventh day. The author remarks, that "this term could not mean the seventh day, because that is always called the Sabbath." We have already shown, that the seventh day is sometimes called the Lord's day; and we now affirm, that the term "Lord's day" could not have meant the first day, for that is invariably called the "first day" and never "the Sabbath" in a single instance in the whole Bible; so that an individual reading the Bible for the first time, without comment, would no more suppose the first day to be the Sabbath, than he would suppose the third day to be.

Some have supposed the day spoken of to be the weekly Sabbath, because John was in the Spirit on that day. But this amounts to nothing, unless it be assumed as a major proposition, that "any day in which John was in the Spirit is the Sabbath day." This is without any proof whatever; therefore the conclusion fails.

Again, says Mahan, "The term Lord's day was understood by the whole church at the time in the very sense attributed to it." This we deny, and affirm that the apostles never understood it so, from the very obvious fact, that they never called the first day in a single instance "Lord's day." The four evangelists had all written concerning the resurrection, and the Acts of the Apostles were written, yet the term Lord's day was never by one of these writers applied to the first day of the week, though they often spoke of that day. What but a zeal bordering on infatuation, could ever have prompted such a declaration? We affirm, that it is without one iota of Scripture testimony, and therefore must be rejected by every one who believes the Scriptures perfect, thoroughly furnishing unto all good works.

The author is not without a dernier resort in this trying emergency; for, without a single attempt to prove by the Bible the proposition, that the church understood the revelator to mean the first day, he disturbs the manes of the sleeping Fathers to prove what he thus virtually acknowledges that the Bible does not reveal. For ourselves, we are satisfied with the testimony of inspiration, though we may admit the concurrent testimony of history to any fact stated in the Bible. But when, as in the present instance, the fact is not at all stated in the Scriptures, but is actually contradicted, we may safely allow the sleeping fathers to sleep on. However, to show how little assistance the author obtains from this source we are willing to follow him among the tombs of the ancient dead, and learn of them. But in canvassing the writings of the Fathers, great caution must be observed, for they are at best but uncertain lights. They have nearly all come down to us through the Romish Church, which claims *itself* to have changed the day of the Sabbath, and would not, therefore, be very careful to preserve testimony against itself.

The first writer quoted by the author, is *Barnabas*. It is sufficient to say of this epistle, that there is no evidence of its genuineness, and that it is condemned by the best historians. Eusebius, who lived near the time when it was written, characterized it as a "spurious writing, entitled to no credit." "It is an injury to St. Barnabas," says Dr. Milner, "to ascribe this epistle to him." Mosheim, in his abridged Church History, page 54, says that it is the work of some superstitious Jew, of mean ability. With such testimony against it, we were surprised to find it quoted by any author of such extensive erudition; and the more so, because, if it be genuine, it is a refutation of the author's own theory, inasmuch as Barnabas says that the six days of creation, spoken of in Genesis, mean six thousand years, and the seventh day the seventh millennium, in which, after the ungodly have been judged, and the season of the wicked one abolished, the Son shall rest in that millennium. According to this epistle, no Sabbath at all would be kept till the beginning of the other world, or holy age, which beginning Barnabas calls the eighth day; "for which cause," says he, "we observe the eighth day with gladness, in which Jesus rose from the dead." Thus the resurrection was the ushering in of the rest of a thousand years, which the rest of God foreshadowed; and yet the author quotes this in proof of his theory of a *weekly* Sabbath upon the first day of the week! Verily, drowning men will catch at straws.

Our author next quotes *Ignatius*, as "contrasting the practice of sabbatizing with living according to the 'Lord's day.'" We suppose he alludes to the passage in the epistle to the Magnesians, for in no other epistle extant is the subject mentioned. The passage is in the 3d chapter, and 3d verse—"Wherefore, if they [the old prophets, see first verse] who were brought up in these ancient laws, came nevertheless to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny, how shall we be able to live different from him?" This is a strange passage for an author to quote, who maintains that the day was changed [illegible] rising on the first day, and that the seventh was observed till that event; for Ignatius expressly declares, that the holy prophets kept the Lord's day, or first day, ages before Christ appeared on earth. It is sufficient to say of this passage, that it is the production of some shallow interpolator. During the late controversy in the English Church, a delegation was sent to Syria in search of the most ancient manuscript of Ignatius known to be in existence; it was found; but it contained only a small part of what is now ascribed to that author. Among the missing passages, was the one under consideration. The author has therefore taken the weapon of some designing forger, and in his thrust at the Sabbath of the Lord has upturned his own theory.

Again, Mr. Mahan quotes Ignatius as saying, "Let every friend of Christ celebrate the Lord's day." To this we only remark, that we cannot find such a passage in any of his epistles.

Pliny the younger is quoted. In his letter as Governor of Bithynia to the Emperor Trajan he says:—"They are accustomed, on a stated day, to meet before daylight, and to repeat among themselves a hymn to Christ as to God." This stated day, the author thinks, was the first day. We think not, for the reasons, 1st. That Pliny does not inform us what day it was. 2d. That the first day was not at that time observed as a Sabbath. 3d. That the seventh day was observed as the Sabbath at that time, as we shall presently show. We therefore more fairly infer that he alluded to the seventh day.

Justin Martyr is next quoted:—"On the day called Sunday, there is a meeting in one place of all the Christians who live in the towns or in the country, at which the four gospels are read;" this, and certain other ceremonies, were performed, for the reason that God made the world, and Christ rose on the first day. But Justin Martyr says farther, that after these ceremonies, all returned home to their *labors*. This, then, could not have been the Sabbath, but was simply a festival observed by the Christians of Rome and the surrounding country, in honor of the resurrection of Christ. Such festivals, we freely admit, were common at that time, but *not* as a substitute for the Sabbath day.

Allusion is next made to *Dionysius*, who, when writing to the Romans, informed them that the epistle of their late bishop had been read in the church at Corinth, while they were keeping the Lord's day. This has no weight, inasmuch as there is abundant evidence that the Lord's day, or Sunday, was not yet substituted for the seventh by the church generally.

In proof of the assertion, that Sunday was not yet substituted for the seventh day, we refer to various writers of that period and later. *Socrates*, in his ecclesiastical history, written A. D. 440, says, "Touching the communion there are sundry observations and customs; for though, in a manner, almost all the churches throughout the whole world do celebrate and receive the holy mysteries every *Sabbath* day, yet the people inhabiting Alexandria and Rome do not use it. The Egyptians adjoining Alexandria, and the inhabitants of Thebes, do of a tradition celebrate the mysteries on Sunday." From this we learn, that nearly the whole world observed the seventh day, and the *few* who observed Sunday did so from tradition. *Sozomen*, who wrote about the same time, corroborates this view. He says, "Almost all Christians, except at Rome and Alexandria, assemble on the *Sabbath*, and also upon the first day of the week." Here the Sabbath and first day are contrasted, the same as in the New Testament. *Festivals* were held on the first day, the Sabbath still existing, as ever, among nearly all Christians. The Council of Laodicea, A. D. 365, provided that the gospels should be read on the Sabbath. *Gregory* of Nysa, in his expostulation, says, "How can you look upon the Lord's day, if you neglect the *Sabbath?* Do you not know, that they are sisters, and that in despising one you affront the other?" Here we observe, that the term Lord's day did *not* mean the Sabbath, as understood by these ancient writers. We think it may be safely asserted, that the term *Sabbatum*, for many centuries, was not applied to any day but Saturday. *Eusebius*, in his Ecclesiastical History, page 358, calls Friday "the day before the Sabbath."

There is an important distinction between the Sabbath and a religious festival. Sunday was early introduced as a festival, and kept up through opposition to the Jews. Dr. Neander says, "Opposition to Judaism introduced the particular *festival* of Sunday very early." Athanasius, Bishop of Alexandria, says, in the fourth century, "We assemble on Saturday, not that we are infected with Judaism, but to worship Jesus, the Lord of the Sabbath." Luther characterizes Sunday as a festival: "Let festivals be abolished, and none be observed, but Sunday." See D'Aubigne's History of the Reformation, vol. 2d, page 92. Ignatius is explicit on this point, if we allow his testimony: "Let us keep the Sabbath in a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God; and after we have kept the Sabbath, let every one that loveth Christ 'keep the Lord's day *festival*.'" That Sunday was a festival, but not in place of the Sabbath, is farther urged by Neander, in his Church History, who says, "The festival of Sunday was always a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.

This transfer, as we might easily show, was by *human* authority, but as this is not our present purpose, we will quote only a single authority. Edward Brerewood, Professor in Gresham College, London, in 1630, remarks, "It is commonly believed, that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know *little, who do not know, that the ancient Sabbath did remain, and was observed by the eastern churches, three hundred years after our Saviour's passion.*"

We are informed, in Lucien's Ecclesiastical History, that the term Lord's day was applied to Sunday by Sylvester, Bishop of Rome, in the reign of Constantine; and by Eusebius and others, that Constantine appointed the Lord's day, that it should be consecrated to prayer, and that Christians learned to observe it of him. See Life of Constantine, book 4th. Certainly, if they learned to observe the Sabbath on Sunday of him, they knew it not before.

In conclusion, we think that a fair analysis of history, and the writings of the Fathers, clearly shows that the term Lord's day was not applied to Sunday in the sense of a Sabbath till about three hundred years after Christ, and that, until that time, the seventh day was generally observed. That the Sabbath and first day were kept distinct, appears evident, not only from the writers quoted, but from all the canons of the church for many centuries; and even in the Acts of the British Parliament in the early part of the eighteenth century, a form of expression was employed recognizing this distinction.

[To be concluded.]

THE VATICAN.

The vatican, which crowns one of the seven hills of Rome, is an asemblage or groupe of buildings, covering a space of 1200 feet in length, and 1000 feet in breadth. It is built upon the spot which was occupied by the garden of Nero. It owes its original to the Bishops of Rome, who erected an humble residence on its site, in the early part of the sixth century. Pope Eugenius III. rebuilt it on a magnificent scale, about the year 1150. A few years afterwards, Innocent II. gave it up as a lodging to Peter II., King of Arragon. In 1405, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court at Rome, an event which had been so earnestly prayed for by the poor Patriarch, and which finally took place in 1736, the Vatican was put in a state of repair, again enlarged, and thenceforward considered as a regular palace and residence of the Popes, who, one after the other, added buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest repository in the world.

Its library was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliney, St. Thomas, St. Charles Borromeo and many Hebrew, Syriac, Arabian and Armenian Bibles. The whole of the immense builings forming the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals, and antiquities of almost every description. When it is known that there have been exhumed more than 79,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist and the scholar.

THOUGHTS OF HEAVEN.

No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief,
No tearful eye, no broken heart, are there.

Care has no home
Within that realm of ceaseless praise and song—
Its tossing billows break and melt in foam
Far from the mansions of the spirit throng.

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender flow'ret fades and dies.

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! the light, which fills
That land of glory, from its Maker came.

No parted friends
O'er mournful recollections have to weep;
No bed of death enduring Love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know!
No scorching blast, or fierce descending shower,
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace Creation's morning heard,
Is sung wherever angel-minstrels tread!

Let us depart,
If home like this await the weary soul;
Look up, thou stricken one, thy wounded heart
Shall bleed no more at sorrow's stern control.

With Faith our guide,
White-robed and innocent, to trace the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of Eternal Day? [Nat. Era.

NAPOLEON—TWO PICTURES.

We were forcibly struck lately, says the Knickerbocker, in reading Dumas' 'Shores of the Rhine,' by this contrasted picture of '*Napoleon going to and returning from Waterloo.*' The two scenes are worthy the pencil of Delaroche:

"We saw two carriages approaching, galloping each with six horses. They disappeared for an instant in a valley, then rose again at a quarter of a league's distance from us. Then we set off running towards the town, crying '*L'Empereur! L'Empereur!*' We arrived breathless, and only preceding the Emperor by some five hundred paces. I thought he would not stop, whatever might be the crowd awaiting him, and so made for the post-house, when I sunk down half dead with the running; but at any rate I was there. In a moment appeared, turning the corner of a street, the foaming horses; then the postillions, all covered with ribbons; then the carriages themselves; then the people following the carriages. The carriages stopped at the post. I saw Napoleon! He was dressed in a green coat, with little epaulets, and wore the officer's cross of the legion of honor. I only saw his bust framed in the square of the carriage window. His head fell upon his chest—that famous medalic head of the old Roman Emperors. His forehead fell forward; his features, immovable, were of the yellowish color of wax; only his eyes appeared to be alive. Next him, on his left, was Prince Jerome, a King without a kingdom, but a faithful brother. He was at that period a fine young man of six-and-twenty or thirty years of age, his features regular and well formed, his beard black, his hair elegantly arranged. He saluted in place of his brother, whose vague glance seemed lost in the future—perhaps in the past. Opposite the Emperor was Letort, his aid-de-camp and ardent soilder, who seemed already to snuff the air of battle; he was smiling too, the poor fellow, as if he had long days to live! All this lasted for about a minute. Then the whip cracked, the horses neighed, and it all disappeared like a vision.

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"Three days afterward, toward evening, some people arrived from St. Quentin; they said that as they came away they heard cannon. The morning of the seventeenth a courier arrived who scattered all along the road the news of the victory. The eighteenth nothing. The nineteenth nothing; only vague rumors were abroad, coming no one knew whence. It was said that the Emperor was at Brussels. The twentieth, three men in rags, two wounded, and riding jaded horses all covered with foam, entered the town, and were instantly surrounded by the whole population, and pushed into the court-yard of the town-house. These men hardly spoke French. They were, I believe, Westphalians, belonging somehow to our army. To all our questions they only shook their heads sadly, and ended by confessing that they had quitted the field of Waterloo at eight o'clock, and that the battle was lost when they came away. It was the advanced guard of the fugitives. We would not believe them. We said those men were Prussian spies. Napoleon could not be beaten! That fine army which we had seen pass could not be destroyed. We wanted to put the poor fellows into prison; so quickly had we forgotton '13 and '14, to remember the years which had gone before! My mother ran to the fort, where she passed the whole day, knowing it was there the news must arrive, whatever it were. During this time I looked out in the maps for Waterloo, the name of which even I could not find, and began to think the place was imaginary, as were the men's accounts of the battle. At four o'clock, more fugitives arrived, who confirmed the news of the first comers. These were French, and could give all the details which we asked for. They repeated what the others had said, only adding that Napoleon and his brother were killed. This we would not believe. Napoleon might not be invincible—invulnerable he certainly was. Fresh news more terrible and disastrous continued to come in until ten o'clock at night.

At ten o'clock at night we heard the noise of a carriage. It stopped, and the Postmaster went out with a light. We followed him, as he ran to the door to ask for news. Then he started a step back, and cried 'It's the Emperor!' I got on a stone bench, and looked over my mother's shoulder. It was indeed Napoleon; seated in the same corner, in the same uniform, his head on his breast as before. Perhaps it was bent a little lower; but there was not a line in his countenance, not an altered feature, to mark what were the feelings of the great gambler, who had just staked and lost the world. Jerome and Letort were not with him to bow and smile in his place. Jerome was gathering together the remnants of the army; Letort had been cut in two by a cannon ball. Napoleon lifted his head slowly, as if rising from a dream, and then, with his brief, strident voice, 'What place is this?' he said. 'Villers-Cotoret, Sire.' 'How mrny leagues from Soissons?' 'Six, Sire.' 'From Paris?' 'Nineteen.' 'Tell the post-boys to go quick,' and he once more flung himself back into the corner of his carriage, and his head fell on his chest. The horses carried him away as if they had wings!"

The world knows what had taken place between those two apparitions of Napoleon!

THE PASTOR AND THE PRESS.

There is much truth in the following passage from a British religious newspaper. Pastors endowed with the talent of writing acceptable articles for the press, much increase their influence for good by using that talent.

"The press is, in this respect, by far the most powerful auxiliary to the Pulpit that is known, or can be devised. Let no man, then, think that such labors—under given circumstances—are foreign to it, still less, that they are necessarily injurious to such pastors as sustain them, or to the churches under their care. The greatest blessing that could happen to many Churches, would be the communication to their pastors of the intellectual and moral stimulus which editorship is so pre-eminently calculated to supply; and it is, we think, on this ground, to be regretted that such labor is necessarily so very limited; but by wise arrangements it may be increased to a vast extent, in all the more populous districts of every country. A period of from one to four hours daily thus spent, in the early morning and forenoon, would be to them, and, by consequence, to their flocks, a perennial source of ever-growing intelligence and moral power—grand accompaniments of spiritual life. In thus speaking, of course, the possession of the necessary measure of physical and intellectual energy is assumed. There are many most excellent men, and most efficient pastors, whose corporeal strength and mental [illegible] endure such continuity of effort—all, such are, therefore, excepted, and, did opportunity present, ought not to enter them. Those, happily, who can least afford it, are generally those who least require it. Every man in his own order. But there are good people so intelligent and so unreflecting, that they would place all men in one order, and that the lowest. They imagine that in proportion as a pastor does much for the press, or for public institutions connected with religion and humanity, he must necessarily do less for them. No mistake can be greater He may, with perfect impunity from these people, lounge, sleep, saunter, stroll, and while away, in doing absolutely nothing, twice the time that, well employed, would, in a course of years, suffice to command for him a merited portion of literary distinction—the time that would suffice to conduct a journal, or to render great service in the work of public societies. Never yet was pastoral efficiency impaired, or Christian churches injured, by habits of study in a minister, whether such studies take the shape of manuscripts which may never see the light, or of periodical literature. Would that the reverse could be affirmed with equal truth."

DANGER OF BEING IN DEBT.

The following instructive passage, is from the Memoir of Dr. Milnor, and relates to the early part of his life:

"My next door neighbor is in debt. Upwards of two years ago he borrowed from me about two hundred dollars, and immediately afterwards one hundred and ten more. The latter sum he engaged to return in twenty-four hours. I have never received a shilling of these sums in money; but, as he is a book-seller, I have, at his earnest solicitation, taken books of him to the amount of nearly two-thirds of the demand. His note for the balance is now due, and he urges me to take Viner's Abridgement, which satisfies the debt, except thirty or forty dollars.

During the whole time since the loan, he has persevered in a system of cringing prevarication and promises, which he must have known at the time he dealt them out, he never would fulfil. Various artifices, false tales, shifts, and pretences, he has made use of; and I have been the dupe of them. I cannot believe him to be so destitute of feeling as not to be mortified and degraded in his own estimation, by the imagined necessity of resorting to them. But in the one case or the other, I am unable to point to myself a more humiliating situation for a human being to stand in.

I have derived from this transaction two pieces of instruction, which are, in my view, an adequate compensation for the whole sum, had such an event happened:—

1. To be cautious of hastily and unadvisedly lending money to a man of whose ability and punctuality I am not well assured, unless it be accompanied by adequate security.

2. To adhere religiously to a determination which I formed at the moment of commencing business, never to incur a debt which I have the remotest apprehension of being unable, or even finding it inconvenient to discharge. And, in order constantly to possess the means of keeping this resolution, whatever my income may be, always to live within it."

The Sabbath Recorder.

New York, July 19, 1849.

Traveling Agent.—Eld. Walter B. Gillett having been engaged to travel a while as Agent for the Sabbath Recorder, will visit most of our churches in the State of New York previous to September 1st. His primary object will be to increase the subscription list of the paper, and to collect what is due for it up to the close of volume 5. He will also take the names of persons who may wish to become members of the Seventh-day Baptist Publishing Society, and receive and transmit to the Treasurer any moneys subscribed for the benefit of that Society.

THE CHOLERA.

In view of the ravages committed by this mysterious and dreadful disease, not only in our own city, but in all parts of the country, we cannot but feel that the present is a solemn time. The great and terrible God is in our midst, admonishing us to submit ourselves to Him. Twice, in the course of seventeen years, has this scourge gone over our world, marching from the Indies through the kingdoms of Europe, and thence to the American continent. This circumstance, in connection with the political and social revolutions which have occurred in the mean time, and are still going on, the famines in the old countries, the extensive commercial embarrassments, and distresses of various kinds, reminds us solemnly of our Lord's declaration, that "nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." Matt. 24: 7. We repeat it, therefore; we consider it a solemn time. God seems to have "come out of his place," and to be calling aloud to men that they should awake to righteousness. But "God speaketh once, yea, twice, and man perceiveth it not." Job 33: 14. Do men perceive the hand of the Almighty in this pestilence which sweeps over the land? No, verily. It would seem as if they did not wish to see it; as if they were willing to see any thing else *but* his hand. They talk sagely about the established laws of nature, about the sin of violating them, and the security which people might enjoy if they would regard them; they theorize concerning the modified condition of the atmosphere, the diminution of electricity, the presence of ozone; they see, or try to see, the influence of secondary and proximate causes; to these causes they are willing, if they can, to trace the disease, but higher than these they are not willing to go. The Hand that puts these causes in motion, they see not. They would think it a superstition, unworthy of their philosophy, to supplicate the interposition of Omnipotence to stay the plague. They rather choose to postpone their prayers, until they become certain that they cannot help themselves; for, as yet, they are not quite convinced of that.

We do not set ourselves against those scientific investigations, which would discover the proximate and remote causes of this, or of any other disease. Far be it from us to do so. Christianity rejoices in the profoundest discoveries that science can make; and hails, with gladness, any remedies which may, in this way, be provided for the calamities of our race. But we sadly deplore that Atheism of the human heart, which seems to think that, when a calamity has been traced to its *natural* causes, there has been found all that there is of God in it; and that, when these natural causes have been duly regarded in the provision of remedies, all the acknowledgment of God has been made that is necessary. Persons of this spirit have no idea of humbling themselves in fasting and prayer. Any proposition to this effect they meet with a sneer, or, at any rate, with an air of great doubt whether it would do any good. They may be reminded that, in ancient times, God's people always resorted to prayer, in view of the calamities that were upon them; that it was the means of staying the plague from the land of Israel, under King David's reign, (2 Sam. 24: 25;) that it was the resort of Moses, when the fire of the Lord burned in the camp of the Hebrews, by reason of which the fire was quenched, (Num. 11: 2;) and that God has expressly said, "Call upon me in the day of trouble; I will deliver thee." (Ps. 50: 15.) But, in their opinion, these instances stand too far back in the mists of antiquity, and are too little understood, to be held up as examples for imitation. They have serious doubts, whether these cases ought not all to be explained in such a manner, as to do away every thing of the miraculous pertaining to them. To the people of that age they, doubtless, *appeared* miraculous; but that was in consequence of their rude and uncultivated state. Had they been thoroughly schooled in science, they would have been able to explain them upon natural principles, and, instead of resorting to prayer, they would have provided such remedies as the researches of science dictated. At all events, the philosophy of these days of boasted refinement, assumes that, if there is a God, he is *tied* to work only through the medium of certain established laws; and that beyond these laws he cannot possibly go to accomplish his wonders in the earth. In the opinion of these vain philosophers, therefore, fasting and prayer are of no use to any but the ignorant, who, because of their superstitious belief in a God that displays himself by signs and wonders, may have their minds tranquilized by such exercises. But for those who look upon every thing as taking place according to fixed laws, they are quite useless. Such philosophy we deplore; it is Atheism at heart.

We have no sympathy with the philosophy which would bind up the Almighty, so that he cannot display his power in the universe, except according to fixed laws. We believe that He does, occasionally, step aside from the ordinary laws of nature; and we believe that, in any and all of his providences, there is enough of the miraculous, to constitute a foundation for supplicating earnestly his interposition in our favor. We do not mean to intimate, however, that the cholera is a miracle, in the commonly-received sense of the term; nor that it is not regulated in its movements by certain natural laws. For aught we know, it may be as rigidly controlled by natural laws, as the gravitation of the earth, or the operation of electricity. But what we *do* mean to teach, is that it is eminently a visitation from God; that God is in it, speaking more loudly to the rebellious race of men, and calling upon them with more earnestness than He does in the common dispensations of his providence, to humble themselves before Him. Every thing in nature declares "his eternal power and Godhead," and the wise will receive instruction; but there are some things which seem to speak with louder voice than others, if peradventure the slumbering conscience of the sinner may be awakened. We regard the cholera as one of these loud-speaking providences. It says to every one, "Be still, and know that I am God."

One very important lesson which this providence seems designed to impress upon our minds, is that God is a Being of infinite power, and that we are wholly at his mercy, being utterly unable to cope with Him. At the present time, when men, because of their attainments in science, seem to be almost ready to think that they have got beyond the reach of the Almighty, it is necessary that there should be something to make them feel that they are still in his power. Science has done much to give man an immunity from calamities. The time was, when "the shining of God's glittering spear," and "the noise of his tabernacle," struck terror to the heart. Now, a man dwelling in a house protected by a good lightning-rod, sits very quietly during a thunder-storm. Formerly, the small-pox carried dismay into every community where it appeared. Now, it is rendered comparatively harmless by vaccination. Science is constantly achieving similar results. So deeply have men penetrated the mysteries of nature, and discovered its laws, so amazingly multiplied have been their discoveries within the last quarter of a century, and so much have they done towards neutralizing the evils to which they were once subjected, that they begin to think they may live and prosper without calling upon God. But God will show them, and is now showing them, that they are as much dependent upon him as ever. He is teaching them, that his resources are not exhausted, and that, however amazing may be their attainments in science, He has them complete- [illegible] He can call them to account, for unto God the Lord it belongs to say, "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Deut. 32: 30. If the present terrible scourge should have an influence to fix this lesson deep in our hearts, it will not have come in vain. *

A CHURCH ORGANIZED IN ILLINOIS.

To the Friends of Home Missions:—

We are slowly but steadily gathering strength in this beautiful country. Our usual Sabbath-day congregations are now from sixty to seventy-five persons. On the first day of this month, sixteen adults—ten brethren and six sisters—united in solemn covenant to maintain the worship, institutions, and discipline of the churches of our Lord Jesus Christ. A few others have given us their names, who were not able to be with us on the occasion. Others are here with no letters from the churches to which they belonged. Some were not ready to take the same responsibilities we have done. We however feel confident in the love, and in the faith and order we have embraced.

In the Church Covenant, we vow "to be governed in all our conduct, in the church and in the world, by the plain intent and requirement of God's Holy Word, as contained in the Inspired Scriptures—to freely contribute of our property, as we shall be able, to support the poor and needy of our own church members, and to defray the expenses of maintaining the worship, ordinances, discipline, and ministry among ourselves, and to spread the gospel through the world." As a Declaration of Faith, for the instruction and confirmation of the young and inexperienced among us, and for the information of those who are without and desire to know our views, we adopted the Expose published by the Seventh-day Baptist General Conference, A. D. 1833. Our Church Discipline declares Jesus Christ to be the only Head of the Churches, and the government thereof to be administered in his name, and according to the instructions and requirements of his Word, by all the adult male members of each particular church. Being required by that Word to have no fellowship with the unfaithful works of darkness, but rather to reprove them, we hold that the habitual use of intoxicating drinks as a beverage is a disciplinary offense. We disclaim all fellowship with the holders of slaves, and their abettors; and, likewise, with all adhering members of Secret Societies, under whatever name or pretence they may be organized. When two-thirds of the church shall vote that the necessary expenses of the church require it, we agree to have our property averaged by a committee of the church, for a contribution to defray the same.

After the organization of the church, Samuel Davison was chosen Pastor and Moderator; Dennis Saunders, Deacon and Treasurer; John R. Butts, Church Recorder.

A communion season was appointed for next week, and the first Sabbath of every alternate month afterward.

Thus we have set up our banner in the name of the Lord, and we now entreat the interest of our sister churches in our behalf. Pray that the word of the Lord may have free course, run and be glorified among us. S. D.

N. B. I would seriously advise all our brethren and sisters who are intending to emigrate into the neighborhood of any of our western churches, to take letters of dismission with them, from the churches to which they now belong. S. D.

Pleasant Hill, near Farmington, Ill., 3d of 7th mo., 1849.

THE JEWISH DISABILITIES BILL.

By reference to the summary of Foreign News, in another column, it will be seen that the Bill before the Parliament of England, for the removal of Jewish Disabilities, has been rejected by the House of Lords. The ground upon which its rejection is justified, may be gathered from the following sketch of the debate in its second reading. Of course our sympathies are all with the advocates of the bill; and we are glad to learn that Baron Rothschild, who is deprived of his seat in Parliament by this vote of the Peers, has come forward for reëlection with a prospect of success. The agitation of the question has already done much good, and is destined to work out the emancipation of the Jews.

In the House of Lords on the 26th ult. the Earl of Carlisle, in moving the second reading of this bill, spoke long and eloquently in advocacy of the justice and expediency of the measure, which he said was not, like that of last session, simply confined to the admission of Jews to Parliament, but went to amend and simplify the oaths taken by members of other religious persuasions. The Jews, he said, though admitted to municipal privileges, were the only religious community debarred of political rights. The noble lord then combatted, in detail, the various objections against the measure, and, in conclusion, called upon their lordships to *act in the spirit of Christianity, by doing unto others as they would that others should do unto them* in removing the last remnant of intolerance from the statute book by admitting a long-oppressed race to the sign and substance of equality still denied them, and rendering thus a just measure of reparation for all the wrongs and woes of the past.

The Earl of Eglinton objected to the bill, chiefly on religious grounds. The Jews suffered no persecution in this country; but the solemn duty of their lordships was not to permit those who did not believe in Christ to legislate for a Christian church and na- [illegible] second time that day three months.

The Duke of Cleveland thought, after the Quakers, Moravians, and every class of Dissenters, had been admitted to seats in Parliament, it would be a great hardship and injustice to exclude Jews, being British born subjects of her Majesty. He supported the bill.

The Archbishop of Canterbury believed that the effect of the bill would be to lower the character and obligations of Members of Parliament, by making it a matter of indifference whether they belonged to the Christian communion.

The Archbishop of Dublin supported the bill, as neither inconsistent with the principles, nor repugnant to the genius, of Christianity; that there was no justification for the contending exclusion of the Jews; and that their lordships must either retrace their steps, and exclude from office all who did not belong to the Established Church, or they must, in consistency, consent to the abrogation of this last restriction.

The Bishop of Exeter opposed the bill. He observed that in a Republic all had an equal right to admission to the offices of the State, but ours was a Monarchy in which the sovereign was bound by oath to maintain the laws of God, the true profession of the Gospel, and more particularly the Protestant reformed religion established in the kingdom. Parliament was the great council of the nation, the council of the Crown, and was sworn to be the protector of the true religion; therefore every one admitted to it must be ready and able to give faithful advice to the Crown in the discharge of its duties. Could a Jew be a faithful counsellor of the Crown in maintaining to the utmost the true profession of the Gospel? This could not be admitted for an instant. He had no wish to quote Scripture in the heat of debate, but he felt no scruple in telling noble lords that Parliament was bound, as every individual was bound, to remember that "whatever we do, whether in word or in deed," we are to do all "in the name of the Lord Jesus."

The Earl of Shrewsbury considered this more a political than a religious measure. He could see nothing but the necessary carrying out of the great principles of civil and religious liberty, now so intimately interwoven with the Constitution.

The Earl of Winchelsea denounced the bill as one of an infidel and unchristian character, calculated to draw down the judgments of Almighty God upon a country which, like two other Protestant countries, Holland and Sweden, had stood secure amid the wreck and chaos of the civilized world, solely because, in the midst of their many sins, they had held fast the faith which God had blessed, and put their hope and confidence in him.

The Duke of Argyle had heard with great regret and some astonishment the noble Earl (Winchelsea) stigmatize, as he had done, a measure supported by a very large portion of that House, and just advocated by a father of the Christian Church.

The Earl of Desart recognized the Jews as fellow-citizens and fellow-subjects, but could not acknowledge them as fellow-legislators, and, therefore, opposed the bill.

The Bishop of Oxford professed the kindest feelings toward the Jews, individually, but would not admit them into Parliament, for, by so doing, they would destroy the foundations of the greatness of that Christian England, which had hitherto afforded them an asylum.

Lord Brougham ridiculed the alarms of the Right Rev. Prelate as the most extravagant of all chimeras. Having accorded to members of the Hebrew persuasion judicial functions, official station, and the elective franchise, with power to canvass and spend money at elections, it was absurd attempting to draw an impassable line between those concessions and their admission to seats in the Legislature. They had admitted the Roman Catholics, he said, not because they did not dare to exclude them, but because it was a wise, honorable, and sound policy to admit them. But if they now excluded the Jews only because they dared to exclude to exclude them easily, then he would say that their Lordships would be casting a backward look upon their past conduct which would do the Jews less harm than it would do their Lordships' discredit.

The Earl of Carlisle, in reply, said, with reference to the Roman Catholic oath, that he presumed it was not the wish of the House of Commons to disturb the settlement of 1829, but he would take, with pleasure, any opportunity of placing the Roman Catholics on a level with their Protestant brethren, in this as well as in every other respect.

The House then divided, and the members were: Content, 70: non-content, 95; majority against the second reading, 25. The bill is, consequently lost.

From the New Jerey State Gazette.

OBSERVANCE OF THE SABBATH IN OLD TIMES.

The question whether the observance of the Sabbath should not be enforced by the law is to this day an unsettled question in this State, *practically* if not *legally*. The same question was, very early in our history, a subject of difference among our rulers. By the annexed document, for which we are indebted to Dr. McCheeney, it appears that the Governor and Council of East Jersey, early took ground *against* rigid laws to enforce the observance of the day. It will be seen that these dignitaries went into the question like real theologians; and sustained their side, right boldly, with text, chapter and verse.

Att a council held at Elizabethtown the 24th of March Anno D^{m} 198^{2}_{3}

Tho^{s} Rudyard Dep Governor & P'p'r'r

Capt^{n} Barry
Capt^{n} Palmer
Capt^{n} Sandford &
Benj^{n} Price } of the Council

The Deputy's sent up here a Bill for the Better observation and Keeping holy the first day of the week or Lords Day. Which being read, the Councill agreed not there-wth having these exceptions thereto, viz^{t}

1.st Ther's an act already that sufficiently p'vides for abstinence for dayly labour.

2.^{d} This enforces people by payness and penaltyes to worship whether their worship [illegible] none than any. Better to be silent than to offer the sacrifice of fools. The worship of the wicked is abomination to the wholy God.

3. The bill obligeing all p'sons to worship in publick or private or pay 5.s Every p'son who has not witness of his private worship (wh. is much if hee has any) must pay 5s. It seems unreasonable to take witnes for private worship.

4. This Bill insinuates as if the first day were holy W^{ch} the holy scriptures never said more than any other. Every day his holy to the Lord, hee has noe profane days. But the holy scriptures say hee that regardes a Day, regardeth it unto the Lord. And hee that regardeth not. *Se* Rom 14. 5.6—If one man esteeme a day above another, another esteemes every day alike. Lett every man be fully p'suaded in his owne minde. Lib'ty of conscience ought to be p'ferred and Licenciousnes punished w'h this Bill seems not equally to secure."

The Revival in Wisconsin.—Rev. Dr. Clary, of the Congregational Church, at Beloit, Wisconsin, gives the following interesting sketch of the revival at that place:—

"The past winter was a season of great religious interest here. The presence of the Holy Spirit was manifest in all the place. God's people have been greatly revived, and many souls have been converted to God. Protracted meetings were held in the Baptist, Methodist, and Congregational Churches, with good results. The conversions have extended to all classes and ages in the community, mostly, however, among the youth. Many family altars have been erected, and voices are heard in prayer which before were used to profane God's name. Some who believed and stoutly defended error, now advocate the truth as it is in Jesus." Young gentlemen and ladies from about here at school, who came without hope, now sit at Jesus's feet and delight to learn of him. The Sunday-school, Seminary, and College, seemed, for a time, to be covered with the cloud of God's presence. Among the converted youths, some are known to have the ministry and work of missions in view. The numbers who have united with the Baptist and Methodist churches I do not know. More than forty have united with the Congregational Church. Additions are still being received by all the churches. The whole number entertaining hopes, I should think, is between 150 and 200. The influence of this work in the place and in the community around is decidedly salutary. Its characteristics were, stillness, deep conviction for sin, deep sense of Christian responsibility, entire consecration to God—and seeking higher attainments in Christian graces and knowledge.

It was, indeed, a glorious work, and its influence is the more extensive on account of the educational advantages of the place. This is the fifth revival enjoyed by this church since its organization ten years ago. Its present number is over two hundred.

Revivals of religion have been enjoyed in many of the churches in this region the past winter, some of which were of great power and extent. We hope yet to see and hear greater things than these. Let God alone be praised.

Interesting Law Case.—A case of considerable interest and importance is soon to come before the Supreme Court of New York. It seems that Rev. J. Roosevelt Bayley, formerly a member of the Episcopal Seminary in this City, became a convert to the Roman Catholic Church. His grandfather, the late James Roosevelt, was a member of a Presbyterian Church, and a man of large fortune. Being opposed to the change of faith in his grandson, he transferred, by a codicil, an estate which he had previously given to him, to the Union Theological Seminary in this City. Mr. Bayley is now the Private Secretary of Bishop Hughes, and is contesting the will of his grandfather, with expectation of recovering this portion of the estate.

Religion in the Presbyterian Church.—The Narrative of the State of Religion in the Presbyterian Church of the United States, (Old School,) adopted by the General Assembly, speaks favorably of the spiritnal condition of that Church. According to that document, unity prevails, there is an increasing appreciation of the ordinances of divine worship, Christian munificence is on the increase, the cause of Christian education advances, Presbyterianism, as a system of church government, is flourishing, and revivals have been enjoyed in many Presbyteries.

Christian Principle.—The Congregational Journal tells of a missionary of the American Board at Bombay, who, having acquired a thorough knowledge of the Mahratta, the English East India Company offered him a salary of $13,000, if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him $50 per week if he would afford occasional assistance two hours in a day. This offer he also rejected, saying that no money could tempt him to relinquish the work he was sent to perform.

Remarkable Escape of a Colporteur.—It is stated in the American Messenger, "that as a colporteur was returning from Parras, a Mexican threw a lasso which missed him, knocking off his hat. A second throw was successful, and his body was inclosed in the noose. The Mexican's horse started off at full speed, the lasso was drawn out its length, and the colporteur expected to be hurled from his horse, and drawn away to death. But the hand that took off Pharoah's chariot wheels in the Red Sea, loosened the rope from the robber's saddle, and the colporteur was undisturbed upon his horse. He gathered up the instrument of death safely in his own hands, while his intended murderer rode hastily out of sight."

Interference of an Established Church.—The Dublin correspondent of the N. Y. Observer says that at Killeshandra, the other day, the Presbyterian minister, Mr. Sweeny, determined to improve the solemnities of a funeral; and, pursuant to the existing law on the subject, sent a notice to Mr. Irvine, the Protestant clergyman, to that effect. But the latter, determined that the former should do no such thing, sent round the neighborhood and collected an immense number of Orangemen, to assist him in preventing it, which they did effectually, by shouting and otherwise impending Mr. Sweeny's address. The result was a riot; the established clergyman summoned Mr. Sweeny and his friends to the Quarter Sessions, for trespass on his "freehold," the church-yard, without his consent; and Mr. Sweeny summoned Mr. Irvine and his friends for impending him in his religious duty. The magistrates were very glad, upon some technical informalities, to dismiss both complaints; and advised them to "make it up outside."

Queries.—Is one bound, in all cases, to rebuke his brother, or tell him his fault, if he trespass? Is one bound, in all cases of trespass, to institute a course of discipline, or is he at liberty to refrain if he chooses? In short, have I a right to suffer sin on my brother, because of peculiar circumstances; or, am I bound to rebuke the sin, let the consequences be what they may? Will some one give his views upon the subject. Q.

The Cholera and Drunkenness.—The Covington Journal, in speaking of brandy as a cholera *preventive*, says: "The immense consumption is really alarming. An old physician of Cincinnati, it is said, has expressed his opinion, that all who do not die of cholera this year, will die of *mania-potu* next year."

A Mournful End.—The Western Olive Branch, published at Indianapolis, states that Augustus Littlejohn, the Revivalist, recently died in the Ohio Penitentiary, whither he had been sent under the assumed name of Hamilton. Just previous to his death, he acknowledged who he was.

Keep Cool.—A writer in the Charleston *Mercury* says: "Let the insulting and insufferable aggressions of 'Free Labor' and 'Free Soilers' be met with the *sword*, instead of stale 'Resolves' about our rights as guarantied by the Constitution, which they contemn and despise."

Distinguished Visitors.—Rev. Frederick Monod, says the Independent, will probably visit the United States in the fall, in behalf of the free churches of France, accompanied by the Rev. Baptist W. Noel.

Missionaries Returned.—Rev. William Youngblood and wife, of the Borneo Mission, and two children; Mrs. A. J. Caswell from Siam, and three children, arrived at Boston recently in the Zingari from Sourabay.

Fatal Accident on the Sabbath.—The Detroit Free Press, of July 9, gives the following account of a fatal accident which occurred at the Dépôt of the Central Railroad, in that city, on *Saturday* morning, July 7. We do not say that it was all because the people were at work on the Sabbath, instead of being at rest, "according to the commandment." But is it not as good a proof of God's regard for the seventh day, as the general run of those published to show his regard for the first day?

"The cars came in at the regular hour, and the locomotive was disconnected as usual from the passenger cars, but the power and headway with which they were driven was so strong that it was impossible for the brakeman to check the passenger train, so that it run with full force against the platform at the eastern end of the track, breaking the baggage and emigrant cars in pieces, and killing three persons in the emigrant car, Mr. Wm. C. Ball and his son 10 years old, and a Mr. Willis. The first two were shockingly mangled, and were dead when taken from the cars. Mr. Willis, who had his leg torn off, was taken to the hospital alive, but he soon afterward died.

"The engineer upon the locomotive was also unable to stop the speed of the engine, until it run some distance into the passenger dépôt, on the north track among the new cars, to which it did slight injury.

"Mr. Ball, who with his son was killed, was a laboring man from Chicago, on his way to Dutchess Co., N. Y. His wife was with him, but she fortunately escaped injury. Mr. Brooks, the Superintendent, in behalf of the Company, assumed the payment of the medical and funeral expenses of her husband and son, made her a donation of $500 in cash, and will send a messenger to convey her to her friends free of expense."

Cleanliness for the Poor.—The trustees of the "People's Bathing and Washing Association," incorporated under the laws of the State of New York, have issued an appeal to the public, to take the stock for building an establishment in this city like those which have been so successful in London. They only ask a fund of $100,000; and as they expect to obtain the free use of the Croton water, they express their belief that—

"By availing ourselves of the best experience of the English bathing and washing establishments, in procuring and arranging the necessary fixtures, they may very soon be prepared to offer a good clean bath for the trifling sum of two or thre cents; and for about two cents per hour to furnish the means of enabling a woman to wash, dry, and iron well, in the short space of two or three hours, the week's clothing of a family of six or eight persons; which, in her own limited, inconvenient, and crowded apartments, it would require several days to do, to says nothing of the unhealthfulness, filth, confusion, and discomfort inseparable from the necessity of doing such work in what is with many families their only cooking, eating, sleeping, and sitting room. The evil effects upon the whole family of thus rendering home comfortless and unattractive must be obvious to all."

Bible Distribuion in Italy.—When the Grand Duchy of Tuscany was in the revolution, the Bible was for the first time freely circulated in that country. The people were delighted to possess it and to study it for themselves. One agent at Florence sold forty a day. Colporteurs went every where *unmolested.* But when a Provisional Government was established, in the name of the *absent Duke*, the Bible printing-office was visited by the police, who seized on an entire edition. The house of an English gentleman, who had labored efficiently to distribute the Scriptures, was also searched, and the Bibles and Testaments found in it carried off. When he remonstrated, they replied that *they highly approved* of the circulation of the Bible, but they could not interfere with the instructions of the *spiritual* authorities. A specimen of the *freedom* Italy may expect, if the Roman Republic is destroyed at its birth.

An Open Bible.—At the late anniversary of the British and Foreign School Society, the Earl of Carlisle, (Lord Morpeth,) referring to the magnificent celebration of the new Republic, which had just taken place in Paris, where upon the steps of the altar was placed a statue of Religion with a Bible half open, said, "I am glad, sincerely glad, to read of any such disposition, such tendency—but I would remark, that it is the glory of this country, and the special spirit of this Society, to display the Bible, not half, but *wholly open to all the people.*"

RESPONSE TO THE PRESIDENT'S PROCLAMATION.

To the Ministers and Members of the Presbyterian Church in the United States:

Beloved Brethren—In view of the ravages of the pestilence—of our violations of the law of God—of the judgments of Heaven by flood and fire, upon our people, and of the withholding of spiritual influence to so great a degree from the Church, our General Assembly set apart the 28th of last June, as a day of humiliation, fasting and prayer.

But still the ravages of the pestilence are increasing and extending, and the President of the United States has appointed the first Friday of August as a day of National "fasting, humiliation and prayer," on which, as a people, through Jesus Christ our Lord, "to implore the Almighty in his own good time to stay the destroying hand which is now lifted up against us."

And lest any of you should deem the keeping of the one day a reason for the neglect of the other, on the advice of several brethren, I would hereby express to you my conviction that the keeping of the day set apart by our Chief Magistrate will be in entire accordance with the uniform history and custom of our Church, and with the spirit of the recommendation of the last Assembly.

And I would hereby affectionately advise all our ministers and churches, sacredly and in true faith, to consecrate the Third Day of August next to the great purposes of its appointment. NICHOLAS MURRAY,
Moderator of the General Assembly.

Elizabethtown, N. J., July 11, 1849.

THE CHOLERA.

The following is a summary of the Reports of the Board of Health in New York last week:—

July 10,	new cases	111,	deaths	44.
" 11,	"	85,	"	30.
" 12,	"	116,	"	38.
" 13,	"	80,	"	38.
" 14,	"	123,	"	51.
" 15,	"	76,	"	37.
" 16,	"	158,	"	55.
		749		293

It will be seen from the above, that the epidemic has increased a little within the week. The weather has been exceedingly hot, and no rain has fallen. While this continues, there will not be much mitigation of the prevailing sickness.

In Philadelphia there have been from 50 to 100 cases per day for a week past.

At St. Louis, the Cholera is said to be decreasing. There were, however, 563 deaths from the disease, between Monday morning and Friday night of last week.

The epidemic is said to have disappeared from many of the places in the West and South-west where it has heretofore raged.

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THE FOREIGN NEWS.

The steamship Niagara arrived at New York on Sabbath last, bringing dates from Liverpool to June 30th, London 29th, Paris 28th, and Rome 23d.

Rome still holds out, although there is but little prospect of her final success. After a severe bombardment, three squadrons of the French army succeeded in establishing themselves within the outer walls of Rome on the 22d of June. They have since been occupied with operations for acquiring possession of the interior bastions and defenses. Every inch of ground was stoutly defended by Garibaldi. It is said that Gen. Oudinot has submitted fresh terms to the Triumvirate, which it is possible the Romans may accept, to prevent the carnage which is likely otherwise to follow. Meanwhile, the English Government has presented a friendly remonstrance against the bombardment of Rome, and has urged on the French Government the necessity of coming to an accommodation with the Romans.

From Hungary and Austria there are conflicting accounts of the battles reported last week. There was, no doubt, hard fighting and great loss on both sides, but which party was victorious is not easy to say. Kossuth has ordered the Austrian prisoners, several thousand in number, to be employed on the work of the Szyolnok and Debreczin Railway. The Russian Army in four columns marched from Gallicia into Hungary on the 17th and 18th under the command of Prince Paskewitch. It is said that cholera, typhus, and other maladies, are raging in the camp, and that the Magyars display greater enthusiasm than ever.

In France there is nothing important transpiring. Paris was perfectly quiet on the 28th. Much has been said of late in the French Assembly about the danger of war. The Minister of Foreign Affairs recently made a speech, in which he declared that there is no danger of war. A new law for regulating the press is proposed. It is nearly the same as the law of Louis Philippe, and powers are given for the temporary suppression of every journal attacking the Constitution or making an appeal to arms. The policy of the Government towards Rome is said to be producing considerable dissatisfaction in the French Cabinet.

From England, we learn that the bill before Parliament for the removal of Jewish disabilities, has been rejected in the upper house by a majority of 26. This vote is an exclusion of Baron Rothschild, Member of Parliament elect for the City of London. The Baron thereupon accepts the Chiltern Hundreds, and appeals to the electors of London in a new election. His election is considered certain. The House of Commons has approved the second reading of the marriage bill to render valid marriages with the sister of deceased wives. The Smith O'Brien transportation bill is now an act of Parliament. It is supposed that the approaching visit of Her Majesty to Ireland will be signalized by her royal pardon to the Irish State Prisoners.

We learn from China, that the Emperor has refused to carry out the stipulations of the two treaties which provided that Canton should be open to foreigners. In the communication of Seu, the Governor of Canton, to Mr. Bonham, he says the Emperor had determined that as the people of Canton had refused to receive foreigners into the town, how can he follow an opposite course to the people? From the nature of the Proclamation it is quite plain that the authorities were prepared to resist the entrance of the foreigners into the city. But a great sacrifice of human blood has been avoided by Lord Palmerston having given special directions that nothing more should be done than to report the repudiation of the treaty to him. The large naval forces which were assembled in the Canton River to protect the various foreign interests, have all dispersed.

From Vally, (Island of Java,) the accounts announce a complete victory by the Dutch. The attack commenced on the 13th of April, and after 13 days' hard fighting all the fortifications were taken, and the Netherlands flag was hoisted within the walls. The Vallans, it was said, had 5,000 killed, &c., and the loss of the Dutch was about 250. It is assumed that the Island will forthwith be annexed to the Dutch possessions.

◆

Sweeping for Coin.—"What," asks the eloquent Dr. Cumming of London, in a discourse on the lost coin in the parable, which the woman recovered by lighting a candle, sweeping the house, and seeking dilligently until she found it—"What is all this that is now taking place on the continent of Europe? It is the sweeping of the European house, that Christ may find the lost coin, restamp it with his image, reprint on it his name, give it a new currency, and make all rejoice that the lost is found, and the hidden is discovered."

Philadelphia on Sunday.—The Philadel- Bulletin gives the following graphic picture of a Sunday in that city:—

"Two dreadful railroad accidents in the outskirts of the city, three frightful cases of stabbing, four murderous collisions between firemen, two horrid deaths from intemperance, one suicide, a serious accident at Manayunk, the destruction of the steamer Gen. Green by fire at Red Bank, and an accident at that place to a young man of Southwark, an accident to an omnibus, several ordinary accidents, run-aways, &c., besides a continual rioting in which whites and blacks were engaged, in the southern part of the town, throughout the whole day and evening of Sunday.

◆

Death of Mrs. Madison.—Mrs. D. P. Madison, widow of James Madison, the fourth President of the United States, died at Washington, on the evening of July 12. She was born a member of the Society of Friends in Virginia, about the year 1770. Her maiden name was Paine. She was young when her father removed to Philadelphia. When some twenty years old she married a lawyer by the name of Todd, who died in less than three years after the marriage. She had one son by him who still lives in Virginia. She married Mr. Madison at Philadelphia in the year 1794, when he was a member of Congress. During his Presidency Mrs. Madison did the honors of the White House with eminent grace and dignity, and since constantly occupied a distinguished place in society at Washington and and Virginia. She leaves no children except Mr. Todd.

◆

The Oldest Inhabitant Dead.—A writer in the Savannah Republican mentions the death, on the 29th of March, of Mrs. Louisa Thrower, at her residence on the Ogechee, who was at least one hundred and thirty-three years of age. At a census taken in 1825, her age was put down at 110, and some accounts made her 137 at the time of her death. She had seven children before the revolution; her youngest living child is between 70 and 80; she has great-grandchildren 30 years old, and a number of great-great-great-grand-children living in Florida. Her sight failed her for a while, but returned 20 years ago, so that she could thread a fine needle, or read the finest print. Her faculties remained almost unimpaired till her death. She had been a member of the Baptist Church for more than a hundred years.

◆

Medical Education of Women.—A correspondent of the Liberator says that efforts are making to provide a school in Boston for the education of females for appropriate professional duties, particularly the department of Midwifery. Something has been accomplished. The American Medical Education Society, for promoting this object, numbers five hundred members, among whom are representatives of all the professions, and of all sections of the great public, including forty clergymen of the different denominations. The President of the Society, E. C. Rolfe, M. D., has instructed twenty intelligent females, and they are getting into a successful practice.

◆

Election among the West India Negroes.—The election at the French Island of Martinique for two Members of the National Assembly has been a great event among the people. 70,000 enfranchised slaves voted upon the occasion. Besette, a colored man, and Puicol, a planter, were returned by a large majority. 130,000 votes were polled. Besette had suffered punishment at the hands of the planters in the cause of emancipation. He participated in the late revolution in France, and scarcely allowed the Provisional Government to get well into operation, before he petitioned for the emancipation of the blacks in all the colonies of France.

◆

Charitable Bequests.—The Philadelphia Inquirer says that Mrs. Babel Wohileben, well known to many respectable families of that city as a teacher of French, and recently deceased, has made the following disposition of her property, exceeding $10,000: To the Theological Seminary of Auburn, $2,000; American Home Missionary Society, $50; American Bible Society, $50; American Tract Society, $50; American Board of Foreign Missions, $50; to Pauline Butler, $600; Rachel J. Harrison, $600; to her cousins, Henry Fabry and sister, $1,300; Dr. McNair, $200; and the residue to the Asylum for Indigent Widows and Single Women, on Cherry-street.

◆

New Style of Shot Towers.—Shot towers have been superseded by a new invention, by which a current of air is forced upward in a flue, and thus retards the shot as it falls from above, and cools it, without making it necessary that it should drop from any great height, a tower of moderate height answers the purpose. Formerly it might have cost $80,000 to build a shot tower; now we are told one may be built for an eighth part of the sum, and the process of manufacture is greatly cheaper. A shot factory on this plan is now in operation in New York.

◆

Rare Industry.—The Alliance and Visitor says that Rev. Mr. Milton, of Newburyport, was an Englishman by birth, and was educated for the ministry by the famous Countess of Huntingdon, who testified her regard for her scholar by sending him in after years a golden cup, which is now in the possession of a daughter of Mr. Milton. At his death, a few years since, it was found that Mr. Milton had *two hundred* sermons on hand which he had not preached.

◆

English Church.—Hon. and Rev. Baptist Noel continues to officiate in London as a seceding clergyman, without having recourse to the only mode which would seem in any degree to legalize his ministrations. He preached, not as a tolerated Dissenter, but in the same way as all other seceding clergymen had done, without molestation, till the Bishop of Exeter fired off the canon law at Mr. Shore. He is in this way vindicating the right of his brethren, which all seceders from the Establishment have hitherto exercised, thus to go forth into the broad field of the Universal Church, at once to deliver their message, as sent servants of Jesus Christ, and to deliver their own souls.

To Keep Fish Alive.—The London Literary Gazette has the following, in relation to keeping fish alive:—

"Those worthy individuals who take delight in Izaak Walton's art, and who, moreover, are in the habit of sending the results of their sports to their epicurean acquaintances, must learn an indispensable piece of information, viz: how to keep fish fresh. This may he done by soaking the soft part of bread in brandy, and inserting it into the gill of the fish while it is yet alive, afterward sprinkling it over gently with brandy. Thus prepared and carefully packed in straw, the fish will keep alive ten or twelve days, as may be proved by putting it in fresh water at the end of that time, when after a few hours' immersion, it will recover from its protracted drunkenness."

◆

Land Warrants.—There has been a recent and important movement in Land Warrants which has carried the price up from $108 a $110 to $128 a $130 each. The movement has been mainly by speculators, but there has been in aid a large order from Chicago, and there is also an undercurrent impression that the Secretary is buying them up for Government account. The supply is moderate, excepting what is in speculative hands. These warrants are eqnal to $200 in cash at any land office in the country, and there is no reason that they should not still improve.

◆

Thirteen Persons Drowned.—The Newfoundland Royal Gazette states that a boat belonging to Nicholis Power, with thirteen persons on board, left St. Johns on the 5th ult., in company with another boat for Branch, in St. Mary's Bay. When they left the wind was N. W. and they anchored at Cape Holland that night, but on the last watch Power's boat went adrift, and was seen lying-to next day, since which time nothing has been seen or heard of them. It is supposed that they have either been run down or drifted out to sea, and all hands perished. By this event, six widows, and twenty-six children are represented to have been left id a state of utter destitution.

◆

Danger of Reverie.—Do any thing innocent rather then give up to reverie. I can speak on this point from experience. At one period of my life, I was a dreaming castle builder. Visions of the distant and future took the place of present duty and activity. I spent hours in reverie. I suppose I was seduced in part by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to inflame the passions, and if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one. I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience. [Channing.

Coincidence.—The late Postmaster of New Bedford, Mr. Green, was appointed by Mr. Polk. The mail which brought him the announcement of his appointment, brought also the announcement of the death of General Jackson. The telegraph which brought the news to New Bedford, of the re-appointment of Mr. Bailey, the old Postmaster, brought also the death of Mr. Polk.

◆

SUMMARY.

A telegraphic dispatch, dated Columbus, Ohio, July 12, says that the Cholera rages dreadfully in the Penitentiary; 80 convicts have died since July 4. About 200 are now in the Hospital, and they are dying at the rate of one per hour. Doctor Yard, one of our physicians, who volunteered his services, died of the epidemic last night. Dr. Lathrop, the resident physician, is not expected to live.

The news pours in upon us from almost every quarter of the State, says the Ohio Statesman, of the terrible destruction of the wheat crop, by rust and fly, (red weevil.) Thousands upon thousands of acres are not worth cutting—whole fields remain untouched by scythe or sickle. Our own wheat is a pretty fair crop, and about the only one we know of in this region.

We learn from the Mt. Vernon (O.) Times that at Lee and Dunn's Mill, in that county, on the 5th, a boy twelve years of age was caught up by a shaft performing sixty revolutions in a minute, and was literally crushed to pieces. His brains and nine pieces of his skull were strewn over the floor.

The gold medal prepared at the Mint in Philadelphia, for the purpose of being presented to General Taylor, by order of Congress, for his gallant achievements at Buena Vista, was sent to Rough and Ready by Adams & Co's Express. It cost $3,000, and is said to be very beautiful.

The Legislature of New Hampshire has unanimously voted to present a suitable block of granite to the Washington National Monument, with the name of the State inscribed thereon, agreeably to the suggestion of the Board of Directors of the Association, and have appropriated $300 to the object.

The City Council of St. Louis has passed an ordinance forbidding, under a penalty of from $20 to $100, the sale of any vegetables, fruits, fresh pork, sausage meat and fish, in any of the markets, or at any other place within the city limits.

Mr. Amos Tilton, of Lansingburg, Monmouth Co., N. J., has a land-turtle which he found on his place, bearing date 1711, and the initials A. E. M. If this date be correct, the turtle has been marked 138 years. Add to this its age before it was marked—less than 40 years—and you have a venerable old age.

Bishop Purcell, in an address to the clergy and laity of the diocese of Cincinnati, says: "We lose more than seventy a day, more than five hundred a week, of our Catholic population!"

David B. Ogden, a distinguished member of the New York Bar, died at his temporary residence at Port Richmond, Staten Island, on Monday last.

The whole number of interments in St. Louis, during the week which ended July 8, was 1,086, an increase of 200 upon the previous week, and of over 500 upon the week ending June 25.

It is estimated, says an exchange, that full atenth of the slaves of Louisiana have died of cholera.

The Boston Times tells of a shipment from Charleston (Mass.) of large quantities of boiled lobsters, packed in ice, prepared for Barbadoes. This is certainly a new feature in trade, and shows unequivocally that the loss of a home market is no obstacle to the determination to do business which every Yankee seems to inherit, and exert the more energetically the greater the obstructions placed in his path.

The passage from New York to Chicago or Milwaukie is now made in sixty hours, by means of the Central Michigan Railroad. The enterprising Bostonians, having completed the Central Road through Michigan, have a daily passenger line of boats of their own from Detroit to Buffalo, along the Canada coast, and a passenger and freight line engaged between the same ports on the American coast. The authorized capital of this company is *eight millions.*

Mrs. Eliza Ann Ennis, widow of the late Wm. Ennis, Esq., has received the appointment of Sutler at Fort Adams, to fill the vacancy occasioned by the death of her husband. It is the first instance where a lady received an appointment like this, and it was obtained through the kind exertions of Col. Gates, sustained by all the officers at the Fort.

An aged lady at Fredericksburgh, Va., Mrs. Margaret See, has offered to emancipate her slaves in the Fall, if the American Colonization Society will give them a free passage to Liberia, Mrs. See contributing $200. Mrs. See's daughter proposes to liberate her four slaves at the same time, if a free passage can be given them.

A hail storm passed over parts of the Counties of Lycoming, Columbia and Luzerne, Pa., some two weeks since of unusual violence. In Muncy, and its vicinity, it was not uncommon to see hail stones of the size of a man's fist. They measured 8 and 9 inches in circumference, and weighed as high as 6 ounces. Window glass was broken and the crops much injured.

A company is now forming in the city of Mexico, composed principally of Americans. merchants and others of enterprise, to transport California passengers from New York and New Orleans, through Vera Cruz and Acapulco to San Francisco in fifty days. The stock required is estimated at $300,000.

Mrs. Caroline L. Sweet, who has been on trial at Portland, for an assault on Mr. Cole's grog shop, doing considerable damage, because it was a tippling place for her husband, has been convicted of trespass, and sentenced to pay a fine of $10 and costs of court, amounting to a little over $60. The money was immediately paid.

The great Fire at St. Louis, which was supposed to have originated by being purposely set on a steamboat, is proved to have been accidental, having originated from sparks proceeding from passing boats lodging on a newly-painted deck, and favored by a high wind blowing on them.

Accounts from Texas confirm the painful rumor of the destruction of Captain Veach's company of California emigrants by the Indians. Out of thirty persons composing the company, only four were left to tell the sad tale of misfortunes which befel their companions.

The Burlington (N. J.) Gazette says, some fruits taken from that city to Philadelphia for sale, have been brought back and thrown away. Nobody would have them as a gift. The owners lost their labor, their freight, their expenses, their produce—everything. Cause—Cholera.

The Philadelphia Ledger states on official authority, that up to the 5th inst., the amount of the precious metal deposited at the Mint in that city, for coinage, from the "diggings," had reached within a fraction of $2,000,000.

Counterfeit tens on the State Bank of Ohio, have been detected in Pittsburgh; they are dated May 5th, 1848, number 533, payable at the Union Branch, Massillon, signed S. Barnard, Cashier, and a facsimile of President Swan's writing.

The managers of the American Institute awarded at their last Fair, 55 gold medels, 298 silver medals, 61 silver cups, 480 diplomas, $120 50 in cash, premiums to apprentices, and 140 vols. of agricultural books.

The Lebanon (O.) Star says that no case of cholera has ever occurred in any of the 17 Shaker villages of our county—a circumstance indicating the value of cleanliness, and temperance in all things.

W. Cainnes, of New Castle, Beaver county, Pa., has given $1000 to the Board of Education of the Presbyterian Church, to educate colored missionaries for Africa.

During the recent session of the Protestant Episcopal Convention of Indiana, Rev. Dr. Upford, formerly of Albany, but for many years rector of Trinity Church of Pennsylvania, Pittsburgh, was elected Bishop of the diocese of Indiana.

A deer is still occasionally found among the cultivated fields of Western New York. On Tuesday, 3d inst., one was taken near Rochester by some workmen on the Canal tow-path.

The old Postmaster at Bloomingdale Michigan, refused to deliver the Post Office to the newly appointed incumbent for some reason, and Mr. Sedgwick the new Postmaster opened another.

John Wilder Esq., an old and respectable citizen of Wyoming Co., and for several years Sheriff of Genesee, was thrown from his wagon a few days since and killed.

It is stated by the municipal authorities of New-Orleans, that the expenses incurred in stopping the Sauve crevasse exceed $80,000.

Indian remains—mainly skeletons—have been discovered in Lynn (Mass.) upon the premises of Mr. Samuel Riker, on Sagamore Hill.

A penny contribution from Sunday School Scholars in Massachusetts is contemplated, says the Traveller, for the purpose of erecting a monument to the late Rev. Wm. B. Tappan.

The New York Mirror—"Who ever dreamed of concealing or doubting the fact that we, as a people and a nation, fraternize with everybody in their struggles for freedom, except the Haytiens?"

A few days ago, a man at Pittsburgh died of the sting of a locust.

We learn from the interior of New Hampshire, that little or no rain has fallen since the first of June, and the growing crops have suffered materially in consequence. Unless copious showers are soon experienced, the crops will be almost entirely ruined.

The Erie Railroad Company has lately concluded a contract with an English House for 5,000 tons railroad iron, for which it pays $42 50 per ton, in its own stock at par. This road is now under survey to Lake Erie, and the company has iron enough contracted for to complete it.

The Franklin Typographical Society, of Boston, acknowledges donations of 300 volumes from the different publishers of that city, comprising some of the most valuable works in the English language.

The Albany Journal says, some of the farmers in Cayuga, Seneca, and Monroe counties, complain that the "weevil" or "fly" has destroyed a very considerable portion of their wheat.

The Saratoga Whig of the 12th announces among the arrivals of distinguished personages, the names of Gen. Herrera, of Mexico, and Hon. J. Slidell, of New-Orleans.

Dr. Buck, of Boston, gives it as his opinion, that the dreaded cholera is, after all, but epidemic cholera morbus. He says the best preventive is a clear conscience, a bold heart, and temperance in all things.

A brig is about to be dispatched from Chicago, (in the heart of the American continent,) to San Francisco. She passes down the Lakes and the St. Lawrence, out the gulf and round the Horn.

A Presbyterian Female College has been determined upon by the Salem Presbytery, Ohio. It is to be located at Salem, which is said to be easy of access.

Excellent Queensware is made in Ohio. At Liverpool, in that State, there are seven manufactories of this article. They employ 180 men, and turn out $70,000 worth annually.

The Providence Journal says that D. K. Hardman and Joseph Greene were brought before the court of Magistrates on Thursday and fined $1 and costs each for being *indecently* drunk.

On the first inst., a jewelry establishment at Philadelphia, was robbed of 200 gold and forty silver watches, and other property to the amount of $20,000.

The Boston Journal, upon authority, contradicts the report that Dr. Lyman Beecher intends to return to the East to reside. He will remain connected with Lane Seminary.

A stage-driver in Madison County, N. Y., lately cut his throat, while seated on the stage and the stage full of passengers. He was deranged.

Passengers were lately ticketed through from Milwaukie to Buffalo on the first class steamers for *one dollar.*

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New York Markets—Monday, July 16.

Ashes—Pots and Pearls each $5 62.——*Flour and Meal*—Flour, common State and mixed Western 4 87 a 4 94 straight State and Michigan 4 94 a 5 00, good Ohio and favorite Indiana 5 00 a 5 12. pure Genesee 5 18. Rye Flour 2 94 a 3 06. Jersey Meal 3 00——*Grain*—Genesee Wheat is held at 1 25 a 1 30, Ohio at 1 02 a 1 06, Upper Lake 76 a 80. Rye is dull, selling at 57c. Corn 54 a 55c. for mixed Western, 58 a 59 for round Northern and Jersey.——*Provisions*—Mess Pork 10 62, Prime 9 00. Beef, Mess 12 50 a 13 00, Prime 10 50 a 11 00. Butter 7 a 11c. for Ohio, 10 a 13c for State. Cheese 2 a 4c. Potatoes, new 1 37 a 1 50 per bushel. Spring Chickens 75c. per pair. Maple Sugar from 6 to 9c. per lb. *Wool*—There is a fair business doing, and the market is rather firmer. The sales during the week have been about 60,000 lbs. Fleece at 36 a 37c. for Saxony, 34 a 35 for Merino, and 28 a 30 for common and ¼ blood. The arrivals since the opening of navigation are 400,000 lbs. Pulled Wool is scarce. Foreign is very dull.

MARRIED.

In Scio, N. Y., May 27th, by Eld. Rowse Babcock, Mr. Edward G. Witter and Miss Cordelia Crandall, both of the above place.

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DIED.

In Plainfield, Otsego Co., N. Y., May 29th, Mrs. Phebe Burdick, widow of the late Amos Burdick, of said town, aged 82 years. Sister B. had long been a member of the 1st Seventh-day Baptist Church in Brookfield, N. Y. By a long, consistent, and persevering Christian life, patient resignation under protracted physical infirmities and severe afflictions, and her triumphant hope in death, she has given satisfactory evidence to all who had the pleasure of her acquaintance, that she has fallen asleep in Jesus.

In Brookfield, Madison Co., N. Y., July 2d, Mrs. Catharine Burdick, relict of the late Amos Burdick, of Brookfield, N. Y., in the 72d year of her age. Sister Burdick was also a member of the 1st Seventh-day Baptist Church in Brookfield. We trust she is now united with the assembly of the spirits of the just made perfect, in her heavenly Father's kingdom.

In Amity, N. Y., on the 10th of February last, Mr. Martin Stillman, aged 18 years. The funeral was attended at Phillipsburg, by a large concourse of people. Sermon by Eld. Rowse Babcock, from 2 Kings 20: 1—"Set thine house in order, for thou shalt die and not live.'

At Shiloh, N. J., on the 4th of July, in the sixty-sixth year of her age, Mrs. Lydia West, widow of Samuel West. She had in early life been hopefully converted, and continued a worthy member of the Seventh-day Baptist Church in that place until removed by death to join the church above. Sermon on the occasion from 2d Timothy, 4: 7, 8, "I have fought a good fight," &c.

D. C.

LETTERS.

Rowse Babcock, John Whitford, L. Crandall, W. C Kenyon, J. P. Stillman, David Clawson, J. P. Livermore, A. Covey, E. S. Davis, Samuel Davison, James Summerbell, Maxson Green, A. H. Glazier, Wm. B. Maxson, Geo. Greenman, M. Robinson, J. R. Irish, Hiram Sherman, Ephraim Maxson (a list, with prices, next week.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Wm. S. Dunham, Shiloh, N. J.	$5 00
E. P. Larkin, "	5 00
Maxson Green, Alfred,	5 00
Hiram Sherman, Verona,	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

I. H. Dunn, New Market, N. J.	$2 00	to vol.	6	No. 52
Wm. Dunham, "	2 00	"	6	" 52
J. Wheeler, Farmington, Ill.	2 00	"	6	" 52
Jas Lewis Ulysses, Pa.	2 00	"	6	" 52
B. Randolph, Berlin,	2 00	"	6	" 52
Orren Burdick, "	1 00	"	6	" 26
C. Sisson, Leonardsville,	2 00	"	6	" 52
R. Saunders, Sweden,	2 00	"	6	" 52
H. Crandall, Alfred,	1 00	"	6	" 26
N. Maxson, "	2 00	"	6	" 52
Geo. Sherman, "	2 00	"	6	" 52
Elisha Potter, "	2 00	"	6	" 52
Asa Burdick, "	2 00	"	6	" 52
Geo. W. Allen, "	2 00	"	6	" 52
John Allen, "	2 00	"	5	" 52
T. E. Babcock, Independence,	2 00	"	6	" 52
Wm. B. Clarke, Andover,	2 00	"	6	" 52

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Missionary Association—Executive Board.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of John D. Titsworth, in Plainfield, N. J., on the first fourth-day of the week in August, commencing at 2 o'clock, P. M. Geo. B. Utter, Rec. Sec.

SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Constitution.

Art. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

Art 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Trustees.

Art. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, one or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Trustees to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body. Five members of the Board shall constitute a quorum.

Art. 5.—The Board of Trustees shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (23d day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Trustees shall present a Report of their transactions, together with the Treasurer's account.

Art. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Trustees be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

Art. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

Officers.

President—LUCIUS CRANDALL, of Plainfield, N. J.

Vice Pres.
- NATHAN V. HULL, of Alfred, N. Y.
- J. A. LANGWORTHY, of Genesee, N. Y.
- MATT. WELLS, Jr., of DeRuyter, N. Y.
- CHARLES POTTER, of Adams, N. Y.
- J. B. MAXSON, of Stephentown, N. Y.

Cor. Sec.—GEORGE B. UTTER, of New York.

Rec. Sec.—THOMAS B. STILLMAN, of New York.

Treas.—BENEDICT W. ROGERS, Williamsburg, L. I.

Co-Trustees,
- George Greenman, of Mystic, Ct.
- John D. Titsworth, of Plainfield, N. J.
- Wm. M. Rogers, of Brooklyn, L. I.
- Isaac D. Titsworth, of Shiloh, N. J.

Union Academy.

THE second or Fall Term of the Union Academy will commence on the 13th of August, 1849, under the charge of—

E. P. LARKIN, Principal,
Miss S. E. CRANDALL, Preceptress,
Rev G M LANGWORTHY, Lecturer on Moral Science.
Miss AMANDA M. CRANDALL, Teacher of Piano.

During the Fall Term of each year, a TEACHERS' CLASS will be organized, for the purpose of more thoroughly preparing Common School teachers for their responsible, but too long neglected avocation. A Course of Lectures will be delivered before the Class upon the various modes of teaching and governing Common Schools; and during the Term, the Class will be critically examined and instructed in those branches which they are expected to teach. Every effort will be made to ascertain the qualifications of those proposing to teach; and no individual can receive a recommendation from the Faculty of this Institution, who is not thoroughly qualified to fulfill all the specifications of his recommendation.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the School:—

First—Nothing sectarian shall be taught or countenanced in this School.

Second—Equal advantages shall be afforded to every student, whatever may be his religious denomination.

Third—The exercises of the Institution shall be suspended on the first and seventh days of each week.

Fourth—No efforts shall be wanting to make the advantages of the Institution equal to those of the most approved Academies in the Eastern and Middle States.

This Institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county-seat, and twelve miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

Terms:

Tuition from $3 50 to $5 00 per Term. Piano music $10 00 extra. Incidental expenses 25 cents per Term. Settled invariably *in advance*, either by payment or satisfactory arrangement. No admittance for less than half a term.

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The Winter Term of the first year will commence the *third Monday in December.*

The Spring Term will commence the *third Monday in March*, 1850.

The Second Academic Year will be divided as follows:—The first Term will commence the first Monday in August; the second Term will commence the third Monday in November; the third Term will commence the second Monday in March, 1851. Each Term will continue fourteen weeks.

Board of Trust.

Hon. LEWIS HOWELL, *President.*

Rev. G. M. Langworthy,	Dr. Wm. B. Ewing,
Rev. S. K. Kollock,	Thomas E. Hunt,
Rev. David Clawson,	Isaac A. Sheppard,
John Bright,	F. G Brewster,
Isaac West,	John T. Davis,
I. D. Titsworth,	Ethan B. Swinney.

Bruce's New York Type-Foundry.

PRINTING TYPES are now sold at Bruce's New York Type-Foundry, at the following very low prices, for approved six months' notes:—

	ROMAN.	TITLE, &C.	SHADED, &C.
Pica, per lb.	30 cts.	52 cts.	90 cts.
Small Pica,	32	56	95
Long Primer,	34	60	100
Bourgeois,	37	66	108
Brevier,	42	74	120
Minion,	48	84	132
Nonpareil,	58	100	150
Agate,	72	120	180
Pearl,	108	160	220
Diamond,	160	250	300

A liberal discount for cash in hand at the date of the Invoice.

We have now on our shelves, ready for sale in various sized fonts

60,000 lb. Roman and Italic type.
40,000 lb. Fancy type.
4,000 lb. Script and Running-hand.
5,000 lb Ornaments.
15,000 ft. Type-metal Rule.
15,500 ft. Brass Rule.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book is freely given to all Printing Offices.

Printers of Newspapers who choose to publish this advertisement, including this note, three times before the 1st of October, 1849, and send us one of the papers, will be paid for it in Type when they purchase from us, of our own manufacture, selected from our specimens, five times the amount of their bill.

☞ For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing Presses, &c.

GEORGE BRUCE & CO.,
13 Chambers-street, New York.

Miscellaneous.

A WIFE TO HER HUSBAND.

Linger not long. Home is not home without thee:
Its dearest tokens do but make me mourn.
Oh! let its memory, like a chain about thee,
Gently compel and hasten thy return.

Linger not long. Tho' crowds should woo thy staying,
Bethink thee, can the mirth of friends, though dear,
Compensate for the grief thy long delaying
Costs the fond heart that sighs to have thee here?

Linger not long. How shall I watch thy coming,
As evening shadows stretch o'er moor and dell;
When the wild bee hath ceased her busy humming,
And silence hangs on all things like a spell!

How shall I watch for thee, when fears grow stronger,
As night grows dark and darker on the hill!
How shall I weep, when I can watch no longer!
Ah! art thou absent, art thou absent still!

Yet I should grieve not, though the eye that seeth me,
Gazeth through tears that make its splendor dull;
For, oh! I sometimes fear, when thou art with me,
My cup of happiness is all too full.

Haste, haste thee home, into thy mountain dwelling!
Haste, as a bird unto its peaceful nest!
Haste, as a skiff, when tempests wide are swelling,
Flies to its haven of securest rest!

EPIDEMIC CHOLERA.

The following suggestions on the subject of cholera, made by Dr. Drake, of Cincinnati, to the people of that city, are equally applicable to other places:—

Strickly speaking, there is no preventive of the cholera; but all constitutions are not liable to it, any more than all are liable to ague and fever, influenza, or any other form of disease. But, although we know of nothing that will prevent the disease, we know of many things which can and do bring it on, after the poison has been taken into the system. These are *exciting causes*, and ought to be carefully avoided. The disease will, however, assail some constitutions, notwithstanding all exciting causes may be avoided.

Of the exciting causes, one is the premature laying aside of flannel and other warm clothing. In addition to this, (and belonging to the same head,) getting wet in a shower, remaining long in damp places, sitting in a strong current of air at night, and sleeping with but little bed covering, should all be carefully avoided. Every sitting and lodging-room ought to have a fire in it for a part of every day, especially for a few hours before occupying it. Thus, the shop, office, family sitting-room, church, and school-house, should have fires kindled in them early in the morning, and kept up for two or three hours; but this is still more necessary in lodging-rooms, which should be warmed and dried by brisk firs, kindled in the early part of the evening, and allowed to burn down before bed time.

A second class of exciting causes is connected with diet. Loading the stomach with *any* kind of food, especially at night, may bring on the disease; and omitting to eat at the usual time may do the same thing. Much reduction in the quantity of food, (the individual still being in health,) is not proper. In fact, *a nourishing diet* is best; but it should be plain and digestible. Meat or boiled eggs should be eaten every day. Boiled ham, corned beef, corned mutton, well-seasoned beef-steak, and poultry, are best. On the whole, salted meats are more proper than fresh; and all should be well seasoned. Veal, fresh pork, and fresh fish, should be avoided. Of salt fish, mackerel and salmon are too hard; but codfish with potatoes is proper. Old cheese is safe, and maccaroni prepared with cheese may be eaten. Hot bread should be avoid—stale bread or crackers only should be used. Of culinary vegetables, mealy potatoes, well boiled hommony, and rice, are not only the best, but *all others* had better be omitted. Pies, tarts, and all kinds of pastry, are improper.

Of drinks, sweet milk, tea, coffee, and chocolate, may be taken as usual. Those who drink malt liquors at their meals, should limit themselves to freshly-brewed strong beer, well hopped. As to brandy and whiskey, they cannot prevent cholera. They who are in the habit of using either, should notlay it aside; *but they should avoid all excess.* Those who have not such a habit, should by no means begin now. The use of brandy, in the treament of disease, must not be confounded with its use as preventive. The irritation of the stomach and bowels produced by the first impress of alcoholic drinks, may even contribute to bring on the disease; and sour wines are still more likely to have that effect.

CHOLERA INCIDENTS.

The St, Louis New Era of June 29th, has the following:—

We yesterday noticed the death of Mr. Robert Ranson, of this city, book-keeper of Mr. W. S. Gilman, one of our most extensive grocery houses. A few weeks since he was the head of a family, consisting of a wife, four children, and a step-sister, in the full enjoyment of health, all of whom now people the City of the Dead. Mother, children and sister, have all been swallowed up in death, each in their turn being swept off by the "pestilence that destroyeth at noon-day."

The St. Louis Organ of the same date, gives another instance not unlike the one above:—

A German had buried in succession his wife and four children, he with two helpless infants being all left of a once happy and industrious though poor family circle. It was the mournful story over again, another of his innocents had been claimed by Maker The necessary papers were made out and handed to him. Manly fortitude struggling with nature's fondness for all he loved, now torn from him, gave way, and the big tears, dreadful to look on at all times from a man, rolled over his cheeks unchecked, as he exclaimed, "You have got them all from me but one, and that, perhaps, you'll have tomorrow." He came the next day; that one, the last one, had followed the others to a better world—and he, scarcely conscious of his actions, stalked forth a living representative of death.

The Louisville Courier of July 2d, says:

About a week since, a German, residing in the rear of Brassmeyer's, on Water street was attacked with Cholera. At the same time, his little child was also taken, and they both died. In the mean time, his wife, the sole surviver of the family, was taken down and about to die. A German woman who came to the family in the capacity of nurse, was attacked with Cholera, and also died. Then another was sent for, who took her place by the bedside of the sick woman, and the next day she was taken home with the Cholera, and died in a few hours. The woman still struggled on between life and death, attended by some of her neighbors, among whom came two relatives of the deceased husband. The priest was sent for to administer the rites of the Church to the apparently dying woman. She also wished to make her will, for she had property, and money in the bank. The bequests were attended to, and the will about to be drawn up, when the priest and the two men quarreled, and a fight ensued in the room, which ended in the forcible ejectment of the priest from the house by the two brothers, who were in turn served in the same way by some of the neighbors. The next morning some of her friends went to see her, and found her up and dressed, but apparently in great distress. She told them that the men in the room up stairs had been in a terrible way through the night. They went into the room, and found one dead, the other dying. They had been stricken with the Cholera during the night, and died alone and unheeded.

TOWNS IN CALIFORNIA.

Some very interesting letters, from the Presbyterian Mission in California, give us a better insight into the progress of settlement in that auriferous country than anything that has yet come to hand. From them we learn that San Francisco, although greatly injured by speculation, will undoubtedly keep its position far ahead of any other town, in wealth, population and importance. Next to it in rank is a new settlement called Benicia, laid out as a speculation, and likely to prove a capital one. It is about fifty miles from the harbor of San Francisco, with which it is connected by the great bays of San Francisco and San Pablo. Its harbor will accommodate the largest ships, which can lie close ashore, in consequence of there being a natural levee. Commodore Jones and Gen. Smith have recommended it to the President as the best depot at the West for the army and navy. On the Sacramento river, 120 miles from San Francisco, lies Sacramento City, formerly Sutter's fort. This is the residence of the miners, as is also a town called Stockton in the same region. The former, notwithstanding its unhealthy position, increases rapidly. Sononama, a Spanish town, lies on a small stream running into the Bay of San Pablo, and is the residence of many great Spanish land-holders, as well as Gov. Boggs, late of Missouri, and the headquarters of Gov. Smith. Monterey is another well-known Spanish town. Napa city, Yount's rancho, and the Head of Napa, are all growing villages on Napa Creek. Napa city is the newest, makes the most pretensions, and grows fastest. Santa Cruz is a Spanish town on the road from Monterey to San Francisco, as is also Santa Clara. From all the accounts we have seen, speculation seems to be running riot in California. There were towns enough in all conscience before the breaking out of the gold fever; but every fresh mail brings us a multitude of new town projects, and every letter written appears to have some particular one in prospect. Beside those named above, there are a number of old Spanish towns laid down on the maps, which nobody mentions now. [Phila. N. American.

THE PEDLER AND HIS DOG.

In one of the churches of Lambeth, England, there is a painting on a window, representing a man with his dog. With this painting there is connected a story, which is worth telling. Tradition informs us, that a piece of ground near Westminster bridge, containg little over an acre, was left to the parish by a peddler, on condition that his picture, accompanied by his dog, should be faithfully painted on the glass of one of the windows. The parishioners, as the story goes, had this picture executed accordingly, and came in possession of the land. This was in the year 1504. The property rented at that time for about a dollar a year. It now commands a rent of nearly fifteen hundred dollars.

The reason given for the pedler's request is, that he was once very poor, when one day, having occasion to pass over this piece of ground, and being weary, he sat down under a tree to rest. While seated here, he noticed that his dog, who was with him, acted strangely. At a distance of several rods from the place where the man sat, the dog busied himself for a while in scratching at a particular spot of earth, after which he returned to his master, looked up earnestly into his face, and endeavored to draw him to the spot where he had been digging. The pedler, however, paid but little attention to the movement of his dog, until he had gone through these manœuvres several times, when he was induced to accompany it. To his surprise he found, on doing so, that there was a pot of gold buried there. With a part of this gold he purchased the ground on which the treasure had been discovered, and bequeathed it to the parish on the condition before named. So the pedler and his dog are represented in the picture which ornaments the window of that church.

"But is the story a true one?" methinks I hear my little friends inquire. I confess it has something of the air of one of Baron Munchausen's yarns; and I am a little in doubt about the correctness of it. But that tradition is generally believed, I am told, in the Lambeth parish, where the picture may still be seen by anybody who takes the trouble to visit the place. The story may be true. Stranger things than that have happened. [Woodworth's Stories about Animals.

Singular Current of air over the Lake.—The Captain of the schooner Traveler, says that on his passage to Milwaukie from the Michigan side, while not a breath of air stirred the water, which was perfectly unruffled and clear and smooth as a mirror, a breeze was constantly blowing aloft so strong that with her *topsails alone set*, the schooner ran seven miles an hour for some hours. During all this time no breeze was felt on deck, but on going up the rigging some fifteen feet or more, the wind could be sensibly perceived, increasing in violence higher up, and bending and twisting the topmast as in a severe gale. The captain said that the rapid movement through the still water, with the lower canvas useless, and no air on deck, and at the same time the upper sails filled and strained to their utmost capacity, was singularly beyond description. This is certainly a very remarkable phenomenon, such as seldom occurs on land or water.

A PICTURE OF WESTERN EMIGRATION.

The following very striking picture we find in the St. Louis Reveille of June 15th. It is from a letter dated at the ford of Little Blue River, May 26th:—

Since leaving the Kansas, we have passed at least one thousand teams, and we are still behind more than two thousand others. We are scarcely ever out of sight of the emigrants. A long white line, before and behind, points out the road, relieving very much the monotony of these, to me, very dreary plains. Horsemen are constantly passing and repassing, galloping over hill and dale; and it is very difficult to drive from the mind the idea that we are still within the precincts of civilization. Every now and then, as we ford a creek, or pass through a small strip of wood, I look inadvertently for the fences and habitations of the husbandman, but all that can be seen that indicates that man has been here, are the stumps of trees felled by emigrants, and a well-beaten road.

Since my last, the army of gold diggers has received mighty and powerful reinforcements. It now numbers over 10,000 men, and has a baggage and provision train of 2,527 wagons. The prairie is dotted with them as far as the eye can reach; not an instant has there been for the last two or three weeks, that emigrants and emigrant wagons have not been in sight from this post.

The great majority now crossing the plains, were profoundly ignorant when starting of what was before them—had no idea of what an outfit consisted, and in short, looked upon crossing the prairies as nothing but a pleasure trip, where killing buffalo, wolf hunting, &c., formed the prominent features.

The result of such want of experience was, that almost every wagon that left the frontiers was overloaded, not with articles absolutely necessary, but with such articles as each might fancy he would want while on the prairies, or after he reached the end of his journey. Saw-mills, pickaxes, shovels, anvils, blacksmith's tools, feather beds, rocking-chairs, and a thousand other useless articles for such a trip, filled the wagons as they left the Missouri river. Soon it was found that the loading was too great for the teams, and now overboard goes everything. The road is lined with various articles—even gold vases and gold washers are abandoned by the roadside. Quantities of provisions share the same fate, which it is to be feared will be sadly wanted by those who threw them away, before they reach the Pacific.

SCIENTIFIC INTELLIGENCE.

It is reported in the Swedish official journal, that at the King's Mine, at Königsberg, two lumps of Native Silver, severally 238 and 436 pounds, had been obtained within the preceding two months. The mine was offered for sale in London twenty years ago, for £10,000, but failed of purchasers. It now yields to the Government more than this sum annually.

A valuable spring of mineral oil has made its appearance in a coal-pit near Alfreton, England. The oil has a dark, tarry color, but on distillation affords a valuable liquid, which has been found to be a good substitute for Chloroform as an agent for acting on the nerves of sensation, besides a colorless, inflammable oil, excellent for lamps.

The Belgian Government has instituted two prizes, one of five thousand francs with a gold medal, and the other of one thousand francs—the first for the best work on Agriculture, and the second for the best treatise on tpe Potato Disease. The manuscripts must be all sent to the Ministry of the Interior before the first of January, 1850.

Chloroform has been found to dissolve readily the various fatty and resinous substances, and generally all highly carbonized compounds. It will dissolve caoutchouc, and with copal forms a good limpid varnish.

An announcement has lately been made of the discovery of coal in the Magellan Straits. If abundant and of good quality, it will prove of great importance to steam navigation. Samples of the coal, it is said, have been transmitted to the Admirality for scientific examination.

M. Dureau de la Malle concludes a recent series of elaborate investigations into the climate of ancient and modern Italy, with the observation that the limits for different agricultural products were the same in the early as in the recent periods; and that, from the time of Augustus till now, there has been no sensible modification of temperature, either as regards the months or the years.

SINGULAR CIRCUMSTANTIAL EVIDENCE.

Most of our readers, says the Dalton (Ga.) Eagle, will doubtless remember an account of a shocking murder, which appeared a few weeks ago, as having been recently perpetrated in the County of Putnam. Mr. David Ross, a very wealthy and prominent citizen of that county, was returning from his Factory on the Oconee River, to his family residence, about half a mile or three quarters distant, at nine o'clock on a dark night. While passing through the swamp on foot and alone, he was shot dead with a double-barreled gun, in the hands of some person unknown. One of the charges took effect in the head, and the other in the body of the deceased. The assassin stood so near as to burn his victim with the powder. The Coroner's Jury, after a patient and laborious investigation, rendered a verdict, charging a son of Mr. Ross with the murder. We learn from a citizen of Putnam, that one of the circumstances which led to this conclusion, was the examination of one of the wads with which the gun was loaded. It appeared in evidence, that the deceased was the only subscriber to the Macon Telegraph in his neighborhood; and upon close examination, it was discovered that one of the wads was composed of a piece torn from that paper. And we learn from another source, that the number of the paper from which the wad was torn, was found in a shot-bag, which had been used by young Ross, on the same day the murder was committed. The piece was compared, and fitted so complete as to satisfy the Jury that the wad had been taken from the same paper found in the shot-bag. This, we understand, was one of the strongest circumstances that settled suspicion on the young man.

Printing in England and America.—A letter from London to the Boston Post, thus compares the facility with which books are printed in London and New York:

"The art of printing advances far more rapidly in America than here. Liverpool, nearly as large as New York, has no printing done by steam. In London, but one or two printers of books, print by steam, and very rarely print more than twelve pages of a 12mo. book at a time. From an extensive acquaintance with the manner and speed of book-printing in New York and London, I will vouch for the fact, that of all the books printed in the two cities, our printers print three copies to the Londoner's one in the same time. First class publications are generally better 'got up' in England than America. But, got up equally as well, the New Yorkers will print two copies to their one. Not one book in four in London is stereotyped. In New York, three out of four. In London, one publisher lately boasted that he actually published a book in three days from the time he received it. That is quoted as an extraordinary operation that was actually accomplished once. In New York, the Harpers have issued many a book in from twenty-four to thirty hours after its receipt."

Shoe Business in Lynn.—The shoe business is the life of Lynn. Only women's, misses's, and children's shoes are made here. Engaged in this business there are of manufacturers, or men who 'carry on' the business, 78; of cutters, or men who 'cut out' the shoes, 175; of men and boys so employed in making shoes, 2,458; of men and boys so employed, but living out of town, 900; of women and girls employed in binding shoes 4,925; of the same so employed and living out of town, 1,600; making of employees an aggregate of 10,058. The number of men and boys employed in making shoes is more than seventy percent larger now than it was in 1842. The increase of the number of women and girls employed in binding shoes, has we presume, been correspondingly great. But it should be stated that the shoe business in 1842 was unusually depressed; that much less of it was done during the last than will probably be done during the present year. The number of pairs of shoes made during the last year was 3,190,000; the number purchased from other towns was 350,000 pairs. The cost of the material of these was $1,435,545: that of making them $957,030; making the cost of the 3,530,000 pairs of shoes to have been $2,392,575. The cost of making shoes now is about one-sixth less than it was a dozen years ago. [Lynn Pioneer.

New England and Virginia.—Two hundred years ago, in 1649, a pamphlet was published in London, entitled "A perfect Picture of Virginia," in which occurs the following passage: "New England, four days' sail distant, has trade to and fro, and takes from Virginia many cattle, much corn and other things. That New England is in a good condition of livelihood, but for matter of any great hope but fishing, there is not much." Compared to Virginia, this is as Scotland is to England, so much difference, and lies upon the same land northward as Scotland does to England; there is much cold, frost and snow; their land so barren, except a herring be put into the hole you set the corn in, it will not come up; and it was great pity, all those planters, now about twenty thousand, did not seat themselves at first at the south of Virginia, in a warm and rich country, where their industry could have produced sugar, indigo, ginger, cotton, and the like commodities." So it seemed at that time, (says Mr. Hildreth, in his History of the United States, from which the above is extracted,) but how much has New England, cold and sterile, with its sole staples of fish, ice, and granite, outrun, even in the career of wealth, all the boasted regions of tobacco, cotton and sugar!

A Trance of Fifteen Years.—A young woman, named Ann Comer, of Farrington, Devon, has remained in a decided state of unconsciousness for the past fifteen years. It is thought by many that she is in a trance. Her mother assured the writer, that for eleven years she had not partaken of the least particle of food. She keeps her bed, has a placid smile, and though possessing vitality, has no consciousness of the approach of any party, neither can she distinguish any object. She has been visited by some of the most eminent in the medical profession; and others, since her case had been made known, have been called to witness what might be justly termed this phenomenon in nature.

Two of 'em.—"Scraps," of the *Tuscaloosa Observer*, used to manage the business affairs of an uncle in Pittsburgh, who, among other peculiarities, was very economical of words. One day the old gentleman, hearing that there was a boat at the wharf, by which he wished to make a large shipment of coal, wrote thus to Scraps:

Dear Scraps:
; board. Yours, Nuncle.

Scraps beat him, though, at his own game. He wrote back:

Dear Nunc:
: Yours, Scraps.

Explanation—Se-mi-col-on: (See my coal on board.) Col-on: (Coal on.)

Sir Isaac Newton.—When Sir Isaac Newton was a boy, he was employed in servile labor. Sometimes he was sent to open the gates for the men that ware driving the cattle to market. At other times, he carried corn to market, or attended the sheep. One day his uncle found him in a hay loft, working out a mathematical problem, and he was sent to school. There he discovered his great and various talents. At the age of eighteen he was sent to the University at Cambridge, England, where he distinguished himself.

Peculiar Book.—A Christian convert once said to a missionary in Cassay, Asia: "The Word of God is truly wonderful; for I have some new thought whenever I look into it. I do not find it so in any thing else. But the Word of God is like a fountain which sends forth waters every day; they are not the same, but although they differ, they are all very good. Even the same verse says something new whenever I look into it."

Canine Sagacity.—On the Fourth of July, Mr. Alexander Wintemute, while attempting to swim across the Niagara River to an Island, called Strawberry Island, when about half way, lost his strength and was drowned. The dog of Mr. W. had accompanied his master in the water, and was the means of discovering his loss and the recovery of his body by his friends. The dog, from the moment his master sank, continued to swim in a circuit of some fifty feet, howling and barking for about two hours. The continued cries of the dog, uttered in the most pitiful and lamentable strains known to the race attracted the attention of neighbors from the shore, who at length went to the dog, and recognizing him, concluded from his sorrowful cries, and earnest manner, that his master was in the water. This proved to be so; on searching, his body was found within the circuit made by the dog, as he swam round and round. When the body of his master was taken into the boat, nothing could exceed the expressions of joy manifested by this faithful animal, which, quite exhausted and feeble, was taken into the boat along with the body.

A Fortunate Purchase.—Some time since a brig, the Carlton, was put up for public sale at the London docks and purchased by Mr. Scott, a chain lighterman, at Wapping, for £750. After repairs, the vessel put to sea under Captain Bacon, part owner. It was found necessary to put in at Hartlepool, where whilst the vessel was undergoing repairs at the interior part of the bulls head, 16,000 Spanish dollars were found in a place purposely hollowed out. The dollars are of an old mintage, and very pure silver. The vessel was originally engaged in the slave-trade off the coast of Guinea.

VARIETY.

Fitz-Green Halleck, the poet, gives the following synopsis of "the latest news from Europe:"—

"Kingdoms to-day are up-side down,
The castle kneels before the town,
A monarch fears a printer's frown,
A brickbat's range!
Give me, in preference to a crown,
Five shillings change."

Governor Briggs, of Massachusetts, and Mr. Calhoun, Secretary of that State, give it as their opinion, after much diligent inquiry, that ninety out of one hundred of the young men who emigrate from the country to the city, fail of success, and a large portion of them ignominiously.

Mr. R. Smith, an excellent practical chemist, and an able contributor to the Glasgow Practical Mechanics' Journal, (North Briton,) has discovered a process for printing, coloring and gilding porcelain and earthenware, by means of electricity. The process is said to be quite distinct from the electrotype, and the specimens produced—at one third the usual cost—are represented to be splendid.

The Baltimoreans were a good deal shocked the other day at discovering the carcase of a dog, regularly skinned and dressed, hanging in the slaughter-house of Mr. Charles Louey. The matter underwent a legal investigation, when it appeared that one of Mr. Louey's journeymen had killed the dog for the sake of the hide, and had hung the carcase up by way of a joke.

One of the members of the Massachusetts Legislature, offered a bill which provided that "no lady shall be married except in the town where she resides." It didn't go down, another member knocking it in the head by offering an amendment requiring people to "die in the town where they are born."

We notice in an exchange, an account of a woman whose husband for a State offense was sent to the Illinois Penitentiary—his wife wishing to comfort him in his misfortune, committed a small theft that she might join him, and, together with her infant, has been sent to the same House of Correction.

The whole taxable property of Rhode Island is valued at $80,290,000 for personal estate, and $48,056,829 for real estate. The personal property in the city of Providence is set down at $28,407,000, and the real estate of the city at $16,894,000.

The Frankfort Commonwealth notices the fact that the vote cast at the election held in Fayette county, Kentucky—one of the most wealthy and fertile counties in that State—in 1798, *exceeded* the vote in 1848; *by fifty-six votes!* The number of votes cast in 1798 was 2247—the number in 1848, was 2191.

Judge Burnett, Josiah Lawrence, and J. C. Hall, Commissioners appointed by the Legislature of Indiana, have completed a survey of the route of a ship canal around the falls of Ohio, on the Indiana side, and a company has been organized for its construction.

The Common Council of New Haven have passed resolutions revoking all licenses of bowling alleys and saloons, and directed their attorney to prosecute all who shall hereafter be found keeping them.

In one of the Sydney papers is the following:—"Mr. Justice Burton, happening to be about ten minutes late at Court, one day last week, fined himself half a guinea, which he handed over to the Sheriff."

More than 17,000,000 passengers passed over the railroads in Massacusetts during the past three years. Only fifty-six persons were killed, and sixty-five were injured.

Wm. Parker, Esq., recently superintendent of the Boston and Worcester railroad, says, "A man with a drop of the *influence* of spirituous liquor in his veins, is so far unfit for railroad service."

A letter closed with the white of an egg cannot be opened with the steam of boiling water, like a common wafer, as the heat only adds to its firmness.

Several cannon balls have been found in the Vatican Gallery, at Rome, and have been placed in the collection of coins, with the inscription, "Gift of Pio Nono."

An Iowa paper states that thirteen years ago there were not 500 white innabitants west of Lake Michigan, where now there are nearly a million!

Ex-President Polk was born Nov. 2, 1795, and died at the age of 54, the youngest of all the Presidents. None have died under the age of 68.

[Copy.]

Cambridge, Washington Co., N. Y.,
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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

REVIEW OF MAHAN ON THE SABBATH.

[Concluded.]

Still farther in favor of this view, the author quotes two instances of apostolic example. The first is found in Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, (ready to depart on the morrow,) and continued his speech till midnight." The second is from 1st Cor. 16: 1, 2, "Concerning the collection for the saints." Upon these the author remarks:—

"It is quite evident, that the custom of assembling for worship on the 'Lord's day,' or the first day of the week, was established and universal, at least in the churches at Corinth and Troas."

Here, again, the author confounds the terms Lord's day and first day, which, as before shown, are not used synonymously in a single instance in the whole Bible. Now it is "quite evident" to us, that a single instance cannot establish a general custom, especially when, as in this case, there were numerous instances of the opposite. I allude to the meeting of the disciples to hear preaching. We have no account that Paul preached at Troas but once, and that upon a special occasion, just before leaving his brethren, never more to see their faces. To infer from this single special meeting, that the practice of meeting upon the first day was "established and universal," is an outrage upon all reasoning. But for what purpose had the disciples met? Was it to sabbatize? Nay, verily! The text expressly states, that it was "to break bread," an act having no more relationship to the act of sabbatizing, than prayer has to baptism. Suppose that some author should refer to the Lord's prayer as an example of baptism; it would be no greater outrage upon the common sense of mankind, than Mahan's reference to the breaking of bread as an example of sabbatizing.

It is no more than reasonable, surely, when apostolic example is referred to as a guide for our acts, that our acts should correspond to the example. The author has referred to an example of meeting on first day for the express purpose of *breaking bread*, from which we affirm, that he is bound to break bread on Sunday whenever he meets his brethren, and, by the example, is bound to do nothing else, for Paul's preaching was only an incidental circumstance of the meeting, and not an object of the meeting. Does the author do this? If not, then is he strangely inconsistent with himself.

Who cannot perceive, that this text proves nothing in favor of Sabbath-keeping, unless it be assumed, as a major proposition, that any day is the Sabbath upon which bread was broken by the disciples? The syllogism will stand thus:—1st. Any day is the Sabbath upon which bread was broken by the disciples. 2d. Bread was broken by the disciples on the first day of the week. *Therefore*, the first day of the week is the Sabbath. A tyro in biblical literature ought to blush at such reasoning. It proves too much, for the disciples broke bread on the fifth day of the week, and therefore the fifth day would be the Sabbath. Christ also broke bread to the multitude. See Acts 27: 25, Matt. 14: 19, 15: 36, Mark 8: 6—19. Upon this principle of reasoning, all of these days were Sabbaths.

But let us, just here, inquire upon what day the bread was broken mentioned in the text quoted by the author? By the civil mode of reckoning time, which we suppose Mr. Mahan adopts, the first day begins at midnight after the seventh, and ends at midnight before the second day. Now we are informed in the eleventh verse of the thirteenth chapter of Acts, that the bread was not broken till after Paul had restored the young man, which was after midnight. Then, if the author gets a Sabbath from this breaking of bread, it must be, not Sunday, but Monday. Our own opinion is, that this breaking of bread was not the Lord's Supper, but a meal for the satisfaction of nature, because the same term, *klasai arton*, to break bread, is employed in all the texts above quoted, which refer to ordinary meals. St. Chrysostom among the ancients, and Calvin among the moderns, say it was not to celebrate the Supper, but a friendly meal. But if we allow it to have been the Lord's Supper, nothing is gained; for, as we have seen, by the civil reckoning it took place on Monday morning before daylight, which agrees well with the custom mentioned by Pliny, as quoted by the author, of meeting before daylight to sing a hymn to Christ, &c. But if we adopt the Scripture mode of reckoning, which makes a day to consist of that portion of time from evening to evening, or twenty-four hours, the case is still worse; for, in that case, the meeting was on the evening after the Sabbath, and Paul preached till midnight, then broke bread, and departed on Sunday morning—a strange comment on his sacred regard for the day.

Now, we ask, what does the frequent quotation of this text, by those who would fain abrogate God's holy law, indicate, but a desperation for argument which, like a drowning man, catches at the very shadow upon the surface of the water? If we admit all that is claimed—that it was a religious meeting of the disciples, at which the Lord's Supper was celebrated on the first day of the week—what just notion of argument can a man have to place this *single* instance of meeting on the first day in the scale against the universal practice of the Apostles and Churches, both Jew and Gentile, in those days? Acts 13: 14, 42, 44—"They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day... And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.... And the next Sabbath day came almost the whole city together to hear the word of God." Here we have not only Jews but Gentiles recognizing the seventh day as a stated day of public worship; and this same Paul, who at Troas preached one sermon on the first day of the week, preaching statedly on the seventh day. Acts 16: 13, at Phillippi—"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and spake unto the women which resorted thither." Acts 15: 20—"For Moses, of old time, hath in every city them that preach him, being read in the synagogues *every Sabbath day*." This is given as a reason why they should write to the *Gentile* converts to abstain from idolatry; from which it appears, that it was common for Gentiles to attend public worship on the Sabbath to listen to instruction. Again, twenty-one years after Christ's death, Paul went to Corinth, and preached to Jews and Greeks *every* Sabbath for a year and six months. See Acts 18: 4, 11. Here we have Paul regularly observing the seventh day for seventy-eight weeks in succession; and yet Mr. Mahan, President of a Collegiate Institute, professes to believe that he observed the first day, because, forsooth, he stopped at Troas and preached all night. Does he rely upon his own argument? The universality of this practice among the primitive Churches is farther demonstrated by reference to St. Paul's first letter to the Thessalonians 2: 14—"For ye, brethren, become followers of the Churches of God, which in Judea are in Christ." We learn, also, chap. 1: 7, 8, that these Gentile Christians were "examples to all that believe in Macedonia or Achaia," and that they had so extensively disseminated their views and doctrines that Paul and Sylvanus and Timotheus "need not to speak anything." Now what was the character of this Church of Judea, so extensively imitated? It is said of them, Acts 21: 20, that they were all zealous of the law. Being zealous of the law, they of course kept the law. This universal practice was as Christ expected it would be; for in all his intimacy with his disciples he never intimated that the Sabbath of the commandment, which he said was made for man, would cease at his death, but, on the contrary, directed them to pray that their flight from Jerusalem be not on the Sabbath day—an event to transpire forty years after his death. This Sabbath was the seventh day, for Mahan says, "The term Sabbath is never in a solitary instance used by any writer of the New Testament to designate any of the Jewish sacred days except the seventh day.

The passage in 1st Cor. 16: 1, 2, is as follows—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." We might very justly dispose of this text by simply affirming, that no public meeting whatever is indicated, but, on the contrary, it was to be a private duty, as clearly indicated by the original text, where we have "*eautoo*," the dative singular of the reflexive pronoun, signifying "*by himself*." Who would claim that he was laying by *himself* in depositing money in a public contribution box? For what then is this text quoted? To make out that the primitive Churches met on the first day of the week. But we see that no meeting is mentioned in the text; therefore it is irrelevant. Allowing, however, that there was a meeting, then we ask for what purpose was the meeting? So far as the text or context indicates, it was for collecting funds for the poor saints, and for that alone. But the author quotes it as an example of Sabbath-keeping, which example is indicative of the Church's duty at the present time. This argument is good for nothing, unless it be assumed, as the major proposition, that any day on which the primitive Churches made a collection for the saints is the Sabbath day, which is manifestly absurd. As that example can only indicate the practice of raising funds for the poor, it proves nothing for Sabbatizing; for where, in God's Word, is that mentioned as characteristic of Sabbath keeping? But in the text the apostle enjoins to lay *by themselves* in store as they had been prospered; which implies a computation of previous loss and gain—a business certainly incompatible with Sabbatizing.

Upon these two texts, the author bases the inference of the established and universal custom of assembling for public worship on the first day of the week. We have seen that the last text indicates no meeting at all, and the first an evening meeting, and the breaking of bread on Monday morning. On the other hand, we have shown it to have been the constant practice of the apostles to hold public meetings with both Jew and Gentile Churches, week after week and year after year, on the seventh day. Well may the common sense of mankind feel indignant when called upon to adopt such an inference. If so important an event had occurred as the change of the Sabbath, why, among all the railing accusations of the unbelieving Jews against the apostles, do we not find the charge of Sabbath breaking? Certainly, if they had observed the first day of the week, the crafty Jews would have speedily arraigned them. Moreover, if such an event had occurred, why did not the apostles declare it? Paul said (Acts 20: 21, 27,) that he had kept back nothing profitable, and had not shunned to declare all the counsel of God. Now we argue that, as he did not declare the change of the Sabbath, it was not a counsel of God, and therefore not profitable.

The author remarks, finally, "The change of the ordinance from the seventh to the first day of the week, is positively foretold by an inspired prophet." We suppose this could not have been one of the prophets who, according to the passage in Ignatius, quoted by the author, already kept the Lord's day. The prophet quoted is Ezekiel, (43: 26, 27,) "Seven days shall they purge the altar and purify it, and they shall consecrate themselves: and when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord." There seems to be several prominent features about this text which render it rather unfortunate for those who base upon it the change of the weekly Sabbath from the seventh to the first day of the week. 1st. The Bible no where informs us on what day of the week the purging and purifying of the altar commenced, and consequently the conclusion that it ended on the seventh is wholly gratuitous. 2d. As the services of purging were daily, so were the burnt offerings of the priests, which were to commence on *some* eighth day and continue so forward, daily offerings. This we deem the fair interpretation of the text; so that it indicates nothing in relation to the weekly observance of the Sabbath.

In conclusion, we think we have clearly shown—

1st. That the Sabbath and seventh day to be inseparable, as indicated by the nature of the appointment, and the reason for the appointment.

2d. That, as the Sabbath was not an institution typical of Christ, therefore his death did not at all affect it.

3d. That the apostles continued to observe the seventh day after his death the same as before.

4th. That the primitive Churches, for 300 years after Christ, observed the seventh day as the Sabbath; and that the practice of Sabbatizing on the first day grew out of the ancient custom of holding a festival on that day in honor of the resurrection, and that this change was induced by hatred to the Jews.

5th. That the Christian Church is inconsistent in observing the first day in honor of the crowning work of redemption, inasmuch as that crowning work was not done on that day.

6th. That no allusion to a weekly Sabbath is made by the prophet Ezekiel.

We conclude, then, that no change is either expressed or implied by inspiration; and therefore the original institution, the seventh day of the week, maintains all its sanctity, and all its claims to observance by every rational being. D. E. M.

MODE OF ENCOURAGING A PENITENT.

As a specimen of his peculiar manner of leading a hesitating mind to venture on the Saviour, we may mention a case in Glasgow, which occurred about this time. An intelligent female, who was laboring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers, she seemed to be only increasingly distressed, and almost in despair. At length, while on their knees, Mr. P. said to her, "Let us sit up a we'e:" and placing himself beside her, and looking steadily in her face, he said,

"Do ye believe the Bible?"

"I do," she replied.

"Can ye tell me wha made the world?"

She smiled a little contemptuously, and after a pause said, "It was God!" To which he immediately replied, "How d'ye ken? were ye there to see?" She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked, "No, I was not there, but the word of God says that he made it."

"Ah, well, you believe a' that the Bible says, d'ye?"

She said, "Yes."

"Ah, well, we'll see, 'This is my beloved Son, in whom I am well pleased: hear ye him.' Wha says that?"

"The Father."

"Well, will ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Well, then, what does the Son say? 'Him that cometh unto me I will in no wise cast out.' 'Come unto me, and I will give you rest.' To the woman in the Gospel he said, 'Daughter, thy sins, which are many, are all forgiven thee," and will he not say the same to you? Is he no saying it even noo? ye dinna believe a' the Bible."

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and as instantly ventured on his mercy. Confiding in the love, and power, and truth, of the world's Redeemer, she trusted herself in his hands, and found the peace she sought.

LINES,

Addressed by a lady to a widowed friend, who had lost a lovely little boy

"In Heaven their angels do always behold the face of my Father."

Silence filled the courts of Heaven, hushed were angel harp and tone,
While a little new-born spirit knelt before the Eternal throne,
As his small white hands were lifted—clasped as if in earnest prayer,
And his voice, in low, sweet murmurs, rose like music on the air;
Light from the full fount of glory, on his robes of whiteness glistened,
And the bright-winged seraphs round him, bowed their radiant heads, and listened.

Lord, from thy world of glory here,
My heart turns fondly to another;
Oh! Lord—our God!—the Comforter,
Comfort, comfort my sweet mother.
Many sorrows hast thou sent her,
Meekly hath she drained the cup,
And the jewels thou hast lent her,
Unrepenting yielded up:
Comfort, comfort my sweet mother.

Earth is growing lonely round her,
Friend and lover hast thou taken;
Let her not, though clouds surround her,
Feel herself by thee forsaken.
Let her think, while faint and weary,
We are waiting for her here;
Let each thought that makes earth dreary,
Make the thought of Heaven more dear.

Saviour, thou in nature human,
Dwelt on earth a little child;
Pillowed on the breast of woman,
Blessed Mary, undefiled.
Thou, who from thy cross of suffering,
Viewed thy mother's tearful face,
And bequeathed her to thy loved one,
Bidding him to fill thy place,
Comfort, comfort my sweet mother.

Thou who from the Heavens descending,
Tears and woes and sufferings won;
Thou, who nature's laws suspending,
Gave the widow back her son;
Thou, who at the grave of Lazarus,
Wept with those who wept their dead,
Thou, who once in mortal anguish,
Bowed thine own anointed head,
Comfort, comfort my sweet mother.

The dove-like murmur died away upon the evening air,
Yet still the little suppliant knelt, with hands still clasped in prayer,
Still were the softly-pleading eyes turned to the sapphire throne,
While angel harp and angel voice rang out in mingling tone;
And as the choral numbers swelled by angel voices given,
High, loud, and clear the anthem rolled through all the courts of Heaven—
"He is the widow's God," it said, "who spared not his own son."
The infant spirit bowed its head—"Thy will, oh God, be done!"

MISSIONARY LABOR IN HAYTI.

The following extracts from the Journal of Rev. Wm. M. Jones, missionary to Hayti from the Baptist Free Mission Society, we find in a recent number of the Christian Contributor:—

I have as usual preached twice a week and attended to my duties, all of which keep me *hard at work*. The care of the school is considerable. The want of books, maps, charts, keeps me busy contriving. I am translating Mrs. Taylor's "Physiology for Children," for the use of the school. Then I am obliged to translate hymns—write sermons—visit the people, and distribute tracts. Of the sermons I have preached lately, one was on *temperance* and another on the *judgment*.

Sorrowful news reaches us to-day from the Spanish part of the island of Hayti. The invading army is in such jeopardy that all the able-bodied men expect to be called away to help their countrymen. This campaign has been in operation about two months.

May 1. This day is celebrated throughout the island as the "*Fete de l'Agriculture d'Haiti.*" A great crowning of flowers came off to-day on the public square, which is near our house. Those only received the wreath who were previously judged to have produced the most on their plantations within the past year. Plaintain and corn stalks, corn cocoanuts, &c., were stuck in roes in front of the platform; around and within were crowded the multitude. The army was drawn up on the outside. A short discourse was read, which was replied to with drum and cries of "*Vive le President*," &c. Then Gen. Jacques Louis stepped forward in full Haytien uniform, and gave an off-hand oration in *Creole*. It was a little amusing and somewhat to the point. The "worthies" were then called forward to receive their flowery prizes. In answer to some two or three names, the assembly was informed that they were *in prison*. The next thing was to go to the Catholic chapel, and attend to their senseless worship. After this, came the tambour dance. Six companies from the country spent the afternoon and evening in different parts of the town. Such a chattering, yelling, screaming, jumping, and dancing! Oh what depravity!

May 3. Francois, one of our regular hearers is obliged to leave for the Spanish part. Poor young man. I have begun to hope he was under conviction. He says that he regrets deeply that he is called away just now. I gave him a New Testament and some tracts, accompanied with good advice. He refrained from weeping, though much agitated. A large company passed our door in the forenoon; shook hands with the general. To lose our neighbors this way gives us great sorrow of heart. From what we hear, scores of those who went from this part of the island have already fallen in battle. I have lately been circulating tracts and writing letters upon the subject of peace. Soon I expect to preach several sermons on the subject. The teacher of my school is becoming quite interested in the principles of peace. While expecting to be called upon the other day, to go off to fight, he declared positively, that he would die first. "*I can't fight*," said he. "The government may kill me, and I will go to to my God. But to take up arms against my fellow-men, I can't do it." Although I very much fear he would not endure the hour of trial, I hope the principles of the gospel are at work in his heart. In all my preaching and conversation, I teach that the gospel requires that we should prefer death to fighting and war.

May 4. Preached to twenty hearers. The military excitement thins out our congregation.

May 5. Bible-class in the afternoon. Six of us went at 6 o'clock to Navare's, 3-4 of a mile out of town. Met N. and son and a neighbor, and preached to them from the first sixteen verses of the third chapter of John N's house is built on a barren knoll, a place formerly occupied by an indigo factory. One room contained a flock of one hundred goats; their bleating almost drowned my voice at times. I go there next Sabbath evening, and hope to meet more people. So particular are the authorities, that I had to go the *la place* and get liberty to preach out of the town. This being done, I do not expect any difficulty.

May 6. Preached to twenty-nine hearers from John i: 29—"Behold the lamb of God who taketh away the sin of the world." Two or three new hearers present.

May 7. More excitement. News from the East is, that the army is returning on account of a revolution at Port-au-Prince. Provisions are becoming more scarce and dearer every day. We have been out of bread for more than a month, and know not when any flour will be brought here again. But God will provide. "Blessed are all they who put their trust in Him."

May 11. Through the kind providence of God, some flour has arrived from St. Thomas. Have purchased a barrel of flour, and also one of meal. Sat down to our table with rejoicing hearts—bread and cane syrup—no butter or milk, yet, what a luxury! For six weeks we have suffered much for the want of proper food. We learn that the poor soldiers, during their march into the Spanish part, were at one time five days without food, and obliged to fight and march here and there being nearly surrounded by the enemy. Preached to the parents of the children of the school. About sixty persons were in attendance. Text Prov. xxii: 6—"Train up a child in the way he should go, and when he is old he will not depart from it."

May 12. Sabbath. The regiment of soldiers from this place returned to-day. Eight or ten of their number have been killed, and some thirty wounded. It is reported, that the army lost all their horses, so that the generals were obliged to trudge home on foot. The President declares it his intention to prepare his army anew for another campaign. All the men and boys who are able to bear arms from fourteen years and upwards, it is expected, will then be called out.

Preached this evening at Navare's—place of meeting in the high road, close by the beaten path, which I preferred to being penned up with the goats as I was the other Some soldiers and country people came along and stopped a few moments to listen, and then passed on. Chose for my text Matt. xi: 28—"Come unto me all ye that are heavy laden, and I will give you rest." Tried to make the poor creatures feel that they were groaning and sinking under sin—that Christ only could relieve them of their burden.

May 13. Preached this evening from Matt. v: 20, on excelling the Pharisees in religion. Forty persons present—good attention given to the word—some appeared to listen with solemnity.

We occupy the middle room of our dwelling-house for our chapel and school. The room is about fourteen by seventeen: there is a narrow porch or gallery in front. This is altogether too small. During the summer months, the heat in this room is insupportable. I want to build a small chapel, say twenty-four feet by forty. Five hundred dollars would be sufficient.

THE DISEASES OF EGYPT.

In Deut. 7: 15, it is said, "And the Lord will remove from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." A similar expression is also found in Exodus 15: 26, "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I the Lord am He that healeth thee." In Deut. 28: 50, it is said, "And the Lord will bring again upon thee all the diseases of Egypt, of which thou wast afraid, and they shall cleave to thee." In verses 27 and 35 of the same chapter, erring Israel is threatened with the infliction of a sickness peculiarly Egyptian.

All of these scattered pages agree in this, that Egypt, in reference to disease, is a very peculiar land, and is visited by them in a very special degree. The account of all those who have made the diseases of Egypt an object of particular attention, show that the author is right in this. Wagner, in his Natural History of Man, calls Egypt "a great focus of the diseases in universal history." De Chabrol, in his "inquiry concerning the customs of the modern inhabitants of Egypt," of the most important diseases, says, "With an almost equable temperature, and with an always serene sky, Egypt can have only a small number of diseases, but they are for the most part terrible."

The same author then speaks of single maladies, the plague, which is almost never wanting in Cairo, and particularly in Alexandria; the dysentery, of which he says: "This disease causes great destruction among them, and especially attacks the children, whom it carries off in a frightful manner," the diseases of the eyes with which one at least out of five individuals is afflicted, the small-pox, which in Egypt is frightful and rages far worse than in Europe, etc.

In the "observations upon several diseases which attacked the soldiers of the French army," four seasons of the year are made with reference to healthfulness. The first comprises the time of the inundation. "I name," says the author, "this first season of the year, which continues about three months, the *damp* season; it may be considered as the winter of the country. The west wind which then blows, increases the dampness of the atmosphere which at evening and especially in the morning is full of mist. The consequence is a coolness which is uncomfortable and detrimental to animal secretions. In this season of the year diseases of the eyes, the hospital fever, the diarrhea and catarrhal pains prevail." "The *third* season of the year," says the same author further, "which I will give the name of the *sick* season, since it is destructive to the health of the inhabitants, and especially of strangers, begins about the first of March and continues generally until about the end of May. The south wind takes the place of the east which had prevailed during the earlier part of the year. These south winds are first light, but they increase gradually—they afterwards decrease in the same way—and indeed to such a degree that during a period of about 50 days, from which they have taken the name Chamsin, they are very violent and hot, and hence would become insupportable, if they blew without cessation. At this season of the year wounds heal with difficulty, and are easily seized with mortification. Sicknesses of all kinds take an unusual character, and require the greatest carefulness on the part of the physician, and in general all living beings are more or less affected."

DEATH AT THE PRAYER MEETING.

"His watchword at the gate of death—
He enters heaven with prayer."

Most of our readers will recollect to have seen some time ago an account of "The Death of the Prayer Meeting." That was indeed a most melancholy event; but that to which we shall now invite your attention is of a widely different character. It is of death at the prayer meeting. Some years ago, in a retired corner of the parish of B., might have been seen a prayer meeting, convened by her particular request, in the room of an aged woman, full of faith and good works, who was, by reason of ill health, often detained from the gates of Zion which she loved. She appeared quite well at this time, and received her beloved pastor and friends with a grateful welcome. The exercises were commenced; the accents of prayer and the notes of praise succeeded one another, and mingling together, like a column of sweet incense, went up on high before him who liveth forever. As the hour of hallowed devotion drew to a close, she to whom it was to be "the last of earth," complained of unusual distress, and was removed to an adjoining room. Here she rallied again, and addressed those about her, the last service was concluded, her soul winged its way to the Zion above, where prayer is lost in praise, faith in sight, hope in fruition, grace in glory.

Not unlike this was that scene of which we saw an account in some recent missionary intelligence, wherein a little girl in a heathen land, who had been taught by our missionaries the name of Jesus, and taught by the Spirit to love Him, was laid upon a bed of sickness. At her request, her classmates were gathered for prayer: as one after another engaged in this delightful exercise, the young invalid seemed to revive, and she rose from her couch, and taking the Testament read a portion of Scripture, and then knelt beside her companions in prayer. The desires of a full heart were poured forth for the missionaries and for her poor people. She concluded, and her companions rose from their knees; but the other moved not; they waited and waited, but still the sick girl retained her position. They went to her—they looked into her face—her spirit had fled! "Let me die the depth of the righteous, and let my last end be like theirs." [N. Y. Observer.

The Temptation of Riches.—A wanderer from our motherland, to improve his circumstances, "settled" in one of the most fertile counties in lower Virginia, purchased a small farm, and by the "sweat of his brow" acquired a comfortable subsistence. A member of the Church, it was his privilege "gladly to give of the little" of his wordly goods. On one occasion, he contributed to a benevolent object (much to the surprise of the applicant) *fifty dollars*. By the death of a relative in England, he became possessed of a large fortune, and was soon after applied to in behalf of the same object. After much hesitation, he presented the applicant with *one dollar*, which elicited expressions of remonstrance. "The truth is this, my friend," said the donor: "when I had but *little*, I had the disposition to give much, but now that I have *much*, I am disposed to give but *little*."

Progress.—The Western Episcopalian says that the father in a Roman Catholic family in Ohio lately became interested in reading the Bible. He read an hour each evening with his wife. "In a few evenings," we give the words of the narrator, "he stopped in the midst of his reading and said: *Wife! if this book is right, we are* WRONG.

"He read on, and in a few days longer said: *Wife! if this book is true, we are* LOST.

"Riveted to the book, and deeply anxious, he still read, and in a week more joyfully exclaimed, *Wife! if this book is true, we* MAY BE SAVED!"

A Remarkable Eulogy.—The Rev. Joseph Allen, a century or two ago, the remarkably devoted and laborious minister of Taunton (England,) had this testimony given of him after death: "Each thought was to him a prayer, each prayer a song, each day a Sabbath, each meal a sacrament; and so his life on earth was a foretaste of that eternal repast to which he hath now arrived."

The Sabbath Recorder.

New York, July 26, 1849.

Traveling Agent.—Eld. Walter B. Gillett having been engaged to travel a while as Agent for the Sabbath Recorder, will visit most of our churches in the State of New York previous to September 1st. His primary object will be to increase the subscription list of the paper, and to collect what is due for it up to the close of volume 5. He will also take the names of persons who may wish to become members of the Seventh-day Baptist Publishing Society, and receive and transmit to the Treasurer any moneys subscribed for the benefit of that Society.

COMMEMORATIVE INSTITUTIONS.

It is a striking circumstance, that so many of the institutions of our holy religion are *commemorative*. They are standing testimonies to important *facts*. The Lord's Supper, for instance, commemorates the fact of Christ's death. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Baptism commemorates the fact of his burial and resurrection, and is a most significant and beautiful emblem of it. When one is buried in the water, and rises again to view, he attests his own belief in the fact that Christ was buried and rose again. The administrator attests the same with regard to himself. Trace back the history of the Church to the time of the Apostles, and it will be found that there has never been an age in which these two institutions of religion have not been attended to; so that we have thus a continuous chain of evidence that the great facts of the Lord's death, and the Lord's burial and resurrection, did actually transpire. And because the whole scheme of Christianity is but an elaboration of the doctrine of these facts, and an application of the same to the condition of fallen man, therefore, the actual occurrence of these facts being proved, we are furnished with an irrefragable evidence of the truth of the Christian religion.

We may reason in the same way concerning the institutions of the Old Testament. The Passover commemorated the very important fact that God spared the Israelites from that destruction with which he visited all the first-born of Egypt, and brought them out from that land of bondage, "with a high hand and an outstretched arm." The Feast of Tabernacles commemorated the fact of the Israelites dwelling in tents during their journey from Egypt to Canaan. The feast of Pentecost commemorated the fact of the giving of the law from Mount Sinai, on the fiftieth day from the departure of the Israelites from Egypt. True, these institutions were prospective as well as commemorative; that is, they were *types*, which looked forward to the coming of Christ. But their typical character was one thing, their commemorative character another. As types, they are no longer to be observed, even by Israelites; but we are not of those who think that in their commemorative character they ought to be renounced by that people. We see nothing in the Scripture which warrants such an idea.

Besides the institutions of Christianity, and those which were peculiar to Judaism, we find in the Bible another very important one, which is commemorative of a fact in which the whole race of mankind, Jews and Gentiles, have a common interest. We refer to the Sabbath. It commemorates the fact that Jehovah, the God of the Bible, is the Creator and maker of all things, heaven, earth, and sea, and all that in them is; that he employed six days in moulding, arranging and perfecting them, and that he rested on the seventh day, from which point he looked back and "saw every thing that he had made, and, behold, it was very good." The Sabbath, we say, commemorates this fact, and it is the only institution that does. We repeat it, that all men have a common interest in this fact—the Gentiles as well as the Jews, and the Jews as well as the Gentiles. Hence, the true doctrine concerning the Sabbath is, that it is *a testimony to the power, wisdom, and goodness of God, as displayed in creation*, and that it thus becomes to all mankind *a standing witness against atheism and all the multiplied forms of heathen idolatry.*

We need not here dispute whether the Sabbath was enjoined upon man from the beginning, or not until the Israelites were brought out of Egypt, and then only upon that nation. For, whatever way this may be determined, it will still be true that Gentiles are as much concerned in the institution as Jews. Let it be granted, for argument's sake, that it was never formally enjoined until it was delivered from Sinai. Nevertheless, it was then enjoined as a commemorative institution; and we cannot see why it is not the duty of all mankind to observe it, *if* all mankind are equally interested in the fact which it commemorates. Some tell us, by way of objection, that the Passover was just as positively enjoined upon the Jews, and with as heavy a penalty, as the Sabbath. But, we reply, there is a palpable difference between the two cases. None but Jews were personally interested in the fact which the Passover was instituted to commemorate; but in the fact which the Sabbath commemorates, all Gentiles as well as Jews are personally interested. A Jew is no more bound to acknowledge Jehovah as his Creator than a Gentile is. There is no more of creative skill displayed in the body and soul of a Jew than in the body and soul of a Gentile. The sun does not shine more brightly, the stars do not glitter with more splendor, the rain does not descend more plentifully, the productions of nature are not bestowed with more abundance, upon the Jew than upon the people of other nations. A Gentile may contemplate, with admiration and gratitude, the things of creation, and say, with just as much truth as any Jew ever did, "Thou, Lord, hast made me glad through thy works: I will triumph in the works of thy hands." Why, then, object that the Sabbath was never given to any but Jews? The objection is futile. The fact which the Sabbath commemorates concerns all alike, and therefore all are bound to keep it. There is as much sin in disregarding it, as there can be in disregarding any commemorative institution whatever. But we shall return to this subject again.

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THE IRISH APOSTLE OF TEMPERANCE.

Father Mathew having escaped from the control of the various committees by whom he was beset on his arrival, has gone to work in good earnest. He has spent five days in Brooklyn, during which time he administered the pledge to 7,550 persons. He visited the Navy Yard on one of those days, when the workmen were allowed two hours for dinner, and he addressed them. On board the North Carolina seventy sailors took the pledge, and cheered him from the rigging as he left. From Brooklyn he came back to New York, and commenced talking and administering the pledge at the Catholic Church in Barclay street, which was thronged night after night. He expects soon to visit Boston; and after the extreme heat of the season is past, he intends to make an extensive tour of the country.

Some good Protestant people seem to be rather shy of Father Mathew, because he is a Roman Catholic Priest; and a few go so far as to hint their suspicions that he is an emissary of the Pope. Such apprehensions do not trouble us. On the contrary, we should be glad to see any number of Catholic Priests at work getting the people to sign the temperance pledge at the rate of seven thousand in five days. Such emissaries of the Pope should be welcomed. They will do more to rid the world of the spirit of popery, by making temperate men, than these fault-finders will by opposing them. True it is, no doubt, that Mr. Mathew gives the pledge with the religious ceremonies of the Catholic Church, signing each receiver with the cross, the badge of that Church. But we have not heard of his endeavoring to violate the feelings of conscientious Protestants, by inducing any such to take the pledge at his hands and with such ceremonies. We think, therefore, the best way is to encourage him to get as many as he can to take the pledge with the Catholic sign, while we do our utmost to get others to take the pledge with the Protestant sign, or no sign at all.

ASSOCIATIONAL COMMUNION.

To the Editors of the Sabbath Recorder:—

Some weeks ago I proposed a Query, through the columns of the Recorder, whether it would be according to gospel order for some twenty, or more, members of different Seventh-day Baptist churches, if they should happen to be brought together in Philadelphia, and remain over the Sabbath, to celebrate the Lord's Supper, without first being regularly constituted a church? It was supposed, in the query, that there were in the company a *minister* and a couple of *deacons*, who officiated on the occasion; and that some time during the following week, having dispatched their business in Philadelphia, they all returned to their respective homes, and resumed their places in the churches to which they respectively belonged. Philadelphia was named, not because the querist supposed that any such proceeding had ever taken place in that city, but because he wished your correspondents not to suspect that he had an allusion to a custom which has obtained currency in our denomination, so that, whoever of them should undertake to reply, might do so untrammeled by that prejudice which so often influences one when undertaking to defend a practice to which he is already committed. Perhaps, however, my wariness has defeated the main object which I wished to accomplish. It may not have been discerned, that I was alluding to a practice actually in vogue with us, and therefore no one has felt interest enough in the question to offer a reply. I proceed, therefore, to make the *application*.

The brethren assembled represent a Seventh-day Baptist Association. Philadelphia the place of meeting. The minister and deacons, those of like order who generally attend an Association. Their celebration of the Lord's Supper represents the constant practice of each of our Associations, whenever and wherever assembled.

Now I ask plainly, is this custom according to gospel order? Perhaps I need to have the way of God expounded to me more perfectly; and, if so, I hope some of your better enlightened correspondents will undertake it. But according to the notions in which I have been trained, the Lord's Supper is an ordinance which belongs to a church, as such. And, if I am able to see clearly, this is the only view which agrees with a well known principle of our denomination, that the ordinance is never to be extended by a church beyond the limits of its discipline. We do not extend it to the members of other persuasions, because we can exercise no discipline over them. Hence our practice of close or restricted communion, in opposition to open or mixed communion. The ordinance, then, is confined to the limits of a church, and is extended to those members of our own denomination who may be present as visitors. But it is extended to these, only on the presumption that they are, in some sense, within the reach of discipline. For, though not amenable directly to the church where they are by invitation receiving the communion, such is the unity and fellowship obtaining between our churches respectively, that report may be made by one church to another of the improper conduct of any of its members, and discipline secured. Now an Association is not a church, neither is it invested with disciplinary power over the churches. It is merely a conclave of delegates from different churches—each of which is independent and sovereign—for the purpose of accomplishing certain objects prescribed by its constitution; and, from the nature of the case, can exercise no power over a church, except to exclude it from fellowship in case it will no longer coöperate in carrying out the design for which the Association was organized. If I am right in my views, an Association, not being a church, has no more right, *as* an Association, to celebrate the Lord's Supper, than the supposed accidental assemblage of brethren in Philadelphia.

I admit that there is a beautiful fitness and propriety in a church, with whom an Association may be convened, resolving to celebrate the Lord's Supper in the included Sabbath, and extending, through its pastor, an invitation to all visiting brethren to take a seat with them. Viewed in this light, I can have no objection to the practice, but would rather commend it. But this is not the light in which it is viewed by our people. It is emphatically an Associational practice, inherited from the General Conference. The Association, either by its own vote, or through its committee of arrangements, resolves to celebrate the ordinance, appoints the ministers to officiate, and the deacons to serve. It is, throughout, from first to last, the Association's own proper doing.

I have been frequently invited to officiate at such Associational communions, but have uniformly refused, and generally accompanied my refusal with a suggestion that it was properly the duty of the pastor of the church. I have never yet gone so far as to refuse to participate with my brethren in receiving the elements, though I have always felt somewhat dubious of the propriety of the custom. Perhaps I may be wrong in my premises. I may err in supposing that the ordinance of the Supper belongs to the church *as* such. But if so, I think that our denomination also errs in supposing that the ordinance should always be confined within the limits of church discipline.

ALPHA.

REASONS FOR FASTING AND PRAYER.

[A correspondent, alluding to the President's recommendation of a day of fasting and prayer, suggests the propriety of particularizing some of our national sins which call for repentance and humiliation. We do not know how better to get at the matter than by copying a part of his letter.]

The President earnestly recommends, that the first Friday in August be observed as a day of fasting, humiliation and prayer, in consequence of the fearful pestilence that is spreading its ravages through the land. I heartily concur in the recommendation. I believe that it is fit and proper that we humble ourselves under the mighty hand of Jehovah, confess our sins, and implore His mercy. As a nation, we have sinned against God with a high hand. We have made void His law—the law of the Sabbath—by our traditions. God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But this wicked nation says, that the first day is the Sabbath, and that on that day we shall not work. Is not this a *palpable infringement* upon the law of God?—This nation is also guilty of establishing and supporting the abominable system of Slavery, which dishonors God, and does violence to the dearest rights of man—that system of cruelty and oppression which is condemned alike by the Law of God and the Gospel of Christ. These national sins, that are manifestly so flagrant, are not only to be confessed before God, but they are to be forsaken. We should "repent and turn to God, doing works worthy of repentance." Our Saviour said, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." If all men regarded this law of God, how long do you suppose the system of American Slavery would continue? Where is the slave-holder that would be willing to exchange conditions with his slaves? All the principles of a republican government are opposed to slavery and oppression. The Declaration of Independence and the Constitution of the United States are opposed to Slavery as it exists. It is a reproach upon our national honor, which nothing but repentance and reformation will ever wipe away. I wonder that God has so long withheld his judgments, and that amidst all our transgressions he has shown *so much mercy*.

ST. LOUIS.—The cholera at St. Louis seems to baffle the skill of the most experienced physicians, and from its ravages no class of people appear to be exempt. The latest papers received speak despondingly enough of business prospects, present and to come, in consequence of the frightful havoc the disease is making. The population has been reduced from 70,000 to 50,000 by the flight of those who could leave. The Journal of Commerce says:—

"After years of extraordinary prosperity, during which, from a mere village, it has increased to a large and wealthy city, St Louis has been afflicted of late in an extraordinary manner. It is but a few months since we recorded the destruction by fire of the business part of the city, involving the destruction of $3,000,000 or $4,000,000 of property; a calamity relatively as great as the great conflagration of 1835 in the city of New York. Soon afterwards the cholera commenced its ravages, and in ten weeks the mortality of the city reached 4,321, of which 2,688 were deaths by cholera.

This, in a population not exceeding 50,000, is indeed a terrible mortality; and has seldom been equaled in any country. From two thirds to three quarters of the deaths were by cholera; 2,422 by that disease having occurred in the short space of four weeks. If New Yorkers would comprehend the extent of the mortality, let them imagine 35,000 deaths in their own city in ten weeks, or 25,000 in four weeks, or 1,000 a day? This would be in the same proportion as the recent mortality in St. Lous."

SUNDAY DOINGS ABOUT ROME.

The following account, given by the London Times, of military operations in the vicinity of Rome on Sunday, June 3d, shows how little deference is paid to that day in times of war. It may be worth the while of those who are curious in such matters, to study the progress of that struggle, and see whether victory or defeat is the reward of the invading army that began its attack on Sunday:

On the morning of Sunday, June 3d, Gen. Oudinot moved a column of attack against the Villa Pamphilia, a strong point outside the walls, at a short distance from the Porta S. Pancrazzia. He commenced by surprising about 200 of Mellara's free corps, and took them prisoners; but Gribaldi's people in the villa itself being on the alert, and the alarm being instantly communicated to the walls overlooking the battle-ground, a desperate engagement took place, the villa being taken and retaken several times in the course of the day. The French troops behaved with that gallantry which distinguishes the nation; but the Romans met them at every point, and as the latter were enabled to bring the artillery from the walls to bear upon them, their loss is represented to have been very severe indeed. The Villa Pamphilia remained at nightfall in the hands of the French, and the works of approach toward the Porta S. Pancrazzia were commenced—but the loss in effecting this object was very great, and I think I do not overstate it in saying that there were from 80 to 100 killed, and from 300 to 400 wounded. The Romans suffered in the same proportion, and independently of the 200 prisoners taken by surprise, I believe they had at least 100 killed and 400 wounded. In the meantime the French, stationed on the hights of Monte Mario, between which and the Tiber, at the back of the Castle of St. Angelo, there is nothing but open fields, finding that their guns did no execution, conceived the bold project of crossing the Tiber, and of entering into the city at that part of it called the Ripetta. For that purpose a chosen body rushed across the fields, and, preparing a raft and a boat, crossed the river, and attempted to carry the barricades by which the Ripetta was defended; but the Romans were prepared at all points, and after the attack was repulsed many of the Frenchmen jumped into the Tiber, and were either shot or drowned in the attempt to recross the stream. At the same period the canon which had been withdrawn from the embrasures of the Castle of St. Angelo, so as to induce the French to believe they had been removed to the bastions, were suddenly run out again, and so heavy a fire was maintained from them, that the retiring troops suffered very severely, and, as one account states, they were so much cut up that even Monte Mario was abandoned by them. The firing did not cease on either side till nightfall, and even occasionally during the night it was resumed from the walls near Porta St. Pancrazzia, for the purpose of incommoding the working parties in the trenches, who could be seen by the moonlight.

MORE ACCIDENTS ON THE SABBATH.

We mentioned last week, the accident which happened at the depot of the Michigan Central Railroad on *Saturday*, July 7, and raised the question whether those who are in the habit of gathering up Sunday accidents, to prove God's regard for that day, would not do well to consider the meaning of the accidents which occur on other days, particularly on that day which God has set apart for the Sabbath, and claims as peculiarly his own. The two accidents mentioned below occurred on *Saturday*, July 14. They furnish matter for reflection:—

ACCIDENT AND LOSS OF LIFE.—As the train was going up to Auburn, on Saturday afternoon, July 14, the engine was thrown from the track near the switch that led to the gravel bed. The stop was so sudden that it brought the tender directly over the engine, the body going some distance forward and the wheels on one side. There were five persons on the engine at the time, William H. Delano, the engineer, Howard Delano, a Fireman, S. Oliver, a workman, and Mr. Dennis, Ex-Mayor of Auburn. The tender struck the Engineer, crushed his head and broke his arm, killing him on the spot. The fireman was so much injured that he died soon after. Howard Delano had an arm broken and his head dreadfully hurt. Mr. Dennis and S. Oliver were also considerably bruised.

FATAL ACCIDENT.—A sad accident occurred on Saturday, July 14, about 1 o'clock, at the Iron Works, foot of Ninth street, East River, New York. The men in the employ of Secor & Co. had been hoisting a bed-plate of immense weight for the engine of the new steamer Georgia, which is receiving her machinery from that establishment. A derrick gave way, and struck Mr. Higby, the foreman of the establishment, which occasioned his instant death. He was a native of this city, and about 45 years of age. Two men that were also engaged at the same work, named Beverly Parkin and Francis Miller, were very seriously and it is thought fatally injured. The former had his thigh badly broken and the latter's skull was fractured.

THE POPE AND THE STARVING IRISH.—An English paper says that the Pope has sent Dr. M'Hale 20,000 francs toward the relief of the starving people of the West of Ireland. The post which conveyed this respectable sum—upward of £800—was met by another bound for Gaeta with £345, contributed by the people of the diocese of Tuam to the exchequer of his Holiness.

FREE LABOR IN ST. CROIX.—An engineer residing on the Island, writes to a friend in this city, under date of June 4th, as follows:—

"Matters and things are much changed here since the time of your visit. We have a free population now to deal with. Many were the fears that the Island would in a very short time be nothing but *bush* and *long grass;* but I think that these fears are somewhat dispersed by the firm determination of the Government to make the people work either for themselves or for his Majesty. The wages for first class laborers are 15 cents per day, with one stiver per hour for over-time; second class, 10 cents per day; tradesmen, 10 and 25 cents, according to abilities; all having free houses and provision grounds, and being subject to fines if not attentive to work or willfully obstinate. They are at liberty, in October of each year, to engage for the twelve months, to whoever they think proper. With such laws, they are working better than could have been expected from the shameful manner in which they got their liberties. Many of the estates will make reasonable crops, although we have had very little rain since Christmas."

MRS. JUDSON.—The Home Journal notices the sad intelligence recently received, of the sickness of Mrs. Judson, ("Fanny Forrester,") and adds the following reflections:—

"That the constitution of this sweet child of genius was of a consumptive tendency, we knew; but we had confidently hoped that the change of climate and the air of a warmer latitude would exercise the beneficial effects which they sometimes do, and give her even better health than she had hitherto known. If she die there, her grave will be well placed, in a path of duty; but there are those here, to whom a certainty of not seeing her again, in this world, will be heavy to bear. Her day will have been bright and brief, but it sets with rosy promise of a still fairer to-morrow, for the light of a soul like hers sends its brightness, dawn-like, before her into heaven. It is short-sighted to mourn over the pure spirit's descent below the horizon of the grave, when we know that, as the light pales on this side of that dark limit to our vision, it kindles on the other side, in the glowing welcome of angels."

WAR EXPENSES OF ENGLAND.—The war expenses for 1849-50 are calculated in the British Chancellor of the Exchequer's budget at $80,000,000, over and above the many millions paid from the revenues of India. This is a time of profound peace. The estimate for the fighting navy is $35,000,000; for the army $35,500,000; for the ordnance $13,000,000; and so on. No wonder there is much poverty where 80 millions a year have to be paid in time of peace to keep the machinery of war in order.

PLAIN AND TIMELY.—The Black River Conference of the Methodist Episcopal Church, at its recent meeting, had under consideration some of the popular customs of the day, concerning which they resolved unanimously, that "*no charitable purpose*, or fashionable or social circle, or popular custom of the day, constitutes any apology for any member of the Church, in patronizing or sanctioning lotteries or card playing, or any kind of sinful amusement, or game of chance.

A VETERAN.—Rev. Thomas P. Hunt, the temperance champion, incidentally mentioned, that from April, 1827, to April, 1849, twenty-two years, he delivered *ten thousand* sermons and addresses! There are, probably, very few preachers in the world who in the same length of time have been so frequently before the public.

REVIVAL.—A letter from Rev. W. F. Purrington, in the N. Y. Baptist Register, describes the progress of a powerful revival in Prattsburg, Steuben Co., N. Y. There was little excitement, and cases of conversion were deep, and pungent, and satisfactory. Thirty-two have been added to the church by baptism.

AGAINST READING SERMONS.—At the meeting of the Presbyterian Church in Scotland, held recently in Edinburgh, a resolution disapproving of reading discourses from the pulpits of that Church was carried by a mamajority of 165 against 121.

TEACHERS FOR MINNESOTA.—It is stated that eleven young ladies, in company with Gov. Slade, have gone to Minnesota, for the purpose of establishing schools in that territory. They are sent out by the Board of National Popular Education.

SIGNIFICANT AND JUST REMARK.—A member of the Massachusetts Legislature, in a speech favoring the charter of a Missionary Board, made the following remark:—

"Religion is a singular commodity—the more we export of it, the more we have at home."

THE SCHOOLMASTER.—At one of the religious anniversary meetings in England, the Hon. and Rev. Montague Villers made the following statement:

I recollect that ten or eleven years ago, when I was examining a school and questioning the children, especially on the subject of prayer, I found that there was not a single child in the school, which consisted of children from 8 to 12 years of age, who was not accustomed to repeat as its prayers, and its only prayers,

"Matthew, Mark, Luke and John,
Bless the bed that I lay on".

A correspondent of the Watchman states that the Wesleyan Chapel debts in Great Britain amount to no less a sum than $5,000,000.

THE CHOLERA.

In New York, the Cholera has continued for a week past about as during the previous week. The Board of Health report—

July 17,	new cases,	103,	deaths,	51
" 18,	"	106,	"	40
" 19,	"	87,	"	36
" 20,	"	83,	"	26
" 21,	"	94,	"	36
" 22,	"	75,	"	30
" 23,	"	79,	"	38

In Brooklyn, there are about 30 cases a day. On the 20th, 31 cases were reported, of which 17 were fatal. On the 21st there were 24 cases, ten of which proved fatal.

At Albany, on the 20th, 8 cases and 6 deaths were reported, being a decrease of five in the number of cases.

At Cincinnati, there were 69 deaths from Cholera on the 17th, and 59 on the 19th.

At St. Louis, the epidemic is decreasing. There were 61 deaths from Cholera on the 17th, and 37 on the 21st.

At Alton, Ill., there were 12 deaths on Friday, 5 on Saturday, 4 on Sunday, and 5 on Monday, of last week, from the prevailing epidemic.

At Camden, Mo., the Cholera is raging with great violence. It also broke out on the steamer Monroe, ascending the Missouri, with New York recruits, under Capt. Seymour, and several deaths occurred.

At Philadelphia, on the 17th, there were 73 cases and 31 deaths.

At Montreal, there were 19 deaths on the 20th, and 38 on the 21st. Quebec, 40 deaths on the 20th. Toronto, 33 on the 17th.

The Cincinnati Times has the following: "The town of Boston, in Indiana, 12 miles east of Eaton, Ohio, is now afflicted with cholera, which threatens the entire destruction of its inhabitants."

THE FOREIGN NEWS.

The steamship Caledonia has arrived since our last, bringing seven days later news from Europe.

From ROME, we have the sad intelligence that the the Assembly, becoming convinced that the city could not be defended, sent delegates to treat for a surrender. It is stated positively, that the French Government has received a telegraphic dispatch, announcing the entry of the French army into Rome on the 2d, and that they were received with acclamations by the people, The division of Garibaldi had been conducted to Civita Vecchia, where they would be lodged and maintained at the expense of the Roman Government. Gen. Oudinot has been recalled from Rome in disgrace, and Gen. Badeau has been appointed Commander in-Chief of the army in Italy in his stead.

From HUNGARY AND AUSTRIA, there is nothing definite or decisive. The recent movements, so far as reported, are rather unfavorable to the Hungarians. The city of Raab is said to have been taken by the combined force on the 28th. It is also said that a vast coil is being drawn around Hungary.

From ENGLAND, we learn that Baron Rothschild has been re-elected for the city of London, the most important constituency in the Empire. He met with pretty strong opposition, but was elected by a majority of over 3000 votes.

CONFERRING DEGREES.—The commencement at Harvard took place last week, when Degrees were conferred about as plentifully as usual. The Degree of Bachelor of Arts was conferred upon 78 young gentlemen. The Degree of Master of Arts was conferred on a number. The degree of M. D. was conferred upon 41 students of the Medical School, and that of Bachelor of Laws upon 45 students of the Law School, only two of whom were present. The Degree of L.L.D. was conferred upon Hon. Horace Mann, M. C., Hon. Richard Fletcher, Associate Justice of the Supreme Court of Massachusetts; Hon. George Eustis, Chief Justice of Louisiana, and Hon. Theophilus Parsons, Professor in the Law School of the University. The D.D. was also conferred upon Rev. Levi Washburn Leonard of Dublin, N. H.; Rev. George Washington Burnap of Baltimore, and Rev. Charles Kittridge True of Charlestown. Mr. True belongs to the Methodist Church, graduated, as few Methodists do, in 1832, and represents that important denomination in the Board of School Commissioners. The Honorary Degree of Master of Arts was conferred on Professor Arnold Guyot, of Neufchatel, Switzerland; Francis Alger, and Jonathan Ingersoll Bowditch, of Boston.

SCENE IN A SLAVE STATE.—The editor of the New Orleans Picayune says, that on the 10th inst. he witnessed a most disgusting and heart-rending scene in the Third municipality. A negro boy about 12 or 14 years of age had been whipped and cut up shamefully by his mistress, a colored woman, and then sent by his mother to a blacksmith-shop to be manacled. His feet were ironed closely together, and in this condition the mother was leading him through the street. A gentleman who was attracted by the pitiful spectacle sent the boy to the police office, and he was thence sent to the hospital.

A VERMONT BOY.—The Vermont Chronicle says that Rev. Asa D. Smith, of New York, has been recommended by the executive committee of the trustees, for election to the office of Professor of Theology in Lane Seminary. This is the department of Dr. Beecher, who, however, is to retain his connection with the Seminary, as President and Lecturer on Theology. Mr. Smith was once an apprentice in a printing office in the village of Windsor—an example of what Vermont boys may aspire to in usefulness.

GENERAL INTELLIGENCE.

Awful Collision and Loss of Life.

[From Wilmer and Smith's Times, July 7th.]

The steamship Europa, Capt. Lott, arrived at Liverpool on Sunday morning at 9 o'clock, after an extraordinary passage of 10 days, 18 hours, from Boston. On boarding the Europa we were grieved to find that she had on board 43 persons, the survivors of the passengers and crew of the American bark Charles Bartlett, which vessel the Europa ran down at sea on the 27th ult., in Lat 54° 49, Lon. 23° 30, about 700 miles to the westward of Cape Clear, causing the loss of 134 lives. The Charles Bartlett, Capt. Bartlett, was an American ship of 400 tons burden, chiefly loaded with lead and chalk, and having 162 steerage passengers, one cabin passenger, and a crew of 14 men, outward bound for New York, and at the time of the collision was going at the rate of five knots an hour, close hauled on the wind. The Europa was sailing at the rate of 11½ or 12 knots per hour. At the time of the collision both vessels were enveloped in a dense fog, which prevented those on board of either vessel seeing beyond a few yards.

At about 3½ o'clock the look-out of the Europa suddenly perceived the ship through the mist, and had just time to announce the discovery when a dreadful collision took place, the Europa striking the Charles Bartlett amidships, and cutting an awful chasm in her side, killing several persons on board. The bark immediately began to settle down, and in a few minutes sunk. The scene during those few minutes was appalling in the extreme. A crowd of suffering wretches, maimed and broken by the collision, lay dead or dying where the bows of the Europa had entered. Some of the individuals who crowded the decks appeared panic-stricken, others ran shrieking to and fro in despair, while some rushed forward and eagerly seized upon the opportunities which were presented for giving them a chance of safety. The most strenuous exertions were made on the instant by all on board the Europa for rescuing from the imminent peril which pressed upon them as many individuals as possible. Hand-buoys and ropes were thrown over, boats were lowered, and every man was busied in those few fearful minutes in rescuing the struggling sufferers from the waves. Yet with all the exertions that could be used, only 43 individuals were saved out of 177, who had recently been alive on board the unfortunate ship. Among those preserved were the Captain of the Charles Bartlett, the second mate, and seven seamen. Of 40 women who were on board only one was rescued.

The following account of the collision is given by Capt. Bartlett:—

At 3 30 P. M., being on the weather side of the poop-deck, I heard a rumbling to windward like distant thunder, turned my ear to windward and my eye to the horizon. The man at the wheel, noticing that I was listening, looked to windward and cried out "Sail ho!" I at once saw what I supposed was a ship, about one point forward of our beam, about 400 yards distant. I ordered the helm up, thinking she did not discover us, thinking that we should have time to clear her before she could come in contact. All hands shouted at the same time to alarm the ship, and I ordered the bell to be rung, and called to the ship to "Port her helm," as I saw that was the only chance of escape. There were nearly one hundred passengers on deck at the time.

All was of no avail, for in one minute from the time we saw the ship, she was upon us, going at the rate of twelve knots, striking us abreast of the after main shrouds. The crash and the terrible scene which ensued I am not adequate to describe. I was was knocked to leeward with the man at the wheel. I recovered myself in a moment, shouting for every person to cling to the steamer as their only hope; I caught hold of a broken chain on the bow, and hauled myself up, shouting at the same time to the crew and passengers to follow. I had barely time to get on the steamer's bow, and, while getting up, I noticed that her bow was into the ship within a foot of the after hatch, and that she was stove clear to the lee side, and that full twenty feet of her side was stove in. There must have been nearly fifty persons killed by the collision, and every exertion was made by Capt. Lott, his officers and crew, and the passengers on board the steamer. The boats were lowered as soon as possible. Unfortunately, only about 10 were saved by the boats, the balance, making 33, more or less, saved themselves by hanging to the bow. The steamer lay by the scene as long as there was hope of saving any.

Cholera in the South.—The Cholera is sweeping off the black population in great numbers. A letter from the Parish of Ascension, La., dated June 18, says: For instance, Dr. Duffel has lost 7 negroes, M. Le Blanc 4, Trist 20, Keener 34, Deile 40, Minor has lost 66 within a week. These are within sight of our house. Down the Lafourche, Col. Bibb has lost 74, Bishop Polk 64, and many others in proportion. The victims seldom have any premonitory symptoms. They are taken with a weakness in their legs, and in two hours they are dead! They have neither diarrhea or vomiting. It is awful to see how they drop down in the field—at one moment perfectly well and hearty, and by the time they are carried to the house they are no more. Every morning there are a number reported dead on the different plantations. This morning there were 3 at Dr. McCall's, 1 at Dr. Duffel's, and 8 out of 12 at Dr. Brunner's. As yet, very few white persons have been affected on the coast.

Infanticide.—A woman from New York, whose name is unknown, recently presented herself at the office of the Health Physician of Brooklyn, with a dead infant in her arms, requesting permission to bury it. Her story was that she had recently come from Ward's Island; that while in New York she took her infant to a physician to see if anything was the matter, and that he told her the child was well. With this assurance she crossed the ferry to Brooklyn, and when she arrived on that side found that the infant was dead. Dr. Goodrich made an investigation into the case, and ascertained that the child had been *starved to death*, and gave it as his opinion that it had been purposely done, perhaps to excite sympathy.

Steamboat Disaster.—On Sixth-day night, July 20, as the steamboat Worcester was coming through Long Island Sound from Norwich, Ct., she was run into by a schooner. The circumstances were almost precisely like those of the Empire on the North River. The schooner struck her between the wheel and the boiler, cutting entirely through the guards of the hull, carrying away the wheel house, and smoke pipe, and destroying the state rooms, both of which were occupied, but, strange to say, no one in them or on board was hurt. Had the steamboat been one half stroke farther behind in her progress not one on board could have escaped death. The night was foggy, and the catastrophe was probably purely accidental. The passengers were brought to this city by the Empire State.

Compliment to an American Shipmaster.—A splendid Gold Medal, of the value of about sixty dollars, was received at the Boston Custom House, from Washington, to be presented to Capt. Oliver Gorham, of the brig Adelphi, for his successful exertions in rescuing the officers and crew of the British bark Jane Blain, at sea. The following is the inscription of the medal:

"From the British Government to Capt. Oliver Gorham, of the U. S. brig Adelphi, of Boston, for saving the crew of the British bark Jane Blain."

Two beautiful silver ones were also received to be presented to the officers of the Adelphi, Messrs. Lowell and Hussey.

Cholera on the Hudson River Railroad.—Six laborers employed on section twenty-four, a few miles below Peekskill, died of cholera on Friday, and four more previous to Saturday noon. The panic became so great that 320 men (near or quite all on the section) who had just been paid off for the month, fled. Four of them died on the way, and many others were seen vomiting as they went. A cholera Hospital was provided for them in the vicinity of their work, and a physician kept in attendance, but they were too much frightened to remain.

New Banks in Connecticut.—The Legislature at its recent session chartered the following new banks:—The State Bank, at Hartford, with a capital of $400,000; the Farmers' Bank, at Bridgeport, with a capital of $200,000; the Citizens' Bank at Norwich with a capital of $200,000; the Pawcatuck Bank, with a capital of $75,000; and the Deep River Bank, with a capital of $75,000.

Extraordinary Circumstance.—The National Intelligencer mentions it as an extraordinary circumstance, that at the funeral of Mrs. Madison, on Monday, were present two of her old friends who were present at her first marriage with Mr. Todd, *sixty years ago*, and the latter of whom was also present at her second marriage with Mr. Madison. We allude to the venerable Mrs. Elizabeth Lee, widow of Richard Bland Lee, Esq., of Virginia, and Anthony Morris, Esq., of Pennsylvania.

The Past.—The Cleveland True Democrat, speaking of Judge Tappan, President of the Ordinance Celebration on the 13th inst., states that on arriving at the mouth of the Cuyahoga fifty years ago, in the month of May, he found there *one log hut*—a sort of Indian hostlery, kept by Lorenzo Carter, That was the beginning of Cleveland! And what a change has he witnessed in that period! It is most wonderful, and no language can describe it.

California Profits.—Our readers will remember, says the Salem Gazette, that a statement was made several weeks since, in reference to the sale of the ship Edwin, of this port, at Valparaiso, by which it appeared that she brought $20,000, and her cargo $15,000. This was a great profit; but it is now said, on the authority of a letter from Valparaiso, that she has since been re-sold at San Francisco at a profit from the last purchase of over $100,000.

New Mode of Measurement.—Mr. Palmer of Albany has recently invented an improved measurer—consisting of an arm attached to a cross, at the end of which is a 'finger,' so constructed as to be easily adjusted to any point desired, thus giving the location and elevation of a required point at one measuring. The cost of the implement will be but a few shillings, and it can be used by ordinary workmen with great facility and perfect accuracy either in Statue, Bust, or Bas Relief. Its simplicity and utility is such, that it will entirely supersede the use of Dividers, Callipers or any other means of measuring now used.

A Sad Case.—The Madison (Wisconsin) Argus of July 10th, gives the particulars of the drowning of three females in Cornelison's mill pond, on Six Mile Creek. It seems that three girls, named Sarah Richison, aged 15; Adelier Rodgers, aged 13; and — Cutsinger, aged 9 years, were at play wading about the pond. The eldest girl stepped off a steep bank, where the water was about fifteen feet deep. As she came to the surface, Miss Rodgers reached out her hand to catch hold of her, and was also drawn in. The youngest, having hold of the dress of Miss R. was pulled in by her, and all three were drowned. No persons were about save an old gentleman named Heffin, who went to their assistance, but came near losing his life, not being able to swim. The bodies of the two eldest were got out in about two hours after the accident, and the youngest an hour or two later.

The Ice Trade.—The quantity of ice exported from Boston, for the month of June, and at antecedent periods, was as follows: To East Indies 1020 tons; Batavia 490; Ceylon and Calcutta, 287; Havana, 563; St. Jago, 230; St. Thomas, 194; New Orleans, 3,467; Mobile, 325. Total for June, 576; previous five months, 35,880. Total since January, 45,450; same time last year, 34,881. Increase, 7,575 tons.

Mr. Alexander Graves, a stage driver, narrowly escaped being buried alive at Columbia, Mo., recently. He was supposed to have died of cholera. His grave was dug, and his coffin was in course of construction, when he showed signs of life. At the latest accounts he was found recovering.

SUMMARY.

Thomas Earle, of Philadelphia, died on Saturday, the 14th inst., at Willow Grove, on the Schuylkill River. Mr. Earle was a native of Leicester, Mass., and was descended from a family belonging to the denomination of Friends. He had formerly taken an active part in Democratic politics, but of late years his connections were with the Liberty party, of which he was candidate for Vice-President in 1840.

The brig *Torquois* is advertised to sail from Sacket's Harbor for San Francisco. Sacket's Harbor, as most of our readers are doubtless aware, is on Lake Ontario in this State, and the Iroquois will sail down the St. Lawrence, through the Gulf, and thence South, touching probably at some of the West India Islands, thence around Cape Horn to San Francisco.

The people of Tompkins Co., N. Y., have revived the project of making a Canal from Sodus Bay to the outlet of Cayuga Lake. This was a favorite idea some years ago, and it is now revived in the expectation of bringing lake craft from Ontario into Cayuga Lake, and thence forwarding their cargoes by railway from Ithaca *via* Owego to New York.

The Champlain Ship Canal is being agitated at Troy, and a meeting is to be held to discuss this important project. Should this work be constructed, and the Canal from Troy to Whitehall be enlarged, ships may load on the Upper Lakes directly for Liverpool, and the products of the East reach a market at the West at a reduced cost.

A correspondent of the Cincinnati Commercial tells of a sudden freshet in Holt's Creek, Bracken Co., Ky., caused by a terrific thunder-storm—whereby the house of a Mr. Smalley, situated near the Creek, was swept away, and four of the family were drowned: Mrs. S., a son, and two daughters. Other buildings were carried away and much damage done.

Mr. Wilson, the celebrated vocalist of Scotch Songs, died a few days since of Spasmodic Cholera. His death is attributed to exposure to excessive heat during a fishing excursion. He had been unwell of diarrhea for some days, but committed the imprudence of wading in the water while in that state.

The entire number of deaths in New-London, Ct., for the year ending in July, 1849, was, according to the Chronicle, ninety-three. This is believed to be the smallest bill of mortality, for a population of between 10,000 and 11,000, which can be found in the United States, or in any part of the world.

His Excellency, Gov. Trumbull of Connecticut, has issued a proclamation recommending the first Friday in August, to be set apart by the people of that State as a day of national fasting, in accordance with the recommendation of the President of the United States, on account of the existing pestilence.

The brig Eureka is announced to sail from Cleveland, Ohio, for San Francisco, about the 15th of September. Passage $200, in advance. This is the second vessel announced to sail from the Lakes for the gold mines.

The book agents of the Methodist Episcopal Church have received notice of the commencement of the action, by the Southern branch, for recovery of its share of Church property.

Of two hundred inmates in the Westchester County Poor House, N. Y., at the breaking out of the cholera, there are not enough well persons remaining to take care of the sick. Many have fled panic-struck.

The propeller Hartford, which put into Bermuda in distress some time since, on her way from New York to California, was at Bahia on the 29th of May, taking in coal—to sail soon for San Francisco.

There have been heavy freshets in South Carolina, washing away mill-dams, bridges, &c., and by the extreme wet weather, inflicting severe injury on the young cotton plants.

An animal of the Lynx species, known among Canadians by the name of Loupcevior, was shot early on the 7th inst., by the sentinel on duty at Wolfe's Monument, Plains of Abraham. The animal was bounding over the ground in the vicinity of the sentry's post, when, not knowing what sort of beast it might be, he fired and shot it through the head.

The N. O. Courier of 12th says, it has a private letter from a gentleman who was a passenger on the steamer Sultana, which left New Orleans recently for St. Louis, in which he states that of the 450 emigrants on board, 200 died of cholera before reaching St. Louis.

The free colored children, four in number kidnapped near Shawneetown, Ill., some time last Spring, have been recovered, and two of the Kidnappers, a Mr. Harma and a Dr. Carr, have been arrested at Shreveport, La., and after an examination, in default of bail were sent to jail.

Hon. Geo. Tibbits, an aged and wealthy citizen of Troy, died of the prevailing epedemic in that city on Thursday last. Mr. Tibbits but a few years since was Mayor of Troy, and some thirty years ago a State Senator.

A negro man (Ism,) belonging to Mr. John E. Boyd of Berkely Co., Va., died on the 8th inst. He was twenty one years old at the time of Braddock's defeat, making him 115 years old at his death.

Gen. E. Gale, Quartermaster-General of Ohio, died of Cholera at Columbus on the 14th inst.

Hon. Ebenezer Mack died at Ithaca, N. Y., on the 19th inst., of consumption.

The first Electric Telegraph in Ireland, has recently been erected, two miles long, between two railway stations at Kingsbridge.

The Governor of New Hampshire has appointed Thursday, the 15th day of Novembers to be observed as a day of thanksgiving in that State.

The Niagara, on her last trip out, made the quickest voyage ever made from New York to Liverpool, by an hour and twenty minutes.

Ninety-seven convicts have died of Cholera in the Ohio Penitentiary at Columbus, since the 30th of June.

A correspondent of the Maine People's Press, writing from Moosehead Lake, June 18, tells of having just taken across said Lake, a distance of seventeen miles, the largest raft of pine logs ever seen thereabouts—containing, by actual survey, *twenty-one and three-fourths acres*. These logs are taken at different landings upon the eastern shore of the Lake, and towed by steamboats across to the outlet or head of the Kennebeck waters, by which they are borne to market.

A tremendous fire broke out in Alleghany City, Pa., on the 16th inst. Some twenty-five or thirty buildings were in ashes, including Dr. Smith's church. In consequence of a disagreement between the firemen and the City Council, no efforts were made to stay its progress, the mob not allowing the volunteers from Pittsburgh to work. The military had to be called out to disperse the mob, and protect the Pittsburgh firemen.

A gentleman of Illinois, who lost all his teeth and a portion of one jaw fourteen years ago, by a fall from his carriage, and who has been ever since deprived of the power of distinct articulation, and masticating solid food, has just had his mouth fitted with teeth, gums and jaw, by Dr. A. S. Dudley, of Boston.

Since the 4th of July 100 Gloucester fishing schooners have sailed from that port on their voyage for mackerel, cod, and halibut. These vessels were manned by nearly 1000 persons. The total fleet this year from the port of Gloucester consists of 170 vessels.

The St. John papers are discussing the question of annexation to the United States. They say that commercial depression has driven most of the people there into a wish for a severance of connection with England.

The St. Joseph (Mo.) Gazette estimates the entire number of emigrants that have left for California by the overland route, at 35,000. Of these 17,000 started from St. Joseph, Independence, Weston, and Westport.

The State of Connecticut owes $46,212, and has a permanent fund of $406,000. The expenses of the State last year were $142,242.

The Hartford Republican, (Free Soil), edited by Mr. Burleigh, is to be discontinued for want of support.

Speaking of the prospects of the crops in Canada, the Hamilton Express of July 17, says: "The Fall Wheat in this neighborhood will be cut in about ten days. It is most luxuriant and healthy. The Spring crops have suffered from want of rain, but have been much improved by the late showers. Potatoes will be abundant—no sign of the rot. Hay is an extra yield.

The Ohio Cultivator says that the rust has done great injury to all the Wheat in Central and Southern Ohio, excepting the earliest fields, and on high rolling ground. The wheat-fly, too, has been very destructive. Letters from Licking County, the Muskingum valley, and also westward, speak in gloomy terms of the injury from the rust.

The National Intelligencer is requested to state, concerning the expected northern tour of the President, that the time of his departure, and the route he may take, are unsettled, and, indeed, that a continued prevalence of the cholera may render it proper to abandon the journey altogether.

At West Troy, on the 12th inst. Mr. John E. Fellows of Cohoes, his wife, and some nine or ten females, mostly his boarders, went down to bathe and cool themselves in the Mohawk, and Mrs. F. getting beyond her depth, was drowned, before assistance could be rendered.

The New Hampshire Legislature has so changed the law inflicting the punishment of death, that the prisoner who is convicted of a capital offense, shall not be executed until a year after he is convicted; and then his punishment may be commuted by the Governor and Council.

At the Common Pleas in Concord, Mass., Thomas W. Haskins has been sentenced to two years in the House of Correction, and Love Eaton to 18 months, for cohabiting unlawfully, on the spiritual wife plan, in Lexington, Mr. Haskins being a married man and Love a single woman. The affair began Roxbury.

The St. John Morning News of the 13th contains full particulars of the late Riot in that city, by which ten lives were lost, and a number of persons wounded. The riot occurred on the 12th of July, a day commemorative of the landing of the Prince of Orange in England, and the battle of Boyne.

The brig Eagle, now fitting up for California at Gloucester, (Mass.) will take out a *load of houses*, beside a goodly number of passengers, mainly young men.

The steamship Falcon has arrived at New Orleans. She reports the yellow fever as raging in Havana, and that the deaths were said to amount to 40 per cent of those attacked with the disease.

The brewers of Philadelphia extol malt liquors as a preventive of cholera. The Board of Health of Washington city, particularly enjoin the citizens to avoid malt liquors. How people differ.

The Portland Advertiser says that on Monday, between 10 and 11 o'clock in the forenoon, the atmosphere in that city was so clear that the moon, with a bright star near her, Venus, was visible to the citizens with the naked eye.

The large bleaching works at Cranston, R. I., belonging to Mr. W. M. Cooke, was destroyed by fire on Thursday last. The loss is not far short of $20,000. There was an insurance on the same of $7,000.

A son of John Warren, 7 years of age, was drowned in the Cochecho River, Dover, N. H., on Saturday, while in swimming with a party of boys.

Thurlow Weed, of the Albany Evening Journal, has been severely ill from an attack of the cholera.

There are living 520 British officers who were at the battle of Waterloo.

Mr. Blakewell's Copying Telegraph writes four hundred letters a minute.

Geneva, N. Y., contains about 5500 inhabitants, and does not average one death per week.

Dubuque, Iowa, it is said, contains 4000 inhabitants, 5000 dogs, and 50 colonels.

The elegant steamer Commodore has taken the place of the Massachusetts on the Stonington line to Boston, and will run in connection with the C. Vanderbilt.

It is stated that the consumption of water in this city during the warm weather amounts to 30,000,000 gallons a day.

The town of Danvers, Mass., has been indicted for not establishing a High School, according to law.

The town walls of Agde, built by the Phocians, 1800 years ago, have been torn down, and sold by auction.

In Florida a single acre of land will produce a thousand dollars worth of pineapples.

The water was lower in the Hudson on the 15th inst. than it has been known to be before in several years.

The Lockport Courier states that the Catholic Church has adopted the 4th of July as one of its holy days.

The Lancashire and Yorkshire Railway charges only half price for females and children.

New York Markets—Monday, July 28.

Ashes—Pots $5 62 a 5 69; Pearls 6 00.

Flour and Meal—Flour, common State 4 81 a 4 87, straight State and fresh Michigan 4 94 a 5 00, pure Genesee 5 06 a 5 18. Rye Flour 3 00. Jersey Meal 2 92 a 2 94; State 2 75.

Grain—Ohio Wheat, prime, 1 10; pure Genesee 1 16 a 1 20. Corn 55 a 57c. for mixed, 59 a 60c. for round yellow. Rye 57c. Oats 34 a 36c.

Provisions—Pork, 9 00 for prime, 10 75 for mess. Beef 11 00 a 11 50 for prime, 13 00 a 13 50 for mess. Butter, 7 a 9c. for Ohio, 10 a 14c. for State. Cheese from 2 to 6c.

Wool—The receipts for last week were about 400,000 lbs. Sales 50,000 lbs. at 26 a 34c. for common and fine Merino; Saxony, 37 a 38c. Some 10,000 lbs. pulled lambs' sold at 25 a 27c. The arrivals of foreign wool have been considerable. Sales 150 bales washed Buenos Ayres at 10c.

MARRIED,

In Hebron, Potter Co., Pa., on the 5th inst., by Eld. J. Bailey, Mr. Wait S. Burdick, of Genesee, Allegany Co., N. Y., to Miss Diadamia Greenman, of the former place.

In New York City, on the 17th inst., by Eld. Geo. B. Utter, Mr. Thomas Daniell, to Miss Ann Maria Lockland, all of New York.

DIED,

At her residence in Hopkinton, R. I., on the 8th inst., Miss Polly Potter, in the 76th year of her age. She became a believer in Christ, in early life, and united with the first Seventh-day Baptist Church in Hopkinton, where she remained, an ornament to the Christian name, until she was removed to join the church triumphant. She has gone to that "rest that remains for the people of God.

At the Columbia School, Ark., of bilious fever, on the 29th ult., Mercia M., wife of Geo. P. Maxson, aged 36 years. She was a member of the Seventh-day Baptist Church in DeRuyter, N. Y., and a faithful teacher of young ladies. In the last hour of her consciousness, she gave happy evidence that our loss would be her eternal gain.

LETTERS.

Wm. B. Maxson, Geo. P. Burdick, Geo. P. Maxson, Wm. P. Langworthy, James Pierce, Lucius Crandall, E. Maxson, G. Evans, J. B. Wells, H. W. Stillman, Daniel Coon, E. A. Davis, Maxson Green, Enoch Barnes, Charles D. Langworthy.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

B.Potter, Hopkinton, R. I.	$2 00	pays to vol. 6	No. 52
A. G. Coon, "	2 00	" 6	" 52
J. Hiscox, Westerly, R. I.,	2 00	" 6	" 52
Z.F Randolph, Plainfi'dN.J.	2 00	" 6	" 52
J. M. Barclay, New York,	1 00	" 6	" 26
G. P. Burdick, Pitcairn,	2 00	" 6	" 52
R. S. Geer, "	2 00	" 6	" 52
H. C. Coon, DeRuyter,	1 50	" 6	" 52
J.A.Langworthy, Genesee,	2 00	" 6	" 52
Christoph. Teft, Almond,	2 00	" 6	" 52
Geo. Hartwell, Alfred,	1 40	" 6	" 36
J. H. Mosher, New York,	2 00	" 6	" 52
E.Barnes, Sackets Harbor,	2 00	" 6	" 52
J. Langworthy, Alfred,	2 00	" 6	" 52
Eunice Whitford, "	2 00	" 6	" 52
Edward Emerson "	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

C.St.John, Leonardsville,	$4 00	pays to vol. 5	No. 52
T. Saunders, Berlin,	2 00	" 5	" 52
Geo. Champlin, Alfred,	70	" 5	" 52
B. C. Maxson, Ceres, Pa.,	2 00	" 5	" 52
G. W. Maryatt, "	50	" 1	" 13
Geo. Hartwell, Alfred,	60	" 5	" 52
D. J. Burnett, New York,	50	" 5	" 52
Jos. Davis Alfred,	10 00	" 5	" 52
P. K. Shaw, "	2 00	" 5	" 52
H. W. Benjamin, "	2 00	" 5	" 52
D. Satterlee, "	1 00	" 5	" 52

Our Anniversaries.

The Missionary Association.

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed to preach a Missionary Discourse at the opening of the Session.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The *Forty-third* Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution was passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years.

Missionary Association—Executive Board.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of John D. Titsworth, in Plainfield, N. J., on the first fourth-day of the week in August, commencing at 2 o'clock, P. M. Geo. B. Utter, Rec. Sec.

Seventh-day Baptist Publishing Society.

Officers.

President—LUCIUS CRANDALL, of Plainfield, N. J

Vice Pres.
- NATHAN V. HULL, of Alfred, N. Y.
- J. A. LANGWORTHY, of Genesee, N. Y.
- MATT. WELLS, Jr., of DeRuyter, N. Y.
- CHARLES POTTER, of Adams, N. Y.
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- Wm. M. Rogers, of Brooklyn, L. I.
- Isaac D. Titsworth, of Shiloh, N. J.

Alfred Academy and Teachers' Seminary.

Board of Instruction.

WM. C. KENYON, IRA SAYLES, DANIEL D. PICKET, JONATHAN ALLEN, JAMES MARVIN, DARIUS FORD, DARWIN E. MAXSON;

ASSISTED BY

Miss ABIGAIL A. MAXSON, Mrs. SERENA C. SAYLES, Mrs. MELISSA B. KENYON.

ORRA STILLMAN, Professor of Instrumental Music.

THE Trustees of this Institution, in issuing another Annual Circular, would express their thanks to its numerous patrons, for the very liberal patronage heretofore extended to it; and they are happy to announce, that the above-named gentlemen have been engaged as a permanent Board of Instruction, by which arrangement the increasing demands of the public can be met most efficiently. Valuable additions have been made to the Library and Apparatus of the Institution, within the past year, and will continue to be made as the good of the School may demand.

Plan of Instruction.

The plan of instruction adopted in this Institution, aims at a complete development of the moral, intellectual, and physical powers of students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*"

Academic Terms.

The Academic Year for 1849–50 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1849, and ending Thursday, November 22, 1849.

The Second, commencing Tuesday, December 4, 1849, and ending Thursday, March 14, 1850.

The Third, commencing Tuesday, March 26, 1850, and ending July 4, 1850.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

Farther, it is of the utmost importance that the students be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified. The regulations of the Institution are then explained, and all arrangements are made for the convenience and accommodation of the students.

It is also suggested to parents who patronize this Institution from a distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student.

Model Class and Normal School.

This Institution sustains a Model Class, for the particular benefit of those preparing to teach. This Class is under the special supervision of an able and accomplished teacher.

The ages of the scholars attending it, vary from five to ten years; and they are taken promiscuously from the neighborhood.

In the management of this Class, teachers have the opportunity of witnessing the progress made by children under the most approved system of instruction, and can also test their own abilities as teachers.

In addition to teaching in the Model Class, the teachers meet daily during the term, to listen to lectures on modes of teaching and governing a school, the importance and dignity of the teacher's profession, &c.

This department will be open twelve weeks only during the [illegible], but as a large amount of extra labor is bestowed upon this class, and extra [illegible] in its management, the tuition will be the same as the regular full term course. Those teachers wishing to remain till the close of the term will have all the facilities for pursuing their studies with advantage, without additional charge.

The public may also be assured, that no pains will be spared to ascertain the qualifications of those proposing to become teachers; and that no one will receive a recommendation as a teacher, from the authorities of this Institution, who is not competent to accomplish all the specifications of his recommendation.

A teacher, to be recommended by the authorities of this Institution, must have attended one full course of lectures on the subject of teaching; and, secondly, he must have been engaged in the instruction of the Model Class, and have evinced in it an aptitude to teach, and ability to govern. If the public employ those who go out hence without a recommendation, we do not hold ourselves accountable for failures, and consequent disappointment.

Expenses.

Board, per term,	From $14 50 to $18 00
Room rent, per term,	1 50
Washing, per term,	[illegible]
Fuel, per term, Spring and Fall, 75c., Winter,	1 50
Tuition, per term,	From $3 50 to 5 00
Lights, per term,	1 50
Incidental Expenses, per term,	25

EXTRAS PER TERM.

Music on the Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extras above mentioned,) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

N. B. No departure from this requisition need be asked or expected. Parents should not, therefore, send their children by some neighbor, unless authorized to do their business, leaving them thus unprovided for, and, in a manner, uncared for. Experience of years has taught us that this is the only way in which our business can be successfully managed. Besides, when paid in advance, or settled in advance, every Academic charge is fairly understood; and no man will be surprised, at the end of the term, to find a bill exceeding his expectations.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

Rev. N. V. HULL,
President of the Board of Trustees.

Alfred, June 26, 1849.

Bruce's New York Type-Foundry.

PRINTING TYPES are now sold at Bruce's New York Type-Foundry, at the following very low prices, for approved six months' notes:—

	ROMAN.	TITLE, &C.	SHADED, &C
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☞ For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing Presses, &c.

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13 Chambers-street, New York.

AGENTS WANTED.

A number of active and intelligent men are wanted, who can furnish satisfactory references, to act as local or traveling agents, in procuring applications for Life and Health Insurance. To men of energy, this is a good opportunity, as a liberal commission is paid on all risks obtained. For farther information, apply personally, or by letter—(post paid, as none other will be taken from the post-office)—to

E. G. CHAMPLIN,
208 Fulton-st., Brooklyn, N. Y.

Miscellaneous.

From the Christian Register.

CAN THIS BE DEATH?

Can this be Death?
I see no trace of the last strife,
As when man yieldeth up his life.
Over thy beautiful blue eye,
The lids are shut as peacefully
As when in slumber thou didst rest,
Securely on thy mother's breast,
Can this be Death?

Could the bright spirit flee away,
And leave that smile on lips of clay?
How almost radiant is thy brow!
There's a strange beauty on thee now!
Yes; but the pulses all are still,
The form is motionless and chill,
We catch no more thy balmy breath,
'Tis passed away—*and this is Death!*
Why do I weep? not that a flower
Folded its leaves at an early hour;
Not that a bird of paradise
Was summoned to its native skies.
I weep for those whose hearts are sorely riven,
Crushed by the blow that freed thy soul for Heaven.

EVIL CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' observation, that Dr. Laycock has become fully aware of the great changes induced in the system by the use of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking give origin. He proceeded to speak of them as they were met with in the pharyngeal mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system.

The tobacco consumed by habitual smokers, varies from half an ounce to twelve ounces per week; the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucous membrane, of the lips and tongue, then the tonsils and pharynx suffer, the mucous membrane becoming dry and congested. If the thorax be well examined, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. The action of tobacco smoking on the heart is depressing, and some individuals, who feel it in this organ more than others, complain of an uneasy sensation about the left nipple, a distressed feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left. On the brain, the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess, which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands, and irritability of temper. Such are secondary results of smoking. So are blackness of teeth and gum-boils. There is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and in constant smokers who do not drink, a tendency to pulmonary phthisis. Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, cough, inflammatory affections of the heart, lowness of spirits, and, in short, is very injurious to the respiratory, alimentary, and nervous system. [Eng. Lit. Gazette.

THE HEROIC DAUGHTER.

In the town of Stonington, during the last war, resided a widow with an only daughter. When the attack on the place was made by a British naval force, (an attack which is memorable in the annals of war,) this widow was dying. All the other inhabitants, gathering their household goods, fled into the country. Only one house was occupied by the dying woman and her faithful daughter, who refused to leave her. Repeatedly balls passed through the house. Shells exploded all around them. The thunder of the cannon shook the foundations of the land. But the thunder of the cannon might not prevail to repel the sleep of death, which stole as calmly over lip and eye, and fell as gently on the old woman's heart, as if it had been a sunny spring morning on the glorious ocean shore. Fiercer and louder grew the sounds of battle without, contrasting fearfully with that calm scene within, where the devoted child sat by her dying mother's side, and held her hand, and heard her murmur, as the shot flew by, of long forgotten battle fields, in olden times. Death came at length, that "calm, safe refuge" from all battlings. Undisturbed by the sound of warrings, she fell asleep and heard the voice of the battle no longer. Rising then from her long and holy watch, the daughter called soldiers from the fort to aid her in burying her dead. They wrapped the body in the blankets on which it lay, and carried it in solemn procession to the burial ground in whose inclosure slept profoundly the fathers of the village. There was something sublime in that procession. Men bore their kindred dust along deserted streets, heedless of the missiles of death that darkened the air, and entered the place of rest with their load of clay. Even as they entered, a shell fell before them, and exploding, threw up the earth, and in the trench thus opened, they laid the body and covered it out of the reach of war. Then, and not before, the daughter left her mother alone, and sought safety for herself. [Jour. of Com.

An Interesting Country.—A correspondent of the Methodist Protestant, of Baltimore, in a sketch of a tour through South Carolina, gives the following description of a part of the scenery:—

"What a strange looking country! See! pines, cedars, occasional live oaks, mud puddles, ponds, drains, rice-fields overflowed with water, with now and then an alligator stretching himself out in the sun on the roadside. Well! well! and this is South Carolina country! No wonder the planters seek a home in the city during the warm season. Who would like to be in such near neighborhood to bilious fever, snakes and alligators? Life is short enough at best. If we escape the fever, we may get among the snakes; and if these should not finish us, some monstrous alligator may take a notion to make a meal out of our mortality. See! there is one now—full seven feet long—he lies on the roadside with head slightly elevated, and looking at the passing train, as if we were nobody!"

A FIGHT WITH INDIANS.

The following incident, given by a California emigrant in a letter to the Buckeye Eagle, will give our readers an idea of the adventures to be met with on the plains:—

We have got along well the most of the time, until a few days ago. A party of Indians came to our camp; we gave them their dinner and some presents; they followed us and stole two oxen; we tracked four of them eight miles into a ravine—the worst place I ever was in. Our party was small, there being but twelve of us. All at once we came upon them—they had killed the oxen. They had stolen from other companies, but had never been followed, and so supposed themselves safe. It was not our intention to harm them, but we were on all sides of them before we or they knew it. A shower of arrows soon let us know what we had to deal with.

Capt. Pierce then ran forward and threw down his gun—called and motioned to them to do the same—reached out his hand and cried, "throw down your arms!" A loud war-whoop that made our hair stand on end, and a dozen arrows, was their answer. The chief levelled his rifle at Pierce, but before he could fire a ball from one of our boys had laid him dead. The had every advantage of us, and were making good use of it—retreat was impossible—we must fight, or every one of us cut off. The word "Charge!" was given, and we soon routed them. Our horsemen were on the outside of the ravine, and met them as they came out—they shook their blankets and frightened the horses so that they could not control them.

When we came out of the ravine, about thirty yards to their left, they had three of our men in a corner—Mr. Fisher was one of them—we shouted, but they rushed on—one of the boys fell, another was down with two horses over him, and fourteen Indians were within thirty feet of them. Mr. Fisher turned his horse to charge with the bayonet, when we were almost deafened by the loudest report of a rifle I ever heard, and Mr. Fisher's horse fell dead under him, shot in the breast with an ounce ball. The one that was under the horses now raised his rifle, and their leader fell dead. They then turned and fled, throwing away everything but their arms. One of our boys was shot through the leg—no one else hurt.

THE TURALEE PLAINS IN CALIFORNIA.

The *Galena Advertiser* publishes the following extract from a private letter from California:—

The Gold Mines have actually ruined California, in an agricultural point of view. In fact, agriculture will never be of any consequence in this country, except where water can be found to irrigate the land; and water is scarce all over the country, except in the mountains. As a grazing country, it is probably the best in the world; and a statement of the numbers of cattle, horses, elk, deer, antelope, etc., that roam wild over the Tularee Plains would not be credited if made. These Plains are, on an average, 50 miles wide, and 500 miles long. In crossing them I have seen a drove of elk that covered more than four square miles of ground, all running at the height of their speed. Droves of wild horses and antelope were quietly feeding a few miles distant, without manifesting the least alarm, as they are accustomed to such stampedes of elk. Millions of wild geese were flying overhead, having been aroused by the elk. Their noise was deafening. Traveling two and a half hours at a brisk trot, through this wilderness of animated nature, brought us to the San Joaquin's timbered banks and to water. At the crossing, the Tularee Plains are forty-one miles wide. The river, like a huge anaconda, winds through their centre. The plain is without wood or water, except immediately on the banks of the river. The plains are literally covered with elk-horns, some of them so large that I could not lift them. One set, in particular, was so enormous, that two men had a heavy lift to throw it into the wagon. It is to be sent home as a curiosity. At the river we got some of the finest salmon, which were speared by our Indians. We also caught some small fish with a hook and line. The water is cold, clear, and transparent. Salmon of 25 to 60 pounds weight were seen wending their way up the stream. We crossed the river in a boat, swimming our horses. The ferryman—a Missourian—told me that fever and ague prevailed to a fearful extent in the neighborhood, and I soon had ocular demonstration of the fact by the shaking of a couple of hereditary bondsmen from Mexico, who were crossing over with us. But the mines, considering the exposure to which a man is subjected, are healthy. Intermittent fever is common, but it yields readily to quinine. But one man died of bilious fever while I was there; he was an Oregonian.

FALLS OF MONTMORENCI.

Quebec lies in the centre of a most beautiful country. The roads in the neighborhood are good, and excursions to the country are very agreeable. Perhaps the most beautiful of these is the Montmorenci Falls, and what is called the Natural Steps; the distance is about nine miles, the roads lying along the banks of the St. Lawrence, looking like a continuous village, from the narrow fronts of the lot, the farm houses being very near each other. The volume of water of the Falls is not very great at this season, not so great as in spring, so that as I saw it, it derived its impressiveness much more from the height of the rock from which it leaps; it is 190 feet in height, Niagara being only 150 or 160 feet, I believe. The position of the fall is very picturesque; just at the base of a bay of the St. Lawrence, some 200 or 300 yards in length, of a horse-shoe form. It is said that the scene is most beautiful in winter time, when the congealed spray from the fall forms a very large cone, sometimes 100 feet high, down which it is a favorite amusement of the Quebeckers to slide on little sledges after the Russian fashion. This beautiful spot has been made the scene of man's self-destruction, like most places of the kind. A young gentleman of good connections rode down to the Falls, tied his horse to a tree, took off his coat, and threw himself over; his limbs were separated from his body by the fall among the rocks, and only parts of his remains were recovered. A few hundred yards above the Fall are the Natural Steps, a great curiosity. The river rushes here through a narrow bed about 10 or 12 feet wide with great velocity, dashing and foaming against the rocks which interrupt its course, and whirling and eddying from the violence of the contest. On one side of this bed rise for about ten or twelve yards the Natural Steps, like a stair, only rather irregular. They have been worn by the force of the water in the soft layers of limestone, and present a most singular appearance, with the river foaming past and the high banks rising on each side.

THE PHILLIPS WILL CASE.

An important trial has been in progress before the supreme Court of Massachusetts, sitting at Ipswich. Edward Phillips was a grandson of the late Gov. Phillips, and the only son of his father. His mother who was Theresa Henshaw, of Northampton, afterwards married Professor Beck, of Cambridge, and has two children by him. Edward Phillips, by dissipation and extravagance, became broken in health, was taken to the Brattleborough water-cure, and there committed suicide. He left a will, giving $100,000 to Harvard College Observatory, and $100,000 to trustees, to allow the income to his mother and his half-sisters, and the bulk of his property to his cousin, William Phillips, already a millionaire, and the representative of their grandfather. The will is contested by the mother, on the ground that the testator had become imbecile in mind by indulgence in the secret vice, and was incompetent to make a valid will. Other formal exceptions were also taken. The testimony of Dr. Weisselhoft to his appearance in 1843 is affecting, and ought to be a warning to our youth against that dreadful habit:—

"His muscles were very feebly developed, he looked pale, and complained of constant pain in the back side of his head, back of his ear; he was sly and suspicious, and manifested great want of judgment, which I conceived was owing to the practice in which he indulged. I have no doubt his habits affected his mind; he wanted in judgment, and wished others to judge for him; was deficient in independence, was jealous and suspicious to a high degree; this I believe to be usual to persons of his bodily health."

The other witnesses, however, including his former guardian, President Quincy, his most intimate friends, his servants, and the most skillful physicians, contradicted all this, testified that he was a person of sound intellect, and many of them denied the existence of the habit as a cause of his ill health and timidity. Of this opinion were the jury, who rendered their verdict on Tuesday of last week, sustaining the will in every particular.

The point of chief interest to the public was, that if the competency of the testator to make a will be successfully contested by the heirs at law, the whole estate will revert to private hands, and Harvard University will be deprived of the liberal bequest of $100,000, which, if the will be sustained, will be appropriated to the support of the Observatory attached to that institution.

MOFFAT THE MISSIONARY.

Dr. A. and the excellent Moffat had been engaged in a missionary service in the north of England, and returned for repose to the house of a friend. They met in the room an aged minister, named Caldwell. In the course of conversation, Moffat adverted to his mother. Mr. C., whom Moffat did not know, not even his name, mentioned that he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me, when a little fellow, from Cannon Shore to Falkirk, to the Independent meeting-house, to hear an excellent minister, Mr. Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, "Can it be? Are you little Bobby Moffat. Is Moffat, the missionary, the little fellow whom his mother used to lead to my meeting-house in Falkirk, when many years ago I was the minister there!" The mutual recognization, and embrace, and rapture, may be better conceived than described. The venerable Caldwell had not till then identified the little boy with the man who has done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest, and "his works do follow him?"

A Death-bed Contract.—There lives in Covington, Ky., (or did yesterday,) says the Cincinnati Enquirer of June 10th, a man worth about $60,000, who lies upon what may be, and probably *will* be, his death-bed. Like many of us, he does not like to die, yet the future he does not think so much of as the worldly treasure he is to leave behind. Physicians he utterly despises, and has, during his present illness, suffered on without their aid; but the excessive bodily pain that he has of late experienced, forced him on Saturday to send for one. On the arrival of the doctor, he submitted his proposition, viz: He agreed to give the doctor *Three Thousand Dollars* if he would restore him to health, to be decided by three citizens of Covington—but if he died, the Doctor was to pay Three Hundred Dollars to such heir (unknown) as he should name in his will; and positively asserted that not one dime more would he risk. Three thousand dollars was as much as his life was worth. The doctor would not accede to the terms in *black and white*, but finally compromised in writing, or Two Thousand Dollars if he saved him, and if not, he was to have no fee. We very much fear our worthy friend, the Doctor, from what we hear of the condition of "Old Avarice," will or has lost the Two Thousand Dollars.

Camels on the Prairies.—The proposition to attempt the naturalization of camels into the Western Prairies seems to meet with general favor. There is no reason why the plan should not succeed, as these animals, originally natives of the temperate regions between Southern Siberia and the mountains of Thibet, have been diffused over the whole of Asia and Africa. They are yet used in Turkey, and during the Arab domination, were common in Spain. There is said to be no difference of characteristics between the Tartar steppes and the Western deserts; at all events, the experiment is worth a trial.

Longevity of the Poets.—Wordsworth was lately present at a Queen's Ball in London. A London Journal thereupon remarks:

"Poetry must truly be a healthy occupation. It was never considered very fattening, but the vital and divine spirit must be strong in the tuneful tribe. Here is Wordsworth, aged 79, travelling from Westmoreland, and joining in the court gaities, beside writing sonnets. There is Samuel Rogers, aged 77, running about to routs and picture sales. James Montgomery, at Sheffield, in his 77th year, is still intent on poetry and benevolence; and Thomas Moore, the Little, who, upon Monday, entered upon 70, sings his Irish melodies with as much gusto as ever, sips his pint of claret, and now and then indites honeyed verses on rosy lips, blue eyes, and "all that sort of thing." Joanna Baillie, bordering on fourscore, still graces her retreat at Hempstead. One of the early lakers, Thomas de Quincy, after encountering many reverses in seventy years, and after eating more opium than would kill a company of grenadiers, dreams and writes classic dreams somewhere about "Auld Rekie," joined occasionally by Prof. Wilson, who is getting lazy, though only sixty-one."

A Republican Representative.—Major Noah, in his N.Y. "Sunday Times," has a reminiscence of early travel:

"We remember dropping in once to see Mr. Crawford, of Georgia, who was our minister at Paris; and being told that he was expected from court in a few minutes, we took a book and awaited his return. The door opened shortly, and in walked the ambassador, a 'cracker planter,' bedizened with gold lace, with a sword and cocked hat—a stout man also—who felt and looked as if he were in armor. We gazed a moment, and both broke out into a simultaneous burst burst of laughter. After having made two or three turns around the room, he called to his faithful black, and said—'Here, Cuff, take off my harness."

An Incident.—A singular and painful incident occurred at Whitehall a few days since. A young man by the name of Perry died in New York. His body was sent to Whitehall to his parents, to the care of a merchant. The merchant knew no such family in Whitehall who had a son in New York, but he did know such a family in an adjoining town. The body was accordingly sent to that family, who mourned a son lost. But on opening the coffin, just before burial, the body was found not to be that of their son. Upon inquiry, it belonged to a family of the same name at Whitehall, who had not, until the sad news was announced to them, heard of the illness of their son.

Indifference to Death.—As one of our reporters, says the Cincinnati Commercial, was riding down the hill from St. Joseph's grave-yard he met a rude vehicle drawn by a single horse, and in it a coffin containing the remains of probably a stranger. The driver was in his shirt sleeves, and astride the jaded animal, while sitting upon the coffin in the wagon, was a dirty boy about fourteen years of age, playing a jews-harp! and both man and boy seemed as merry as though they were on their way to a frolic, instead of the eternal resting-place of mortality! Truly, habit begets indifference, and pestilence, like war, seems to obliterate the feelings of solemnity which naturally belong to the human heart.

The Poison in Eggs.—The editor of the Salem (Mass.) Gazette, in publishing an account of the death of Mr. Bassett's children of Brooklyn, says:—A friend, on reading the above statement, gives us the following extract from a Cyclopædia:—"The white of an egg, boiled hard in the shell, suspended in the air afterwards, a liquid drops from it which will dissolve myrrh, which is more than either water, oil, spirits, or even fire itself can effect. A little putrid white of an egg taken into the stomach occasions nausea, horror, fainting, vomiting, diarrhœa, and gripes. It inflames the bile, excites heat, thirst, fever, and dissolves the humors like the plague."

Saying Grace in England.—Mr. Colman, in his European Life and Manners, says, that in England, children even quite young are often called upon to say grace at the table; and that three days before he dined in a large and elegant party, where the lady of the house asked a blessing and returned thanks. He was a week at one house where the eldest daughter of a family, about twenty-two, led in the family worship every morning, and constantly said grace at the table, and so in several other instances.

Death of a Child by a Fork.—Charles A. McIntire, aged one year and three months, died in consequence of a fork having been accidentally thrust into the eye and through it into the brain. A somewhat similar accident happened in Boston several years since. A small child sitting in a chair was given a piece of wire by its mother, to amuse it. The child, after playing awhile, fell off from the chair, and the wire in its hand penetrated the eye and brain, causing instant death.

Station for the Panama Steamers.—The Island of Tabago, fourteen miles from Panama, has been selected by Messrs. Howland and Aspinwall, as the dépôt for their steamers. In a short time vast improvements are to be made there; docks will be built, hotels and dwelling houses erected, and other additions for the accommodation of passengers, as well as the Pacific steamers. The island is about three miles long by two wide, and contains 200 bamboo huts and about 1100 people.

Resemblances.—Some philosopher has remarked, that every animal, when dressed in human apparel, resembles mankind very strongly in features. Put a frock, bonnet, and spectacles on a pig, and it looks like an old woman of eighty. A bull, dressed in an overcoat, would resemble a lawyer. Tie a few ribbons around a cat, put a fan in its paw, and a boarding-school miss is represented. A cockerel in uniform is a general to the life. A hedge-hog looks like a miser. Dress a monkey in a frock coat, cut off his tail, trim his whiskers, and you have a city dandy. Donkeys resemble a good many persons.

What our Fine Fruits have sprung from.—The peach originally was a poisonous almond. Its flesh parts were then used to poison arrows, and was for this purpose introduced into Persia. The translating and cultivation, however, not only removed its poisonous qualities, but produced the delicious fruit we now enjoy.

The nectarine and apricot are but natural hybridation between the peach and plum.

The cherry was originally a berry-like fruit, and cultivation has given each berry a separate stem, and improves its quality. The common mazard is the original of most of the present kind of cherries.

The common wild pear is even inferior to the choke pear; but still, by cultivation, it has come to rank among our finest fruits.

The cabbage originally came from Germany, and is nothing more than the common sea-kale. Its cultivation has produced the present cabbage, and its different acclimatings the different kinds; while its hybridation with other similar plants has produced the cauliflower.

This shows the benefit cultivation has effected; in the mind of man it is infinitely greater. [Am. Agriculturist.

Courtesy.—Shall courtesy be done only to the rich, and only by the rich? In good breeding, which differs, if at all, from high-breeding, only as it gracefully remembers the rights of others rather than gracefully insists on its own rights, I discern no special connection with wealth and birth; but rather that it lies in human nature itself, and is due from all men to all men. Of a truth were your schoolmaster at his post, and worth anything when there, this, with so much else, would be reformed. Nay, each man were then also his neighbor's schoolmaster; till at length a rude-visaged, unmannered peasant could no more be met with, than a peasant unacquainted with botanical physiology, or who felt not that the clod he broke was created in Heaven. [Thomas Carlyle.

The Average Income of Men.—We once took a notion to find out the average annual income of some of the inhabitants of the most favored countries of Christendom. We opened McCulloch's great work on Great Britain, and found his estimate for each to be £16 a year, or about 22 cents a day; and for each person in Ireland, £6 a year, or about 8 cts. a day. We looked into Chevallier's lectures on French Political Economy, and his estimate for each person in France is about £45 a year, or 12½ cts. a day. Our own census estimates the average product of the richest state in the Union at $110 for each person, or 30 cts. per day, while our whole country taken together, slave States and all, yields an annual product of but $52 for each person, or about 17 cts. per day.

Dyspepsia.—An old lady of our acquaintance in a town in Hampshire county, who was apt to be troubled in her dreams, and rather superstitious withal, informed the parson of the parish, that on the night previous she dreamed she saw her grandfather who had been dead ten years. The clergyman asked her what she had been eating. "Oh, only half a *mince pie!*" "Well," said he, "if you had devoured the other half you might probably have seen your grandmother."

VARIETY.

A curious experiment was recently tried in Russia with some murderers. They were placed, without knowing it, in four beds where four persons had died of the cholera. They did not take the disease. They were then told they were to sleep in beds where some persons had died of malignant cholera, but the beds were, in fact, new, and had not been used at all. Nevertheless three of them died of the disease within four hours. We state this upon the authority of the London Medical Times.

The British National Debt is due to about 270,000 persons, yet the great bulk of it is due to a far smaller number. Nine millions of pounds sterling of the annual interest are divided among 120 or 160 persons. Seven millions of pounds sterling more are divided between four and five thousand persons, and the remainder less than half, is paid in small sums among the remaining 264,000 persons, or thereabouts.

Dr. Josiah Buckman, physician of Woodstock, Vt., is exhibiting to the profession of Boston a very ingeniously constructed sick room bedstead, which far surpasses all that have been previously devised. By the turn of a winch, the patient may be placed in any desirable position, bathed, showered, or put into a vapor bath, without leaving the bed.

In a price current published in the city of Philadelphia, in the year 1720, Bohea tea is quoted at fifty shillings per pound, and wheat at only three shillings per bushel. Consequently it would take nearly seventeen bushels of the latter to purchase one pound of the former.

Buckwheat may be sown any time between the middle of June and the 20th of July. The soils most congenial to it are those of a light sandy texture, rather dry and warm. Rolling the surface of the soil after sowing the seed is highly beneficial.

Among the sixteen brass cannon taken by Com. Stockton on the Pacific, now at the Brooklyn Navy Yard, is one dated 1675. They generally have the name of some particular saint stamped on them. One of them is called "Jesus."

A negro driver of a coach in Texas, stopping to get some water for the young ladies in the carriage, being asked what he stopped for, replied—"I am watering my flowers." A more delicate compliment could not have been paid.

The physicians of Danville, Ky., have published a card in which they express the opinion, that the use of brandy, instead of being a preventive of cholera, will rather beget the disease.

A lady in Washington, in consequence of inflammation produced by wearing a tight ring, recently had her finger taken off to the knuckle joint.

A girl of fifteen years, in London, has been sentenced to be transported for a number of years, for picking pockets on a Sunday in church.

Of eleven ex-Presidents, Messrs. Van Buren and Tyler alone remain among us.

[Copy.]
Cambridge, Washington Co., N. Y.,
June 18, 1849.

Geo. W. Savage, Esq.,
Pres't Eagle Life and Health Insurance Co.

Dear Sir,—I beg leave to express to your Company my thanks for the *prompt and liberal* manner in which you *paid the claim* for insurance on the life of my brother, Doctor F. R. Robertson, which was insured for the benefit of his mother. The manner in which the claim was met and paid, is *creditable to your institution*. No deduction was asked, nor was there any objection raised, but the whole amount insured paid as soon as presented and without waiting until it became due.

A policy of this kind is indeed valuable. I trust you will have the kindness to express our deep acknowledgment to your Board of Directors, and oblige

Your obedient servant,
— R. K. Robertson.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
Richard H. Bull, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

E. G. CHAMPLIN,
General Agent.

Pamphlets containing the necessary information may be had gratis at the office of the Sabbath Recorder.

Union Academy.

THE second or Fall Term of the Union Academy will commence on the 13th of August, 1849, under the charge of—

E. P. LARKIN, Principal,
Miss S. E. CRANDALL, Preceptress,
Rev. G. M. LANGWORTHY, Lecturer on Moral Science.
Miss AMANDA M. CRANDALL, Teacher of Piano.

During the Fall Term of each year, a TEACHERS' CLASS will be organized, for the purpose of more thoroughly preparing Common School teachers for their responsible, but too long neglected avocation. A Course of Lectures will be delivered before the Class upon the various modes of teaching and governing Common Schools; and during the Term, the Class will be critically examined and instructed in those branches which they are expected to teach. Every effort will be made to ascertain the qualifications of those proposing to teach; and no individual can receive a recommendation from the Faculty of this Institution, who is not thoroughly qualified to fulfill all the specifications of his recommendation.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the School:—

First—Nothing sectarian shall be taught or countenanced in this School.

Second—Equal advantages shall be afforded to every student, whatever may be his religious denomination.

Third—The exercises of the Institution shall be suspended on the first and seventh days of each week.

Fourth—No efforts shall be wanting to make the advantages of the Institution equal to those of the most approved Academies in the Eastern and Middle States.

This Institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county-seat, and twelve miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

Terms:

Tuition from $3 50 to $5 00 per Term. Piano music $10 00 extra. Incidental expenses 25 cents per Term. Settled invariably *in advance*, either by payment or satisfactory arrangement. No admittance for less than half a term.

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The Winter Term of the first year will commence the *third Monday in December*.

The Spring Term will commence the *third Monday in March*, 1850.

The Second Academic Year will be divided as follows:—The first Term will commence the first Monday in August; the second Term will commence the third Monday in November; the third Term will commence the second Monday in March, 1851. Each Term will continue fourteen weeks.

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The Sabbath Recorder.

MISSIONARY CORRESPONDENCE.

The Rev. Mr. Syle, who appears in the following correspondence, is a missionary of the American Episcopal Church in Shanghai, and from what we gather from the communications of Messrs. Carpenter and Wardner, is a most estimable man. We appreciate that candor and liberality of heart, which prompted him to seek the knowledge of our sentiments from ourselves, rather than take them second-hand, and misrepresented, from others. If all Christians would take this course, there would not be so much acerbity of feeling engendered in controversy as there often is. Mr. S. probably did not expect that this correspondence would be given to the public, and some apology may be due for thus bringing his name before the community. We would only say, that brother Carpenter did not forward the correspondence with the view of having it published, but simply that the Board might be put in possession of a complete report of all his doings for the extension of the cause of truth. The Board, in the exercise of its discretion, has thought fit to make it public. After the lapse of time, it may be necessary to furnish the proof, that our missionaries have not been backward to lay before the missionaries of other persuasions our views. We consider it better to place the whole matter upon record now, than to give occasion for any *then* to say, "Why have you kept this back so long?" We ought to add, as an evidence of the kindly feeling which has obtained between the parties, that brother Carpenter says, "I am not aware that our friendship has been affected by this correspondence."

The following note I received, I think, some time in the tenth month of 1847:—

Thursday Morning.

My Dear Sir,—I have read all the tracts you were so kind as to send me, and have attained the object I proposed to myself when I asked you for them—namely, the ascertainment of the tenets of your communion, *as avowed by themselves*. This is, in my view, the best method of avoiding misunderstanding and misrepresentation amongst other denominations. As to the subject matter of difference between your body and other denominations, my view is, that the Sabbath is of *divine origin*, and perpetual obligation; that a *seventh day* is to be observed; that under the Jewish dispensation, the *onus probandi* would lie upon him who should make a change of the resting day from the Saturday to Sunday, but that under the present dispensation, Sunday being the day that has (so to speak) actual *possession* of the observance, the burden of proof lies on those who would *eject* it from this position.

In the book I send herewith, you will find a better statement than I could make of the reasons for and evidences of the fact of a change by apostolic authority—Watson's Institutes, part 3, chapter 3, page 394.

Believe me to be, very truly yours,
E. N. Syle.

To which the following is my reply:—

My Dear Sir,—I return the book you kindly sent me, and thank you for the use of it. I am happy to see, by your note, that you regard the weekly Sabbath as an institution of divine origin and perpetual obligation. This view gives to this institution a dignity and importance which challenge the reverential regard of all mankind. It also suggests to us the source whence we are to draw instruction in relation to it.

As it respects the question of burden of proof, which you spoke of, I think that it always rests with the affirmative. Accordingly you affirm, that the first day of the week is the true Sabbath; and your argument is the general opinion of Christians. This you consider sufficient until something is brought against it. I object to the conclusiveness of this argument; and, to make good my objection, I affirm, that in the beginning it was not so; that for four thousand years the seventh day was regarded as the true Sabbath; that it was designed for all mankind, in all ages of the world. But to this you object. You say, I have taken too wide a view of the subject; that the seventh-day Sabbath was designed to be restricted to a part of mankind, and to the former ages of the world. And you affirm, that at a certain time in the history of the world, the Sabbath was changed from the seventh to the first day of the week. It seems to me that it belongs to you to prove your affirmation. Otherwise I must either admit it without proof, or else proceed to prove a negative. As you admit that the seventh day *was* the Sabbath, I consider my cause secure until proof is offered on the other side. But you have offered your proof in the book you was so kind as to send me. Now, if I object to these arguments, it fairly rests with me to show reason why. The burden of proof, then, now rests with me, not to prove that the Sabbath was not changed, but to show that these arguments do not prove the change. You will allow me, then, to state briefly my objections to the proof adduced.

On page 395, the author says, "We must either have such general principles for our guidance, as have been revealed by God, and cannot therefore be questioned, or some special authority from which there can be no just appeal." I understand him there to admit, that we have no special authority for the change. Then his first argument on general principles commences thus: "Yet when we see that this was done in the apostolic age," &c. From this premise, he draws the conclusion, that the change was made by divine authority. But in the premise he begs the question. I do not admit that the change was made in the apostolic age. In the same sentence, he classes the Sabbath with Jewish rites. It seems to me that this is not only unfair, but also inconsistent with what he says on the preceding page, thus: "We shall soon prove that the Sabbath was appointed at the creation of the world, and consequently for all men." If so, it is not Jewish. Or, if it be, then the marriage institution, appointed at the same time, is also Jewish.

Passing over one or two strong assertions of the author, I come to his main argument; and this, if a sound one, would only prove the possibility of a change in the day on which the sabbatic rest should be held. Of itself, it would not prove the change in question. I refer to his attempt to prove the indefiniteness of the sabbatic law, first from the language used, and second from the rotundity of the earth. From the language used in Gen. 2: 2, 3, and in the fourth command, because the word "week" is not inserted, he thinks that all that is intended by the lawgiver is, "not the seventh day according to any particular method of computing the septenary cycle, but in reference to the six of labor." If this be the meaning of the law, then it appears to me it might be perfectly obeyed, and perfect confusion be the result. Consequently, there would be an imperfection in this law. But it is written, "The law of the Lord is perfect." Therefore, I infer that this view is not the correct one. Would not human legislators act (in a similar case) with more wisdom than is here attributed to the divine legislator? Suppose the Emperor of China should issue a decree for the annual celebration of his birth-day, it being important, for weighty reasons, that it should be done on the same day throughout the Empire; would he command that it should be done on *any* day of *any* month, and leave it for the people of each province and each city to settle the time of holding it? Would not the law, leaving the people liable to endless controversy, be a lame one? In a law designed so sensibly to affect the whole current of worldly business as the sabbatic law is, there would seem to be a need of great definiteness. And I have been accustomed to look upon the law of the Sabbath as one exactly adapted to the necessities of the case. Let us see.

Our author, on page 394, states that "those who assume that the will of God is only obligatory when manifested in some one mode, which they judge to be most just," are chargeable with maintaining "a monstrous hypothesis." Now, although the word week is not found either in the fourth commandment or in the account of the institution of the Sabbath in Gen. 2: 2, yet, if God has informed us in some other way, that it *was* the seventh day of the week that was consecrated, then those who contend for *any day*, are chargeable with maintaining "a monstrous hypothesis." We know that it was the last day of the week that was blessed and sanctified, and our author admits that this "must undoubtedly imply the sanctity of every seventh day"! In the fourth commandment there is a mark put upon the day there enjoined, which plainly shows it to be the same day of the week that was sanctified in the beginning; for precisely the same reasons are given for enjoining the seventh day in the fourth commandment, which are given for sanctifying the seventh day in the beginning, viz. God's resting on that day, and blessing it, *because* on it he rested. Now, if it cannot be said of any but the last day of the week, that in it God rested from all his works which he created and made, then it is evident that the fourth commandment enjoins the last day of the week, and no other.

Again, if the septenary cycle of the Jews was reckoned from the commencement of the falling of the manna, with no reference to the creation of the world, as our author supposes, then it seems to be unaccountable, that in the fourth commandment there should be no reference to the falling of the manna, but a marked reference to the work of creation, and the rest of Deity from that work. Putting these two things together, the marked reference in the commandment to the rest of Jehovah from his creative operations, and his miraculous designation of the true day by withholding the manna on it, I am unable to conceive of the thing being made more definite and certain.

The descendants of Abraham, on other points, have been divided into different sects; but in reference to the Sabbath, they always have, and do to this day, observe with great uniformity the seventh day of the week. Whence this definite impression on their minds? Was it not produced by the law of God? But how could it make so definite an impression, if it be itself, when properly understood, the most indefinite thing imaginable? Will it be argued, that Moses and the prophets did not understand the law?

Here, then, are three things, which seem not to be exactly harmonious,—1st, The law of the Sabbath so indefinite as to enjoin only *any day*, provided it be one in seven; 2d, This law producing the impression on the whole Jewish commonwealth, throughout many centuries, that a definite day was intended; and, 3d, The same law brought forward to convict of sin if another definite day be used as a common working day.

The argument drawn from the spherical form of the earth, if it be allowed any weight, would of course go as much against the first as against the seventh day. But as it proceeds upon the assumption that the command, in order to enjoin a particular day, must necessarily enjoin the same absolute time upon all the inhabitants of the earth, it needs only to be mentioned to be refuted.

It seems to me, that enough objections have been made to the arguments adduced in proof of the change of the Sabbath, to show that the point is far from being proved. No direct proof has been offered; and the indirect is found to be without weight. You will allow me, therefore, to consider my cause gained, until other and better proof be offered on the other side of the question.

Now, my dear brother, what I have written I have written. I have done it because I believe it to be the truth. And truth is no man's private property. I have done as I would be done by, thus fulfilling the Golden Rule in this thing. I have written plainly and freely to you for two reasons; first, because you are a brother beloved by us all; and, secondly, because I wished to place the truth clearly before your mind. The reason why I have not gone over more ground is, because I thought it better to confine myself to what strictly belongs to me, which was, as I thought, only to answer the arguments adduced in favor of the change. These being few and easily disposed of, I had but little to do. If there are still others which strike your mind as important, you will do me a favor by presenting them.

Yours truly, S. Carpenter.
11th Month, 12th.

[Remainder of the correspondence next week.]

A FATHER'S CLAIM TO HIS CHILD.

A True Story.

AARON BURR'S GREAT PLEA.

Many years ago, I happened to be one of the referees in a case that excited unusual interest in our courts, from the singular nature of the claim, and the strange story which it disclosed. The plaintiff, who was a Captain of a merchant ship which traded principally with the West Indies, had married quite early with every prospect of happiness. His wife is said to have been extremely beautiful, and no less lovely in character.

After living with her in uninterrupted harmony for five years, during which time two daughters were added to the family, he suddenly resolved to resume his occupation, which he had relinquished on his marriage; and when his youngest child was but three weeks old, sailed for the West Indies. His wife, who was devotedly attached to him, sorrowed deeply at his absence, and found her only comfort in the society of her children and the hopes of his return. But month after month passed away, and he came not, nor did any letters, those insufficient but welcome substitutes, arrive to cheer her solitude. Months lengthened into years, yet no tidings were received from the absent husband; and after hoping against hope, the unhappy wife was compelled to believe that he had found a grave beneath the weltering ocean.

Her sorrow was deep and heartfelt, but the evils of poverty were now added to her affliction, and the widow found herself obliged to resort to some employment in order to support her children. Her needle was the only resource, and for ten years she labored early and late for the miserable pittance which is ever grudgingly bestowed on an humble seamstress.

A merchant in New York, in moderate yet prosperous circumstances, accidentally became acquainted with her, and pleased with her gentle manners no less than her extreme beauty, endeavored to improve their acquaintance with friendship. After some months he offered his hand and was accepted. As the wife of a successful merchant, she soon found herself in the enjoyment of comforts and luxuries such as she had never possessed. Her children became his children, and received from him every advantage which wealth and affection could procure. Fifteen years passed away; the daughters married, and by their step-father were furnished with every comfort requisite to their new vocation of housekeepers. But they had hardly quitted his roof when their mother was taken ill. She died, and from that time until the period of which I speak, the widower resided with the youngest daughter.

Now comes the strangest part of the story. After an absence of 30 years, during which time no tidings had been received from him, the first husband returned, as suddenly as he had departed. He had changed his ship, adopted another name, and spent the whole of that long period on the ocean, with only transient visits on shore, while taking in or discharging cargoes; having been careful never to come nearer home than New Orleans. Why he had acted in this unpardonable manner towards his family no one could tell, and he obstinately refused all explanation.

There were strange rumors of slave trading and piracy afloat, but they were only conjecture rather than the truth. Whatever might have been his motives for his conduct, he was certainly anything but indifferent to his family concerns when he returned. He raved like a madman when informed of his wife's second marriage, and subsequent death, vowing vengeance upon his successor, and terrifying his daughters with the most awful threats, in case they refused to acknowledge his claims. He had returned wealthy, and one of the mean reptiles of the law, who are always to be found crawling about the halls of justice, advised him to bring a suit against the second husband; assuring him that he could recover heavy damages. The absurdity of instituting a claim for a wife whom death has already released from the jurisdiction of earthly laws, was so manifest, that it was at length agreed by all parties to leave the matter to referees. It was on a bright and beautiful afternoon in Spring, when we met to hear this singular case. The sunlight streamed through the dusty court room, and shed a halo around the long grey locks of the defendant; while the plaintiff's harsh features were even thrown in still bolder relief, by the same beam which softened the placid countenance of his adversary.

The plaintiff's lawyer made a most eloquent appeal for his client, and had we not been informed about the matter, our hearts would have been melted by his touching description of the return of the desolate husband, and the agony with which he now beheld his household gods removed to consecrate a stranger's hearth. The celebrated Aaron Burr was counsel for the defendant, and we anticipated from him a splendid display of oratory. Contrary to our expectations, however, Burr made no attempt to confute his opponent's oratory. He merely opened a book of Statutes, and pointing with his thin finger to one of the pages, desired his referees to read it, while he retired for a moment to bring in the *principal witness*. We had scarcely finished the section, which fully decided the matter in our minds, when Burr re-entered with a tall and elegant female leaning on his arm. She was attired in a simple white dress, with a wreath of ivy leaves encircling her large straw bonnet, and a lace veil completely concealing her countenance. Burr whispered a few words, apparently encouraging her to advance, and then gracefully raising her veil disclosed to us a face of proud, surpassing beauty. I recollect, as well as if it had happened yesterday, how simultaneously the murmur of admiration burst from the lips of all present. Turning to the plaintiff, Burr asked in a cold, quiet tone—"Do you know this lady?"

Answer—"I do."

Burr—"Will you swear to that?"

A—"I will; to the best of my knowledge and belief, she is my daughter."

Burr—"Can you swear to her identity?"

A—"I can."

Burr—"What is her age?"

A—"She was 30 years old on the 20th day of April."

Burr—"When did you last see her?"

A—"At her own house about a fortnight since."

Burr—"When did you last see her previous to that meeting?"

The plaintiff hesitated—a long pause ensued—the question was repeated, and the answer at length was:

"On the 14th day of May, 17—."

"When she was just three weeks old," added Burr. "Gentlemen," continued he, turning to us, "I have brought this lady here as an important witness, and such I think she is. The plaintiff's counsel has pleaded eloquently in behalf of the bereaved husband, who escaped the perils of the sea, and returned to find his home desolate. But who will picture to you the lovely wife, bending over her daily toil, devoting her best years to the drudgery of sordid poverty, supported only by the hope of her husband's return? Who will paint the slow progress of heart sickening, the wasting anguish of hope deferred, and finally the overwhelming agony which came as her last hope was extinguished, and she was compelled to believe herself a widow? Who can depict all this without awakening in your hearts the warmest sympathy for the deserted wife, and the utterest scorn for the mean, pitful wretch who could thus trample on the heart of her whom he had sworn to love and cherish? Whether it was love of gain, or licentiousness, or self-indifference, it matters not; he is too vile a thing to be judged by such laws as govern men. Let us ask the witness, she who now stands before us, with the frank, fearless brow of a true-hearted woman; let us ask which of these two has been to her a father."

Turning to the lady, in a tone whose sweetness was in strange contrast with the scornful accent which had just characterized his words, he besought her to relate briefly the recollections of her early life. A slight flush passed over her proud and beautiful face as she replied:

"My first recollections are of a small, ill-furnished apartment, which my sister and myself shared with my mother. She used to carry out every Saturday evening the work which had occupied her during the week, and bring back work for the following one. Saving that journey to her employers, and her regular attendance at church, she never left the house. She often spoke of my father, and of his anticipated return, but at length she used to weep more frequently than ever. I then thought she wept because we were poor, for it sometimes happened that our only support was a bit of bread, and she was accustomed to sew by the light of chips which she kindled to warm her famishing children, because she could not purchase a candle without depriving us of our morning meal. Such was our poverty when my mother contracted a second marriage, and the change to us was like a sudden entrance into Paradise. We found a home and a father." She paused.

"Would you excite my child against me?" cried the plaintiff, as he impatiently waved his hand for her to be silent.

The eyes of the witness flashed fire as he spoke.

"You are not my father!" she exclaimed, vehemently. "What! call you my father? you, who basely left your wife to toil, and your children to beggary? Never! never! Behold there my father!" pointing to the agitated defendant; "there is the man who watched over my infancy—who was the sharer of my sports, and the guardian of my inexperienced youth. There is he who claims my affection and shares my home; there is my father. For yonder selfish wretch, I know him not. The best years of his life have been spent in lawless freedom from social ties; let him seek elsewhere the companion of his decrepitude, nor dare insult the ashes of my mother by claiming the duties of kindred from her deserted children."

She drew her veil hastily around her as she spoke, and moved as if to withdraw.

"Gentlemen," said Burr, "I have no more to say. The words of the law are expressed in the book before you; the words of truth you have just heard from woman's pure lips; it is for you to decide according to the requisition of nature and the decree of justice."

I need not say, that our decision was in favor of the defendant, and that the plaintiff went forth, followed by the contempt of every honorable man who was present at the trial. [A New York Barrister.

Many that have passed the rocks of gross sin, have been cast away upon the sands of self-righteousness.

THE TOWN CHILD AND THE COUNTRY CHILD.

BY ALLAN CUNNINGHAM.

Child of the Country! free as air
Art thou, and as the sunshine fair;
Born, like the lily, where the dew
Lies odorous when the day is new;
Fed, 'mid the May-flowers, like the bee,
Nursed to sweet music on the knee,
Lulled in the breast to that glad tune
Which winds make 'mong the woods of June;
I sing of thee—'tis sweet to sing
Of such a fair and gladsome thing.

Child of the Town! for thee I sigh;
A gilded roof's thy golden sky—
A carpet is thy daisied sod—
A narrow street thy boundless road—
Thy rushing deer's the clattering tramp
Of watchmen—thy best light's a lamp—
Through smoke, and not through trellised vines,
And blooming trees, thy sunbeam shines.
I sing of thee in sadness; where
Else is wreck wrought in aught so fair?

Child of the Country! thy small feet
Tread on strawberries red and sweet;
With thee I wander forth to see
The flowers which most delight the bee.
The bush o'er which the throstle sung,
In April, while she nursed her young,
The den beneath the sloe thorn where
She bred her twins the timorous hare;
The knoll wrought o'er with wild blue bells
Where brown bees build their balmy cells,
The greenwood stream, the shady pool,
Where trouts leap when the day is cool;
The shilfa's nest, that seems to be
A portion of the sheltering tree;
And other marvels which my verse
Can find no language to rehearse.

Child of the Town! for thee, alas!
Glad Nature spreads nor flowers nor grass;
Birds build no nests, nor in the sun
Glad streams come singing as they run;
A Maypole is thy blossomed tree,
A beetle is thy murmuring bee;
Thy bird is caged, thy dove is where
The poulterer dwells, beside thy hare;
Thy fruit is plucked, and by the pound
Hawked clamorous all the city round,
No roses, twinborn on the stalk,
Perfume thee in thy evening walk;
No voice of birds—but to thee comes
The mingled din of cars and drums,
And startling cries, such as are rife
When wine and wassail waken strife.

Child of the Country! on the lawn
I see thee like the bounding fawn;
Blithe as the bird when it tries its wing
The first time on the winds of Spring;
Bright as the sun, when from the cloud
He comes, as cocks are crowing loud;
Now running, shouting, 'mid sunbeams,
Now groping trouts in lucid streams,
Now spinning like a mill-wheel round,
Now hunting Echo's empty sound,
Now climbing up some old tall tree,
For climbing sake; 'tis sweet to thee
To sit where birds can sit alone,
Or share with thee thy venturous throne.

Child of the Town and bustling street,
What woes and snares await thy feet!
Thy paths are paved for five long miles,
Thy groves and hills are peaks and tiles;
Thy fragrant air is yon thick smoke,
Which shrouds thee like a mourning cloak;
And thou art cabined and confined,
At once from sun and dew and wind,
Or set thy tottering feet but on
Thy lengthened walks of slippery stone;
The coachman there careering reels
With goaded steeds and maddening wheels.
While flushed with wine and stung at play,
Men rush from darkness into day;
The stream 's too strong for thy small bark,
There nought can sail save what is stark.

Fly from the Town, sweet child! for health
Is happiness, and strength, and wealth.
There is a lesson in each flower,
A story in each stream and bower;
On every herb on which you tread,
Are written words which, rightly read,
Will lead you from earth's fragrant sod,
To hope, and holiness, and God.

SMITH, THE RAZOR-STROP MAN.

A SPECIMEN OF HIS LOGIC.

Every body, from Nova Scotia to Texas, from Cape Cod to the great city of St. Louis, and perhaps along the "Far West" to California, knows the "*Razor-strop man*." Well, here he is, to the life. Some editor, without telling his whereabouts, (for we found it in an exchange paper without credit,) reports the following "speech," as obtained at a private interview:—

Some folks say that it is right to drink alcohol, because it is a good creature of God. Well, grant that it is; so is castor oil, and so is vinegar, a creature of God; but is that a sufficient reason for a person to drink it three, four, or a dozen times a day? A dog is a good creature of God; but suppose a dog gets mad, and bites a man or women, would you let him alone because, as you say, he was a good creature? Would you be satisfied with cutting off his ear or his tail, or would you knock him on the head, and pitch him headlong into the street? Now, alcohol is more than a mad dog, for a mad dog only destroys life, while a bite from alchy destroys reason, reputation, life, and everything else, besides dragging down the family of the bitten man to poverty and want.

But alchy does n't bite a mouthful, *at first*. When he first snapped at me, he only tickled me a little. I liked it first-rate, and was anxious to get another, and still another bite. The old rascal of a tyrant kept a nibbling away at my heels, as though he did n't mean to harm me; while I, like a poor fool, kept coaxing him on, until at last he gave me a "snap" in earnest, and took the elbows right out of my coat! Next, he took the crown out of my hat, the shoes off my feet, the money out of my pocket, the sense out of my head, until at last I went raving mad through the streets, perfectly a victim to *alchiphobia*. But I signed the pledge, and got cured; and if there is any man who has been bitten as I was, let him take this teetotal medicine, and I'll warrant him a speedy cure.

But allowing alcohol *is* a good creature of God, are there not other good creatures, such as beef, pork, puddings, pies, clothes, dollars, and fifty others "of the same sort?" Now, shall a man cling to the one good creature, and leave the ninety-and-nine untouched? Shall a man drink whiskey, because it is a good creature of God, and go without good food, a good home, a good hat, a good fat wallet, a good handsome wife, and good well-dressed children? No, *sirree!* As for me, give me good beef and pudding, good pork and sausage, good friends, a good bed, good clothes, a good wife, and good children, and old king alchy may go to——Texas, for all I care.

Some say that wine is a "good creature," because our Saviour once turned water into wine. Very good! But then he did n't turn rum, gin, whiskey, logwood, cocultus-indicus, and cockroaches, into wine, like some people do. *He turned water into wine.* Now, if any wine-bibbing apologist will take a gallon or a barrel of pure water, and will turn it into good wine, without mixing other stuff with it, I'm the boy as will go in for a swig of it! Such wine must be good, and I go in for that kind and nothing else. But as for your nasty, filthy, drunkenstuff, which is sold in your grog-shops, it's a base counterfeit, and it's a blasphemous libel on our blessed Saviour to liken it to the pure beverage he made.

Now, you, such as prefer one good creature of God to all the rest, go and drink rum or whiskey until you get picked as bare as a sheep's back, after it has crawled through a briar patch; but you, as prefer the ninety-and-nine good creatures, go right and sign the pledge. Thousands have been saved by putting their names to that precious document, and still is there room for a "few more of the same sort."

THE DISTILLER AND THE PREACHER.

Some years ago, the Rev. Mr. Axley, of eccentric but pious memory, had preached to one of the congregations in his circuit, and after the sermon, as was the custom of Methodist preachers in those days, the preacher had class meeting. He had questioned each brother and sister on the subject of their experience, practice, and enjoyment in the divine life, giving each a word of encouragement, comfort, and advice, as the case seemed to require, filling up the intervals by singing a suitable verse with life and spirit, until all the members had been questioned but a certain very prominent member of the church, who, it seems, owned a distillery, and by some means his preacher found out the fact. When, after the most serious conversations with others, the following examination took place—

Preacher—Well, brother Jerry, how do you come on, making whiskey?

Brother (somewhat startled,)—Oh, I do not know, tolerably well enough.

P.—Well, brother, tell us how much money you give for a bushel of corn?

B.—Twenty-five cents a bushel.

P.—Twenty-five cents; very cheap that, I should say; but another question, brother, how much whiskey do you suppose one bushel of corn will make?

B.—Can't say. I suppose, about three gallons. (Very much confused.)

P.—So, three gallons! Why that's a considerable turn out, I should judge. But, brother, what do you get for a gallon of whiskey?

B.—(Looking rather wild.) Seventy-five cents.

P.—Seventy-five cents! Two hundred per cent? And that too, I reckon, by the bushel; you get more by the jug full. But, brother, tell your brethren, is n't the slops very good to fatten hogs upon?

B.—Yes, pretty good.

P.—And won't the hogs you fatten for nothing on the slops, come mighty nigh paying for the corn?

B.—Well, very nigh it.

P.—But come to the question, brother, do you make a good article? Will it bear a bead?

By this time the brother was so perfectly confused by the preacher's interrogatories, that he began to wish he had never seen the preacher or distillery either. The class could scarcely maintain their gravity during the dialogue; and we need not add, that the poor fellow was so tormented, every time he met a neighbor, by the salutation, "Well, brother, how do you come on making whiskey?" and "Do you make a real good article?" "Will it bear a bead?" that he actually broke up his distillery and became a consistent temperance man.

A Man of Wealth.—A man of wealth, living a stranger to religion and its ordinances, was walking and holding this soliloquy—"What a happy man I am! I have an ample fortune, an affectionate wife, and everything to make me comfortable; and, what is more, I am indebted to no one for it; I have *made it myself*; I am independent of *every one*; it is all my own. Many persons are under obligations here and there, but I am not. It is all my own." At that instant, a sudden shower of rain drove him to the nearest church. He went in, and just at that moment the minister rose and read his text—"Ye are not your own, ye are bought with a price." "What!" said he to himself, "this is a strange doctrine. But it does not apply to me; I am my own, and all that I have is my own." The course of the sermon exposed his obligations to God, and issued in totally revolutionizing his views and feelings.

A Fearful Risk.—The New York Evangelist relates an affecting incident which lately occurred in this city. A pastor at the close of his sermon had made an earnest appeal to his unconverted hearers, and vehemently pressed the question, whether, by delay of repentance, they would run the risk of dying and perishing in their sins? At the close of the service, a lady, while passing out, spoke to a young friend of hers, and asked whether *she* would run the risk? "Oh yes," she replied, in a thoughtless tone, "I will run the risk." In about a week after, the same pastor was called to attend the funeral of the young lady who had so rashly assumed the fearful risk.

D'Aubigné says—"*Where the Spirit is*, there is the Church; this is the principle of reform. *Where the Church is*, there is the Spirit, is the principle of Rome and Oxford."

The Sabbath Recorder.

New York, August 2, 1849.

Traveling Agent.—Eld. Walter B. Gillett having been engaged to travel a while as Agent for the Sabbath Recorder, will visit most of our churches in the State of New York previous to September 1st. His primary object will be to increase the subscription list of the paper, and to collect what is due for it up to the close of volume 5. He will also take the names of persons who may wish to become members of the Seventh-day Baptist Publishing Society, and receive and transmit to the Treasurer any moneys subscribed for the benefit of that Society.

COMMEMORATIVE INSTITUTIONS.

We said, last week, that we should recur to this subject again. We have shown, that the Sabbath, being commemorative, is *a standing witness to all mankind against Atheism and the multiplied forms of heathen Idolatry.*

We will now suppose, that a person, wandering through the streets of some great city, suddenly comes to an enclosure, containing a collection of spacious and beautiful buildings. On inquiring, he finds that they are designed for a benevolent purpose—say, a home for friendless and indigent females. He obtains permission to enter the enclosure, and the first thing which attracts his notice is an imposing monument, upon which is an inscription to the effect, that the ground was given, the building erected, and the institution endowed, by the munificence of one John Howard; and that this monument was raised to commemorate the fact. We will next suppose, that after this monument has stood unmutilated for many years, some person undertakes to demolish it, and build another in its place, for the purpose of commemorating a different event; or, if he should not choose to build a monument entirely new, that he removes the slab containing the inscription, and substitutes another having a new inscription, an inscription which leaves out the name of John Howard, making no allusion to him, nor to the object for which he had caused those buildings to be erected. Would not the person, who would act thus, show that he did not feel towards the name and memory of John Howard, as he ought to feel? Would it not be natural to infer, that he harbored some enmity against him?—that he did not wish his name perpetuated?—or, that he hated the work itself, and did not wish such a monument of God-like benevolence to be kept in memory? Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other, unless it be this, that the destroyer of the monument was actuated by the mere love of mischief.

The advocates of the first day of the week may take notice, that we have spoken this parable against them. The Sabbath is a monument, upon which is the plain and unmistakable inscription, that Jehovah created the worlds; that by power, wisdom, and goodness, he formed and perfected all in six [illegible] for the very purpose of commemorating this fact, the monument was erected, so that men might have no excuse for atheism, and none for idolatry. Ho! all ye that pass by, the wayfaring man and the fool, as well as the philosopher and the learned, stop—read—and know, that Jehovah is the Creator of all things. Those who deny the obligation of the Sabbath under the gospel, are represented by the man who tears down the monument, and builds another in its place. Those who pretend to admit the perpetuity of the Sabbath, but contend for a change of the day, on the ground of the work of redemption, are represented by the man who secretly removes the slab containing the inscription, and substitutes another, with a different inscription. And now, so far as the design of the Sabbath is concerned, what difference does it make, whether the monument be altogether demolished and a new one built, or merely the slab of inscription removed, and another substituted? Practically, it makes *no* difference. The advocates of both these seemingly different views, are agreed in their object. They both desire to maintain the observance of a day different from that which the law of the Sabbath enjoins, and both desire it on the same grounds. They both wish to have the first day of the week considered holy, and not the seventh; and both are governed, in this, by a desire of commemorating—not the work of creation, but—the work of redemption.

Must we, therefore, conclude, that the advocates of the first day observance are actuated by a feeling of enmity against Jehovah, as the Author of creation, and that they desire that his name should no longer be had in remembrance on this account? Must we conclude, that they despise the work of creation?—that they see so little of beauty and glory in it—so little of benevolence and goodness—that they think it unworthy of any farther commemoration? We had supposed, that it were enough for unregenerate sinners to cherish enmity against Jehovah as the God of creation. "The CARNAL mind is enmity against God." We had supposed, that when one was created anew in Christ Jesus, his enmity was destroyed, and that he then loved to contemplatd Jehovah as the Author of his existence, and of all created things, and that he began to love the law which Jehovah, as Creator, enjoined. We always thought that the effect of redemption was to open the eyes to see, not only the beauty of redemption itself, but the beauty and glory of creation, and the goodness and benevolence of Jehovah as displayed in the works of his hand. This, at any rate, is our experience; and it is passing strange, if the effect of redemption on every heart to which it is applied, is not to eradicate every thing like atheism, and to create that faith which is firmly persuaded that God exists, (Heb. 11: 6, Ps. 14: 1,) and that the worlds were framed by the word of his power. Heb. 11: 3.

But we are persuaded that our first-day brethren do not mean what their practice so clearly implies. Still we cannot forbear asking, why they go about to tear down the monument which proclaims Jehovah as the Creator of the world? Why seek to demolish that which was set up for the very purpose of being a standing testimony against Atheism and Idolatry. Surely you do not mean to strike hands with infidels and heathens! Or, why seek to alter the inscription which God originally placed upon this monument? Why seek to make it tell a different story, as if the old story was too old to be repeated any longer? You may, perhaps, reply, that a monumental institution, to proclaim Jehovah as the God of creation, is not necessary, inasmuch as it is so abundantly proclaimed by the works of his hands. If so, then it was never necessary; and for four thousand years the Sabbath was a useless institution. The truth is, men are just as apt to be infidels now as they ever were, and the Sabbath is just as necessary now, as a testimony against their infidelity, as it ever was. Why, then, seek to destroy the Sabbath, or to modify it, and alter its character, so that it can no longer be recognized as commemorative of creation? We are astonished that Christians will act thus.

But that which makes their course in regard to the Sabbath still worse is, that they attempt to father it upon Jesus Christ! The church of Rome, with all her impiety, has never been guilty of this. But you, who call yourselves Protestants, alledge that Christ tore down the monument which God had set up to be a witness against atheism and idolatry! You alledge, at least, that he began to batter and deface the inscription, and gave his apostles instructions to complete the work of demolition after his resurrection! If Jesus Christ were an atheist—if he taught that the world came into existence by chance, without any forming hand—if he desired to spread this belief among men, and blot out, as far as possible, every thing which attests that Jehovah was the Creator—we should suppose that one of the first things he would undertake would be to destroy the Sabbath. But if, on the contrary, he came to declare the glory of the Father—if he came to bear testimony against infidelity, and by his redeeming power to lead men back to the acknowledgement and worship of the Creator, as we know he did—it stands to reason, that he would honor the Sabbath, that he would enforce it by his example, and that he would say of this, as of any other divine precept, "I came not to destroy the law—one jot or one tittle shall in no wise pass from it, till all be fulfilled." Query—Does the requirement to observe the *seventh* day amount to as much as a jot or a tittle? *

FAST DAY.

The recommendation of the President, "that the first Friday in August be observed throughout the United States as a day of fasting, humiliation and prayer," in view of the prevalence of cholera, is likely to be pretty generally complied with. Circulars have been issued by the Moderators of both branches of the Presbyterian Church, by the President of the General Synod of the Reformed Dutch Church, by Bishop Potter of the Protestant Episcopal Diocese of Pennsylvania, by Right Rev. Bishop Lee of Delaware, by Bishop Otey of Tennessee, and by the Roman Catholic Archbishop of Baltimore, recommending the devout observance of the National Fast Day, by the ministers and churches under their care.

The clergy of Brooklyn, N. Y., have held a meeting and put forth an Address urging the strict observance of the day. The Board of the Baptist Missionary Convention of the State of New York have passed a resolution exhorting the churches and religious community to "unite most heartily and cheerfully in responding to the recommendation of the Chief Magistrate, in observing the first Friday in August as a day of fasting and prayer, with deep humiliation before Almighty God, that his judgments may be removed, and that his Holy Spirit may be abundantly and extensively showered upon us, and enjoyed among us, in the sanctification of his saints, and in the conversion of sinners."

The Governors of several of the States, among which are New York, New Jersey, Connecticut and Rhode Island, have each issued Proclamations responding to the President's Proclamation, and recommending that all business be suspended on the day specified. The following is Gov. Fish's Proclamation:—

STATE OF NEW YORK,
EXECUTIVE DEPARTMENT, Albany, July 23, 1849.

WHEREAS the President of the United States has seen fit to issue a recommendation, that the first Friday in August next be observed throughout the United States as a day of fasting, humiliation and prayer: and as I believe that recommendation to be in accordance with the sentiment and the feelings of the people of this State, who recognize it as a fit and becoming duty of a Christian nation, when overtaken by a public calamity, to bow beneath the dispensation of Divine Providence, and while considering our own unworthiness, and the frailty and the uncertainty of this life, to acknowledge the goodness of Almighty God in time past, and to supplicate His merciful interposition in the time of trouble, and his protection for the future;

Now, therefore, I deem it right and proper to unite with the Chief Magistrate of the Union in earnestly recommending to the people of this State to observe Friday, the third day of August next, as a day of fasting, humiliation and prayer, when persons of all religious denominations may assemble in their respective places of public worship, and unite in imploring the Almighty Ruler, in His own good time, to withdraw the grievous sickness with which, in His wisdom, He has seen fit to afflict us, and to restore to us the inappreciable blessing of public health.

HAMILTON FISH.

DENIAL OF GOD.

We dislike to pollute our columns with such an extract as the following, but it furnishes such an apposite illustration of the truth of our remarks, week before last, that we can hardly withhold it. He must be a careless observer, who does not see that infidelity is a growing evil in this wicked world. There is, to be sure, a seeming admission of the existence of God; but if he is a Being so weak that he "can not suspend any of his laws," he can not control them. And if he can not control them, he must be inferior to them, and is therefore not the author of them. The plain meaning of all this is just what the "fool" says in his heart, "There is no God." The last sentence of the paragraph contains an idea, which has no necessary connection with what goes before. We offer no strictures upon it.

The "National Fast."

"Old Zach" has proclaimed a national fast for the removal of the cholera. He asks God, "that he would, in his good time, stay the ravages of the cholera." It is plain, that the President knows as little of the divine government, as, before his election, he avowed himself to know of the politics of his country. God is not going to suspend any of his laws to "stay the ravages of the cholera." We are not sure that he could do so. It is for men to stay those ravages, by observing those laws. There is no other way. We should think the cholera had done a good work, should it awaken the attention of men to the importance of studying the laws of their physical constitutions. We would like to know in what part of the Constitution "Old Zach" fancies he finds authority for calling on the people of this country to fast. [Lynn Pioneer.

INTELLIGENCE FROM CHINA.

The New York Recorder has a letter from Hong Kong, China, dated April 23d, from which we learn, that the 6th of April had passed without the gates of Canton being opened to foreigners. Although things were then quiet, no one would be surprised to see an open collision between the English and Chinese before the close of the present year. Of course this unsettled state of the public mind affects the missionary work unfavorably. Mr. and Mrs. Tobey, who came from Shanghai to Hong Kong by the Houqua, on their way to America, but afterwards concluded to stop a while at the latter place, had returned to Shanghai. Rev. Mr. and [illegible] ciety, Shanghai, had left for England. Bishop Boone was not well when the last news came from Shanghai; and Rev. Mr. Spalding, of his mission, was said to be in poor health. Mr. Shuck and his associates had procured a lot for a chapel. The Revising Committee of the Sacred Scriptures had not agreed on the term to represent the name of Deity, and it was probable they would *transfer* the Hebrew terms. No baptisms are reported this year at Hong Kong.

WHITE SLAVERY IN GEORGIA.

The Muscogee Democrat gives the following particulars of a curious case, which shows what monsters slavery makes of men, and how little respect slaveholders have for color or parentage:—

On Tuesday last a young white girl by the name of Nancy Fann, who had for two years been an inmate of the house of one James R. Jackson, formerly of Alabama, but lately of Small Creek, in this county, was, on petition of her mother, a Mrs. Gilder, from Hawkinsville, brought before his honor Judge Alexander on a writ of *habeas corpus*, and after an investigation of the case, delivered in charge of her maternal parent. The circumstances of the affair are briefly these:—Fann's wife had obtained, several years since, a divorce from him for cause, and subsequently married a man by the name of Gilder, who has since deceased. The girl Nancy was taken off by her father, Fann, and brought to Girard, Alabama, whence he removed to Wynton, where about two years ago she was *sold* by him for a blind horse and Jersey wagon to James R. Jackson, as a slave. By some means the mother heard of the situation of her daughter, now seventeen years of age, and came on here about three months ago, with a view to release her from bondage to the said James R. Jackson. Accordingly she visited the house of the latter, and stayed there three days, when she was ordered off and otherwise abused for seeking subsequent interviews with her daughter, who was treated in all respects as a negro slave by Jackson and his family! This becoming known in the neighborhood, Mr. Jas. M'Guire and other gentlemen interested themselves in the matter, and by the generous and voluntary aid of Col. S. Jones and Col. Rutherford, the Sheriff, assisted the mother in the recovery of her child, as aforesaid, by a writ of habeas corpus.

THE LATEST FROM MRS. JUDSON.—The N. Y. Recorder publishes an extract from a letter of Dr. Judson, dated April 19, as follows:

"Poor Mrs. Judson is still in the doctor's hands. She is, however, improving in health. The heat is now very oppressive. Though the thermometer seldom rises above 92°, it stays there several hours during the day, day after day, and week after week; and this it is that makes it so very oppressive. And then it frequently stays at 90° till 9 o'clock at night, so that the lungs almost lose their elasticity, and forget to breathe. But we are in one of the very healthiest parts of India; and we are all immortal till our work is done; that is one comfort;—and no longer; that is another."

MISSIONARY PROSPECTS AT SHANGHAI.—A letter of Rev. J. L. Shuck, missionary to Shang-hai, China, from the Southern Baptist Board, dated April 9, speaks as follows of the prospects of missionary labor at Shanghai:—

"In our work at present we are somewhat encouraged. We have ten preaching services per week in our mission, three of which are at an out-station in the interior, where we have a school of seventeen pupils. Our present chapel here is within the walls, and we have commenced a second (Gothic) also within the walls. Congregations large and attentive; several inquirers. We are printing several new works (tracts) in Chinese. We have unmolested access to this whole densely populated region round about. Pray for us."

WESTERN BOATMEN.—An effort is being made in St. Louis and elsewhere, to establish a Chapel for the use of boatmen on the Western Waters. There are 50,000 of these men employed on the steamboats, and 20,000 more, it is stated, upon the keel and flat boats, of the Mississippi and tributaaries. More than 8,000 are directly connected with the trade of St. Louis alone, and, on an average, some 1,500 are on shore at one time. To place these within the pale of good influence, is the object of a new Association, having its headquarters at St. Louis, under the title of the 'Western Boatmen's Union." The boatmen themselves are said to be anxious that the work should go on, offering to be held responsible for the salary of their minister.

DEATH OF A RETURNED MISSIONARY'S WIFE.—The Batavia Times, of July 19, announces the death, at Wyoming, of Mrs. Sarah M. Osgood, wife of the Rev. S. M. Osgood, at the age of 35 years, with the following obituary notice:—

"Mrs. Osgood became a subject of divine grace in 1834, and the year following, after deliberation, came to the conclusion to give up the endearments of home, the enjoyments of civilized and Christian society, to labor amid the darkness and degradation of heathenism. She went out in 1836, under the patronage of the Baptist Board of Foreign Missions, and after laboring for ten years, and suffering the privations and hardships incident to missionary life, on account of the failing health of her husband she returned to this country in 1846."

INFLUENCE OF READING NEWSPAPERS.—John H. Prentice, in his recent valedictory on retiring from the editorial chair, which he had filled for forty-two years, has the following sensible remarks on reading newspapers:—

"No man should be without a well-conducted newspaper. He is far behind the spirit of the age unless he reads one, is not upon an equal footing with his fellow-man who enjoys such advantage, and is disregardful of his duty to his family, in not affording them an opportunity of acquiring a knowledge of what is passing in the world, at the cheapest possible teaching. Show me the family without a newspaper, and I venture to say, that there will be manifest in that family a want of amenity of manners, and indications of ignorance most strikingly in contrast with the neighbor who allows himself such a rational indulgence. Young men, especially, should read newspapers. If I were a boy, even of twelve years, I would read a newspaper weekly, though I had to work by torchlight to earn money enough to pay for it. The boy who reads well, will learn to think and analyze; and, if so, he will be almost sure to make a man of himself, hating vicious indulgence, which reading is calculated to beget a distaste for."

DEATH FROM FEAR.—The Covington (Ky.) Journal relates the following instance of the effect produced upon the nervous system by the sensation of fear. The facts, it says, are derived from an undoubted source, and the case is made public in order more impressively to indicate the importance of maintaining a control over the mind, and discarding all unnecessary fear and alarm:—

"A lady in this city, who enjoyed ordinary health previous to the appearance of the prevailing epidemic, became alarmed on its advent, and suffered her mind to dwell on the subject until she became exceedingly sensitive and nervous. Every case she heard of increased this morbid condition of the mind and body. Finally, on being told of the death of an immediate neighbor, she clasped her hands in agony, and exclaimed, 'My time has come!' She then went to bed, and a physician was called in; but no effort could relieve her of the conviction that she had the cholera, and that she was to die of it. Subsequently, indeed, there were manifestations of cholera in the case, but the medical attendant had no doubt they were induced solely by fear. Thus she died within three days after she took her bed."

DR. MUZZY ON BRANDY.—The following remarks on the use of brandy, as a prophylactic in cholera, were made during a discussion on cholera, in the Ohio State Medical Convention recently held in Columbus:—

"Upon boats on the river, the increase of brandy drinking, consequent upon the approach of the cholera has been frightful, and the mortality on board those has been terrible and unprecedented. One boat lost forty-three, another forty-seven, and a third fifty-nine of its passengers and crew. To the temperate, it is an active exciting cause. For the drinker, it is not advisable to drop off the use suddenly; but the quantity should be diminished rather than increased.

"In Albany, in 1832, the cholera was very severe and fatal. Of 336 cases, all but 16 terminated fatally. Of these 140 were intemperate, 55 free drinkers, 131 moderate, 5 strictly temperate—but all but one immoderate eaters, two members of the temperance societies, and one idiot. In that city, which had a population of 26,000 inhabitants, 8,000 were members of the temperance societies of whom only two died. With these facts in view, who can doubt the danger of spirit drinking."

ANTI-MONOPOLY.—The people of Elizabethtown, New Jersey, are out upon Monopolies. They held a meeting at the Court House on the 19th of July, "for the purpose of considering the means to be adopted to destroy the undue influence exercised by the Camden and Amboy Railroad Company, over the Legislature of New Jersey, and to devise the means of rescuing from the grasp of that heretofore irresistible monopoly, the rights of the people of New Jersey sold for a term of years, by a usurping Legislature, to the said monopoly, for ten cents a head on every stranger, or so called 'through passenger,' crossing the State." Spirited addresses were delivered on the occasion, and a series of resolutions was adopted, among which was one in favor of holding an Anti-Monopoly State Convention at Trenton on the 5th of September next.

SECESSION FROM THE ROMISH CHURCH.—At Buffalo, N. Y., on a recent Sunday, there was a public secession of between two and three hundred persons from the German Roman Catholic Church, who entered into a new organization called the Primitive Church. A Mr. Giustiana, who was elected pastor of the organization, has been laboring in Buffalo for some time past, and the result is as above indicated. We are not advised of the points of difference, except that the new organization adopt the Bible as a book of general instruction among its people—in opposition to its exclusion by the old Church.

BLACK AND WHITE INCENDIARIES.—The recent alarming increase of incendiarism in Louisiana, has induced the under-writers in New Orleans to offer a reward for persons concerned in setting fire to any buildings within the State. It is curious to notice, what a difference is made even there between white free men and slaves. They offer *three thousand* dollars for the conviction of any white person of mature age, and only *two hundred* for the conviction of any slave. Why such a difference? Is it fifteen times easier to convict a slave than a free man? If so, the Lord have mercy on the slaves.

MISSIONARY INTELLIGENCE.—The "Macedonian," the organ of the Baptist Missionary Union, gives news of unusual interest from the Baptist mission stations among the Karens. At a recent meeting of thirty-five native preachers, they voted to look hereafter to the native churches themselves for their support,—doing it as matter of Christian self-denial, that the Board might spend the more on other fields of labor. Mr. Abbott communicates this intelligence. Mr. Binney gives interesting particulars of the progress of the work around Maulmain, and Mr. Ingalls writes joyously from Aracan.

WARNINGS.—The Buffalo Commercial Advertiser tells of nearly an entire family swept off by the cholera at Black Rock; five children out of six having died in one day, after eating pretty freely of *green apples.* They had moved from Buffalo to *escape the cholera*, and became victims of their own imprudence. The same paper says that two men in Buffalo recently ate cherries on a wager, one of whom died of cholera on the following morning. Such warnings ought to deter even those whom reason fails to influence, from indulging their appetites with things which are so notoriously unhealthy.

LIBERAL BEQUEST.—The Treasurer of the American Missionary Association, Lewis Tappan, Esq., of this City, acknowledges the receipt of $1,510 66 cash, and a note secured by mortgage for $3,015, making $4,525 66, being a legacy from the late Dr. Jesse Wheaton, of Dedham, Mass., for the support of the Mendi Mission, West Africa.

RETURN OF A METHODIST MISSIONARY.—Rev. H. Hickok, Missionary of the Methodist Episcopal Church to China, whose health compelled him to retire from the mission field, arrived in this city week before last.

Fatal Accident.

CLARKVILLE, Madison Co., N. Y., July 21, 1849.

On the 13th inst., at 1 o'clock, P. M., as Mrs. Gallop and the wife of Jesse Greenman were coming into this village from the north, in a one-horse wagon, they had nearly succeeded in crossing the high bridge over the Beaver Creek, near Col. Phineas Burdick's mills, when the horse suddenly stopped, and commenced backing, perhaps on account of its near approximation to the wagon which just preceded it, in which were the widow of Capt. Israel Putnam Lewis, her daughter-in-law, and two small children. Mrs. Gallop guided the horse in its retrograde movement across the stream some forty or fifty feet, almost to a place of safety, when the wagon cramped, and ran off the bridge the lower side, carrying with it the two ladies and the horse. Mrs. Gallop (the driver and owner of the team) fell directly under the wagon, and the horse on it; and, strange to say, she escaped almost unhurt. A part of one of the thills was broken by the fall, and the part remaining attached to the wagon pierced through the body of the horse, passing through its heart and lungs, and killing it instantly. Mrs. Greenman fell about six feet north of the wagon and horse, breaking her neck by the fall; she of course died almost instantaneously, though slight signs of life were perceivable some five minutes after the fall. She was a very worthy woman, and leaves a husband and several small children to lament her loss. She was on her way to the village to purchase a dress designed as a present for her venerable mother, residing in one of the Western States.

H. B. C.

INTEMPERANCE AND ITS RESULTS.

Illustrations of the sad results of intemperance are plenty enough at all times. But it is not often that a single week furnishes two such as we give below. Let those who practice or encourage the use of intoxicating drinks, look at these pictures, and take warning.

Affair at Rathbun's Hotel.

Lomis Rathbun, the only son of Mr. Benjamin Rathbun, proprietor of the Rathbun Hotel, N. Y., and formerly of Buffalo, is 35 years of age, has contracted habits of intemperance, and drinks sometimes to excess. His intoxication is followed by terrible fits of delirium tremens, and at such times he has as little control over his actions as a lunatic. Every effort of his father to reclaim him from his dissolute life having proved ineffectual; he resided at the hotel when he chose, and did as he pleased. On Wednesday morning of last week, about six o'clock, he got up out of bed, after a week of hard drinking, took up a razor, and attempted to cut his own throat, which his unhappy mother, who had been watching his motion, naturally tried to prevent. It is said that he cried "Good-bye, mother!" before drawing the instrument across his throat, which he wounded severely, but not dangerously. His aged mother seized his hand, and screamed aloud with uncontrollable terror. The unfortunate victim of ardent spirit instantly turned round upon his alarmed and agitated parent, attempted to take her life, exclaiming, "D—n her, I'll kill her!" and wounded her so severely in the throat, with the razor she had vainly endeavored to arrest from him, that her life was for a time despaired of. He cut her throat from ear to ear. One of the waiters heard her groans, and succeeded in dragging the maniac off her mangled body, and securing him. She was weltering in her own blood, and her miserable son was bleeding very profusely. There are now strong hopes of Mrs. Rathbun's recovery. Her son was conveyed immediately to the lunatic asylum, Blackwell's Island.

Affair at Cincinnati, Ohio.

On the 20th of July, a most revolting instance of depravity occurred at Cincinnati, Ohio. It seems that James M. Summons, a degenerate son of a noble sire, (Capt. J. Blair Summons,) has been for years a worthless vagabond and a loafer, although everything has been done by the father to aid and place him in respectable and prosperous business, and that, although cast off by all others, he has been still succored by his indulgent parent, and allowed to remain an inmate of the family.

In the afternoon of July 20th, before the hour of tea, this wretch went to a drug store and asked the young man in attendance for "five cents worth of rat poison." The clerk answered that they did not sell so small a quantity, but that they kept ten cent packages put up on purpose, one of which he bought. To prevent any mistake, these packages were marked with a label, on which was printed a death's head and crossbones, with the word "Poison" in large letters. Going home, he proceeded to the kitchen, where the servant, an intelligent girl, was preparing tea for the family. He made several attempts to get her out on various errands, which she, being busy, declined. At last, the girl having a sore foot, he recommended that she should go and procure a piece of meat, which he would bind on the wound, and it would cure it. It was some minutes ere she returned, and it is supposed that during the interval he took occasion to empty the package of poison into the tea-kettle. Tea was prepared, and the whole family, with the exception of the perpetrator of this diabolical deed, consisting of father, mother, children, and grand-children, and persons employed in the family, sat down—and all partook of the dose prepared for them. After the family had taken tea, a little girl, a grandchild of Capt. Summons, was taken with violent vomiting. Soon after every member of the family, numbering eight in all, was attacked in the same way. Medical aid was promptly procured, and the attake immediately pronounced to be the administration of poison. Notwithstanding every effort was made, Mrs. Rives, a seampstress in the family, died early the next morning, and there is no doubt but that one of the grandchildren, and perhaps others, are dead before this.

Obituary Notice.

To the Editors of the Sabbath Recorder:—

As the friends and relatives of sister CATHARINE BURDICK, whose death is noticed in the Sabbath Recorder of July 19th, are scattered through some eight or ten of the States where your paper is read, it is desired that a more extended family history should be published.

Sister Burdick was the daughter of Samuel Clarke and Chloe Clarke, late of Brookfield, N. Y. The former died Feb. 13, 1830, aged 75 years; and the latter, March 19, 1833, aged 73 years. Both parents embraced the Saviour in early life, and united with the Seventh-day Baptist Church in Westerly, R. I. In the spring of 1802, they, with the most of their children, (then consisting of seven sons and two daughters) moved to and settled in Brookfield, N. Y., at that time an almost unbroken forest. In 1806, another sister was added to the family. Of that family of ten brothers and sisters, all yet live, except sister Catharine, who was the oldest of the children.

Those acquainted with the early history of Rhode Island, will recollect, that of the first settlers on the Island, in 1637, were four brothers, Rev. John Clarke (the founder and first Pastor of the First Baptist Church in Newport) and his brothers, Thomas, Joseph, and Carew. Joseph Clarke, (the youngest brother except Carew,) a few years after the settlement of Newport, removed to Westerly, R. I. He was the ancestor of sister Burdick. The two first-named persons in the list of Church members at the formation of the Seventh-day Baptist Church in Hopkinton, R. I., in 1692, were John Maxson, Jr., and Joseph Clarke, Sen., the maternal and paternal ancestors of sister Burdick. Her great-grandfather was Rev. Thomas Clarke.

H. B. C.

ANOTHER MISSIONARY RETURNED.—The Schooner Margarette Ann arrived at Norfolk, Va., last week, having on board Rev. I. J. Roberts, missionary from China, with his family.

THE CHOLERA.

There was a slight decrease of cholera in New York last week, and the general opinion appears to be, that the ravages of the disease will gradually diminish from this time. The following summary of weekly reports made by the City Inspector since the middle of May, will show how the number of deaths has increased during the excessively hot weather.

	Deaths by Cholera.	Total deaths.
Week ending May 18,	1	323
" " 25,	13	294
" " June 2,	29	270
" " 9,	121	409
" " 16,	145	425
" " 23,	148	498
" " 30,	286	784
" " July 7,	317	702
" " 14,	484	991
" " 21,	714	1049
" " 28,	692	1352

At Philadelphia, the Cholera is said to be decreasing. On the 26th of July there were 38 cases and 9 deaths.

At Cincinnati, also, the epidemic is represented to be diminishing. There were 31 deaths from Cholera on the 25th of July.

At St. Louis, the deaths by Cholera, 31 on the 24th, and 14 on the 27th, which shows a considerable falling off.

The Cholera at Alton, Belville, Greenville, Lebanon, and Hillsborough, Ill., is subsiding gradually. The towns located on the banks of the Illinois River are now free from the epidemic.

THE FOREIGN NEWS.

The steamer Europa arrived at Jersey City on the 27th of July, with seven days later news from all parts of Europe. She brings dates from Rome to July 8th, Vienna 8th, Paris 12th, London 13th.

England.

In England, the weather has been unusually hot. July 9th is said to have been the hottest day ever experienced in London, and in Liverpool and vicinity the heat has been not less excessive. On the 9th, at Liverpool, the thermometer stood at 86° in the shade, and 120° in the sun.

The cholera is steadily on the increase. The week before the steamer left, there were 152 deaths in London, and in Liverpool 201. The disease has broken out in a very fatal form in Southampton, and seems to infect the entire southern coast.

The growing crops throughout England and Ireland are represented as giving good promise of an unusually abundant harvest. The potato disease has appeared but in a very limited number of places in Ireland, and at present gives no alarm; while the weather both in England and Ireland is all that could be desired.

Ireland.

The Irish papers contain most distressing accounts of intense suffering and misery that prevail in many parts of that ill-fated country—particularly in the south-western districts. All the work-houses are filled to repletion, and thousands of persons appear actually without the means to keep body and soul together until the crops are available, which fortunately will, from present appearance, be very early. The distress will be severe almost beyond example.

Messrs. O'Brien, Meagher, McManus, and O'Donohue have embarked on board the war schooner Swift, which immediately sailed for Van Dieman's Land. Previous to the departure of the prisoners, they prepared and placed in the hands of a mutual friend, an address to their countrymen.

France.

The elections to fill 35 vacancies were going forward quietly, and the results, as far as ascertained, are in favor of the moderate candidates. In Paris, the ministerial candidates were all returned. In the Provinces, Lamartine and a few Socialists have secured their election.

A great deal is said in France about the intervention of England relative to Roman affairs. The Marquis of Normandy has presented a note to the French Government from Lord Palmerston, demanding explicit explanation as to the intentions of France with regard to Rome, how long it is intended that the French army shall occupy the Roman territory, and whether it is resolved to support the Pope.

The Legitimist and Jesuit journals are setting up a cry for the absolute and unconditional restoration of the Pope, but the correspondent of the Times says upon reliable information that no such folly is intended by the French Government.

The present accounts of the cholera are favorable. The deaths have fallen to fewer than 30 per day and are daily decreasing. The total number of deaths in Paris and suburbs since the breaking out of the cholera in January last is said to have been more than 20,000.

Italy.

The Roman Assembly, in its last sitting, unanimously voted the Constitution of the Republic, and ordered it to be deposited in the Capitol as the expression of the unanimous wish of the Roman people. The Constitution is, by a vote of the Assembly, to be engraved on marble, and placed in the Capitol. They also ordered a funeral service to be celebrated in St. Stephen's for those who had fallen in defense of the Republic.

A dispatch from Gen. Oudinot gives an elaborate and vivid description of the final assault made on the 29th June. The Romans fought most desperately, leaving 400 dead with 125 prisoners in the hands of the French, including 19 officers of all ranks. The French admit only 9 killed and 110 wounded.

Venice still holds out against the Austrians, and continues to make a vigorous resistance. Provisions are very scarce. Nothing but black bread, half baked, to be got, meat and wine are become luxuries. Still a calm determination to resist reigns among the Venetians.

Denmark.

A signal victory has been gained by the Danes over the Holsteiners in North Jutland, which is announced to the Minister of Marine of Copenhagen in the following telegraphic dispatch from the Commander of the Danish squadron:—"The Commandant of Frederica has demanded transport vessels for upward of 1,800 prisoners, 30 of whom were officers. The enemy is totally defeated and our victorious army is pursuing them. All the enemy's battering guns are taken, and several pieces of field artillery."

It is said that the Danes have retaken Kolonig.

LATEST FROM CALIFORNIA.

The steamer Cresent City, which left Chagres on the 17th of July, arrived at New York on the 27th, with thirty-two days later news from California.

The steamship Panama left San Francisco the 20th June, with about 100 passengers and about $500,000 in gold dust and specie. She arrived at Panama on the night of the 11th July, and would leave again on the 1st of August.

There is but one opinion among the passengers with regard to the gold in California; it is still found in considerable quantities, but *it is only the hard-working chaps that can stand the fatigue of digging it.* There was no sickness at the mines, and every thing was going on quietly. The number of persons there is estimated at between twenty and thirty thousand—about one half foreigners. Business at San Francisco is very dull, and drygoods and provisions selling below their original cost. Lumber is still in great demand, selling for $350 per M. Rents are enormously high, and rather on the rise.

The following letter, which appeared in the "Placer Times," of May 12, will show how they do things on the Consumne River, California:—

"On about the 20th ult. I left my rancho with a party of Indians in my employ for the mines. After making such arrangements as were necessary, I left them and returned. About the 26th, a party of white men came to their camp, or where they were at work, and killed an Indian while working with a crowbar, and on his knees; they then shot another through the arm, who tried to escape. After a run of a short distance, he was shot through the thigh, when trying to conceal himself, his brains were beat out with rocks and stones. Some white men who were about my camp, on hearing the alarm, ran toward the spot, and met the party coming back, who warned them not to go farther; the Indians were fighting, they said. They minded them not, but proceeded to where they found the bodies of the slain Indians, the remainder of the party having fled.

"The company of whites now followed on the track of the Indians, and about ten miles from my house, overtook a party traveling to their home, and surrounded them without difficulty; in a few minutes commenced separating the men from the women and children, when, apprehending danger, the men broke and attempted to escape. Three were allowed to get off, the rest, fourteen in number, were slaughtered on the spot. The same day, or next, about noon, the party of whites arrived and encamped about 150 yards from my house. Myself, wife and cousin, were out to bury a member of the family, deceased, and previous to leaving the ground I was informed that a party of armed men were at the house and about to kill the Indians there. I returned with my wife, and a few moments after the four Indians left the grave and passed within thirty steps of the camp, when they were fired upon, and one fell dead, another passed not ten steps from my door wounded, the remaining two escaped. The captain of the company came to my house shortly after and requetsed me to kill a beef for his men; I refused, and they soon after raised camp.

"The next morning, I was called by my wife to see two men who were riding rapidly toward the south; in a few minutes they wheeled and galloped hard back. Then I saw Indians running to take shelter in the brush; I sent for them, and they came and told me that a party of white men had taken a small party of women and children prisoners. Where, or for what purpose, I am unable to say. I, with four Indian servants, buried 15 Indians, slain, and found the remains of one partly burned. Mr. Thomas Rhodes, with the assistance of two or three Indians, buried the bodies of the first two killed. The white men report having killed 27 before coming to the house. Twenty-two men, and thirty-four women and children, are yet missing from the rancheria."

Wm. Daylor.

Extraordinary Freak of Lightning.——During the severe thunderstorm on Sunday, says the Macon (Ga.) Journal, the wife of Major Henry Wood, who resides about half a mile from the city, on the Houston road, had a most remarkable and providential escape. She was standing in the garden near the house, having on her person at the time a gold watch, with a gold guard chain which passed round the neck. The electric fluid struck the chain, melting it entirely. From the chain it passed through the watch, partially destroying it. Thence it escaped down her clothing, doing no farther injury until it reached the shoes, which were literally torn to pieces. Mrs. Wood was, of course, knocked senseless at the time, but under the usual remedies, soon after partially recovered, and is doing well. She was severely scorched around the neck, immediately where the chain rested, and was also injured in one of her feet, but in other respects escaped unhurt. We mention particulars in this case, as it is unquestionably more remarkable than any we have ever seen upon record.

Great Freshet in Kentucky.—A correspondent of the Mount Sterling (Ky.) Whig gives an account of a tremendous freshet and loss of property in Morgan County, in that State, on the 12th ult. The flood was confined to two creeks, the Middle and Johnson's Fork of Licking River. The farms were literally torn up, fencing all gone in the bottoms, houses washed away, horses, cattle, swine, &c., drowned, and the inhabitants barely escaping with their lives, some by swimming ashore, and others by clinging to the tops of their houses. So far as heard from no person was drowned. The whole country on these creeks is one continual scene of desolation, and the inhabitants look like specters among the ruins. The crops, that looked so fine and promising, are all swept away, and the want and destitution will be severely felt.

Abduction from New Orleans.—The New Orleans papers contain long accounts of an abduction case, in which the Spanish Consul for Havana is charged with having taken an active and dishonorable part. It is staied that Francisco Rey, late jailor at the Havana, having forfeited his life by conniving at the escape of three State prisoners, fled to New Orleans. Secret emissaries were sent by the Government to snatch him from the protection of our flag, and bear him back to death; and the Spanish Consul is accused of having assisted in the infamous work. They succeeded in decoying Rey from his house, made him so drunk that he was uncouscious of the design upon his liberty, and while in this state put him aboard a schooner, and sent him in irons to Havana.

On the other hand the Consul has published a statement which puts another face on the things. According to this statement, one Vincente Fernandez was imprisoned in Havana for a fraudulent bankruptcy to the amount of over $200,000. Rey, whose true name is Garcia, was the keeper of the jail in which Fernandez was confined. Rey consented to assist Fernandez in escaping from prison, and was himself abducted by the agents of Fernandez, and, together with the bankrupt, placed on board an American vessel and brought to New Orleans, Fernandez promising him $12,000. Upon reaching this city, Fernandez left immediately for Mexico, Rey remaining here without a dollar. Finding himself destitute, he applied to the Spanish Consul and offered to reveal all he knew respecting Fernandez and to return to Havana, provided the Captain-General of that Island would grant him a free pardon for having assisted in the escape of a prisoner. The Spanish Consul writes to Havana, obtains a promise of pardon, for Rey or Garcia, communicates it to him, and Rey accordingly left *of his own free accord,* with his passport, as appears from his declaration, from the communication from the Captain-General's office, and from the delivery of Garcia's passport under the same.

Shipwreck—Thirteen Persons Starved to Death.—By the Emma Sherrat, which arrived at London on the 11th July, from Sydney, particulars have been received relative to the loss of the British ship Sarah Crisp, Captain Taylor, master, and the appalling sufferings of the crew, thirteen of whom perished from starvation. The Emma Sherrat, on her outward voyage to Hong-Kong, perceiving a vessel in distress, bore down to her assistance, and she proved to be the unfortunate vessel in question. She was leak-laden and water-logged, almost a perfect wreck. Her masts were gone, as well as every thing on deck. With much care, 19 persons, in a shocking state of exhaustion, were taken off the wreck by the Emma Sherrat's boats. They proved to be Captain Taylor, the master, the chief mate, and 17 seamen. The sufferings had been truly awful, having been twenty-seven nights and days on the wreck with nothing to subsist on excepting a monkey and two fishes. All the water they had was about a couple of buckets, which they caught in some old canvass. The second mate and twelve seamen had died from exhaustion. The ship's loss was attributed to a plank starting, as she filled in a very short time, and turned over on her side. The crew jumped on her beam as she went over, and there held on until daylight, when they succeeded in righting the wreck by cutting away the mast.

Singing in Church.—The Wilmington (Del.) Republican of the 19th says: "Quite an unfortunate dispute has arisen between the members of the Bethel Church in Brandywine Hundred, and the choir. Owing to the choir, the other portion of the congregation were unable to participate in the singing, and on complaint of some of the members the matter was brought before the trustees, who decided to dispense with the choir, by a vote of eight to one. Previous to the commencement of worship on the next Sunday, July 1, the choir, notwithstanding they had been notified of the decision of the trustees, took their seats as usual, and commenced singing, when there were some objections made, and finally a push was given, knocking a note-book on the floor, which was then kicked. After considerable recrimination, harmony was restored, and the minister was listened to most attentively. A criminal suit was, however, instituted, and the whole party brought to Esquire Johnson. The hearing lasted nine hours and a half, when the anti-choir party were bound over in the sum of two hundred dollars each, to answer at the next term of Court."

Great Fatality.—In a little settlement between Ohio City and Charleston, Mo., every member of three families, numbering thirteen persons in all, died of the cholera. Their names were Hill, Welch, and Brecken. A Doctor named Myers, who had been attending them, was also taken with the disease, and died alone. The bodies were found in the houses, and in too decomposed a state to be placed in the coffins provided for them. They were buried as they were found. The three or four inhabitants not taken with the disease, fled. In all the instances of great fatality of which we have read, resulting from the cholera, this appears comparatively the greatest.

Texan Punishment.—At Rio Grande City, a short time ago, while in a fandango ballroom, a man by the name of Jack Mills committed an unprovoked murder upon the body of a respectable Mexican citizen of that place—deliberately shooting him down with his revolver. This act so exasperated the citizens of Rio Grande city, when taken in connection with the former acts and threats made by this man, (Mills,) that a meeting was convened and resolutions passed that he should be exterminated. A committee for this purpose was appointed, who most fatally performed their mission—piercing him with full thirty balls!

Curious Disposition of Money.—Mr. David Dunlap died at Portland, in Calloway County, (Mo.) a few days since. It was known that he was possessed of a considerable amount of money, but none of it could be found about his clothes or baggage. Some days after, it was recollected that he had pockets in an undershirt, which had not been taken off at his death, and it was conjectured that the treasure might be found there. Acting under this impression, the grave was opened, the shirt examined, and $2,225 found in this pocket.

Indian Outrages.—A telegraphic dispatch, dated St. Louis, July 27, says:—

Capt. Hughes, who was at Salt Lake, left on the 18th June to come back to the United States. On his way from Fort Kearney, which he left on the 7th, when thirty miles this side of the Fort, his party was surrounded by 500 Cheyennes and Sioux, who robbed the party of their teams, provisions, and every thing they had. The Indians were in pursuit of the Pawnees, for the purpose of giving them battle. Two days afterward they met the Pawnees, numbering 700 warriors, ready to encounter their enemies, and confident of destroying them.

A company of emigrants from Dayton, Ohio, was attacked a few days previous, by the Pawnees, on the Platte Bottom. A fight took place between the parties, in which five Indians were killed and one Buckeye wounded, when the Indians, having had enough, withdrew, leaving the whites masters of the field.

A Mr. Williams with a party left Salt Lake for the United States on the 6th May last. When they had come to about 300 miles the other side of Fort Laramie, they were attacked by the Indians, and robbed of horses and outfit.

Atmospheric Electricity.—Dr. J. L. Comstock, of Hartford, Ct., has recently put forth several statements to substantiate his theory that there will be little thunder and lightning in and about those places which are traversed by railway tracks and telegraphic wires, for the reason that the metalic surfaces constantly attract the electricity of the clouds, and dissipate the power that would otherwise result in explosions. It is stated that in Hartford, since the building of railroads and the erection of telegraphic wires, there has been a remarkable scarcity of thunderstorms. During the time extending from the winter of 1847 to October last, not one severe storm of this description occurred, and lightning was seen but three times from June to October.

Suicide at Sangerfield, N. Y.—The Utica Observer says that Rev. Lorin Haven recently left his father's house, at Sangerfield Center, after breakfast, for the purpose of taking a walk, as was his custom; and not returning, the family toward night became alarmed, made search for him, and found him in a corn-field near by, dead, with his throat cut, evidently the work of his own hand. Mr. Haven graduated at Hamilton College a few years ago, with a good reputation for scholarship. He subsequently studied theology at Princeton. He had been married about a week, and was visiting with his wife at his father's. He was a young man of exemplary moral deportment, estimable in all his private relations, and gave promise of a brilliant and useful career.

SUMMARY.

A miserable and silly hoax was practiced upon the people of Columbus, Ohio, on the 20th of July. A telegraphic dispatch was received from Washington, saying, "General Taylor died of cholera this morning." Two of the papers immediately got out extras, by which the news was extensively circulated. But the next morning proved the whole thing to be a hoax.

A combination is about to be formed of the owners of steamboats and propellers on Lakes Erie, Huron and Michigan, and the Central Railroad Company of Michigan, by which the present ruinous competition may be prevented. The steamers, it is stated, have, with few exceptions, lost money, and are driven to form this combination in self-defense.

One of the leading conservative London morning papers states that M. Thiers contemplates making a demonstration shortly in favor of the Ex-King of the French. It is said that he will head a large number of the National Guard, and members of the Legislative Assembly, who will ask leave of absence from their duties, and proceed to London *en masse* and tender to the late Sovereign the renewed expression of their homage.

The Bangor Whig says that the Lead Mine recently discovered at Bucksport, Me., is found to extend across the river, and the specimens melted have proved very rich. The quantity is said to be very large, and immediate measures will be taken to work the mines systematically, and it is believed a large profit will be realized.

On Saturday night, 21st ult., another disastrous conflagration occurred at Chicago, destroying property to the value of $60,000. It broke out in the Tremont barn, and before water could be procured, had extended on all sides, until the whole block, with the exception of four brick stores on the corner of State and Lake streets, was burnt up.

At Troy, (N. Y.) on Tuesday last, a Miss Quinn was wounded by fourteen shot, fired by Mr. Joseph Daggett in mistake for a troublesome dog. He blazed away at the object without ascertaining what it was he aimed at. The lady will recover, though badly injured.

The Ontario Woolen Mills, Coburg, Upper Canada, wove and finished nearly 60,000 yards of cloths during the last six months. The year's work will be 140,000 yards. Last year, Mr. Mackechnie, the proprietor, finished, of cloths, tweeds, satinets, and flannels, 100,538 yards.

A correspondent of the Western Christian Advocate, writing from Fort Kearney, June 6, says: "Drunkards have died by hundreds on this route, and *sixteen men,* professing to be skillful physicians, have been buried between St. Joseph and this place in one month past.

Mr. John Owen and Miss Emeline Harman were drowned near Rockford, Ill., about the 18th, by the upsetting of the wagon in which they were trying to ford Rock River. Four other persons who were in the wagon escaped.

Father Mathew is said to have administered the pledge in New York and Brooklyn to 20,000 persons, during two weeks. He has left this city for Boston.

A lady in Georgia was recently struck with lightning, which scorched her neck, injured her watch, and destroyed her shoes. She was otherwise unhurt.

There have been 25 deaths from cholera in the Erie County Poor-house.

At South Woburn, on *Saturday* morning, the 14th ult., Mr. Stephen Prince, having put, a scythe edge upwards in his wagon, by the sudden starting of his horse, was thrown from his seat backwards upon the tool, which cut a gash in his side immediately under the left lung, thirteen inches in length and about three inches in depth! His left arm was also cut to the bone a little above the elbow.

The Banner of Ulster publishes an account of an ill-fated couple, who, while enjoying a walk together on the evening of their bridal day, (Friday,) were overtaken by a heavy shower, from which they sought a shelter beneath the shelving bank of a sand-pit, which fell upon and entombed them alive. On Saturday morning they were found buried beneath some ten or twelve tons of sand. They were both committed to one grave.

Seven of the prisoners confined in the jail at Easton, Pa., succeeded in making their escape last week. They made a hole in the wall by means of a table knife and the wooden handle of a shovel, being occupied in the work only half an hour.

Mrs. Sarah Pallett died in Princess Anne County, Va., on Wednesday. She was born on the fourth day of July, 1745, and died on the fourth day of July, 1849—having lived precisely 104 years.

The place of the next Annual Meeting of the American Board of Commissioners for Foreign Missions, has been changed from Syracuse to Pittsfield, Mass., to commence on the 11th of September.

A writer in the Journal of Commerce estimates that seventy-five thousand Germans will arrive at New-York alone this year, and that on an average each person will bring forty dollars in coin—making an aggregate of three millions of dollars!

A telegraphic dispatch of the 17th inst. from St. Louis, says a Mormon train, comprising 400 wagons and 5,000 persons, was crossing at Council Bluffs, a few days since, preparatory to commencing the journey to the Great Salt Lake.

We learn from the Richmond Chronicle, that C. M. Clay, at the last advices, was doing quite well, though for some days previous his symptoms had been quite alarming—so much so as to create the most painful apprehensions.

The honorary degree of L.L.D. has been conferred by Granville College on Senator Thomas Corwin. The Western Reserve College has conferred the like degree on Hon. Peter Hitchcock.

The deficiency in the wheat crop of Ohio this season, it is now pretty satisfactorily ascertained, will be about one-third, or from 7,000,000 to 8,000,000 bushels.

Father Mathew has been invited by President Taylor to become an inmate of the White House at Washington—the nation's guest.

Hon. Joshua R. Giddings has abandoned the idea of going to Paris, on account of the prevalence of Cholera there.

New York Markets—Monday, July 30.

Ashes—Pots $5 87 a 6 00; Pearls 6 00.

Flour and Meal—Flour, ordinary Western and State 4 68 a 4 81; mixed Western and common State 4 94 a 5 00; strait State, good Michigan, good Ohio, and favorite Indiana, 5 00 a 5 18; pure Genesee 5 25 a 5 56. Rye Flour 3 00 a 3 06. Meal, State 2 68, Jersey 2 94.

Grain—The market for wheat is inactive, without change of prices. Rye 58c. Oats 37 a 39c. Corn, 57 a 58c. for Western mixed, 60c. for Northern and Jersey Yellow.

Provisions—Prime Pork 11 00; Mess 11 00. Beef, Mess 13 50 a 14 00; Prime 10 00. Butter 7 a 10c. for Ohio, 10 a 14 for Western. Cheese 2 a 6½c.

DIED.

At Rockville, R. I., July 24th, of consumption, Mrs. Almira Browning, widow of the late Matthew S. Browning, aged 33 years. Sister B. was a devoted member of the 3d Seventh-day Baptist Church of Hopkinton. By a consistent Christian life, patience under affliction, resignation to the painful duty of leaving a little son and daughter orphans, and her triumphant hope in death, she has given full evidence of being prepared to enter into the joy of her Lord. C. M. L.

LETTERS.

W. B. Gillett, Lucius Crandall, H. W. Stillman, W. Woodbury, J. Maxson, Jr., H. B. Clarke, S. S. Griswold, I. D. Titsworth, J. Spencer, C. M. Lewis, B. S. Tuttle, Chas. Potter, Jeremiah Barritt, D. P. Curtis.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Berlin, N. Y.		*Petersburg, N. Y.*	
John Whitford	$5 00	Luther Clark	$5 00
Truman Saunders	5 00	Azor Estee	5 00
G. N. Greenman	5 00	Daniel Maxson	5 00
Schuyler Greenman	5 00	Aaron Coon	5 00
Benjamin Vars	5 00		
Bradock Hull	5 00	*Mystic, Ct.*	
Russel W. Green	5 00	Wm. M. Barber	5 00
John G. Davis	5 00	Welcome B. Lewis	5 00
Jared Green	5 00	Jos. Cottrell	5 00
Henry Green	2 00	Chas. Mallory	5 00
B. F. Randolph	2 00	Asa Fish	5 00
		Erastus W. Denison	5 00
Plainfield, N. J.			
Chas. H. Stillman	5 00	*Cowlesville, N. Y.*	
R. M. Titsworth	5 00	Jeremiah Barritt	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Winter Green, Berlin,	$2 00	to vol. 6	No. 52
Charles Saunders "	2 00	" 6	" 52
Nathan Vars "	2 00	" 6	" 52
Reilay Potter "	2 00	" 6	" 52
David Potter "	2 00	" 6	" 52
Truman Saunders "	2 00	" 6	" 52
Amelia Green "	1 00	" 6	" 52
G. N. Greenman "	1 00	" 6	" 26
Joseph Davis "	1 00	" 6	" 31
Daniel Maxson, Petersburg,	2 00	" 6	" 52
Mrs. D. Maxson "	2 00	" 7	" 5
J. B. Maxson, Stephentown,	2 00	" 6	" 52
Job Spencer, Corning,	1 00	" 6	" 31
Thomas Ashley, New York,	1 00	" 6	" 26
Jer. Barritt, Cowlesville,	2 00	" 6	" 52
Harvey Maxson, Adams,	2 00	" 6	" 52
Henry Bunce, "	2 00	" 6	" 52
J. A. Morse, Plainfield, N. J.	2 00	" 6	" 52
G. P. Maxson, Columbia, Ark.	2 00	" 6	" 52
C. Matterson, Rockville, R. I.	2 00	" 6	" 52
G Greenman, Mystic, Ct.	2 00	" 6	" 52
C. Greenman, "	2 00	" 6	" 52
T. S. Greenman, "	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

B. S. Tuttle, LeGrange, O.	$5 00	to vol 5	No. 52
C. H. Stillman, Plainfield, N. J.	5 00	" 5	" 52
J. C. Harris, Bridgeton, N. J.	2 50	" 5	" 52
G. P. Maxson, Columbia, Ark.	1 00	" 5	" 52
Abner Johnson, Dallas, Texas	2 50	" 5	" 52
G. N. Greenman, Berlin	5 00	" 5	" 52
D. P. Hull, "	2 00	" 5	" 52
Benjamin Clark, Petersburg	1 00	" 5	" 52
John Clark, "	2 00	" 5	" 52
T. A. Kenyon, "	2 00	" 5	" 52

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society ackowledges the receipt of the following sums since his last report in the Recorder:—

From 1st Church, Hopkinton, R. I.	$7 00
" 1st Church, Verona, N. Y.	3 00
" Wm. Maxson, Waterford, Ct.	1 00
" David Rogers, 2d, "	1 00
" Oliver Maxson, Jr., "	1 00
" James Rogers, "	50
" B. F. Rogers, "	50

T. B. STILLMAN, Treasurer.

Notice.

The Corresponding Secretary of the Missionary Association requests that all communications, intended to aid him in making up the Annual Report, be forwarded to him so that they may be received at least two weeks before the time of the Annual Meeting. Address to the care of Geo. B. Utter. THOS. B. BROWN, Cor. Sec.

Our Anniversaries.

The Missionary Association

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed preach a Missionary Discourse at the opening of the Session.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution was passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken placo during the three years.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for *their presence.*

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

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Miscellaneous.

From the Dubin Commercial Journal.

THOUGHTS

ON SEEING A SPIDER BUILD ITS WEB IN A SKULL.

BY WILLIAM STEDMAN.

Eyeless the socket, and empty the cell,
Ghastly the relic thou workest in well.
Weaving thy web in the cavernous bone,
Usurping the seat of the soul, and the throne
Where the mind swayed the scepter—the scepter has [flown,
And the ossified cell, with its portals of bone,
Marrowless, marrowless.

This head was a woman's—perhaps she was fair,
With her love-lighting eyes, and her dark flowing hair;
With spirit as pure as the seraphic ray
That circles round Hesperus, herald of day;
Or the halo that, shining so softly and bright,
Beams forth from the brow of an angel of light.
Rise, spirit refined, from thy habit of clay!
See, this was thy home—now the home of decay!
Bright soul, once thou lived in this dome-turned wall—
The spider now gluts in its desolate hall,
And the worm, base Vandal, has plundered the shrine
Of the beauty that dwelt on this temple of thine.

* * * * * * *

So Death has been quaffing the horrible bowl
Once teeming with life and the brilliance of soul,
Vain man! in this world of gloom thou art bright
As the glow-worm that shines in the shadows of night,
But the rays of another, effulgent with God,
Betrays the base insect that crawls on the sod.

INCIDENTS OF A COLLISION AT SEA.

At a meeting of the members of the Liverpool Shipwreck and Humane Society, it was resolved to present one of the medals of the Society to R. B. Forbes, Esq., of Boston, United States, for his courage and humanity in leaping overboard from the Europa, on the occasion of the fatal collision, and assisting to save the lives of the passengers in that unfortunate vessel, the Charles Bartlett. Mr. Forbes acknowledges the receipt of the medal by giving an interesting account of the collision. After expressing his thanks, he says :—

"At two o'clock of the day named, not being well, I retired to my state-room, in the forward cabin, and laid down with my clothes on, on the settee, and soon fell asleep. I was suddenly awakened by a crash and a shock which I could not misunderstand. I rushed upon deck, and to the port bow of our ship, where the most appalling spectacle presented itself; the bow of our ship appeared to be half way through the bark, having entered her just abaft the main rigging, on the port side. She had all sail set; one glance at the ill-fated bark satisfied me that she must instantly go down, and that no earthly power could save many of the passengers. The after hatches were obstructed by pieces of broken timber; the main hatch was entirely clear, and appeared to be filled with women and children, vainly endeavoring to get on deck. I should judge that the ladder had been knocked down in the general crash. The water at this time was rushing into the ship like a mill-race. Seeing that the only chance to save any was to lower our boats, I rushed aft, taking off my overcoat and my frock coat as I went along, on my way, and when near the after part of the port paddle box, I perceived that men were already clearing away the quarter boats. I stopped to endeavor to clear away the lifeboat, but being alone, and having nothing but a small knife to cut the lashings, I saw that my efforts would not avail in time. Just as I was abandoning the effort, I perceived a woman and a child, the latter some ten feet from the woman, floating past the paddle box. I instantly jumped down on the grating or sponson, abaft the wheel, crying to the many spectators about the main rigging for a rope; 'for God's sake give me a rope!' but every one seemed stunned and paralyzed by the sudden and awful scene. A man came floating along, alive, and partially sustained by a broken spar. The only rope thrown over, which I should otherwise have got, was thrown to him; he got hold of it, and put the noose over his shoulders, and was hauled up. The first part of this act, for the moment, took off our attention from the two floating and apparently insensible persons before alluded to, so that by the time the man was safe, the others had sunk too far to be reached. As the sails on the mainmast had not been backed, and the wind was on the starboard quarter, the ship fogged a-head and to leeward at the rate of one to one and a half knots. Supposing that the wrecked matter must be to starboard, I jumped on deck and passed immediately over to the starboard paddle-box, as low down on the sponson as I could get, and just in time to see a very stout man drifting along, partly face down, and near the top of the water. Several persons were collected on the rail, about the main shrouds, to whom I called loudly for a rope. One was thrown over, about ten or twenty feet abaft of me. I scrambled quickly along the side, and, seizing the rope, jumped for the drowning man. The rope was rather short, but luckily the ship, not being steadied by the wheels, rolled toward me. I took advantage of this, and got the rope around the man's body, and the end up, and twice passed round its own part, before the ship rolled to port again. As I was with the man, partly under water, and the time very short, this required a great effort. As the ship rolled to port, she jerked us to the side rather rudely. I cried out, 'haul up, haul up;' but it appeared on subsequent examination, that the rope I had used was the main sheet, a four inch rope, and that the upper end was fast by a moused hook to the ship's side, several feet below the gunwale, and at least eight feet below the upper or monkey rail. The effect of all this, and the continued rolling of the steamer, was to drag me and my man out of the water, and again suddenly immerse us. I could do nothing but cry 'haul up,' and endeavor at each roll in the water to shut my mouth in time and try to make the rope more secure, as it gave way a little every time we came out of the water, the man weighing at least 200 and myself 175 pounds when dry, all of which was to be supported by my hands holding two round turns of a short end passed round its own part, and slipping at each ascension. Finally, some hands succeeded in getting hold of our rope, and hauled us up so that my burden and myself were above water or nearly so. At this time I called to one of the party to come down and help me jamb the turns as the man was gradually slipping in consequence of my weight being partially on him. The individual, mistaking my order, put his foot on my hands and on the turns, and bearing down caused the man to slip out and go underboard the second time, apparently quite lifeless. I ordered the rope to be let go, and went again far under, but did not reach the body. Being now nearly exhausted, I thought it time to take care of myself, and took advantage of a boat which came to my relief. I got into her, and took the bow oar, the officer (the fourth mate I think,) putting her head toward the pieces of floating wreck. We soon discovered two persons; the first, I had the pleasure of reaching with a boat-hook; hauled him up on board, and the officer immediately went to work on him, reporting signs of life; the other person sank out of sight while we were getting the first on board. We continued to pull around among the wreck until there appeared no chance of saving any more, and some danger of losing those we had saved, unless proper means were used; it being foggy, and the ship nearly out of sight, we unwillingly gave up the search for more, and returned on board. Several hours elapsed before the man hooked up was brought round so as to speak; the other boat had, in the mean time, picked up a number, and among them the man I had been trying to save. All recovered excepting this last one. He had a wound on his head, and it was generally supposed that he received a stunning blow at the time of the collision. Although it has taken some time to write these details, only one to one-and-a-half minutes elapsed from the time I first jumped on deck until the ship went down. I was on the port sponson less than that time, and on the other side suspended to the man, perhaps altogether three or four minutes more. Had the poor woman exhibited any signs of life, or the child, I could not have resisted the impulse to go after them, without a rope or any support, and, being a poor swimmer, I might have perished, amid the confusion and noise, before any aid could have reached us."

WILLIAM PITT.

Pitt was tall and thin, with a gloomy, sneering expression. His language was cold, his intonation monotonous, his gestures passionless; yet the lucidness, and fluency of his ideas, and his logical reasoning, illuminated by sudden flashes of eloquence, made his abilities something extraordinary. I saw Pitt pretty often, as he walked across St. James's Park, from his house, on his way to King George III., who on his side, had perhaps just arrived from Windsor, after drinking beer from pewter pots with the farmers of the neighborhood; he crossed the ugly court-yard of his ugly palace in a dark carriage, followed by a few horse-guards; this was the master of the kings of Europe, as five or six merchants are the masters of India.

Pitt, in a black coat and brass-hilted sword, with his hat under his arm, went up stairs, two or three steps at a time; on his way he only saw a few idle emegres, and glancing disdainfully at us, passed on with a pale face, and head thrown back. This great financier maintained no order in his own house; he had no regular hours for his meals nor his sleep. Plunged in debt, he paid nothing, and could not make up his mind to add up a bill. A valet managed his household affairs. Ill-dressed, without pleasure, without passion, eager for power alone, he despised honors, and would be nothing but William Pitt. Lord Liverpool took me to dine at his country house in the month of June, 1822, and on his way thither, pointed out to me the small house where died in poverty the son of Lord Chatham, the statesman who brought all Europe into his pay, and distributed with his own hands all the millions of the earth. [Chataubrand.

THE BLACK HOLE OF CALCUTTA.

Then was committed that great crime—memorable for its singular atrocity, memorable for the tremendous retribution by which it was followed. The English captives were left at the mercy of the guards, and the gaurds determined to secure them in the prison of the garrison, a chamber known by the fearful name of the Black Hole. Even for a single European malefactor, that dungeon would, in such a climate, have been too close and narrow. The space was only twenty feet square. The air-holes were small and obstructed. It was the summer solstice—the season when the fierce heat of Bengal can scarcely be rendered tolerable to the natives of England, by lofty halls, and by the constant waving of fans. The number of the prisoners was 146. When they were ordered to enter the cell, they imagined that the soldiers were joking; and being in high spirits on account of the promise of the nabob to spare their lives, they laughed and jested at the absurdity of the notion. They expostulated, the entreated, but in vain. They guards threatened to cut all down who hesitated. The captives were driven into the cell at the point of the sword, and the door was instantly shut and locked upon them.

Nothing in history or fiction—not even the story which Ugulina told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer—approaches the horrors which were encountered by the few survivors of that night. They cried for mercy; they strove to burst the door. Holwell, who even in that extremity retained some presence of mind, offered large bribes to the gaolers. But the answer was that nothing could be done without the nabob's orders; that the nabob was asleep, and that he would be angry if anybody woke him. Then the prisoners went mad with despair. They trampled each other down, fought for the places at the windows—fought for the pittance of water with which the cruel mercy of their murderers mocked their agonies—raved, prayed, blasphemed, implored the guards to fire among them. The gaolers, in the mean time, held lights to the bars, and shouted with laughter at the frantic struggles of the victims. At length the tumult died away in low gaspings and moanings. The day broke; the nabob had slept off his debauch, and permitted the door to be opened; but it was some time before the soldiers could make a lane for the survivors, by piling up on each side the heap of corpses on which the burning climate had already begun to do its loathsome work. When, at length, a passage was made, twenty-three ghastly figures, such as their own mothers would not have known, came forth alive. A pit was instantly dug; the dead bodies, a hundred and twenty-three in number, were flung into it promiscuously, and covered up.

When is the letter M masculine? When it makes *Ann man*. When feminine? When it makes *Adam madam.*

NEWSPAPERS AND TRADES IN NEW YORK.

Wilson's Business Directory of New York City, for 1849–50, furnishes the following statistics of newspapers and trades :—

There are *fourteen* Daily Journals published in our City, all in the English tongue, except one small one in German. Three of them are specially Evening papers, and many if not most of the Morning papers publish Evening Editions. *Six* of them publish Semi-Weekly Editions, and there are *three* other Semi-Weeklies, one of them in the Spanish tongue. One Tri-Weekly is issued in French. There are *seventy-three* Weeklies issued here, of which *ten* are Weekly Editions of Daily Journals. *Seven* papers are issued every Sunday morning. *Four* are printed in the German language; the residue in English. *Twelve* are devoted to Religious Intelligence, three of them being of the Orthodox Congregational or Presbyterian school and the other nine of as many different denominations. *Thirteen* Monthly and *eleven* Semi-Monthly periodicals are issued—*one* Semi-*Annually*. Total number of Periodicals issued in this City, *One Hundred and Twenty-one*.

The number of persons engaged in some of the principal branches are as follows :—Architects and builders 123, carpenters 301, masons 40, auctioneers 64, bakers 501, black and whitesmiths 205, bookbinders 52, booksellers 190, boot and shoemakers 1,399, boot and shoe warehouses and stores 155, brokers and bankers 466, butchers 541, clothiers 253, tailors 622, coal dealers 111, confectioners 317, coopers 108, daguerreotypists 60, dentists 134, druggists, importing, wholesale and retail 321, dealers in dry goods 714, dealers in fancy goods 432, furniture makers and dealers 532, grocers and provision dealers 2,824, hardware and cutlery makers and dealers 293, hat and cap makers and dealers 264, dealers in hides and leather 91, hotels 67, jewelers 116, junk dealers 115, lawyers 1,086, lithographers 29, lockmakers 24, locksmiths 58, machinists 75, merchants—general commission 317, forwarding and transportation 77, general 68, importing and commission 54, shipping and commission 23, milliners 274, musical instrument manufacturers 87, painters, house and sign 149, landscape 5, miniature 6, ornamental 36, portrait 56, physicians 641, plumbers 73, porterhouses 1,640, cigar dealers 118, cigar importers 28, cigar makers 150, ship builders 34, silversmiths 35, stationers 53, livery stables 137, straw goods dealers 82, straw goods importers 16, straw hat manufacturers 34, tinsmiths 197, wine and liquor dealers, wholesale 153, wine and liquor importers 79.

A SAD STORY.

The Cincinnati Gazette, of July 19, tells the following story, which it says was received from a source perfectly reliable :—

A few days since there came to the Fourth-street Hospital a family of six persons, husband and wife, two sons and two daughters. The females were all sick—the mother in the last stages of cholera. The resident physician told the father and sons that the wife and mother was dying, and could not be saved. She was, however received, and with the girls cared for as well as the nature of the circumstances would admit. The girls were not very sick—but the father and sons determined to stay and nurse them and the mother. They were told they could do them no good—were already weary with watching, and to preserve their health, had better go away and get at least one night's rest. They were persuaded. On the following morning early, they called and were informed that the mother had died—but the girls were getting better. They were shown into the room where the corpse was lying. The father (a middle aged man) looked at it a few moments, calmly folded his arms, and said, "I have lived long enough in this world—I am ready to die." Efforts were made to cheer him, but to no purpose. He walked back into the yard, paced through it a short time, with his arms folded and his eyes fixed upon the ground, returned to the hospital, and said he was sick. The physician told him he thought not, urged him not to give way to his feelings, and wished him to walk out. He replied, "I *am* sick, and must lie down." He threw himself upon a bed, his feet and hands immediately began to cramp, and, without purging or vomiting, in a short time he was dead. Soon after the father was attacked, the two boys sunk down in the same way, and it was not long after his death before they were both in the spirit land. The girls are convalescent. This may, in a measure, account for what some have considered contagion in cholera—taking one after another in a family, until they are all gone. The progress of the disease is so rapid, many of the death-bed scenes so heart-rending, that, upon sympathetic minds, not accustomed to such scenes, they must have a powerfully dangerous influence.

LATIN AND DITCHING.

John Adams, the second President of the United States, used to relate the following anecdote :—

"When I was a boy, I had to study the Latin Grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John, if Latin grammar does not suit you, you may try ditching; perhaps that will: my meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night, toil conquered pride; and though it was one of the severest trials I ever had in my life, I told my father that, if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days' labor in that abominable ditch."

AGRICULTURAL.

PRUNING.

Summer pruning is sometimes necessary in order to give form and proper direction to nursery trees, and standard trees may need thinning in order to expose the fruit to light and air. Grape-vines may need thinning, owing to a want of sufficient pruning in the spring or last of fall. But in pruning trees thoroughly, particularly if large limbs are to be cut off, it is best to defer the business till the last of July, August, or the former part of September.

Late in summer, and early in autumn, the bark does not peal as it does early in the summer, when it often starts from the tree, which is injured by going into trees and stepping on limbs with hard shoes. The sap will ooze out of some trees early in summer, which not only injures them generally, but it often causes the wounded part to decay.

But in late pruning, the wood, when the branch is cut off, becomes sound and well seasoned; and though it may not heal over so readily as when cut early in summer or spring, it remains in a healthy state. This is the main consideration. What would it avail a surgeon to heal a wound at the surface, while it was festering at the bottom?

Late in summer, and early in fall, is not only the most favorable season for the benefit of the trees, but it is a convenient and pleasant season for the operation.

REMOVING LARGE STONE.

In 1843, we were clearing a piece of ground of stone by the aid of the drill and powder. One very cold day a fire was built upon a rock, which was, perhaps, 4 feet in diameter, near the wall where we were at work. By means of the heat there were large scales loosened on the top of the rock, which were taken off with a crowbar, and used for filling up the centre of the wall.

Subsequent to this, a fire was built upon the same rock, and sometime after the scales being removed, it was ascertained that the rock was broken through in two different directions, dividing it into four nearly equal parts.

The quarters being left with face sides fitted admirably for laying into wall. From this time henceforth, the drill was dispensed with. Experiment showed that one man could carry a sufficient quantity of wood to break any rock which a farmer might be desirous of removing from his fields.

There is one point which must not be neglected, if success is expected; that is, to keep the rock clear of shells while heating. To do this with facility, the tools required are a sharp iron crowbar, and a pair of large tongs. As soon as any shells are found to have started up, the fire should be removed with the tongs, and the scales taken off with the bar. The object is, that the heat may be applied to the solid rock. The fire should then be replaced with the tongs, and so on until the stone is broken. Throwing on cold water is superfluous. [Cultivator.

SOWING TURNIPS.

The sowing of the flat varieties of the turnip, intended for the kitchen and the feeding of stock during the winter and spring, should be performed in Canada and the northern parts of the United States by the middle of July; but in Virginia, Maryland, Pennsylvania, New Jersey, the Southern parts of New York, and in the Western States, the time may be prolonged until the middle of August, and in some places, even unto September. If sown earlier, they are not so tender nor so finely flavored; and if sown later, they will not generally attain a full growth.

It has been proved by long experience in this country, that old sod, well rotted, or newly cleared land, recently burnt over, produces the largest and finest flavored roots. Those who do not possess lands of this description, and design to enter field culture on a large scale, must render their ground as rich as possible, by the addition of manure. An acre of ground will require from 220 to 400 lbs. of Peruvian guano; 15 to 20 bushels of bone dust; 20 to 30 bushels of wood ashes; or from 500 to 1,000 bushels of fine, well-rotted barn-yard manure.

Fruit Trees.—Instead of continuing the old practice of having alternate bearing and barren years for fruit trees, those who cultivate them would do well to note this fact. When young trees first come into bearing, about the time the fruit is setting, if the most of it is taken off, and this continued for a few years in succession, leaving every year about the same quantity on the trees, they will by the time they have become of sufficient size to be profitable, have acquired the habit of bearing every year.

Virtues of Smart Weed.—It is almost a sure remedy in a case of cholic. Steep and drink the same as any other herb tea. In the next place, it is worth $5 per hundred for a stock of cattle, if it is cut and well cured when in full bloom. Give an ox, cow, or horse, one pound per week, during the time they are up to hay, and it will keep their bowels and hide loose. It is an excellent physic. If a horse has one pound a week, there is no danger of his having botts, or worms of any kind; and they will eat it sooner than they will the best of hay.

The Gardener Toad.—The late lamented Rev. Mr. Bennett, of Woburn, was deemed somewhat eccentric, but he often had excellent reasons for his peculiarities. Being one of the most successful and enthusiastic horticulturists, he carefully petted a family of toads in his garden, until he boasted of having seven generations living. The venerable parent was a curiosity. He kept them for their services in devouring bugs and flies, which they did most industriously. Give them a cool and fixed shelter in a corner, and they will pay good rent.

To Dry a Cow of her Milk.—Circumstances sometimes render it necessary to stop the lactescent action in cows; and when this occurs, all that is absolutely required is, to make a liquor by pouring into a fresh rennet bag two quarts of pure well, spring, or rain water; reduce the quantity of the liquor, by boiling briskly, to about one quart, and strain it. Then let it cool to a lukewarm temperature, and give it as a drink to the cow. In forty-eight hours she will be dry. For some days her food should be dry and unsucculent—no water being allowed. [Maine Cultivator.

The Fool and his Money soon Parted.—In the Autumn of 1847, a man named Andrew Loughty, in a fit of drunkeness, left his family in poverty, and enlisted in Col. Stevenson's regiment, and at the close of the war, went to dig gold in California. On the 19th of April last he wrote to his wife, residing in New York, that he had collected a nice little fortune, and had become temperate, and should return in the fall. Soon after writing the above letter, as we learn from the New York Evening Fost, having about $7,000 of the dust in his trunk, and the balance of his wealth on his person, he took passage to this country. On his arrival in New York he abandoned himself to intemperance, and the money so easily acquired was lightly prized. He hired a carriage to carry him to his home, which his golden letter a few hours previous made so happy; be-before he reached it he contrived to spend forty dollars in drink and upon his driver, and on his arrival, the trunk containing his $7,000 was missing, and a large portion of the money he had about his person. His unhappy wife, when she became aware of her husband's improvidence, solicited the aid of a gentleman to whom she was known, and steps were immediately taken to preserve what money had not been wasted, and to recover what had undoubtedly been stolen from him. About $1200 were thus saved, and sent to the mint at Philadelphia. The trunk and its contents probably lost forever. Loughty can give no account whatever of it.

Slave Stealing.—What with the ravages of the Cholera, the incursions of kidnappers, and the efforts of the slaves themselves, assisted by confederates, to escape, slave property at the South is rapidly becoming of a precarious and insecure tenure. Every day's mails bring us fresh accounts of runaways, negro stealing, etc. The latest is a long account which we find in the Helena (Ark.) Shield, of a system of slave stealing which has just come to light in Monroe County, Ark., and in which several residents there, who had hitherto borne high characters, were implicated. Two slaves who disappeared last fall, were sold by these men, and the latter shared the profits with them, and then got them to run away again.

To Remove, Ink Spots from White Clothes.—This must be done before the clothes are washed. Pick some tallow from the bottom of a clean mould candle. Rub it hard on the ink spots, and leave it sticking there in bits, until next day, or longer. Then let the article be washed and boiled; and if it is merely common ink, the stain will entirely disappear. Of course this remedy can only be used for white things, as colored clothes can not be boiled without entirely fading them. We know it to be efficacious. The tallow must be rubbed on quite cold.

VARIETY.

Columbus, in Georgia, has some twelve manufacturing establishments with a capital of $400,000, and a flour mill is about going up with a capital of about $100,000. There are several cotton mills, an iron foundry, a cotton gin factory, manufacturing 18 gins a week, a wool company, &c.

A German paper says that suspension of life caused by prussic acid is only apparent; life is immediately restored by pouring *acetate of potash* and common salt dissolved in water on the head and spine. In this country rabbits have been at once recovered from the effects of prussic acid by this means.

The federal Common Council of Boston, a few days since, appointed a committee to prepare a letter of condolence to Mrs. Polk, but when it was reported, that sanctimonious body rejected it, alledging that it was too highly charged with Swedenborgian sentiments.

As the late Professor H. was walking near Edinburgh, he met one of those beings usually called fools. "Pray," said the Professor, accosting him, "how long can a person live without brains?" "I dinna ken," replied the fellow, scratching his head; "pray how long have you lived yourself, sir?"

To 196 pounds of flour, the baker adds eleven gallons or 90 pounds of water, two gallons of yeast, and three pounds of salt, making 305 pounds of dough. This is reduced by evaporation during the process of kneading, baking, &c., about 40 pounds, leaving 265 pounds of bread.

One thousand one hundred and thirty-two petitions, signed by 204,204 persons, are now lying on the table of the British House of Commons, asking the government to promote the project for settling national quarrels by arbitration.

"Well, farmer, you told us your woods was a good place for hunting; now we've tramped through it for three hours and found no game." "Just so—well, I calculate, as a general thing, the less game there is, the more hunting you have."

It said that there are 2500 houses for rent in Cincinnati, the tenants having fled from the cholera. It is estimated that the city has lost about 1300 inhabitants from this cause, and four or five times that number by the ravages of the cholera.

Seventy years ago, Mrs. Washington knit stockings for the General, now there are not many ladies in this city who can play that part, and hundreds know not how the apple gets into the dumpling.

An iron water wheel has been constructed at the Union Works, Patterson, N. J., for shipment to Mexico, which is 60 feet in diameter, and weighing 70 tons—one of the largest ever built.

The Drummond Light, made by throwing the united, flame of hydrogen and oxygen gas upon a ball of lime, has been distinctly seen, as a clear, white, vivid light, at a distance exceeding seventy miles.

According to a recent estimate of Professor Allsted, of King's College, London, the total value of the gold mined in all parts of the world is put at £6,500,000, or about $32,500,000, per year.

A slave was arrested on Sunday, in New Orleans, for playing a fiddle in a coffee house, and thereby *violating* the *Sabbath!*

Queen Victoria has entered upon the 13th year of her reign. Every child of Queen Victoria costs the Government $500,000 yearly.

Alfred Academy and Teachers' Seminary.

Board of Instruction.

WM. C. KENYON, IRA SAYLES, DANIEL D. PICKET, JONATHAN ALLEN, JAMES MARVIN, DARIUS FORD, DARWIN E. MAXSON;

ASSISTED BY

Miss ABIGAIL A. MAXSON, Mrs. SERENA C. SAYLES, Mrs. MELISSA B. KENYON.

ORRA STILLMAN, Professor of Instrumental Music.

THE Trustees of this Institution, in issuing another Annual Circular, would express their thanks to its numerous patrons, for the very liberal patronage heretofore extended to it; and they are happy to announce, that the above-named gentlemen have been engaged as a permanent Board of Instruction, by which arrangement the increasing demands of the public can be met most efficiently. Valuable additions have been made to the Library and Apparatus of the Institution, within the past year, and will continue to be made as the good of the School may demand.

Plan of Instruction.

The plan of instruction adopted in this Institution, aims at a complete development of the moral, intellectual, and physical powers of students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*"

Academic Terms.

The Academic Year for 1849–50 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1849, and ending Thursday, November 22, 1849.

The Second, commencing Tuesday, December 4, 1849, and ending Thursday, March 14, 1850.

The Third, commencing Tuesday, March 26, 1850, and ending July 4, 1850.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

Farther, it is of the utmost importance that the students be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified. The regulations of the Institution are then explained, and all arrangements are made for the convenience and accommodation of the students.

It is also suggested to parents who patronize this Institution from a distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student.

Model Class and Normal School.

This Institution sustains a Model Class, for the particular benefit of those preparing to teach. This Class is under the special supervision of an able and accomplished teacher.

The ages of the scholars attending it, vary from five to ten years; and they are taken promiscuously from the neighborhood.

In the management of this Class, teachers have the opportunity of witnessing the progress made by children under the most approved system of instruction, and can also test their own abilities as teachers.

In addition to teaching in the Model Class, the teachers meet daily during the term, to listen to lectures on modes of teaching and governing a school, the importance and dignity of the teacher's profession, &c..

This department will be open twelve weeks only during the fall term; but as a large amount of extra labor is bestowed upon this class, and extra expense incurred in its management, the tuition will be the same as the regular full term course. Those teachers wishing to remain till the close of the term will have all the facilities for pursuing their studies with advantage, without additional charge.

The public may also be assured, that no pains will be spared to ascertain the qualifications of those proposing to become teachers; and that no one will receive a recommendation as a teacher, from the authorities of this Institution, who is not competent to accomplish all the specifications of his recommendation.

A teacher, to be recommended by the authorities of this Institution, must have attended one full course of lectures on the subject of teaching; and, secondly, he must have been engaged in the instruction of the Model Class, and have evinced in it an aptitude to teach, and ability to govern. If the public employ those who go out hence without a recommendation, we do not hold ourselves accountable for failures, and consequent disappointment.

Expenses.

Board, per term,	From $14 50 to $18 00	
Room rent, per term,		1 50
Washing, per term,		2 50
Fuel, per term, Spring and Fall, 75c., Winter,		1 50
Tuition, per term,	From $3 50 to 5 00	
Lights, per term,		1 50
Incidental Expenses, per term,		25

EXTRAS PER TERM.

Music on the Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extras above mentioned,) need not exceed eighty five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

N. B. No departure from this requisition need be asked or expected. Parents should not, therefore, send their children by some neighbor, unless authorized to do their business, leaving them thus unprovided for, and, in a manner, uncared for. Experience of years has taught us that this is the only way in which our business can be successfully managed. Besides, when paid in advance, or settled in advance, every Academic charge is fairly understood; and no man will be surprised, at the end of the term, to find a bill exceeding his expectations.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

Rev. N. V. HULL,
President of the Board of Trustees.

Alfred, June 26, 1849.

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The Sabbath Recorder.

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The Sabbath Recorder.

MISSIONARY CORRESPONDENCE.

[Concluded.]

As no reply was made to the foregoing for some time, I had supposed that I was not to expect one. But more than four months having elapsed, I received the following kind note, accompanied with another book.

27th March, 1848.

MY DEAR BROTHER,—It seems to me, that the chief, if not the only point of material difference between our views, is as to the question whether or not the *time* for observing the divinely-appointed Sabbath, as a day of rest from labor and of religious worship and sacred exercises, was changed from the seventh to the first day of the week, under the sanction of inspired men. Watson's statement of the evidences in favor of such a change having been so made, does not appear to have the same power to convince your judgment as it does mine; perhaps the summing up of Bramhall may have more effect in exhibiting the strength of proofs, which are essentially the same as those offered by Watson. Allow me to commend it to your perusal.

My view of the burden of proof may be best expressed by an illustration. For instance, suppose a certain King, in the early part of his reign, to establish a Royal Society, and to enact, amongst other laws, that the members of the said Society shall meet on the morning of a certain day each month to transact its business. Suppose, farther, that some years after this, a very extensive change is made in the character of this Royal Society, its Constitution remodeled, its objects enlarged, and its members admitted on different grounds than had been the case heretofore. Moreover, numerous Branch Societies are established. Another series of years is supposed to pass, and many persons join themselves to this Society, enjoying its privileges and discharging its duties, and amongst others that of meeting each month for the transaction of business. These meetings, however, are now found to be universally held on the evening of the day appointed; and if any one inquires the reason of this diversity, he is told that the change took place at the time of the Great Remodeling, and by competent authority. The same answer is given to him by the office-bearers and members of every one of the many and widely-scattered Branch Societies all over the Kingdom; and, in the custom of meeting in the *evening*, and not in the morning, they are all agreed.

Now, I cannot but think, that finding things were (and that for many years they had been) in this state, the *presumption* would be in favor of holding that the designs of the Royal Founders were essentially carried out by the evening meeting; and that the burden of proving the practice of the multitudinous majority to be wrong, would lie upon the advocate of resuming the *morning* hour.

Now, is not your case like this? And, if it is, how does your own mind dispose of the parallel? Yours very truly,

E. W. SYLE.

To the above I replied as follows:—

MY DEAR BROTHER,—It appears from your note of the 27th ult., that what you presented before in the shape of Bishop Watson's statements, you regarded as arguments *ex abundanti*, objections to which you do not feel yourself called upon to answer. It appears, also, that you still hold me bound to prove the practice of the majority to be wrong, or else to adopt it.

Supposing your illustration to be a just representation of the facts of the case, I admit that there would be a presumption in favor of the evening hour, which in the first instance would throw the burden of proof upon him who should dispute it. But this general statement is not enough. It must be decided to what extent the burden of proof would rest with such an one. Otherwise there could be no such a thing as a shifting of the burden of proof. If he should produce the records of the Society, which show the pleasure of the King at the time of its organization to have been in favor of the morning hour, and then ask for the record of the change, would the burden of proof then be shifted to the other side, or must he be held to prove that at a remote period a certain event did not take place, or else admit that it did? Are you willing to admit every proposition to be true which you cannot prove to be false? Suppose an individual should affirm, that you had stolen his watch, I think you would be slow to take the burden of proof upon yourself, although conscious of innocence. The presumption would be in your favor, and the *onus probandi* would rest with the accusing party. So in every case, it seems to me the affirmative is bound to proof. So in the case supposed; when the enactment of the King is shown to have been in favor of the morning hour, there is a presumption in favor of the continuance of that hour, which evidently throws the burden of proof on him who affirms that the hour was changed by the proper authority.

But it seems to me, that your illustration, in order to suit the facts in the case, requires a little filling out. Without attempting to bring it up fully to what the facts would warrant, allow me to suggest a few things which I think should not be overlooked. Let us suppose, that at the time of Remodeling, the King himself being personally present, had declared that it was not his pleasure to do away with the old enactment which fixed the time of the Society's stated meetings, and that whosoever should make an infraction of the law should be called the least in this Royal Society. After a series of years, it is found that the great majority of the Branch Societies hold their stated meetings in the *evening* instead of the morning. And if any one inquires the reason, he is told by some of the office-bearers and others, that the change took place at the time of the great Remodeling, and by competent authority. But, not satisfied with this, he inquires farther. Others, who are also office-bearers and members, say that the change was brought about very gradually. Others tell him that the old enactment is repealed, and that one time is as suitable as another, only it is very important that all should be agreed in the same time. A few of the Branch Societies are found who steadfastly maintain the morning hour, and who deny that there is any satisfactory evidence of the hour having been changed by competent authority.

Now, although there is a pretty general, though not entire unaminity in favor of the evening hour in practice, yet the grounds upon which that practice is founded are so diverse and conflicting, that this fact of itself is calculated to produce the conviction, that the whole subject of the change in question is involved in the greatest obscurity. The presumption, therefore, arising from the practice of the majority, that the King had authorized the change, could be but slight; and the presumption that he had caused said change to be recorded, would be still less. And what well-ordered Society would allow a change of its stated hour of meeting to pass unrecorded? But suppose this individual should admit a slight presumption in favor of the evening hour, simply and solely because the majority hold it, and then should produce the old enactment that distinctly enjoins the morning hour, and then the record made at the time of the remodeling, which showed the pleasure of the King to be to perpetuate the same arrangement; I ask if in such a case the burden of proof would not be shifted on the other side, with a witness?

Taking the place of the individual supposed, and admitting that there is a presumption in favor of a change of the Sabbath, simply and solely because of the custom of the majority of Christians, I remark, in the first place, that this presumption is weakened by the incongruity of the arguments by which the point is attempted to be sustained. If there were plain and positive proof at hand, all intelligent witnesses who should contend for the same thing, would be likely to produce substantially the same proof. But, on the contrary, there is great diversity even among the intelligent. Some contend that the fourth commandment, with the other precepts of the decalogue, is done away. Others have drawn a comparison between the works of creation and redemption, and, presuming upon their ability to decide which is the greater, have drawn an argument thence in favor of the change of the Sabbath. Others lay the whole stress of their claim upon supposed Apostolic example. Others, admitting that Apostolic example is quite as much against as for the change, rest the argument on certain expressions in the Epistles. Others again, admitting that the Scriptures contain no evidence of the change, claim that the Church has made the change, and that she had a right so to do. Many other positions are taken, too numerous to mention here. Now, if truth is simple, and if error is multiform and complex, I think you will agree with me in the opinion, that the incongruity of the testimony of the several witnesses, all of whom are desirous to establish the same point, goes very far to diminish the strength of the presumption that would otherwise exist in favor of the change in question.

I now proceed to rebut this presumption, be it what it may, with opposite proof, only with a view to the shifting of the *onus probandi*. And for this purpose I will adduce the enactment contained in the fourth command of the Decalogue. You admit the authority of this command. I beg you to consider the following particulars contained in it:

1st. The injunction to remember the Sabbath day to keep it holy.

2d. The particular day specified—*the* seventh day, not *a* seventh day.

3d. Its appropriate title—not the Jewish Sabbath, but *the rest-day* of the Lord thy God.

4th. The prohibition of labor.

4th. The reason of all this, "For in six days the Lord made heaven and earth," &c., and rested on the seventh day. I see not how this reason could be used to enforce another day. In other words, if we rest not on the last day of the week, I do not see how we could be said to follow the example of our Creator, which is here held up for our imitation.

6th. The reason why the seventh day was blessed and sanctified in the beginning: "Wherefore the Lord blessed the rest-day and hallowed it." *Because* He himself had rested on that day from all his works, *therefore* he blessed and hallowed it; thus constituting his rest-day, a perpetual memorial of his great work of creation, and a standing witness against all Atheism and all Idolatry. But I see not how this memorial is preserved when we cease to remember the rest-day of the Lord our God, and to keep it holy.

7th. The meaning of the expression, "The Lord blessed the *rest-day* and hallowed it." Was this blessing of the day an empty ceremony, a vain compliment, or did He confer upon the day he blessed something which does not belong to every day? Those who have been long in the habit of secularizing this day, when they have come to remember it to keep it holy, have declared in the most solemn manner, that they have received a great blessing in their souls. Who shall say that this is not the blessing which God has put upon this day, and that the great body of Christians are not depriving themselves of one very valuable means of grace? But whatever there is in this blessing of the seventh day, I see not how it can be transferred to another day without the special act of God.

8th. The time when God blessed the seventh day and hallowed it. At the time when the command was given from Sinai, it was spoken of as in the past. And we are distinctly referred back to the creation of the world, when God gave this, together with the marriage institution, to the whole race. These two, as celestial messengers, came down from heaven, and, lighting upon the heights of Paradise, proposed to extend their benign influences, as it would seem, over all the world, and through all time.

Thus the command seems to contain within itself the elements and notices of its own perpetuity in all its integrity. It seems, in the strongest manner possible, to enjoin the seventh day of the week. And its language is the same now as when first promulgated, with great solemnity, from Sinai's shaking summit. His voice then shook the earth; but when he shall come to make inquisition as to the manner his law has been kept, He will shake, not the earth only, but also heaven.

By admitting the authority of this command, and at the same time claiming that the time has been changed from the seventh to the first day of the week, you virtually say that the command does not now enjoin the seventh day of the week, but the first. But as the presumption is fairly on the side of the obvious meaning of its language, the burden of proof must be as fairly on the side of him who would make it speak what it does not appear to say.

What I have said has been simply with the view to shifting of the burden of proof. If, in doing this, I have shown the impossibility of a change of the day without abrogating the institution and law of the Sabbath, it was only incidental to my main object, which was to show that, although there is a presumption in favor of the first day, which in the first instance throws the burden of proof on him who rejects its claims, yet this presumption may be rebutted by an opposite presumption in favor of the seventh day, which throws back the burden of proof upon him who rejects its claims. Upon the relative strength of these opposite presumptions, I will say nothing. Upon the nature of them, I will simply remark, that while one is grounded on the practice of uninspired men, the other is built on the inspired word of God.

If you should be unwilling to admit that the burden of proof is now thrown upon you, this controversy will probably end here. But if you admit that the *onus probandi* is now with you, and consequently that the practice of the "multitudinous majority" is wrong, unless the change in question can be proved, then I would be glad to have you show, in the first place, that the "divinely appointed Sabbath" is susceptible of the change in question without being abrogated, and, secondly, that such change has actually been made. Yours truly,

S. CARPENTER.

VISITATIONS OF PESTILENCE.

BY REV. GEO. CROLEY, OF LONDON.

Since the Christian Era, there have been recorded twenty extensive European pestilences, besides others whose devastations have been more local. In the year 265, a pestilence burst upon the Roman Empire, then comprehending the civilized world. It continued for fifteen years, and "raged without interruption, in every province, in every city, and almost every family in the empire. During some of the time, five thousand people died daily in the city of Rome." A reference to the register of Alexandria, shows that "about half of the population of the city had perished; and could we venture to extend the analogy to other provinces, we might suspect that war, pestilence and famine, had consumed in a few years the moiety of the human species."

In the middle of the sixth century, Constantinople, then the capital of the world, was startled by the approach of the plague. From the terror of the time, it is difficult to discover its origin; but it is supposed to have come from Egypt. Its mortality was indescribable. During three months, five, and at length ten thousand persons died each day in Constantinople. Many cities in the East were left vacant; and in several districts of Italy, the harvest and vintage perished on the ground. The disease pursued a double path; it spread to the east over Syria, Persia and India; and penetrated to the west along the coast of Africa, and over the continent of Europe. This pestilence was of such peculiar malignity, that it was not abated by the change of season. In time it vanished, but revived; and "it was not until the calamitous period of fifty-two years, that mankind recovered their health, or the air recovered its salubrious qualities."

"The triple scourge of war, pestilence and famine, afflicted the subjects of Justinian; and his name is disgraced by a visible decrease of the human species, which has never been repaired, in some of the fairest countries of the globe."

Another more memorable pestilence was brought by the commerce of the Levant to Europe in the fourteenth century. In the imperfect narratives of those days of universal distress, the place of its origin, and the degree of its havoc in the east, remained unknown. But its mortality in Europe was felt along the borders of the Mediterranean. From its first appearance in the Levant to its close, it ravaged Europe for more than three years. It was calculated to have destroyed a third part of the population.

In those general devastations, London frequently suffered. But the plague of 1665 has made the greatest impression on the national memory. Though it scarcely passed beyond the limits of the capital, then, perhaps, not a third of its present size, its mortality was vast and almost exterminating. A large part of the population fled into the country; yet from the beginning of June to the end of the year, the deaths exclusively by the plague were calculated at sixty-eight thousand. A large portion of this mortality might probably have been prevented by due precaution, and early employment of medical science. The closeness of the streets, the crowding of the people, and the habitual disregard for ventilation, must have fostered this dreadful disease. But they cannot account for its origin, for its direction or virulence. These were independent of man.

THE SKELETON HAND.

BY JOHN G. DUNN.

Rap tap! Rap tap! at the door of the heart;
  Rap tap, with a loud demand!
Oh, who is it raps at the door of the heart,
Crying, matter and spirit shall surely part—
The one to the dust, for dust thou art,
  The rest to the spirit land?
T'is I! 'tis I, who knocketh without
With a long arm and a knuckle stout—
  'Tis I of the skeleton hand!

Rap tap! Rap tap! I have startled thee up
  In the midst of a misty dream!
Rap tap! Rap tap! I have startled thee up
When thy lips were fresh from the deadly cup,
And thy curses grew louder at every sup—
  And thy orbs in a frenzy gleamed!
For 'tis I! 'tis I. who knocketh without
With a strong arm and a knuckle stout—
  'Tis I of the sickle keen.

Rap tap! Rap tap! on the bony walls!
  What ho! Art ready, within?
Rap tap! Rap tap! on the bony walls;
Rap tap! Rap tap! still louder it falls—
I'll rent thee no longer these carnal halls—
  Thou hast made them a den of sin!
Make ready, make ready! 'tis I. without
With a bony arm and a knuckle stout—
  'Tis I of the skeleton grin.

Rap tap! Rap tap! but a voice of prayer
  Burst forth from the sinful wight!
Rap tap! Rap tap! but a voice of prayer
Went faltering upwards to spare, oh, spare,
For another year—a year to prepare
  For the regions of glory and light;
A year to prepare for him without
With the skeleton arm and knuckle stout—
  For him with the breath of light.

Rap tap no more—a year is given—
  A year of neglect and crime;
Rap tap no more—a year is given
To strive in the field where the righteous have striven
For their spotless robes and a home in heaven.
  But alas! how fleeting is time;
'Tis past and again is heard without
The skeleton arm and the knuckle stout
  Like a wild and deathly chime.

Rap tap! Rap tap, on the bony walls!
  What ho! Art ready, within?
Rap tap! Rap tap, on the bony walls,
Rap tap! Rap tap! like thunder it falls—
I'll rent thee no longer these carnal halls,
  Thou monster of falsehood and sin!
In a tumult of horror the spirit went out—
O'er Avernus with him of the knuckle stout—
  With him of the sickle keen.

WELSH ANECDOTES.

A correspondent of the Watchman and Reflector furnishes some interesting recollections of Welsh character and manners. We clip from his communications the following:—

In their manners they are frank, confiding and blunt, even to rudeness. As to inquisitiveness, they are not a whit behind the Yankees. Their temperament is warm, excitable, easily offended, and many of them as easily and heartily forgive. I remember to have heard my pastor say, that once his uncle declared, when he had been sorely offended, that he never should forgive that man. "Uncle," said he, "do you know what the Bible says?" "No," said he, "what does it say?" "*Anger resteth in the bosom of fools.*" "Does it say so?" asked he. "It certainly does," was the reply. "Well, Thomas," added he, "go instantly and tell the man that I forgive him all. I will not be a fool to please either him or anybody else." But too many there choose rather to be fools than to forgive.

The following shows their hatred of priestly intolerance:—

In those days, marriages could be solemnized only in the Episcopal church. Some zealous priests refused to officiate, if the young people were heathen, i. e., had never been regenerated by sprinkling, and received the sign on their foreheads. Therefore, if the young people were utterly destitute of religious principle, or could be coaxed or terrified, they were first led to the font, to be made the "children of God and inheritors of the kingdom of heaven," before they exchanged their vows before the altar.

In the parish church of Lloullwick, South Wales, the vicar, Rev Mr. Rowlands, knowing that the lady, being the daughter of a Baptist deacon, who lived in the parish, had never been christened, refused to marry her unless she should submit to the ordinance of the church. Her father addressed the priest, and said that the law did not require what he insisted upon. The rector bade him instantly hold his tongue, and immediately brought a suit against him for profaning the holy place with his unconsecrated lips. Though, after many trials, judgement was given against the priest, but not before the deacon, who was a very rich man, had been stripped of every cent. Nineteen years ago last January, I met him at the Baptist chapel in Pont Landysil. He was there begging. The tears flowed down over his manly face as he told his story. You might know that he was not a beggar by profession. "When the lawsuit began," said he, "I owned two extensive farms, and they were fully stocked. I might have made my peace with the parson without costing me much. But I was determined to satisfy myself whether such persecution was legal. The ecclesiastical courts decided against me, and I had to pay ruinous fines. But the suit was carried up to a higher tribunal, and it was at length decided that the priest has no right to make christening a pre-requisite to marriage. But my entire property is gone, and my wife and children have actually suffered this winter from nakedness and hunger."

THE DEAF MOTHER.

The following curious anecdote is related of the Countess of Orkney, who died in 1700, aged 76. Her ladyship was deaf and dumb, and married in 1653 by signs. She lived with her husband, Murrough, first Marquis of Thomond, who was also her first cousin, at his seat, Rostellan, on the harbor of Cork. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. The countess, having perfectly assured herself that the child really slept, took out a large stone, which she had concealed under her shawl, and to the horror of the nurse, who, like all persons of the lowest order in her country, was fully impressed with an idea of the very peculiar cunning and malignity of the "dumbies," seized it with the intent to fling it down vehemently. Before the nurse could interpose the countess had flung the stone—not, however, at the child, but on the floor, where, of course, it made a great noise. The child immediately awoke and cried. The countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed the sense which was wanting in herself. She exhibited on many other occasions similar proofs of intelligence, but none so interesting.

FLEEING TO GOD FROM THE PESTILENCE.

IN a day like the present, when the hand of a devouring pestilence presses so heavily upon the people, it may be safely presumed that there is much serious thought among those who are ordinarily far from seriousness. There are fears unuttered; there is deep anxiety, which, while the wicked would not acknowledge it, they are compelled to feel; there is a sense of unfitness to meet and grapple with so dire a foe as cholera; and still there is a determination to hold up against these unpleasant apprehensions, so long as there is any hope; and then it may be, when the crisis approaches, flee to Him whom in prosperity they reject.

Nothing like the near approach of death in any form, so serves to show how dreadfully the wicked trample on the Divine forbearance, and how deliberately they turn back from their apparent seriousness to their former courses, when the cause of their fear is removed.

The following extract from Vincent's book entitled "God's Terrible Voice in the City," illustrates these remarks. Mr. Thomas Vincent was one of the Noncomforist ministers who remained in London during the great plague of 1665, while the ministry of the Established Church sought refuge in the country.

"Ministers," says he "all preaching; and every sermon was unto them as if it were their last. Old Time seemed to stand at the head of the pulpit, with its great scythe, saying, with hoarse voice, 'Work while it is called to-day: at night I will mow thee down.' Grim Death seems to stand at the side of the pulpit, saying, 'Do thou shoot God's arrows, and I will shoot mine.' Now, there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them; and such a face is now seen in the assemblies, as was seldom seen in London: such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers. If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word, when they were ready to be overwhelmed by this overflowing scourge, which was passing through the city, when Death was knocking at so many doors, and God was crying aloud by his judgments. Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken as for their lives, as if every sermon were their last; as if Death stood at the door of the church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city, would strike them before they could get to their houses; as if they were immediately to appear before the bar of God, who by his ministers was now speaking to them.

"HOLY RELICS."

I have been reading an old English magazine, and finding in it some curious matters relating to "holy relics," I have made a short extract for the entertainment of your numerous readers.

In the year 359, the Emperor Constantius, out of a presumed and perhaps not inconsistent respect, caused the remains of St. Andrew and St. Luke to be removed from their ancient place of interment to the temple of the twelve apostles, at Constantinople; and from that example, the practice of searching for the bodies of saints and martyrs increased so rapidly, that in the year 386, we find almost the whole of the devotees engaged in that pursuit. Relics, of course, speedily became of considerable value; and as they were all alledged to possess peculiar virtues, no expense or labor was spared to provide such treasures for every public religious foundation. Hence translations innumerable took place of the decayed members of persons reputed saints; and where the entire bodies could not be collected, the pious contented themselves with possessing such parts alone as "Divine Providence chose to bless them with." Without these sacred relics, no establishment could expect to thrive; and so provident had the persons been who labored in their collection, that not a single religious house but could produce one or more of these invaluable remains. Of the number of these pretended relics that have been preserved, the following is only a partial list:—

"A finger of St. Andrew.

A finger of St. John the Baptist.

The thumb of St. Thomas.

A tooth of our Lord.

A rib of our Lord, or of the *verbum caro factum*, the word made flesh.

The hem of our Lord's garment, which cured the diseased woman.

The seamless coat of our Lord.

A tear which our Lord shed over Lazarus, which was preserved by an angel, who gave it in a phial to Mary Magdalene.

Two handkerchiefs, on which are impressions of our Saviour's face: the one sent by our Lord himself as a present to Agbarus, prince of Edessa; the other given at the time of his crucifixion to a holy woman named Veronica.

The rod of Moses, with which he performed his miracles.

A lock of hair of Mary Magdalene.

A hem of Joseph's garment.

A feather of the Holy Ghost.

A feather of the angel Gabriel.

A finger of a cherubim.

One of the water-pots used at the marriage of Galilee.

The slippers of the antedeluvian Enoch.

The face of a seraphim, with only part of the nose.

The *snout* of a seraphim, thought to have belonged to the preceding

The coal that broiled St. Lawrence.

The square bucket, lined with red velvet, and the short sword of St. Michael.

A phial of the sweat of St. Michael, when he contended with Satan.

Some of the rays of the star which appeared to the 'Magi,'—

With innumerable others, not quite consistent to be here described.

The miracles wrought by these and such other precious remains, have been enlarged upon by writers whose testimony, aided by the *protecting care* of the Inquisition, no one durst openly dispute who was not of the 'holy brotherhood;' although it would appear, by the confession of some of these respectable persons, that 'instances have occurred of their failure,' but that they always 'recovered their virture, when,' as Galbert, a monk of Marchiennes informs us, 'they were flogged with rods,' &c. [Cor. Invest.

FILIPPO NERI AND THE STUDENT.

A story is told of a good and pious old man whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living in one of the Italian Universities, when a young man whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had long been wishing above all the things in the world, was at length fulfilled—his parents having just given him leave to study law; and thereupon he had come to the law school at his university on account of his great fame, and meant to spare no pains or labor in getting through his studies as quickly and well as possible. In this way he ran on for a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said:

"Well, and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why, then, there can't be a question; I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated Filippo.

"And then," pursued the young lawyer, "and then I shall live comfortably and honorably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And then?"

"And then," said the youth, "then I shall die."

Here Filippo lifted up his voice, and again asked, "And then!" Whereupon the young man made no answer, but cast down his eyes and went away. The last *And then?* had pierced like a flash of lightning into his soul, and he could not get clear of it. Soon after, he forsook the study of law, and gave himself up to the ministry of Christ, and spent the remainder of his days in goodly words and works.

The question which St. Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of the heart is fulfilled, still we may ask, what will we do then? Whenever we cast our thoughts forward, never let them stop this side of the grave; but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question, AND WHAT THEN?

WARMTH OF THE SNOW BLANKET.—That the goodness of God pervades creation, is manifest from the fact that what seems to us chilling and cool, becomes, under his dispensations, the means of life and warmth. In the cold winter, in northern climates, he envelops the earth in a mantle of snow, whose pure white is pleasing to the eye, while it nestles like the soft wool upon the bosom of the earth. The Jewish poet remarks:—

"He giveth snow like wool."

The recent experiments of a French physician have shown that snow, to the depth of only four inches, produces nine degrees of heat! This fact will enable us to understand how, in the icy climates of Greenland and Lapland, the inhabitants live comfortably in snow houses.

APPROPRIATE NAMES.—Mr. Sumner, in his recent address before the Peace Society, called the roll of the English steam navy, as an illustration of the infernal spirit of war. The following is the list of names as reported in the New York Independent. It was copied by Mr. Sumner, from the official publications by the British navy:—Acheron, Adder, Alecto, Avenger, Basilisk, Bloodhound, Bulldog, Crocodile, Erebus, Firebrand, Fury, Goliah, Gorgon, Harpy, Hecate, Hound, Jackall, Mastiff, Pluto, Rattlesnake, Revenge, Salamander, Spiteful, Spitfire, Styx, Sulphur, Tartar, Terrible, Terror, Vengeance, Viper, Vixen, Virago, Volcano, Vulture, Warspite, Wildfire, Wolf, Wolverine.

The Sabbath Recorder.

New York, August 9, 1849.

Traveling Agent.—Eld. Walter B. Gillett having been engaged to travel a while as Agent for the Sabbath Recorder, will visit most of our churches in the State of New York previous to September 1st. His primary object will be to increase the subscription list of the paper, and to collect what is due for it up to the close of volume 5. He will also take the names of persons who may wish to become members of the Seventh-day Baptist Publishing Society, and receive and transmit to the Treasurer any moneys subscribed for the benefit of that Society.

SECTARIANISM OF MISSIONS.

Probably no sect of Christians engaged in foreign missionary operations would be willing to avow that the principal stimulus to their enterprise is a desire to promote the peculiarities of their creed. No matter whether they be Presbyterians or Baptists, Methodists or Episcopalians, that are thus engaged, they are always forward to declare that their principal motive is a desire to rescue the heathen from destruction, and impart to them the hope of eternal life. We give them credit for sincerity in this profession. We sincerely believe that each denomination is strongly actuated by a desire for the salvation of souls, and is as free from sectarian prejudice as could reasonably be expected. Nevertheless, it may not be a useless inquiry, to what extent it is even reasonable that there should be a renunciation of sectarian feeling. The *Baptist*, for example, casts his eye over the heathen world, beholds them perishing in sin, and his heart burns with desire to do something towards saving them. To sustain missionaries in Burmah, in Africa, in China, in the isles of the sea, he would give of his substance abundantly. But if he is entirely free from sectarian feeling in regard to this matter, why not place his funds at the disposal of some society already engaged in the work, instead of laboring to effect a new organization? For instance, why not throw his offerings into the treasury of the *American Board?* No doubt the missionaries sent out by that Board, labor very earnestly for the salvation of souls, perhaps as much so as any Baptist missionaries. But the Baptist denomination cannot patronize the American Board. They must have an organization of their own, and their funds must be made to sustain only those who will inculcate Baptist doctrine. Yet this new Baptist organization is got up at very considerable expense. Its Secretaries and Agents, giving their whole time to promote its interests, must be salaried men. Rooms, in which to transact its business, must be secured at a heavy annual cost. Printing presses and other appliances are found necessary. When the whole comes to be summed up, it is found that many thousands of dollars are expended every year in sustaining this new organization, which might be otherwise applied. They might be placed at the disposal of the American Board, and made to sustain a much larger number of missionaries than both of these organizations together can sustain with their present means. What is the reason that the Baptist denomination go to all the additional expense, attended, as the result shows, with an actual diminution of the number of missionaries, if they are not governed by sectarian feeling?

The truth is, it is impossible for honest men to lose sight of sectarianism altogether. If they have adopted the peculiarities of any particular sect, they have done so because the word of God seemed to them to demand it. These peculiarities, therefore, are not the *whole*, but a *necessary part*, of their religion, to be indifferent about which, would be rebellion against God. For this reason, the Baptist, while he wishes success to the operations of the American Board, the Presbyterian Board, and all other Boards, as far as they tend to the salvation of souls, and while he may even aid them to a limited extent, considers that the missionaries sent out by them are inculcating a system of theology, which embodies at least one very important error. He considers that this error affects not merely the subjects and mode of baptism, but that it vitiates to some extent the whole system of Christianity;—that, in upholding it, its advocates are obliged to adopt principles of interpretation which, when applied to other parts of divine truth, pervert and wrest them;—and that thus a system of theology is constructed, which is not *identical* with Christianity, though it may embody a large amount of its saving truth. It is rather Christianity *neutralized, diluted*, and *shorne of its strength.* He is sure that if the error were eradicated from their system, and the truth of God substituted in its place, the gospel would be more like what it was in the days of the Apostles—"*the power of God.*" Hence, *as a matter of duty* to the Lord Jesus Christ, he feels that he must labor to bring about a missionary organization which shall give this important truth—the peculiarity of his creed—to the world. He feels that Christ has particularly called him to this, having given him a light, not that it may be placed under a bushel, but on a candlestick; and that he cannot disregard that call without sinning against God and his own conscience. His missionary operations are, therefore, from the very nature of the case, necessarily sectarian to a certain degree.

Now we are confident that a Baptist, viewing matters in this light, will desire that his denominational peculiarities should be embraced, not only by the heathen, but even by the missionaries of other persuasions. If he is an honest man he cannot feel otherwise. We are therefore obliged to think that missionaries, going out under the patronage of a Baptist organization, and partaking of its spirit, will, when brought into intercourse with other missionaries, of other orders, not omit to do something towards expounding to them the way of God more perfectly.

This will not and ought not to be the *main* object of their mission; but if it would not be *a part* of their business, we have mistaken the nature and design of Baptist organizations.

As our first-day Baptist brethren feel in regard to baptism, so do *we* feel in regard to the Sabbath. Our denominational peculiarity is not the whole, but it is a very necessary part of our religion. It cannot be otherwise, so long as we remember that it is written, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We wish well to the missionary operations of all other denominations, as far as they labor for God's truth. We bless God for the vast amount of good they have done; we honor them for their zeal; and we frankly confess, that it is nothing to our credit that we are so late in the field, even behind all the rest. But now that God has roused us to duty, we feel that it is a part of our business to restrain, if possible, the further spread of the erroneous doctrine that has been taught the heathen in regard to the Sabbath. If this is *not* a part of our business, then God has not called us to the missionary work at all; and it is all folly that we have labored to bring about a missionary organization among our own people. We had better have thrown our contributions into the hands of our first-day Baptist brethren, and aided to sustain *their* missionaries. We had better have looked on quietly, while they were laboring to spread among all nations what we believe to be a corruption of God's law. And if we could thus connive at and even help forward their operations abroad, why not at home also?

But we honestly believe, that the doctrine taught by our first-day brethren in regard to the Sabbath, is a relic of Popery. Indeed, to be plain about it, we believe it to be the joint offspring of Popery and Paganism. We are confident that it is an error, a very great one, and that so long as it is retained in any system of theology, it vitiates, more or less, that whole system, and renders it, so far, a different thing from pure Christianity. We believe that if all missionaries would put away this, together with other errors, the gospel would soon become something like what it was in the days of the Apostles—the mighty power of God. We hope, therefore, that those whom *we* have sent into the foreign field will not be backward to bring this subject before their first-day brethren. Not that we wish them to make it the *chief* part of their work; God forbid. But let it at least receive a certain degree of attention. It is time that this wicked corruption of God's law were arrested. The correspondence which is concluded on our first page shows that our missionaries have taken a just view of their duty, though in this case the correspondence was not at all of their own seeking.

NEW YORK CENTRAL COLLEGE.

The Central Association, at its last annual session, appointed a committee of five to correspond with similar committees from the other Associations, with reference to the establishing of a Seventh-day Baptist College. The Central Association likewise instructed said committee to make inquiry of the New York Central College, what advantages Seventh-day Baptist students would enjoy in said institution, and report the result at the next annual meeting. The Western Association took up the subject, and appointed said committee to act in their behalf, and publish the result in the Sabbath Recorder. Being one of said committee, I called on the Trustees of said College, on the 4th inst., at McGrawville, who thought that I had better lay the subject before the College Association, which was to hold a session in the afternoon. Accordingly, I met the Association at 4 o'clock, and presented the subject, which was referred to a committee of three, who presented the following report, which was unanimously adopted:—

Report.

"The New York Central College Association respectfully reply to the inquiry presented by the Central and Western Associations of the Seventh-day Baptist Order, through Bro. Eli S. Bailey, as their respected messenger—That this College is built on the principle of devoting six days in each week to the business of study and labor; and that, in view of the practical difficulties which at present are thought to be involved in the plan of suspending recitation and labor over the space of two successive days in each week, all that we can say at present in reference to the privileges to be enjoyed by those who regard the seventh day as the Sabbath, is, that the college will not infringe upon the conscientious scruples of such students—that they will not be required to labor or study on either the *first* or the *seventh day*, and that extra attention will be given to their recitations on Monday of each week. If, hereafter, any arrangement can be affected to second the suggested coöperation, this Association will respectfully address their Seventh-day Baptist brethren on the subject."

I would observe, for the information of those that may not be acquainted with the peculiarities of this college, that it is founded by the Free Mission Baptists; that it is a manual-labor school, and declares, by the third Article of its constitution, "that it shall now and ever hereafter be anti-slavery in its character and influence." Article 20th declares, that it shall be open to both sexes, and all classes, the only requisites for admission being suitable age, a good moral character, and suitable literary improvement. Article 22d declares, that the Bible shall be regarded as a classic and text book by all the instructors and students of the college, and that instruction shall be given in it in our own and in the original languages of the Scriptures, as extensively as practicable.

Eli S. Bailey, one of the Committee.

Brookfield, July 28th, 1849.

NORTH-WESTERN ASSOCIATION.

Walworth, Wis., July 20, 1849.

To the Editors of the Sabbath Recorder:—

The Seventh-day Baptist North-Western Association convened at Walworth, Wisconsin, July 11th. The delegation was quite full, and the congregation respectably large. After a sermon by Eld. O. P. Hull, the Association organized by choosing Z. Campbell, Moderator, and H. M. Coon and D. H. Green, Clerks. The business was transacted with harmony. The meeting on Sabbath-day and first-day was quite full and interesting. Agreeable to a resolution, I shall send the Minutes soon, to be published in the Recorder. I will here transcribe the Corresponding Letter for publication.

The Seventh-day Baptist North-Western Association, convened July, 1849, *to the sister Associations and General Conference:*—

Dear Brethren—We have been permitted to enjoy another anniversary, which we trust has been the occasion of uniting our efforts and increasing our zeal in the great and glorious work of reformation and salvation. We regret that no delegates from sister Associations were present to participate in our deliberations. However, we feel determined, by the grace of God, to press onward, knowing that God is the strength of his people. Indeed, our meeting has been one of great interest, and we humbly hope will result in much good. We have effected the establishment of a Missionary Society for the purpose of supplying the destitute within our own borders with the preaching of the gospel, and to render ourselves more efficient in raising funds to aid in the support of our brethren in China. May there be a general waking up on the subject of missions, and every other good work, until our people become emphatically a peculiar people, zealous of good works. Pray for us.

Harlow M. Coon, Cor. Sec.

MISSIONARY SOCIETY IN WISCONSIN.

At a meeting of Seventh-day Baptists, convened at Walworth, Wis., July 13, 1849, for the purpose of organizing a Society for Missionary Operations, O. P. Hull was called to the Chair, and H. W. Coon chosen Secretary. A Constitution was presented, read, and adopted. The following officers were then appointed for the ensuing year:—H. Clark, President; Abel Bond, Vice President; B. F. Bond, Secretary; J. L. Crumb, Treasurer; A. H. Coon, Director. A Committee of three were chosen as Appraisers—H. W. Coon, O. P. Hull, and N. L. Coon. A Committee of five were chosen as Solicitors—A. Maxson, A. W. Coon, O. P. Hull, R. C. Bond, and J. M. Todd. It was also *Resolved*, That all missionaries employed by this Society shall be Solicitors. *Resolved*, That all money designated by the donor for foreign missions be so appropriated. On motion, adjourned to meet with the next Annual Association, at the call of the Chair.

Constitution.

Art. 1st. This Society shall be known by the name and title of the North-Western Seventh-day Baptist Missionary Society; and its object shall be united exertion to disseminate the Christian Religion and the Scriptures of truth in their original purity, and to promote the salvation of our fellow creatures in the most destitute portions of our own beloved country, and also among the heathen, as far as its funds shall aid in the accomplishment of such an object.

Art. 2d. The Officers of this Society shall consist of a President, Vice President, a Secretary, a Treasurer, and one Director, who shall constitute an Executive Board, and a majority of whom shall constitue a quorum to do business.

Art. 3d. It shall be the duty of said Board to ascertain the most eligible fields for missionary labor, to employ one or more missionaries, and fix the salaries of all missionaries they employ, and make a full report to the Society at the time of the sitting of each Quarterly Meeting of said Society, and to take up collections for the benefit of said Society at all such meetings.

Art. 4th. All persons annually contributing to the funds of this Society shall, by virtue thereof, be constituted members of the Society.

Art. 5th. All available property that may be donated to the Society for the above specific object, shall be received by the Executive Board as funds of said Society.

Art. 6th. There shall be an Appraising Committee of three appointed by the Society, whose duty it shall be to appraise all property donated to the Society, and pay all missionaries employed by the Executive Board, and also all necessary contingent expenses, either directly or by their order on the Treasurer, and render an accurate and just account to the Executive Board when called upon.

Art. 7th. No expenses shall be incurred that shall exceed the funds of said Society.

Art. 8th. The Officers of this Society shall be elected annually.

Art. 9th. One or more Solicitors shall be appointed by the Society to solicit and collect funds to aid in carrying out the humane and benevolent objects of this Society.

Art. 10th. This Constitution may be altered or amended by a plurality of votes at any regular meeting of the Society.

Art. 11th. The Annual Meeting of this Society shall be held at the time and place agreed upon at a former Annual Meeting.

B. F. Bond, *Secretary.*

Prompt Pay.—A correspondent of the N. Y. Tribune, writing from Saratoga, mentions the following incident as having occurred at one of the churches in Saratoga on the previous Sunday evening:—

"Rev. Mr. Locke had just finished his first head, when a man near the door rose and walked down the aisle directly in front of the pulpit, then deliberately and politely handed up in front a *bank note* to the Rev. speaker, who quietly received it, and went on with his discourse. Who? What? Why? asked excited curiosity in the minds of the puzzled audience. Quite a number, and among them ladies not a few, lingered after the benediction, to obtain a solution of the mystery. It seemed that the man was the son of the late Judge ——, a generous fellow, but accustomed to look too much on the wine when red. He was heard to say to his friends near, 'I like that man's preaching; it's worth the cash down; I don't believe he'll half get paid for it; so here goes a picture for him.' Whereupon he rose, and with a brick in his hat and a bill in his hand he made his way through the wondering congregation to the speaker, cashed over, and quietly returned to his seat.

ANNIVERSARY OF ALFRED ACADEMY.

The Anniversary Exercises of this Institution came off in Prospect Grove on the 12th of July. These exercises indicated a progress worthy of the age, and were calculated to awaken in the bosoms of the multitude who witnessed them, the most laudable enthusiasm, and the most profound respect for literature and religion. The talent displayed, both in composition and oratory would honor any age or any sphere of action. Almost every question of interest had its advocate or its opponent, each evincing a skill in argument, and depth of thought, which older and more renowned might envy. But that which constituted the happiest feature, was the high-toned moral sentiment which pervaded every exercise. Heaven speed the time when this shall be the prominent feature of every system of education, and when all systems not aiming at the development of the *moral* powers of man, shall be considered, as they surely are, fearful engines for his destruction.

It is estimated, that not less than 3,700 people were in attendance, and the most commendable decorum and order was maintained during the whole day, though the weather was excessively hot. The exercises were enlivened by music of various kinds, performed with an accuracy indicating that this beautiful and healthful science is duly appreciated in Alfred. Piano Music, with accompaniment, was given by Prof. Stillman; Vocal Music by the Academic Class, taught by D. E. Maxson, and the Village Choir, by Seth Merriman. The Andover Brass Band was also in attendance, and acquitted itself with honor. At noon, a bountiful table was spread in the dining hall, and all clergymen and friends of the students invited to partake, after which the annual oration was delivered by Prof. Bixley, of Richburg Academy.

At the close of the exercises, Mr. Jonathan Allen, late of Oberlin College, and Miss Abigail A. Maxson, Preceptress of Alfred Academy, were married by Rev. N. V. Hull. The exercises concluded with prayer by Prof. Kenyon.

The examination of classes was held three days previous, and indicated the adaptation of the mode of instruction here employed to the production of independent scholarship. Thoroughness and self-dependence was the motto of every teacher, as appeared in the recitation of every class.

This Institution, formerly under the proprietorship of two individuals, is now transferred to that of seven, who, by a long identity with it, both as teachers and students, feel that interest in its success which no others can feel, and who, by their long experience and success as teachers, promise to meet the fast increasing demands of this flourishing Institution.

A Lover of Scientific and Religious Progress.

MISSIONS IN OREGON.

The Home Missionary for August contains long extracts from the correspondence of the missionaries on the Pacific coast.

Rev. Horace Lyman, who was sent out to Oregon, but stopped a while at Pueblo de San José, on account of the rush to California, has been directed to proceed according to his original appointment, as it is expected that a large part of the diggers from Oregon will soon return to their homes; and that many others, after becoming weary of the privations and hazard incident to the present condition of California, will settle in the adjoining territory.

At Oregon City, the people have organized themselves into a religious society, and feel much interested in the responsibility of sustaining public worship. The cause of temperance has received a new impulse, and a general application has been made to the retailers to stop the trade in rum, especially as the sale of it to Indians endangers the lives of people. The prospects of an intelligent and orderly community are encouraging. The continued influence of the California fever is working disastrously, in unsettling the minds and plans of people, and weakening the social organization.

One of the missionaries gives the following account of the atmosphere of Oregon:—

"In passing from the Missouri river to Oregon, the traveler cannot fail to observe the positive and increasing clearness and purity of the atmosphere. Objects seen at a distance are found to be of a remove nearly double their apparent distance; the spirit of the traveler becomes unusually buoyant and excitable, and he finds himself and animals possessed of far greater powers of endurance than he had supposed possible. The same brilliantly clear atmosphere smiles benignantly over all Oregon. Objects may be seen with the unaided eye, at the distance of 200 miles; and the eye still reaches off beyond in search of a more distant object upon which to rest."

MISSIONS IN CALIFORNIA.

The ministers sent out to California by the American Home Missionary Society seem to be well received by the people. Mr. Willey, who was sent to Monterey, has commenced preaching, and has also established a school on the New England plan. The people have made provision for his support one year independent of the Society. Mr. Douglass has established himself at Pueblo de San José, where the people resolved to raise $2500 for his support during the first year. They also voted $3000 to build an Academy. But gold-seeking, gambling, and drinking, make terrible inroads upon the people. Speaking of ministers going to California to dig gold, one of the missionaries says:—

"May it not be, that some ministers are coming here, thinking to serve their Master—*and* to dig gold? We feel very strongly on this point. Some have attempted this; but the influence is bad; every body else digs gold, and nobody could be hired to refrain. Now, the simple fact of a man's refraining from grasping a fortune which lies in this way before him, and devoting himself with simplicity and Godly sincerity to the work of doing good, is calculated to have more influence than the most eloquent preaching sometimes has. There is obviously no danger of a minister's coming to want here, as long as other people have the means of living and he minds his proper business. And we most *earnestly hope* no minister will come here, without making a solemn covenant with God and his own soul, to know nothing here but Christ and him crucified, and not to meddle with digging gold and speculating in lands. If a class of men should come here and do these things, they will destroy their own power to do good, and cripple that of others."

☞ We copy the following Call from the Christian Contributor. The people who send it forth are said to be of a disposition—(very rare in these days)—to examine for themselves the commonly-received theological dogmas, and to adopt or reject them according as they agree or conflict with the word of God. One of that people, Gerrit Smith, has recently commenced keeping the Sabbath. We happened, the other day, to fall in with the former pastor of the "Church of Peterboro," of whom we inquired what had brought Mr. Smith to adopt this unpopular practice, to which he very frankly replied, "His Bible and his conscience, I suppose." Pretty good authority, thought we; and so long as he and those associated with him follow it, we bid them God speed.

ANTI-SECTARIAN CONVENTION.

To Christians:—It will soon be six years since a portion of the Christians in this community came together, under the name of the "Church of Peterboro." Their only distinctive or peculiar principle is, that all the Christians of a place, be they many or few, be they agreed or disagreed, either in their doctrines or practices, constitute the one Church of such place.

From time to time, the Church of Peterboro hears of individuals in different parts of the country who sympathize with it, and heartily espouse its distinctive and peculiar principle. That it should hear of these with joy is no more than might be expected. For the Church of Peterboro most deeply believes, that nothing short of the success of this principle can suffice to rid the world of the immeasurable evil of sectarianism. Every Church, however pure or reformatory in its spirit, if it stop short of this principle, is a sectarian Church, and contributes to postpone the death of sectarianism.

The Church of Peterboro earnestly desires to look into the faces, and to listen to the voices of those, "that have obtained like precious faith," with itself; and it has accordingly, this day, resolved to call a Convention of such persons, to be held in Peterboro, Wednesday and Thursday the 10th and 11th days of next October. It is believed, that persons from many of the counties of this State, and also from other States, will attend this convention.

Is there not ground to hope, that great good will result from this gathering? Will not the scattered few, who shall thus be brought together, be enabled, under the Divine blessing, to enlighten each other's hearts, and to strengthen each other's hands? Only let them come to the Convention with that preparation, which the grace of God can alone give, and they will have abundant reason to bless Him for the Convention—to bless Him for it, forever and ever.

Peterboro, N. Y., July 15, 1849.

A Step Backward.—A correspondent of the Independent notices a recent meeting of the "Michigan Sabbath Union," and appends the following reflections, which are deserving of consideration, particularly from those who suppose that when men in the East are induced, by the dollar-and-cent argument, to stop their rail-road trains on Sunday, they straightway become consistent Sabbath-keepers. To make men consistent in this matter, their observance of the day must be grounded upon something else than expediency and economy—even upon the law of God, and an enlightened conscience:—

"The facts communicated at this meeting show a great need of effort in this cause. Sabbath desecration has received a great impulse in this State within a few weeks past, from the Central Railroad Company. Their cars now run regularly on the Sabbath. They thus not only desecrate the day themselves, but afford to others the full influence of their example, besides furnishing multitudes with occasions for this wickedness, too tempting to be resisted. This Company is composed chiefly of Eastern men; their influence is therefore the more pernicious here; and they have for their iniquity in this matter the poor apology of being obliged to carry the United States Mail—that Department not requiring service in this State on the Sabbath. Though the acquisition of money is their sole object, we have no doubt they have adopted an unwise policy. Of this we hope they may soon become thoroughly satisfied, and be disposed to keep the Sabbath—especially in view of the exceeding mischief to good morals and virtue, of which their present course is productive."

Associational Communion.—I noticed in a recent number of the Sabbath Recorder, a declaration that the Associations were in the habit of celebrating the Lord's Supper at their annual sessions. The writer labors under a mistake, so far as the Central and Western Associations are concerned. I believe I have attended every session of the Central Association, and do not recollect of their celebrating the Lord's Supper for the last ten years. I have likewise attended several sessions of the Western Association, and do not believe that it is administered there, unless it should happen at a time when the church holds her communion. It is attended then by the church, and the members of the association are only as occasional visitors.

E. S. B.

A Western Sabbath Convention.—One of our exchanges says that at a recent meeting of the General Association of Iowa, a letter was read from a committee of the Baptist Convention, requesting the appointment of a committee "to co-operate with them and with other ecclesiastical bodies, in calling a general convention to secure the better observance of the Christian Sabbath." The violation of the Sabbath by the steamboats on the Western waters, is stated to be one of the greatest obstacles to the progress of religion and morals in that section of the Union.

Fanny Forrester.—Letters from Mrs. Judson have been received by a friend, dated Maulmain, April 21, in which she says:—

"I am decidedly better than I was a month ago, and there is now every prospect of entire recovery. What the intentions of my heavenly Father may be towards me I cannot know, but do think I feel submissive to his will. A long life seems very desirable in a place like this; but the All-wise alone can tell whose life to preserve, and whose to take away."

This announcement, though not entirely relieving the many hearts, saddened by a recent reference in the newspapers to the health of this estimable missionary lady, will prove of great comfort, as showing her perfect resignation to the Divine will, and her full trust in the power of Him in whose hands alone her destiny rests.

Fire and Loss of Life at St. Louis.—About 3 o'clock in the morning of July 29, a fire broke out on the steamer Algoma, just arrived from the Missouri with full freight, which destroyed that vessel, together with the steamers Mary, Phenix, San Francisco, and Dubuque. The San Francisco was also just in from the Missouri, with a full cargo of hemp, tobacco and bacon. The Mary had 500 tons of freight for New Orleans; the Phenix 100 tons for Ohio—principally hemp and lead; the Dubuque had a small freight in for the Upper Mississippi. Four or five were new boats. Five hundred hogs on board the Mary were burned. Nothing was saved on board any of the boats but a few hogsheads of bacon from the Mary. All were burnt to the water's edge, and the hulls of all except the Dubuque have sunk.

Capt. Young of the steamer Algoma, was lost during the conflagration, together with some other persons, including father, mother, and ten children of the same family.

After the fire, a riot was got up between the Irish and the firemen, in the course of which pistols were fired, and several persons badly wounded. The military suppressed the riot, and made several arrests of the rioters.

Indian Outbreaks in Florida.—Outrages have recently been committed upon the whites of Florida by the Indians. In one case they went to a trading store at the mouth of Pease Creek, killed the clerk and another man, wounded several persons, plundered the store and set fire to it, and then decamped with their booty. In another case, they undertook to carry off some negroes, but when they resisted, six or seven negroes were killed on the spot. In consequence of these outrages, many plantations have been abandoned, and the settlements put under military discipline. The Indians are said to have some five or six hundred warriors, and it is believed that they contemplate another desperate war. The Governor of Florida has issued a requisition for a large number of volunteers, and expresses a determination to prosecute a war of removal or extermination.

☞ We clip the following paragraph from the New York Sun of last sixth-day, not so much for the purpose of giving information to our readers, as of showing them that the recent movements attract the attention of others as well as of our people:—

Letters have recently been received in this city, which state that the Rev. William M. Jones, Calvinistic Baptist missionary in Hayti, has become a convert to the views of the Seventh-day Baptists, but continues his labors as heretofore under the patronage of the "Free Mission Society." The Rev. Joseph W. Morton, the only missionary in Hayti of the Reformed Presbyterian Church, has also abandoned his earlier views, and embraced the same sentiment with Mr. Jones, in regard to the Sabbath. Mr. Morton has returned from Port-au-Prince, where he was stationed, and has been suspended from the ministry by the Synod of his denomination, for his rejection of the standards of that Church in this particular.

General Intelligence.

THE NEWS FROM EUROPE.

The steamship Cambria arrived at Boston on the 3d, with seven days later news from Europe.

In England, the cholera is increasing. During the week before the steamer sailed, there were 339 deaths from that disease in London, being more than double the number of the preceding week. At Bristol, Plymouth, Portsmouth, and along the whole of the south coast, it is raging in a very malignant form. Scotland is generally exempt from it.

The reports from Ireland are more favorable as respects the potato crop. Although disease has appeared in a few fields, it is believed that the general crop is saved. There was a great riot in the County of Down, Ireland, on the 12th of July, the anniversary of the battle of the Boyne. A procession of Orangemen was attacked by a large number of Roman Catholics, armed with pikes and guns. Forty or fifty persons are said to have been killed, mostly of the Catholic party.

From Hungary, there are reports of several conflicts, but it is not easy to say which party is in the ascendant. A crisis in Hungarian affairs is evidently at hand.

The armistice between Prussia and Denmark has been ratified. A suspension of hostilities both by sea and land for six months is agreed to. At the close of this period the armistice, if not to be renewed, is to continue six months. The blockade is raised as soon as the Prussian troops have been moved to the south of Flensburg. The captured vessels with their cargoes are to be restored on both sides.

At Rome, preparations are being made by the French which lead to the impression that the Pope is soon expected to return. It is said to be up-hill business, however. The French are doing all they can, distributing money freely, to get up a cry in his favor, but in vain. The Roman troops, who had agreed in the first instance to do duty conjointly with the French, are all leaving, and the whole force remaining now amounts to less than 1,000 men. Of these, many were anxious to leave, but Gen. Oudinot would not give his consent. The Pope's engineers, having been asked to make a demonstration in his favor, preferred quitting his service. Thirty-nine out of forty-three resigned, and all the rank and file were disbanded. The same occurred in the artillery, all the officers having resigned, with the exception of three captains and a sergeant. The reason given is that the French authorities refused to give them any promise or guaranty as to the protection of the rights of the people.

The Pope's prospects do not seem to have been improved by the success of the French at Rome. The hatred of the Roman people for priestly rule is evidently deeper than ever. The Pope is not willing to go back to Rome on such conditions as the French are suppored to desire. He probably has more confidence in the old aristocratic governments than in the new Republic. Bologne is talked of as the head of his government.

Garibaldi has succeeded in making his escape from the French division, who were put upon a false scent, and he is now on the mountains of Abruzzi. Previous to his departure from Rome, he had secured the amunition and military stores. Another account states that Garibaldi is on the Neapolitan frontier, where he has been joined by another body of fugitive troops, and formed, it is said, a body of 20,000 men.

The besieging operations against Venice have been discontinued in consequence of the fatal prevalence of fever and sickness amongst the Austrian troops, by the excessive heat and hard work.

THE CHOLERA.

The City Inspector of New York reports 678 deaths by cholera last week. The week before there were 692; and the week before that 714. From this it is evident that the epidemic is on the decrease. The number of deaths from other diseases has also decreased for the last two weeks. It is generally believed, that the worst part of the season is past.

At Boston, the cholera has increased considerably within a week. On the 4th, 24 deaths were reported for that day, and 52 for the week.

At Philadelphia, Cincinnati, and St. Louis, the epidemic has so far abated that business is beginning to assnme its usual aspect.

There are several places at the West and South-west, where the cholera continues to rage. At Peru, Ill. it has carried of fifty persons. At La Salle there have been 20 deaths.

A letter from Jackson, Mich., to the Detroit Free Press, tells of the sudden death of eight persons, all in one family. The family consisted of nine persons, and all, save one, (an infant) are dead! The name of the family was Cooper, and those deceased embraced Cooper and his wife, his father and mother, a son and daughter, and two boarders in the house, a brother and sister named Neil. The father and mother of Cooper, who were each about one hundred years of age, had just arrived from the East, on a visit to their son.

No place in the Union has been more sorely afflicted than Sandusky, Ohio. Out of a population of less than 4,000 (or, rather 2,000, for at least one half the population fled) 400 or 500 have died. Latterly the panic has been so general that it has been impossible to obtain either medicine or other assistance for the sick or dying. The physicians of the place have suffered severely. Those who have not fallen, have been worn out. When this fact became known at Cleveland, and other localities, several physicians proceeded to Sandusky, and entered at once upon the fulfillment of their mission of mercy. On Wednesday of last week, the editor of the Cleveland Plain Dealer went to the dock on the arrival of the boat from Sandusky, and learned that on Tuesday 37 deaths occurred by Cholera—that the Agent of Fargo's Express, S. Parks, had volunteered to discharge the duties of sexton, and with his cart, in one day, took to their graves 34 persons, and saw them decently buried. The hotels, stores and workshops (except coffin-factories) were all closed. Only about one-fourth the population remained

The Cleveland Herald makes some extracts from a private letter from the Mail Agent at Sandusky, dated July 29, which give a faint idea of the distress and panic there. The writer says:—

"About the time I arrived here, and a short time previous, the cases were two or three a week up to last Sunday. On that day it was violent, and all attacked died, nine in number; Monday, 23; Tuesday, 25; Twelve hours of Wednesday, 18; Thursday, but few cases or deaths, and the disease evidently yielded to the influence of medicine. Friday morning we left with the belief that on our return, last night, we should find but few cases, but on the arrival of Friday night's train at Springfield yesterday morning, we were wofully disappointed. In place of 60, 70, and sometimes a 100 passengers coming back, the car brought but 4 or 5. Many of the passengers and hands who went down on Friday night's train took sick in the cars and were left on the way. As we came up yesterday we learned that three of them had died. There were four respectable married ladies left here in company and went toward Mansfield on the railroad. The husband of one has received a letter from his wife stating that the other three had been taken sick in the cars, were left at a village, and had died.

Singular Incident.—The Cincinnati Globe relates the following: A singular fact was told the other day at Messrs. Livingston & Fargo's office, relative to the accident which occurred on the Mad River Railroad last week. When the express car was overturned, most of the boxes and parcels were broken open and more of less injured. Among the boxes was one directed to a druggist in this city, enclosing a tin box, which also enclosed an antique glass jar from Egypt. This jar contained Otto of Roses, valued at $1,500. The outside wooden box was broken open, and also the tin case, but, strange to say, the glass jar was entirely uninjured, while carefully-secured boxes and parcels around and near were crushed. The owner of the Otto of Roses had been very anxious about its arrival for several days, and when he heard of the accident on the railroad despaired of receiving the precious stuff. On the evening that Messrs. Livingston & Fargo delivered him the jar in safety, he was taken with the Cholera, and died the day after.

Singular Affair.—A few weeks since, a father and son, living in Ross County, by the name of Christy, both of whom were addicted to intemperance, quarreled, and the son beat the father. The father then ordered the son to leave the premises, threatening, if he returned, to kill him. The son did return, and the father, true to his word for once, shot him dead in his tracks. The citizens being afraid to arrest him after the commission of the horrid deed, he left, and went into Clinton County, where he ran at large for two or three weeks, until his daughter, who had witnessed the tragedy, learning his whereabout, followed him into Clinton, went before a magistrate, made oath to the facts, and had her father arrested. At last accounts, he was lying in the Clinton jail, awaiting the arrival of the Sheriff from Ross. This case is certainly without a parallel—a father beaten by his son, a son shot by his father, and the father arrested upon the affidavit of his daughter. [Ohio paper.]

The Collision of the Steamer Worcester and the Brig.—It will be remembered, it has been stated that a collision took place between this steamer and another vessel, about seven miles west from Faulkland Island, two weeks ago last Friday night. We are informed by a gentleman just from that Island, that Captain Kimberly, keeper of the light, says that large pieces of the steamer, fifteen feet long and eighteen inches square, with part of the wheelhouse, came ashore there the next day, together with the whole bowsprit of a herm. brig, and part of her jib boom; and Capt. Kimberly is of opinion, from the state of the wind and the brig's direction, that the vessel must have gone down with every soul on board. Nothing has been heard of her since.

One Way to Commit Suicide.—A man named J. N. Jaques, from Newburyport, Mass., was run over by the cars on the Eastern Railroad, two miles from Newburyport, on Monday, and instantly killed. As the train approached he was seen to turn his head and look toward it several times. But when it was within some 20 feet of him he threw himself on his face directly before the Engine, and was crushed to death in an instant. He was a well-dressed man, about 50 years of age, and no reason was known for the deliberate and melancholy act of self-destruction which he appears to have committed.

Another Way to do the Same Thing.—The *Forsyth* (Ga.) *Bee* of the 25th ult. records a suicide of an unusual character. A person by the name of Sutton having, against his wife's remonstrances, purchased a grog-shop at Van Buren, which led him into bad habits, and caused him to resolve upon removing his family to that town, Mrs. Sutton came to the desperate resolution of destroying herself and children rather than comply with his wishes; and, with that view, on the night of the 20th ult., when herself, her two children, and a negro girl, were in the house, she fastened the doors and set it on fire. The oldest child and the negro girl made their escape, but the mother and youngest child perished in the flames.

A China Ship.—A ship designed for the China trade was launched from one of the New York yards last week. She is to be called the Oriental, and commanded by Capt. Nathaniel B. Palmer. She is a noble specimen of naval architecture, of the same class with the Samuel Russel and the Houqua, but of superior dimensions and finish. Her length is 175 feet; breadth of beam, 30 feet; depth of hold, 21 feet; tunnage, 1,050 tuns. She is a two-decked vessel, combining great strength with remarkable beauty. Her hull is of white oak, live oak, locust and cedar. Her floor is white oak. Her cabin, which is finished with uncommon elegance, has eight convenient, airy, and well-lighted state-rooms.

Rail-road Accident.—A frightful accident happened on the railroad between New York and Philadelphia, on the 2d of August. The train from the latter place ran off the track near Princeton, in consequence of the switch being misplaced. The locomotive, with the mail and baggage car, went into the canal, which runs parallel with the road, while the first two cars were completely smashed up, two men killed outright, and seventeen persons seriously wounded.

Family Gathering.—The descendants of Richard Haven, of Lynn, Mass., were to have had a great 'family party' at Framingham, on the 30th ult. Five years ago, there was such a gathering of the family, at which 1,500 were present, and it was then voted to have a second, and, if possible, a more general meeting in 1849. All the Havens, and all connected with them by marriage, or who expect to be so connected, are invited to assemble on the occasion.

SUMMARY.

Two men were drowned near Binghampton, N. Y., on the 29th of July. A young man named George Martin was bathing in the Chemung River, when by some means he seemed to be drowning. The alarm was given, when Mr. Lewis Seymour rushed to his assistance, and in endeavoring to save him lost his own life. The bodies were soon recovered. Mr. Seymour left a wife and six children to mourn his loss.

The Chronotype says that Christopher Robinson, publisher of the Lynn Pioneer, has brought an action for slander against James N. Buffum, laying the damages at $10,000. Mr. Buffum is one of the Garrison Abolitionists, who do not hitch horses with the Pioneer folks. We believe that both of the parties profess to be non-resistants; at any rate, Mr. Robinson once refused to prosecute a man who broke into his store.

The Governor of Maryland has commuted the sentence of William Riston, a colored man, found guilty of murdering Edward Harris, from death to imprisonment for life. When the change was made known to him, he is said to have burst into tears, declaring that he should prefer hanging to imprisonment for life.

A telegraphic dispatch dated New Orleans July 21, says: A gentleman named Morris, arrived yesterday from Black River, on the steamer Dorwell, and committed suicide this morning. He had been gambling the night previous, and lost a large sum of money—all he possessed—and also a gold watch. He blew his brains out before leaving the boat.

A committee of the Canadian Parliament have reported that there is an average emigration to the States of 4,000 French Canadians per annum, making 20,000 in five years. This number, it will also be remembered, is chiefly composed of some of the most active and enterprising young men of the country, many of them mechanics.

The census of the territory of Oregon, taken pursuant to an act of Congress, shows a population of 8,902, of whom 2,509 are voters. The gold-hunting mania has depressed every species of business there, and the publication of the newspapers had been suspended.

The Free Central College, at McGrawville, Cortland County, N. Y. will be opened for the reception of pupils on the first Tuesday in September. It will be open to all persons, without reference to complexion or sex, and conducted on the manual labor system.

The Suspension Bridge at Nashville, Tenn., is to be done on the 1st of April next, cost $100,000. It is to be 460 feet span, 780 feet long, 95 feet above low water mark, and will be held up by 8 wire cables 4 inches in diameter, capable together of sustaining 270,000 tons.

The Board of Canal Commissioners who had under consideration the propriety of changing the line of the Erie Canal through Cayuga Co., before the enlargement was commenced, have decided not to make any change.

The late Miss Abby Hutchinson, now Mrs. Ludlow Patten, lies very ill at the Home Mansion in Milford, N. H., though there are great hopes of her recovery.

The Anti-Renters in Rensselær and Delaware counties, New York, are preparing for the Fall elections. They have resolved that they will support no man for Chief Justice, Justice of the Court of Appeals, or Attorney General, except such as "cannot be bribed by corruption and fraud."

The cholera seems to have diffused itself over the whole west, making its appearance first at places along the water courses, but penetrating with a sure and equal pace to the smallest villages and hamlets in the interior.

A young man was arrested at Cincinnati, for a theft committed at New York, and was lodged in jail to await the requisition of the Governor; before it came, however, he was attacked with Cholera and died.

Charles Lowell, of Ellsworth, Me. had his library totally destroyed on Saturday night last, by a band of rowdies who entered his office for the express purpose.

A young woman is under arrest in Pittsburg, Pa., by the name of Mary C. Stevens, accused of strangling her two new-born babes!

The Mayor of Detroit has ordered the enforcing of the ordinance for closing tippling houses on Sunday, the penalty being $25.

A son of Rev. Mr. Baury came near being drowned in Charles river, at Newton Falls. He was sailing in a tub.

The Maysville Eagle, of July 26, says: "The astounding number of *one hundred and ten* drunken men were actually counted in our city, on Sunday afternoon last, between 5 and 6 o'clock. They were counted by three gentlemen of our acquaintance, who were seeking for some articles for their sick friends, and could not gain admittance to one or two unlicensed groceries, although there were men drinking and very noisy within. This is a beautiful commentory upon Cholera *preventives*.

The Pittsburg American speaks of a new counterfeit which has just appeared. It is a $20 note of the Greenwich Bank of the city of New York, dated April 1, 1849. It is on good paper, and remarkably well executed, and not easily distinguished from the genuine. This note came from the West, where it is supposed more have been put in circulation.

A cotton mill, the first established in Northern Ohio, has recently been put in operation at Sandusky. The main building is 130 feet in length, and contains machinery for the manufacture of 2,000 yards of sheetings per day. At present it turns out 800 yards of heavy sheeting, equal to the very best manufactured in New-England.

The barbarous usages of Lower Canada, under color of which unfortunate men have been closely confined for three, six, and sometimes for nine years, because unable to pay all their debts, though convicted of no fraud, has at length been changed. Dwyer, who has not seen the outside of his prison-room for three years, will now be released.

The New Orleans Crescent, in discussing the subject of Peter Pence, takes the ground that the Federal Government which refused to let the United States sail until bonds were given for her, ought to sequester the sums collected in the Catholic Churches for the Pope.

Miss Susan P. Cleveland, aged 25, a daughter of Zimri Cleveland, and Phebe Allen, daughter of George Allen, were drowned off Madeket, Nantucket, on Tuesday of last week, by the upsetting of a boat.

The fine steamer Oregon struck on Beardstown Bar, Illinois River, and sunk. She broke entirely in two, and will prove a total loss. Fortunately, all on board were saved.

There has been a heavy freshet in the Big Miami River. Cornfields, fences, and much valuable property, have been swept away by the back water.

In Boston, on Sunday night, during a serious riot, No. 20 Engine Company was called out, and putting the hose on to a plug near by, gave the word "Play away," and almost instantaneously the water squirted, nearly drowning the original assaulters, and wholly quelling the riot.

A verdict of $18,000 damages has been given against the proprietors of the North Upper Canada stages, for injuries sustained by a Mr. Russel, in consequence of the intoxication of the driver. He was precipitated into the water, which resulted in the loss of his feet and hands.

Mr. Cornelius Lansing, of Watervliet, was found dead in his barn, on the 19th ult., having been shockingly gored by an infuriated bull. His lower jaw was broken, and one side of his body ripped open. Mr. Lansing was a son-in-law of Judge Pearse, of Niskayuna.

The young men of St. Louis have formed themselves into an association for the purpose of taking care of orphans, and relieving the sick and poor.

A hundred and fifty Hollanders, under the lead of the Rev. Dr. Klein, are on their way to this country, to settle in Ottawa county, Michigan.

A female counterfeiter named Margaret O'Conner, who says she is from New-York, has been passing spurious bills on the Eagle Bank of Bristol, R. I., in Boston. She was arrested.

John Knox's (the Scotch Reformer's) house in Edinburgh, being in a dangerous state, has to be torn down. It is proposed to mark the stones, and re ërect it in exactly the same manner.

The Washington papers announce the death of Charles Porter, the body servant of the President, of apoplexy. He was a worthy man, and a great favorite with Gen. Taylor, having been his constant companion through his Florida and Mexican campaigns.

From the 19th to the 29th July, 86 persons died of cholera in Bucks Co., Pa., Alms-House. The disease is now abating. It broke out at Durham Furnance, and, after some ten men had died, the remainder, some 100 in all, quit work and left the place.

The Methodist denomination have for the past year employed two agents in soliciting funds for the endowment of Genesee College, the plan being to change the Seminary at Lima into a college. We understand that about $50,000 has been already subscribed.

A California adventurer writes from Mazatlan: "We all traveled through Mexico without passports, and were treated very well—except that they stole everything from us they could lay their hands on."

A city paper estimates the damage done to the trade and business of New-York by the prevailing epidemic, at ten millions of dollars. Complaints are rife of the almost entire stagnation of business among merchants and tradesmen generally.

Two lads named Nelson Cole and Alexander Gowe, were drowned at the aqueduct near Schenectady a few days since. They were both aged about 9 years.

The colored people of Boston have presented Wm. Lloyd Garrison with a silver pitcher, in testimony of their appreciation of his devotion to the cause of Emancipation.

The Spanish Consul at New Orleans was on trial during the last week for the abduction of the Spanish boy Rey. The evidence against him was very strong.

A fire at Montreal, on the 24th of July, destroyed about forty buildings, and property estimated to be worth $80,000.

There was a fire at Albany, N. Y., on the 30th of July, which destroyed about $50,000 worth of property. C. P. Williams & Co., J. P. Romaine, Ketchum & Co., lumber dealers, were the principal losers.

A whaling ship lately arrived at Nantucket which had been absent only one month less than five years.

Judge Thomas Henry, one of the pioneers of Beaver, Pa., an officer in the last war with Great Britain, editor of the Western Argus at Beaver in 1825, a Judge in 1831, and a member of Congress from 1836 to 1842, died at Beaver on the 20th, aged 68.

The National Common School Convention, which was to take place in Philadelphia, on the 22d of Aug., has been postponed until the 17th of October, on account of the prevalence of cholera throughout the country.

The Washington Republic says that Nathaniel Denby, late temporary navy agent of the United States at Marseilles, in France, is a defaulter to the tune of $155,508 48, and that suit has been commenced against him for that amount.

Three slaves were hung on Friday at Charleston, S. C., for striking an officer of the work-house. The Bumbles of Palmettodom have their dignity strongly fortified.

Jonathan Ketterman, Esq., of Xenia, Ohio, has resigned the office of Justice of Peace on account of the recent change in the Black Laws of that State being opposed to his conscience.

Father Mathew administered the pledge to about 3,000 persons at Boston, on Saturday. Rev. J. Morrill, of Manchester, N. H., while listening to the good father, had his pockets picked of several manuscript sermons.

The report started by the Indianopolis Olive Branch, that William Hamilton, who died of cholera in the Ohio Penitentiary on the 16th day of July, was Littlejohn, the celebrated revivalist, is untrue.

An artificial Sea-Serpent, prepared by some wags at Newport, created a great consternation among the bathers, a few days ago, by its sudden appearance in their midst.

The number of cholera patients treated by the Homeopathy Doctors of St. Louis, up to July 13, was 1,567, of which 51 died.

James M. Summons has been committed for trial at Cincinnati on a charge of poisoning his father's family.

The Massachusetts Anti-Slavery Society, celebrated the Cholera Fast-Day by a festiv commemoration of West Indian Emancipation.

First-rate coal has been found in Arkansas at the junction of the Petitjean and Arkansas rivers.

The rust is found to be bad among the wheat of Wisconsin.

Three boys were drowned at Hamburgh, S. C., the other day, by the upsetting of a small boat.

The late Free Soil Convention at Senecaville (O.) among other resolutions, passed one asking a change in the Ohio State Constitution, so that all persons, male and female, over the age of twenty-one, might have the right of suffrage.

New York Markets—Monday, Aug. 6.

Ashes—Pots $5 87 a 5 94; Pearls 6 00.

Flour and Meal—Flour, Western and State, 4 62 a 5 06; pure Genesee 5 25 a 5 56. Rye Flour 3 06 a 3 12. Jersey Meal 3 12.

Grain—Genesee Wheat 1 26, Maryland 1 15. Oats 46 a 47. Corn from 57 to 62c.

Provisions—Mess Pork 10 87; Prime 9 06. Butter, 7 a 10c. for Ohio; 10 a 14c. for Western. Cheese 2 a 6½c.

LETTERS.

W. B. Gillett, Daniel Coon, Geo. Thorngate, Andrew Babcock, Maxson Green, Eli Vanhorn, Eli S. Bailey, H. M. Coon, B. F. Bond, Charles Potter (all right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Adams, N. Y.		*Hounsfield, N. Y.*	
Edward Whitford	$5 00	Wm. Green	$5 00
Silas Maxson	5 00	Elias Frink	5 00
E. W. Whitford	5 00	Harvey Maxson	5 00
S. L. Babcock	5 00		
Nathan Saunders	5 00	*Verona, N. Y.*	
Isaac Saunders	5 00	N. H. Satterlee	5 00
Sela Burdick	5 00	W. C. Satterlee	5 00
James G. Green	5 00	John Parmalee	5 00
E. R. Maxson	5 00	H. J. Williams	5 00
Chas. Potter	5 00	D. P. Williams	5 00
N. G. Whitford	5 00	O. M. Williams	5 00
A. M. Whitford	5 00		
David Whitford	5 00	*Milton, Wis.*	
		Ezra Goodrich	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

E. Whitford, Adams,	$2 00	to vol. 6	No. 52
E. W. Whitford "	2 00	" 6	" 52
N. G. Whitford "	2 00	" 6	" 52
A. M. Whitford "	2 00	" 6	" 52
Jos. J. Green "	2 00	" 6	" 52
Horace Otis "	1 00	" 6	" 26
Benj. Maxson, Stowell's Corners	2 00	" 6	" 52
E. M. Osgood, Lairdsville,	2 00	" 6	" 52
H. P. Green, Genesee,	2 00	" 6	" 52
Arnold Hiscox, Hopkinton, R. I.	2 00	" 6	" 52
Sands Palmer "	2 00	" 6	" 52
Peleg Babcock "	2 00	" 6	" 52
Benj. S Brown, Windsor, N. J.	2 00	" 6	" 52
David Evans, New York,	2 00	" 6	" 52
Eli Vanhorn, Lost Creek, Va.	3 00	" 7	" 26
Wm. Bateen, "	2 00	" 6	" 52
Wm. Kennedy, "	2 00	" 6	" 52
Abel Bond, Clarksburg, Va.	2 00	" 6	" 52
Amos Burdick, 2d, Alfred,	2 00	" 6	" 52
Philip S. Green "	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

N. Saunders, Adams,	$2 00	to vol. 5	No. 52
Luke Kellog "	2 00	" 5	" 52
S. P. Maxson "	2 00	" 5	" 52
Daniel Main "	50	" 5	" 52
L. R. Green "	50	" 5	" 52
W. K. Green, Watson,	2 00	" 5	" 52
D. P. Williams, New London,	2 00	" 5	" 52
S. P. Marsh, Higginsville,	8 00	" 5	" 52
Geo Thorngate, Dartford, Wis.	2 00	" 5	" 52
Daniel Larkin, Hopkinton, R. I.	2 00	" 5	" 52
Eli Vanhorn, Lost Creek, Va.	1 00	" 5	" 52

Receipts for the Missionary Association.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

From Julia A. Wescot,	f. m. $1 50, h. m. 50,	$2 00
Western Association,	f. m. 85 00, h. m. 8 00,	93 00

[Request to constitute L. Andrus and T. E. Babcock life members for the above.]

Pawcatuck Female Benevolent Society, to constitute Wm. B. Maxson a life member, 25 00

A. D. TITSWORTH, Treasurer.

☞ Moneys for the Missionary Association, which it is desired to have acknowledged in the forthcoming Annual Report should be sent to the Treasurer before the Annual Meeting.

Notice.

The Corresponding Secretary of the Missionary Association requests that all communications, intended to aid him in making up the Annual Report, be forwarded to him so that they may be received at least two weeks before the time of the Annual Meeting. Address to the care of Geo. B. Utter. THOS. B. BROWN, Cor. Sec.

Our Anniversaries.

The Missionary Association

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed preach a Missionary Discourse at the opening of the Session.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution was passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¾ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

NEW LINE FOR SCHOOLEY'S MOUNTAIN.

Splendid stages will leave for the Mountain on the arrival of the 9 o'clock train from New York at White House. This route has less staging than any other.

Life and Health Insurance.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
Richard H. Bull, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N Y.

E. G. CHAMPLIN,
General Agent.

Pamphlets containing the necessary information may be had gratis at the office of the Sabbath Recorder.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I., Chap. 6, Title 3, Article 3, Part I., Page 140. Aug. 9.

Miscellaneous.

YOUTH AND AGE.

[The following beautiful lines originally appeared in the "Etonian," a periodical started about twenty years ago by the boys of Eton College. For truth, tenderness, and melody, they are incomparable.]

I often think each tottering form
That limps alone in life's decline,
Once bore a heart as young, as warm,
As full of idle thoughts as mine;
And each has had its dream of joy,
His own unequal'd pure romance;
Commencing when the blushing boy
First thrills at lovely woman's glance.

And each could tell his tale of youth,
Would think its scenes of love evince
More passion, more unearthly truth,
Than any tale before or since.
Yes! they could tell of tender lays,
At midnight penned in classic shades,
Of days more bright than modern days—
And maids more fair than modern maids.

Of whispers in a willing ear,
Of kisses on a blushing cheek,
Each kiss, each whisper, far too dear,
Our modern lips to give or speak;
Of passions too untimely crossed;
Or passions slighted or betrayed—
Of kindred spirits early lost,
And buds that blossom but to fade.

Of beaming eyes and tresses gay,
Elastic form and noble brow,
And forms that all have passed away,
And left them what we see them now.
And is it thus—is human love,
So very light and frail a thing?
And must youth's brightest visions move
Forever on Time's restless wing?

Must all the eyes that still are bright,
And all the lips that talk of bliss,
And all the forms so fair to sight,
Hereafter only come to this?
Then what are earth's best visions worth,
If we at length must lose them thus?
If all we value most on earth
Ere long must fade away from us?

GOLD DIGGING.

Seth Bryden, who went out to California with a party from Newark, N. J., has had real experience in gold-digging, of which he gives the following account through the Newark Advertiser:—

"We reached the valley of Sutter's Mill at 9 o'clock, A. M. April 15. Put up our tent, packed away our baggage, and about four o'clock went to the diggings below the saw mill with our wash pans, and washed out a few grains of gold. On Monday, the 16th, we went to the diggings, gathered all the information we could from the people we found at work there, and washed out 3 or 3 1-2 dollars worth of gold. On Tuesday, I put the washer together, while the others went to dig and prepare the dirt to wash. In the afternoon we washed out $10 worth, or the weight of an eagle. Wednesday, 17th, Mr. Davenport stayed at the tent while the other five washed all day, and obtained $27 50. Thursday, 18th, all hands together washed out $32 50. Friday, 19th, obtained $61 worth of gold, and on Saturday, 20th, $82 50 worth, having struck a good bed of alluvial dirt, which we had to carry about 90 yards to the water. On Monday, 22d, collected $67; Tuesday, 23d, $63 50; Wednesday, $68 50, Thursday, $56; Friday, $53 50; Saturday, $50. On Sunday we stayed at the tent, washed up, and made a dividend of five ounces of gold to each person, leaving six pennyweights in the treasury. This is not up to what it was represented, being not over $8 per day, and our expenses are enormous. It seems strange, that after all that has been said with regard to this country, no correct idea of it has been conveyed.

When a person arrives at San Francisco, the journey is not half performed—the labor, fatigue and privation then commences. A person may go from San Francisco on the deck of a small vessel, and ride across the prairies in an ox-wagon, but no person would risk riding up and down the mountains to Columa, (Sutter's Saw Mill,) thence fifteen miles to the Spanish bar on the middle branch of the American fork, the nearest mine that yields sufficient to pay for working. A good horse will carry about 100 lbs. across the mountains, at an expense of about fifty cents per pound; from that a person must take his blanket, tools and victuals on his own back and climb his way wherever he goes.

A person commencing to dig, selects his place, clears away a bed of rock and gravel of all sizes and of all depths, from one to six feet, till he comes to a bed of alluvial sand a few inches thick, and sometimes a foot of this contains the gold in greater or less quantities. This is carried to the river and washed, yielding a few pieces, such as I send, in a shovel or pan full. If we strike on the lee side of a rock, or pocket in the rocks, we make a good day's work; but if we strike a place that had no shelter when the gold and yellow sand was washed down, we get nothing.

This is the character of all the mines, as far as I can learn, in the ravine or rivers; and that the gold is universally spread over the country, is acknowledged by all miners, many of whom have made large sums by good luck, saying nothing of hundreds that have not made their expenses. I have seen many returning poor. An Irishman returning from the mines to San Francisco, said he got only $19. I asked him the reason, and he said he could not find a good place. One other man said he never made less than $20 per day, and had made $700 per day, having obtained in all $30,000.

Below the mill where the gold was first discovered there is a bend in the river, which was worn away to the foot of the mountain, some 150 yards from its original bed, which is the place in which we dig for gold. It appears to me that some thousands of years ago some heavy flood brought down the alluvial soil and gold from the mountains. Then other floods have brought rocks of all sizes, from half a ton weight to gravel, and covering and mixing it with timber, &c. Removing this to find the gold, and washing it out, is the heaviest work a man can do. I learn from the miners that not one in one hundred would have come, if the had seen as much as I have, and three out of four that have come would not work at it if the mines were at Bergen.

More of the Same Sort.

A gold-digging correspondent of the Alta Californian furnishes that paper with a sort of journal of his operations, from which we copy a few paragraphs, to give our readers a glimpse of life in California:

I arrived at this place [Stanislaus Diggings] on the 7th of May. It is named in honor of Mr. James, who is an alcalde "as is an alcalde," and dispenses grub and justice to the satisfaction of all. Hundreds were busy in the ravines, washing out the treasures of the gold-laden streams, with various success.

Sunday 8th—The day is delightful, and the scene in this valley is worthy of a painter's skill, or the pen of an enthusiast. The morning was devoted (if devotion can exist in such a state of society) to the trial of a robber named Corrington, who had stolen ten thousand dollars worth of gold from Den and Dent. He was convicted by a jury of twelve, ordered to be stripped, receive a hundred lashes, and be banished from the mines. I should fail in any attempt to give a description of the trial It took place in a large tent, kept as store and hotel by James & Co., and a more motly audience could not be collected—ragged clothes covering lots of gold, and long hair and whiskers, springing from piles of dirt, in faces that perhaps lately adorned the walks of civilized life. The greatest order was observed throughout. I strolled over the hills in the afternoon, prospecting, found small particles of gold in *every* spot I explored, but nothing of great amount. The miners are remarkably quiet, and each one seems bent on the *one grand* object.

Sunday, May 13th. I have been hard at work the past week, but met with only tolerable success, half an ounce per diem, though some have digged from three to four ounces, However, they are in the minority, the greater number finding the high stage of water baffles all their toil and skill. Large stories are told of the Mormon and Sullivan's diggings above, but on investigation I find, although some have got out a pound and more, that the proportion of the *fortunes* is about the same throughout the mines.

Friday, 27th May. News reached here last night of the murder of young Morrison of New York, son of the lawyer of that name. It occurred at Carson's Creek, ten miles from here, where he had an altercation with a German, (Dr. Freund,) who shot him in the groin, severing the femoral artery, and causing death in two hours. Poor Morrison! I saw him on Monday in perfect health; two little days afterward, and he "slept the sleep that knows no waking." Far from his boyhood's home, and its blest associations, the fatal bullet summoned him away, and the cold eyes of strangers watched his ebbing breath. By stranger hands his lowly bed was made, and borne by them to his last resting place, he lies entombed, afar from kindred and from friends.

I have been unusually successful to-day, In a deep shaft which I sunk on high ground, I found an ounce of beautiful and heavy gold, and am now in tent, to avoid the mid-day sun, which in the mines is awful. The "*Arroyo*" is crowded, and unusual success seems to smile upon all, though they complain of high water. The scene at this point exceeds in life and bustle anything you would conceive. From sunrise to its setting, a continual tide of new comers pours along the road, horse after horse, mule after mule, pack after pack, bestraddled by men and women, of every nation in this quarter of the globe; though the majority are Lower Californians and Sonorians. It seems as if the whole world had mounted and was passing in review before me. Thousands continue further towards the mountains, though many pitch their tents hereabout, off saddle, seize the shovel and the pan, and dive into Mother Earth as though she was a common foe.

April 10. The gold is getting scarce, at any *get-at-able* depth, though pumps have been in requisition and in operation. Two-thirds of the miners to-day are scarce paying expenses. I have been prospecting with a man from Monterey, who was here last fall, and digged more gold than any one in this vicinity. He told me that he had got out seven pounds before breakfast! and oftener counted his day's work by *pounds* than *ounces*. He has long lived in the lower country, where he has a family and snug ranche. He has spent his money as rapidly as he earned it, and is now here toiling for his fortune, impoverished by his liberality, and his total disregard for money. He is well known as Tom Blanco, and is highly esteemed by all who know him. He has no better success than the unsuccessful majority at present.

Monday, 13th May. I have earned to day only $12, and the prospects among the *workies* are rather disheartening. Three Americans, however, below Jamestown, took out one piece of gold worth $278!! The news flew like wild-fire. Twelve California carts, with four yoke of oxen each, passed this valley last eve, and it was a scene of rural beauty, I have seldom seen surpassed.

Wednesday, 16th. Still digging, with only *mediocre* success, as are the majority about me. The immigration for the past two days has been less than usual. Now and then, a party appears on its winding way, composed principally of Mexicans, with their lances and red flags. This afternoon the line of march seems to be resumed, and the apparently interminable array is again in motion. One may well ask, "Where do they come from? and what country is likely to be depopulated?" for some parts of the world must be thinning their ranks very rapidly.

A large party from Tepic have been hard at work for several weeks, with rather poor success till yesterday, when they struck a rich vein, yielding the first day 3 lbs., and to-day 2 1-2 lbs. Their woe-begone countenances have assumed a smiling appearance, though they fear their good luck will be of short duration.

California, Prices, &c.

The Star publishes a letter from our late Alms-House Commissioner, Moses G. Leonard, dated at San Francisco, on the 18th June, from which we copy the following particulars:—

New York prices are fully equaled and frequently exceeded for real estate. Rents are exorbitantly high. A gentleman informed me that he was offered $18,000 per annum for his house; its dimensions are 28 by 38, a frame building, two stories high; it stands quite out of the city, and is used for a boarding house; he thought it a fair rent, but did not accept it. A hotel, a firmer building, two stories high, 35 by 60 or 65 feet, with an L. 20 by 60, rents for $100,000 per annum. Many other places rent equally as high.

Building materials of all kinds are excessively high. Lumber is worth from $350 to $400 per M (or thousand feet.)

Bricks $100 per thousand. Many other things were high, but not in the same proportion. Carpenter's wages $12 to $14 per day. Laborers from $6 to $8 per day. Many articles of merchandize are as cheap as in New York. Flour from $5 to $9 per barrel. Beef $8 to $10, at auction has sold much lower. Good Mess Pork now worth $30 per barrel. Rice 6d per lb. Butter 12s or $1 50 cents per lb. Potatoes 1s per lb. Onions 1s each, or $12 50 per hundred. Dried Fruit high and scarce. Wood $6 per cord. Fresh Beef 1s 6d per lb. Mutton $4 per quarter.

There was taken from the mines last year about $4,500,000. Estimated receipts this year, from $6,000,000 to $7,000,000 or $8,000,000. Fair average per man, one ounce per day; many receive much more, others less, &c. Estimated number of persons now in the mines, 12,000. By computation it will be perceived that a much larger amount than I have named would be realized by this number of persons, each obtaining an ounce per day. But it must be remembered, that only a portion of this number are actually digging gold. Many carrying provisions, and others cooking, and others sick, &c., and not more than half the year is suited to profitable labor in mining. In July and August, it is unhealthy, and the heat is too excessive to be endured. The rainy months are equally unsuited to labor. Yet the amount may exceed somewhat the quantity I have named. I have obtained my information from the most reliable authority. The labor of mining is said to be very fatiguing, requiring the most robust and healthy to endure it.

The climate at San Francisco is very different from what I had supposed. From sunrise till 12 or 1 o'clock it is generally pleasant—thermometer ranging from 60° to 65°. After this it blows a gale; mercury falls to 45° or thereabouts. The winds resemble the north-east winds of New-England and New York in March or April, and produce very similar sensations. Nothwithstanding, it is very healthy; the air is pure and dry. Fresh meat may be preserved a long time in the open air.

California.

We have before us, says the Springfield Republican, a private letter, written by a gentleman of property, now returned from California, which country he had visited in the United States ship Ohio, simply for the purpose of seeing it. The facts which he states, are therefore without either the bias of interest or disappointment. He states that Mr. Ithamar Whiting, formerly of Dedham, Mass., and the two Ranneys, from Chicopee Falls, are in California. The Ranneys he left at the Stanislaus "dry diggings," with a party of fifteen, sick of their speculation, and regretting that they had given up their comfortable situations. The situations they had left were at a factory in Tepic, Mexico. Whiting's income from his factory, at the same place, last year, was $22,000, and yet he left all to dig gold. The writer left him at San Francisco ill, where he probably died. He says that California is the worst "hole of a place" he ever was in, and that thousands of disappointed people were arriving every day. The writer states that he went up to the mines, in company with a gentleman who had expended considerable money in bringing along 15 Indians to assist him, but they did not succeed in getting more than an ounce apiece per day, and that the man was disgusted with the mines, as every decent person is who goes there. These statements, in regard to California, are, without doubt, too true. The sacrifice of home and friends, for gold, does not pay, and particularly is this the case with those who leave good and lucrative situations.

THE ROACH AND THE RED ANT.

In the year 1844, I was on my return voyage from China. We had been six months trading between the different ports in China and Manilla. We had carried two cargoes of dye-wood from Manilla to Shanghai, besides taking everything else that was offered, from bird's nests to bar iron.

In the knots, holes, and decayed pieces of the dyewood, which formed our principal cargo, were secreted immense quantities of vermin, consisting of red ants, scorpions, centipedes, lizards, and last, but not least, a reinforcement of our already large and voracious army of cockroaches, so that by the time our ship was ready for home, she was little better than a sailing entomoligical repository. Scorpions, with their tails erect over their backs, walked about in the most dignified manner imaginable. Centipedes crawled round in the cracks or esconsed themselves between the blankets in the sailor's bunks. Red ants by the million occupied every nook and corner; the bright eyes of the lizards were seen like jewels set in every snug crack; and the cockroaches pervaded everything. No place was sacred from their presence, and nothing came amiss to them in the eating line; all was "grist that came to their hopper." They ate everything in the shape of animal food that came in their way, from our salt beef down to the horn buttons on our jackets; and they seemed most especially to delight in making a meal of the carpenter's toe nails. I have seen him get up in the morning with his toes bleeding at every nail, the consequence of a singular propensity which cockroaches have in a marked degree, that of satisfying their stomachs at all hazards.

The greatest enemy which the cockroach had was the red ant. Two or three of these little indefatigables would steal up behind a large cockroach who was eating, and when he was all engaged, they would spring upon him, generally striking him on the head; and so quickly would they mortally wound him, that he would scarce ever run more than a foot or two before he would fall and die. We often after dinner would amuse ourselves by watching the evolutions of the ants, and noticing the ingenuity, amounting almost to reason, which they displayed in dispatching and disposing of a cockroach.

In order to eye the modus operandi to better advantage, we would entice a good fat specimen into the middle of the steerage floor, by gradually moving some dainty bit before him till we get him in a good position when we would leave him to the tender mercies of the ants militant, who were ever on the watch for the unwary.

The cockroach, knowing his danger, would for a time keep his eyes about him as he ate, and change his position in order to see if any ants were coming too near; but as he became more and more interested in discussing his meal, his vigilance would relax, and then the ants would approach, taking good care to keep directly behind him, or, as the sailors said, "in his wake." Three or four only would approach in this manner, and when close to him they would branch out to get abreast of him, and when within an inch or two, they would give a spring and fasten upon his head, and before he would have time to compose himself to meet the "king of terrors," he was a defunct cockroach. As soon as the deed was done, the hitherto concealed ants would swarm around and drag the yet quivering carcase off to their hole. If the body was too large to be taken into their quarters whole, they would proceed to gnaw off and carry in the wings and legs separately; and if in its dismembered state it offered too great an obstacle, it was quickly cut up and housed piece-meal.

Great quantities of cockroaches must have been destroyed in this way, for the ants were very numerous, and they seemed to be continually engaged in this "knock down and drag out" business. They seldom or never missed a cockroach; but flies, which they attack in the same manner, sometimes were too quick for them.

We wish the ants all manner of good success in their hunts, and should have been pleased to have had them confine their attentions to the insect tribes; but the worst of it was, they used to relish now and then a little sport in the human line, which was not so agreeable to us; and the middle of the steerage floor was sometimes the arena of a brush off and sweep out combat, in which they were sufferers "a few." [Living Age.

EFFECTS OF FEAR.

We have been told that the tooth-ache, or even a fever, is sometimes driven off by the resistance of a strong will. Even death is known to be kept at bay and often conquered by the determination of the patient not to yield to its power. On the other hand, in times of general epidemic, people fall victims to terror no less than the pestilence. The best preventive of Cholera, is to use cold water freely for the body, eat temperately of wholesome food, and make up your mind to die when the time comes. Not many who are as ready to die of Cholera as of any other disease, will ever be attacked. The great reason why so few physicians and nurses suffer from it is that that they see so much of the disease that they do not dread it. The *Courier & Enquirer* states a case in point:—

A gentleman risiding in Delancy street, one day last week, went to hisshop to attend to his business, leaving his family at home in good health and well provided for. During the morning a woman residing on the opposite side of the street sickened with the cholera, and died in three hours thereafter. During the afternoon the gentleman received a note from his wife, informing him that she had removed to Williamsburgh. Scarcely crediting the story, he proceeded to his house in Delancy-st., and to his astonishment found that every thing had been removed, and the house was empty. His wife had become so alarmed in consequence of a person dying in the neighborhood with the Cholera, that she immediately proceeded to Williamsburgh, and hired another house, and in a few short hours the whole of her furniture was transferred to her new residence. The effect of this upon the mind of the lady, has indeed been most unhappy, as we hear she was taken sick immediately afterward, and has not yet recovered.

BIRDS.

In order to ascertain the strength of their stomachs, Spallanzani had recourse to a great variety of experiments. Tin tubes full of grain were forced into the stomachs of turkeys, and after remaining for twenty-four hours, were found to be broken, compressed and distorted in the most irregular manner. In the space of twenty-four hours, the stomach of a cock broke off the angles of a piece of rough jagged glass, though, on examining the gizzard, no wound or laceration appeared. In a ball of lead were fixed twelve strong needles, with the points projecting out about one-fourth of an inch from the surface. Thus armed, the ball was covered with a case of paper, and forced down the throat of a turkey. The bird retained it a day and a half without manifesting any symptoms of uneasiness, and the points of all the needles were broken off close to the surface of the ball, except two or three, of which the stumps projected a little. The same interesting observer relates, that he fixed twelve small and very sharp lancets in a similar ball of lead, which was given in the same manner to a turkey cock, and left eight hours in the stomach, at the end of which the stomach was opened, but nothing appeared except the naked ball, the lancets having been broken to pieces, and the stomach remaining whole and entire. Hence, we may infer, that stones, so often found in the stomachs of many of the feathered tribes, may powerfully contribute to the pulverization of grain and other hard substances which constitute their food.

LAZY BEAVERS.

It is a curious fact, says our trapper, that among the beavers there are some that are lazy, and will not work at all, either to assist in building lodges or dams, or to cut down wood for their winter stock. The industrious ones beat these idle fellows, and drive them away; sometimes cutting off a part of their tails, and otherwise injuring them. These "Paresseux" are more easily caught in the traps than the others, and the trapper rarely misses them. They only dig a hole from the water running obliquely towards the surface of the ground twenty-five or thirty feet, from which they emerge, when hungry, to obtain food, returning to the same hole with the wood they procure to eat the bark. They never build dams, and are sometimes to the number of five or seven together; all are males. It is not at all improbable that these unfortunate fellows have, as is the case with the males of many species of animals, been engaged in fighting with others of their sex, and after having been conquered and driven away from the lodge, have become idlers from a kind of necessity. The working beavers, on the contrary, associate, males, females and young together. [Audubon.

CLEANING SILK.—The following directions for cleaning silks are by one of the first Parisian dyers. Half a pound of soft soap, a teaspoonful of brandy, and a pint of gin, mix all together; with a sponge, or flannel, spread the mixture on each side of the silk without grasping it; wash it in two or three waters, and iron it on the wrong side; it will then look as good as new.

HOLLAND WINDMILL IN THE WEST.

There is a flourishing Holland Colony in Ottawa county, Mich. named Zealand. They are a strictly temperance community, industrious, good citizens, and emigrated from Zealand, Friesland, and other provinces of Holland. They have engaged an American school teacher, and are fast becoming Americanized. The Grand River *Eagle* thus describes their milling facilities:

"One of the greatest curiosities in the colony is the great, awkward, and unmanageable concern called the Windmill. This is a monstrous wooden pile, in the form of an octagon tower, large at the base, and drawing to a small compass at the top. It is built of hewn timbers, framed, and is about sixty feet in height. The machinery is of wood, including the gudgeons of the wheel shafts, which are about six or eight inches in diameter, and covered with thin straps of iron. There are two saw frames, one having nine, and the other six saws. These saws are placed as far apart as they intend to make the thickness of the stuff, and the log is sawed up by one passage of the saws through it, from one end to the other, and the boards left with rough edges. The saws are thin and narrow, and very near follow the grain of the timber. The mill is moved by the force of the wind striking against four winding slats, or flappers, covered with canvass, and attached in the centre to a horizontal shaft. They were sawing or attempting to saw while I was there. Occasionally the saws would strike a few times quite lively, then draw a few slower strokes, and then entirely stop—perhaps to start again in half an hour. With a fair wind, they can saw a little, but in a lively gale it is necessary to chain it up. An enterprising individual is now putting up a steam saw mill, which will do a better business."

SOUTHERN CHOLERA ANECDOTE.—The *Richmond Republican*, in commenting upon the Cholera, remarks, that at least five blacks die to one white, on account of their having less control of their appetites, in addition to their belief that "a man's time is fixed." It relates the following anecdote:—

"What is amusing, even in so serious a matter as an attack of the Cholera, is the uniform pertinacity with which its colored subjects will deny to their medical attendants that they have eaten anything which could make them sick. An eminent physician of our city informed us that, on being called to a negro suddenly attacked with Cholera, he asked him whether he had been eating fruit or vegetables: 'No, sir,' was the reply, 'nothing of the kind.' 'What! have you eaten no apples or cherries?' 'No, no,' said the negro, 'I never eats 'em any time of the year.' The physician administered a vomit, the result of which was the ejection of about a quart of apples—stems, seeds, and all. 'Well,' said the doctor, 'are these not apples?' 'Yes, Sir, they are, that's a fact.' 'Well, how did they get into you if you did not eat them?' 'Please God, massa, I don't know, but I never eat anything of the kind.'

CURIOSITIES OF THE EARTH.—At the city of Modena, in Italy, and about four miles around it, wherever it is dug, whenever the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an augur five feet deep. They then withdraw from the pit before the augur is removed, and, upon its extraction, the water bursts up from the aperture with great violence, and quickly fills this new-made well, which continues full, and is effected by neither rains nor droughts. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors, and pieces of mosaic. Under this is found a soft oozy earth, made up of vegetables; and at twenty-six feet deep large trees entire, such as walnut trees, with the walnut sticking on the stem, and their leaves and branches in a perfect state of preservation. At 28 feet deep a soft chalk is found, mixed with a vast quantity of shells, and this bed is eleven feet deep. Under these, vegetables are found again with leaves and branches of trees as before, and thus alternately chalk and vegetable earth, to the length of sixty-three feet.

BRITISH POST OFFICE REVENUE.—A return, under the new mode of checking accounts and two-cent letter postage, exhibits the following results for the year ending January 5, 1849:—

Gross revenue receipts, after deducting the returns for refused letters, &c. $10,396,840.

Cost of management, (including a payment of $948,640 for conveying mails on railways in *former* years,) $6,805,762.

Net revenue, (after paying all expenses by sea and land,) $3,539,215.

There is no franking, and each department of the Government pays postage like an individual. In 1848 the Government postage amounted to $550,000.

The Boston Advertiser states that Mr. Lyman, lately deceased, has bequeathed a legacy of $50,000 to the Reform School at Westborough, Mass., of which he was the founder. He has also given $10,000 to the Farm School, of which he had been an active officer for several years, and $10,000 to the Horticultural Society, in whose labors he always took a deep interest.

The Elizabethtown Journal states that on Saturday night several persons were alarmed by a cry of murder, which, upon examination, they found to proceed from an intoxicated man named Souder, who was suffering under the lashes inflicted by four women, residents of the same house with him.

Montreal papers mention that on a recent Sunday the conductors of L'Avenir [i. e. 'The Future'] newspaper were formally excommunicated, and delivered over to satan's custody and safe-keeping for the present, at the Roman Catholic Parish Church.

The Nordlyset says that many emigrants from Norway have lately arrived at Milwaukie and Chicago. "We have heard of some 20 to 25 emigrant ships from the Fatherland which will cross the Atlantic this year with an aggregate of perhaps 2,000 men."

Land Warrants are in good demand, and selling at $130 and $132. The 40 acre warrants are $45. The supply is moderate and mostly in the hands of speculators.

Alfred Academy and Teachers' Seminary.

Board of Instruction.

WM. C. KENYON, IRA SAYLES, DANIEL PICKET, JONATHAN ALLEN, JAMES MARVIN, DARIUS FORD, DARWIN E. MAXSON;

ASSISTED BY

Miss ABIGAIL A. MAXSON, Mrs. SERENA C. SAYLES, Mrs. MELISSA B. KENYON.

ORRA STILLMAN, Professor of Instrumental Music.

THE Trustees of this Institution, in issuing another Annual Circular, would express their thanks to its numerous patrons, for the very liberal patronage heretofore extended to it; and they are happy to announce, that the above-named gentlemen have been engaged as a permanent Board of Instruction, by which arrangement the increasing demands of the public can be met most efficiently. Valuable additions have been made to the Library and Apparatus of the Institution, within the past year, and will continue to be made as the good of the School may demand.

Plan of Instruction.

The plan of instruction adopted in this Institution, aims at a complete development of the moral, intellectual, and physical powers of students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*"

Academic Terms.

The Academic Year for 1849–50 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1849, and ending Thursday, November 22, 1849.

The Second, commencing Tuesday, December 4, 1849, and ending Thursday, March 14, 1850.

The Third, commencing Tuesday, March 26, 1850, and ending July 4, 1850.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly no student will be admitted for any lengthof time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

Farther, it is of the utmost importance that the students be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified. The regulations of the Institution are then explained, and all arrangements are made for the convenience and accommodation of the students.

It is also suggested to parents who patronize this Institution from a distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student.

Model Class and Normal School.

This Institution sustains a Model Class, for the particular benefit of those preparing to teach. This Class is under the special supervision of an able and accomplished teacher.

The ages of the scholars attending it, vary from five to ten years; and they are taken promiscuously from the neighborhood.

In the management of this Class, teachers have the opportunity of witnessing the progress made by children under the most approved system of instruction, and can also test their own abilities as teachers.

In addition to teaching in the Model Class, the teachers meet daily during the term, to listen to lectures on modes of teaching and governing a school, the importance and dignity of the teacher's profession, &c.

This department will be open twelve weeks only during the fall term; but as a large amount of extra labor is bestowed upon this class, and extra expense incurred in its management, the tuition will be the same as the regular full term course. Those teachers wishing to remain till the close of the term will have all the facilities for pursuing their studies with advantage, without additional charge.

The public may also be assured, that no pains will be spared to ascertain the qualifications of those proposing to become teachers; and that no one will receive a recommendation as a teacher, from the authorities of this Institution, who is not competent to accomplish all the specifications of his recommendation.

A teacher, to be recommended by the authorities of this Institution, must have attended one full course of lectures on the subject of teaching; and, secondly, he must have been engaged in the instruction of the Model Class, and have evinced in it an aptitude to teach, and ability to govern. If the public employ those who go out hence without a recommendation, we do not hold ourselves accountable for failures, and consequent disappointment.

Expenses.

Board, per term,	From $14 50 to $18 00
Room rent, per term,	1 50
Washing, per term,	2 50
Fuel, per term, Spring and Fall, 75c., Winter,	1 50
Tuition, per term,	From $3 50 to 5 00
Lights, per term,	1 50
Incidental Expenses, per term,	25

EXTRAS PER TERM.

Music on the Piano Forte,	$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extras above mentioned,) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

N. B. No departure from this requisition need be asked or expected. Parents should not, therefore, send their children by some neighbor, unless authorized to do their business, leaving them thus unprovided for, and, in a manner, uncared for. Experience of years has taught us that this is the only way in which our business can be successfully managed. Besides, when paid in advance, or settled in advance, every Academic charge is fairly understood; and no man will be surprised, at the end of the term, to find a bill exceeding his expectations.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing *good* board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

Rev. N. V. HULL,
President of the Board of Trustees.

Alfred, June 26, 1849.

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WHOLE NO. 269.

The Sabbath Recorder.

FAITH AND WORKS.

To the Editors of the Sabbath Recorder :—

In the Recorder of May 3d, I noticed some strictures upon a Report prepared by me, and published January 4th. As the author appeared to think I would do a "kindness to give my meaning in language that could be understood," I propose attempting to do so through your columns.

Faith, then, I understand to be such an assent of the mind, such a belief of the matter presented for its consideration, as moves it to action. Any belief or assent of the mind short of this, is hypothetical—not what the Scriptures denominate faith. Doubt is not faith ; it is unbelief. Faith ensures action ; doubt, uncertainty of action. Men are governed by faith, that is, in their actions and moral feelings. The strength of faith is the measure of action. Strong faith produces strong action, and weak faith weak action or no action all. Faith lays the foundation of hope, confidence, love, joy, &c. These all rise or fall just in proportion as faith is strong or weak. Faith in an error may be as powerful as in a truth. So long as one believes a thing to be, it is to him as though it really were, although the thing does not exist. Faith sets the machinery of mind in motion, and propels human nature onward. Thus faith sustains the relation of a cause to an effect. It must, therefore, have evidence on which to stand, which must always agree with the reason, the understanding, and the judgment.

Taking up the Bible, faith examines the evidence of its authenticity, and, finding it unimpeachable, receives it, and acts accordingly. It examines the claims of Jesus Christ to the Messiahship, and, finding them valid, receives him as such. Placing implicit confidence in his operations and declarations, faith moves at his bidding. Finding all power in heaven and earth given unto him, it knows no fear.

This view of the subject will remove all difficulty about accomplishing whatever faith may require. Faith removes mountains, while unbelief effects nothing. *All things* are possible to him that *believes*. Faith, therefore, tries no experiments ; unbelief and doubt tries many. The ram's-horns of faith are equally efficient as battering rams of wood or iron. The power of faith in healing the sick, exceeds the art of medicine ; in raising the dead, it equals Omnipotence. If faith but speak, the mighty deep rolls up its waters, and bares its channel ; if she but pray, the clouds of heaven retire, only to return at her beck. When she bids, the Sun stands still in his course, and the Moon in her orbit. It is said, perhaps, that this is the faith of miracles. Be it so. Faith is faith ; it is not doubt and unbelief. When she believes she acts. All things are possible for faith, because she believes in Omnipotence. When, then, the belief of a subject so impresses the mind as to produce its corresponding action, it is faith : when no such corresponding action is produced, it is unbelief. As all men are affected to by faith, all men must have faith. Therefore, when the Bible says "all men have not faith," it must refer to religious faith.

Some may think I have taken strong ground concerning faith, but if it be scriptural ground, it cannot be too strong. The Scriptures lay great stress on faith. The salvation of the soul hinges on it. He that believes *shall* be saved. But if the belief of error tends to ruin, (as it most certainly does,) the faith of salvation must be the belief of truth. As all men believe something, and as all men are not saved, it becomes all-important to know what kind of truths, when believed, will secure salvation. I say, *secure* salvation, for the Scriptures positively declare, that he that believeth shall be saved. Therefore, he that believeth what is required, or included, will be saved. He who *believes that*, whatever else he disbelieves, will be saved. He who *disbelieves* that, whatever else he may believe, will be damned. The believing here spoken of is such a faith as produces action, which results in salvation. To say, then, that one may have this faith, and not be saved, is contrary to the Bible.

It is evident, that any belief of the mind that comes short of the faith mentioned, is not faith, in the scriptural sense. To say, then, that one may be a believer in Christ, and not be saved, is not correct, for he that believeth *shall* be saved. How erroneous the idea, that it matters not what a man believes. The living God has connected evil with the belief of error, and good with the belief of the truth.

Having shown, I think, that faith is a power inducing action, and that the Scriptures speak of it in the same way, I proceed to show how faith results in justification. To justify means to absolve from guilt and merited punishment, also to prove or show one just. Justification is the remission of sins and absolution from guilt and punishment. "What shall I do to be saved ?" said one who believed himself a sinner and wished to be absolved from guilt and punishment. "Believe on the Lord Jesus Christ," was the reply of another, who had received justification bringing peace with God. But how does faith in Christ result in justification ? I answer, as faith in Christ includes a belief of the fact that God so loved the world as to give his son to die for it, and that man was such a sinner as to deserve his displeasure forever, therefore when faith believes these truths, and the truths necessarily connected with them, penitence for sin and love to Him who will pardon, must almost of nececessity spring up in the heart. Hence the gospel is the power of God to salvation to all who believe. Faith in the truth demonstrated by the incarnation, death, and resurrection of Jesus Christ, will secure repentance and love in all who exercise it. He that believeth shall be saved. If, therefore, faith in those truths will work repentance and love, it necessarily follows, that if the suffering and death of Christ were expiatory in their nature, pardon, including absolution from guilt and punishment, would be extended to all exercising such faith. Faith in Christ, thus working repentance for sin and love to Him who will pardon, roots out from the heart all feeling of desert of favor conferred. Now, as pardon or justification includes absolution from guilt and punishment, it must include the restoration of forfeited blessings. Therefore, as faith in Christ will work repentance and love, and bringing the blessing of pardon and justification in its train, it follows that faith is the procuring cause of justification. Thus one is justified by faith without the deeds of the law. But this does not prove that faith makes void the law. On the contrary, it secures obedience to the law. For, as unbelief led to the violation of the law, faith is the only way of return to it. Perhaps it has been thought that faith was not required under the law. This must be a mistake, for faith in God and the justice of his law would have been necessary to secure obedience. Unbelief broke the law. But the faith of the Gospel differs from the faith of the law, in that it involves the belief of other and newly-revealed truth. The faith of the law was a belief in the rightful authority of God to command, and the justice of what his law imposed. The faith of the Gospel, is in addition, a belief of his so loving the world as to give his Son to die for it as an expiatory sacrifice for its sins. This being a prominent doctrine of the gospel, faith in it must necessarily be continually referred to. As faith in Christ secures salvation, so it secures justification. Men are saved by faith as well as justified by faith. Thus, faith in Christ, in the truth he came to demonstrate, will produce that state of mind requisite to justification or pardon. As all mankind are to be saved by pardon, by the deed of the law no man can be justified ; for if one were to keep the whole law, he would need no pardon ; if he violated in one point only, all the remainig obedience could not obtain pardon, for there can be no works of supererogation in that respect.

Relative to what James says about being justified by works, as being in collision with faith ; Abraham's act in offering Isaac proveed the necessity and strength of his faith. It was faith that moved him to act, for it was by works that his faith was made perfect, or demonstrated. Without faith, his act would never have been performed. Faith without works is dead, does not exist; and the expression, "show me thy faith without thy works," is evidently ironical. To talk of faith without its corresponding action, is sundering what God has joined together. Believing saves ; disbelieving ruins. Yet no faith short of that which produces action is current at the bank of heaven.

S. S. Griswold.

[Concluded next week.]

READ YOUR BIBLE.

Between thirty and forty years ago, there was a lad who had a sister, and this sister was a missionary's wife. She was ready to leave England and go to Africa, and was on her way to London. She passed through the town where he was at school. It was early in the morning, before the boys were up ; but she was going to set sail, and she could not think of passing through without seeing her brother. She knocked at the door of the house, and awoke the servants. They called out, "Robert Noble!" Up he sat in his bed. His sister went to him, and wished him good-bye, and gave him a kiss, and said, "Robert, read your Bible ;" and again, as she parted from him, she said very earnestly, "Now, Robert, read your Bible." She sailed for Africa ; and in six months more she was in heaven, for God took her. But these words of hers, "Robert, read your Bible," sunk into her brother's heart like snow into the ground. He could not shake them out. And sometimes, when that wicked, wilful heart got the master of him, one of his schoolfellows would say, "Noble, you 've forgot what your sister said to you ;" and he would be checked and stopped. Well, at last he did read the Bible ; and the great change, the happy change, was wrought in him also. And he is now, and has been for some time, a missionary, and a laborious and useful missionary, too, in India ; and is engaged in winning souls to Christ. [Selected.

SAND OF THE DESERT IN AN HOUR-GLASS.

BY HENRY W. LONGFELLOW.

A handful of red sand, from the hot clime
Of Arab deserts brought,
Within this glass becomes the spy of Time,
The minister of Thought.

How many weary centuries has it been
About these deserts blown ?
How many strange vicissitudes been seen,
How many histories known ?

Perhaps the camelsof the Ishmaelite
Trampled and passed it o'er,
When into Egypt, from the patriarch's sight
His favorite son they bore.

Perhaps the feet of Moses, burnt and bare,
Crushed it beneath their tread :
Or Pharaoh's flashing weels into the air
Scattered it as they sped ;

Or Mary, with the Christ of Nazareth
Held close in her caress,
Whose pilgrimage of hope and love and faith
Illumed the wilderness ;

Or Anchorites beneath Engaddi's palms
Pacing the Red Sea beach,
And singing slow their old Armenian psalms
In half-articulate speech ;

Or caravans, that from Bassora's gate
With westward steps depart ;
Or Mecca's pilgrims, confident of Fate,
And resolute in heart ?

These have passed over it, or may have passed ;
Now in this crystal tower
Imprisoned by some curious hand at last,
It counts the passing hour.

And as I gaze these narrow walls expand ;
Before my dreamy eye
Stretches the desert, with its shifting sand,
Its unimpeded sky.

And borne aloft by the sustaining blast,
This little golden thread
Dilates into a column high and vast,
A form of fear and dread.

And onward, and across the setting sun,
Across the boundless plain,
The column and its broader shadow run,
Till thought pursues in vain.

The vision vanishes! These walls again
Shut out the lurid sun,
Shut out the hot, immeasurable plain :
The half hour's sand is run!

THRILLING NARRATIVE.

At a meeting of the New England Anti-Slavery Convention in Boston, recently, a fugitive slave newly named Henry Box Brown came upon the platform by invitation, and related his adventures while escaping from the house of bondage.

Henry was a slave in Virginia. He has, or had, a wife and three children, for whom father made incredible exertions to purchase them, and succeeded in raising $600, the remaining $50 were advanced by his own master, who held a lien upon the wife and children.

After buying his family, Henry rented a house for them, but he soon became involved, as his master claimed the largest portion of his earnings. On returning from his work one day, he found that his wife and children had been seized, sold upon the auction block to the slave trader, and were to be transported out of the State. They were sold for $1,050. After this sad event, his master seized the furniture provided for the slave wife, sold it, and pocketed the proceeds.

Henry remarked with the deepest pathos, that when his wife and children were stolen, his heart was broken. He had learned to sing, to lighten the tedium of his labor and for the gratification of his fellow captives, but now he could not sing. His thoughts were far away in the rice swamps of Carolina, or the cotton plantations of Georgia. His wife was not, and his children were not, and he refused to be comforted. When his master, who observed his despondency, told him he could get another wife, (southern morality!) Brown shook his head ; the wife of his love or none at all.

Thoughts of liberty now began to spring up in his bosom. He had heard of the abolitionists, and determined to escape to them if possible. He became frugal, and saved with more than a miser's eagerness every cent he could lay claim to, until he had amassed a sum sufficient for his purpose. The means provided for his escape were of the most unprecedented character.

With the assistance of a friend, arrangements were made for him to escape in a box, which was to be forwarded to the friends of the slave in Philadelphia, carefully marked as a very valuable package.

The friend who assisted him in this plot, took all his money, about $80, and his clothes, to which Brown could offer no objections, though it left him penniless. Yet with Roman heart he was true to the fixed purpose of his soul, for he was on his way to liberty. The box used for this extraordinary purpose was only three feet one inch in length, two feet wide, and two feet six inches deep. Yet in this diminutive box he was transported from Richmond to Philadelphia, by railroad and steamboat, a distance of three hundred miles, and amid perils so great that the mind shudders when they are contemplated.

On board the steamboat while going up the Potomac, the box was set on end, which placed Brown head downward. How long he remained in this fearful position he does not know, but he mentally resolved to die, if die he must, without making a sign, which might involve who had been assisting him.

The next great peril that he encountered was at the Baltimore depot at Washington. The box was roughly tumbled out of the transportation wagon, and it rolled over two or three times. This the unhappy fugitive thought was bad enough, but he was horror stricken when it was proposed to let the box remain until the next day. In that event he would die. But he bethought him to pray, and while yet praying a superior officer ordered it to be forwarded. When put into the baggage car he was again placed on his head, in which position he remained for the space of an hour. His eyes became swollen nearly out of his head, his veins were filled almost to bursting, and he must soon have died, had not the position been providentially changed.

The box arrived safely at Philadelphia, its destination. The friends who were anxiously waiting for it, were assembled in a room with the door locked. They were afraid to move, they feared the inmate was dead, as he made no noise. At last, one more firm than the rest, rapped on the box, inquiring in a friendly tone, 'Is all right here ?' 'All right!' was the brief response within. The friends were overcome by their emotions, and one of them finding speech exclaimed, 'You are the greatest man in America.'

As for Brown he was happy ; his fatigues were nothing—his sufferings were forgotten ; he breathed the air of liberty ; he was free! That one thought swallowed up all others. After stretching himself for a moment, he breathed forth the gratitude of his soul for freedom, in a song of solemn praise for deliverance.

THE PROPAGANDA.

Among our fellow passengers in the cars from Baltimore to Cumberland, was a young priest, who was returning to his field in the West from the Roman Catholic Council which he had attended as a theologian. No sooner had we entered the cars at the Relay House, than his appearance arrested our attention—as he occupied a solitary seat, he seemed to us, with his book before him, to be engaged in his morning devotions. These finished, and his book laid aside, we perceived that he entered freely into conversation with those who were near him ; and as we occupied a contiguous seat, and had heard him remark that he had spent five years and a half in the Institution of the Propaganda at Rome, we ventured to ask him a number of questions respecting that most celebrated of all the missionary schools in connection with the Roman Church, which he very promptly answered. From his account, the number of pupils is only about one hundred and twenty from all quarters of the world —two or three of whom were Chinese, and about a dozen Americans. The language of the Institution is altogether Latin ; and yet all prepare occasional theses in their native tongues. And indeed, some of the students speak several languages with equal facility. Besides theology, chiefly polemic, the studies seemed to embrace what would be ordinarily regarded as a common college course. The number of the books in the library is about 90,000, consisting, besides [illegible] in the *index prohibitorum*—or books prohibited from general circulation by the authority of the church. These were kept for reference in the exercises of the Institution, among which was a weekly debate on a theme so arranged, that one student was deputed for the defense of the church, while two were allowed to assail her—the conclusion of the debate being of course in the hands of the Professor, who could speak with authority. These weekly debates, he told us, excited the most intense interest ; and it is by such exercises as these that the priests of that communion are rendered peculiarly expert in their theological tactics—the syllogistic mode of argument being that on which they chiefly depend, and which they learn to wield with great force. But against the sword of the Spirit, which is the word of God, the weapon is of little avail. Yet it is easy to see how a priest, educated as he has been, and with manners peculiarly bland, can exert an extensive influence over those who are comparatively ignorant of the word of God. [Ed. of Watchman and Observer.

A SINGULAR PROVIDENCE.

A friend of mine was penetrating one of the wildest counties of northern Pennsylvania, attempting to explore its spiritual destitutions, when he was informed of a family far up a rude water course, which he at once determined to visit. The father of the family had settled there to make shingles, which he floated down the stream in the spring floods ; and so completely isolated was he from the neighborhood, that there was no road to his dwelling, save up the bed of the aforesaid stream. With no small difficulty, he reached the residence which he sought.

His surprise can hardly be imagined, when, instead of the half savage and completely ignorant household which he expected to find, he was received by a well ordered and pious family. And still more was he surprised, when he learned the singular manner in which this out-of-the-way settler had been brought to the saving knowledge of the gospel. It was thus :—

A few years previously, a party of gay young men had come from Philadelphia, to hunt deer in the wild glens of that mountain region. One night they passed at the shingle-maker's hut. After tea, one of the number opened his carpet-bag to get a pack of cards to while away the evening ; but, instead of finding the cards which he had placed there, he pulled out a copy of "Doddridge's Rise and Progress," tied up in the same envelop in which he had folded the pack. The change was the work of a kind sister at home, who had looked into the carpet bag, and ventured thus to throw a shield around her brother. He left the book with the family when leaving the next day, not regarding it as worth the room it would take, and went his way. But that despised book was like the ark in the house of the Gittite ; it brought a blessing costly and rich to those souls. It converted, by divine mercy, that household. And there, up under the smoked beam above the chimney-piece, it was kept and cherished, a guardian angel to the poor man's dwelling, which it had changed from a house of sin to a house of prayer. The missionary was well rewarded for his effort to reach that secluded habitation. God had been there, with precious gifts before him, and left the savor of his presence.

[Christian Observer.

THE FIFTH COMMANDMENT.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20 : 12.

"Honor thy parents, those that gave thee birth,
And watched in tenderness thine earliest days,
And trained thee up in youth, and *loved in all.*
Honor, obey, and love them ; it shall fill
Their souls with holy joy, and shall bring down
God's richest blessings on thee ; and in days
To come, thy children, if they shall be given,
Shall honor thee, and fill thy life with peace."

The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for *the sake of my mother*, that I might requite her care of me, and cause her widow's heart to sing for joy."

Washington, when a boy, was about going to sea as a midshipman, and his trunk had been taken to the boat, when, as he went to take leave of his mother, he saw the tears bursting from her eyes, and an expression of deep sadness on her countenance. Seeing the distress of his parent, he at once turned to the servant, and said, "Go and tell them to bring back my trunk. I will not go away and break my mother's heart." His mother was struck with the spirit and manner of the decision, and at once said to him, "My son, God has promised to bless the children that honor their parents, and I believe he will bless you."

Philip Henry, while speaking of an undutiful and wicked son in his neighborhood, charged his children to observo the providence of God concerning him. "Perhaps," said he, "I may not live to see it, but do you mark if God does not bring some remarkable judgment upon him in this life, for thus violating the fifth commandment ;" but he himself lived to see it fulfilled soon after, in a very signal providence.

Olympia, the mother of Alexander the Great, was so severe towards him, that his deputy, Antipater, wrote him long letters of complaint against her, to which Alexander returned this answer : "Knowest thou not that one tear of my mother's will blot out a thousand of thy letters of complaint ?"

A youth lamenting the death of an affectionate parent, a friend endeavored to console him by saying he had always conducted towards the departed one with tenderness and respect. "So I thought," said the other, "while my parent was living ; but now I remember with shame and deep sorrow, many instances of disobedience and neglect, for which, alas, it is now too late ever to make any atonement."

"Let all children remember," says Dr. Dwight, "if ever they are weary of labor for *his* ; if impatient of their commands, that Christ cheerfully obeyed ; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of divine example is, '*Go thou and do likewise.*'" [Am. Mess.

TWO INCIDENTS IN THE WAR OF 1812.

"Fortune favors the brave."

A military officer with whom we have long been intimate, relates two incidents connected with Croghan's gallant defense of Fort Stevenson ; one of which affords a strong positive and the other a stronger negative proof of the above adage.

As the British and Indians, in their operations, had violated pledges and the usage of civilized warfare by wantonly murdering their prisoners, the members of Croghan's little band (only 100 strong with a single six-pounder, and surrounded by about 600 British troops and thrice that number of Indians,) had mutually agreed to stand their ground to the last, and sell their lives as dearly as possible.

When all was ready, the British commander sent a messenger, under a flag of truce, to treat for a surrender of the fort. Croghan, pointing to him, as he approached, exclaimed :

"It will not do to let him enter here and see our weakness ; who will volunteer to meet him."

As it was pretty certain that whoever should leave the fort on such a mission would be murdered by the dastard foe, there was a brief pause, when Ensign Shipp replied :

"I will upon one condition."

"What is it ?" asked Croghan.

"Pledge me your word, as an officer and man of honor, that you will keep that gun bearing directly upon me, and that you will fire it off the moment you see me raise my hand."

The pledge was given, and Shipp went forth.

To all the arguments and persuasion of the enemy, his unvarying reply was :—

"I am instructed to say that we defend that Fort."

Soon the Indians began to surround him. One clutched his epaulette, another his sword. Shipp, who was a man of Herculean frame, released himself by a powerful effort, and turning to the enemy coolly said :—

"Sir, I have not put myself under the protection of your truce without knowing your mode of warfare. You see that gun," pointing to their solitary six-pounder, "it is well charged with grape, and I have the solemn pledge of my commander, that it shall be fired at me the instant that I give him the signal. Therefore restrain these men, and respect the law of war, or you shall instantly accompany me to the other world."

This was enough ; Shipp was no more molested ; he returned to his comrades in safety, fought out the desperate action that ensued, and obtained promotion for his bravery.

The other circumstance referred to at the head of this article, was told as follows :—

After the British and Indians had withdrawn, Croghan missed one man (only one) who had belonged to his little band, and all efforts for his discovery were for some time unsuccessful. At length his remains were discovered in the garret of one of the block houses, where he had crept for safety, and was cut in two by a cannon ball.

All the rest, considering their chances of life not worth a thought, had only sought to do their duty, and escaped alive, from perhaps the most desperate fight on record. The only man that was killed happened to be a coward.

NOW!

Standing, a few days since, by the bedside of a man who was sinking in the agonies of Asiatic cholera, he turned his glassy eyes upon me, and said : "A few hours more, a few hours more, to prepare!" Thirty minutes after, I met one of his neighbors hurrying through the street towards the undertaker's. Poor J——— was already in another world. How often had the unhappy man heard from my pulpit, "*Now* is the accepted time ?" but never had I proclaimed that warning to him so earnestly as he did to me in that dying cry, "A few hours more, a few hours more!" And from a thousand deathbeds comes the same thrilling announcement every day. "*Now* is the accepted time," echoes in the ear of every living man. To the impenitent man the voice proclaims, *Now* is the time to make your peace with God. To the minister of Christ it says, *Now* is the time to press the religion of the gospel on every conscience. To the church members it says, *Now* is the time for prayer and earnest labor, for, mayhap, the Judge standeth at the door!

"Seek religion *now*," was the advice of a young man to his brother in the State of M———. The one thus appealed to had been somewhat thoughtful, but strove to parry his convictions [illegible] engaged to attend a dancing-party, and before he set off, he solemnly promised the anxious brother, who was pleading with him, that "as soon as the ball was over he would attend to the salvation of his soul." He went. The saloon was thronged. The lights were blazing. The line was formed for the dance, the first sound of the voil rose on the air. He stepped forware, and reeled, and fell breathless on the floor! His "soul" was in eternity ; his soul was at the bar of God!

Impenitent reader! when and where has God assured you of the morrow ? Who has guarantied to you that the door of mercy shall stand open another day ? [Pres'n.

"DEEP WOUNDS."

When I was about twelve years of age—I remember it as though it were but yesterday—I one day got very angry with an elder [illegible] He had been the best of brothers to me ; but on this occasion, he had refused to gratify my strong desire to have for my own a little book which I had seen him reading. I flew into a violent passion. I called him very bad names ; and, although I can scarcely believe it, and only recollect it with grief and shame, I tore his clothes and tried to bite his arms.

In a few weeks, and before my proud spirit was humble enough to ask his forgiveness, that brother left home never again to return. He went far away among strangers to sicken and to die. I never saw him again. Oh! how often have I wished that I might have been permitted to stand by that brother's death-bed and ask pardon for my foolish passion. Useless wish! Unavailing regret! Even now, at this distance of time, whenever I recall the memory of that brother, and think of his kindness and love, the cup of pleasure is embittered by the dregs of remorse which the remembrance of that angry hour throws into it. Alas! the pangs of remorse gnawing my own spirit even now are far sharper than the teeth with which I would gladly have lacerated my brother's flesh. When I see that brother in my dreams he wears that same look of astonishment and rebuke with which he then looked upon me.

"A wounded spirit who can bear ?" Oh! if children and youth who speak angry words to their parents, and call their brothers hard names, only knew what a fearful burden of "wounded spirits" they are storing up, to press with mountain weight upon them in riper years, they never would suffer an unkind or disrespectful word to pass their lips.

HOW TO CATCH AN EXPRESSION.

Looking at the remarkably fine portrait of *Commodore Perry*, in the Governor's Room, City Hall, executed by Jarvis, recalls to Major Noah an anecdote of that celebrated artist, which we do not remember to have seen published.

When the Commodore came to take his first and second sitting, he appeared to be drooping and downcast, laboring under some depression of mind, which deprived him of all animation. The artist, with pallet in hand, looked at the Commodore in every direction, not knowing where to begin. He paused, looked, laid down his pallet, took it up again, and appeared to be unable to commence. Finally, starting up violently, he seized a chair, and assumed a threatening position. The Commodore jumped up and asked the meaning of this violence.

"I intend to kill you," said the painter with a furious look. The Commodore started back, his eyes flashing fire, his whole countenance animated, and put himself in a defensive attitude. "There, that will do," said Jarvis, coolly ; "just the expression I wanted. Sit down and let me begin."

The Commodore saw at once into the feint, smiled and sat down, and we have from the pencil of Jarvis, one of the finest portraits ever painted.

Conversion in Old Age.—The late Rev. Dr. Bedell, of Philadelphia, in a sermon to young men, stated that he had been a minister over twenty years, and yet he could not remember more than three persons over *fifty* years of age who had ever asked the momentous question, "*What must I do to be saved ?*"

The Sabbath Recorder.

New York, August 16, 1849.

COMMEMORATIVE INSTITUTIONS.

That it seems like striking hands with *infidels*, and giving countenance to *idolaters*, to set about destoying an institution which was established *for the very purpose* of bearing witness against atheism and idolatry, is a thought which, probably, never entered the mind of one in a thousand of those who reject the Bible Sabbath. It is perfectly startling to them, when first suggested. Various are the methods by which they seek to repel the objection. When Mr. Parkinson discussed the subject with Elder Maxson, he assumed that the first day of the week was emphatically the *creation-day*; it being the day in which "God *created* (bara) the heavens and the earth," that is, the substance of them, "*out of nothing*." "Not any thing was afterwards produced *out of nothing*, and therefore not, strictly speaking, created; all that followed was *formation* out of materials created on the first day, and is expressed by another word—the word asah, *made, fitted, finished.* See Gen. 2: 3, 5: 1. The *first* day, therefore, on the first week of time, was emphatically the *creation-day*." Sab. Discussion, p. 251. This being about as ingenious a method of meeting the difficulty as we have seen, we will give it a little attention.

It is true that the word *creation*, taken in its most rigid acception, denotes the production of something *out of nothing*; and that all the matter of which the things of the world were formed, was brought into existence on the first day. "Not any thing was afterwards produced *out of nothing*." But it seems to have been overlooked by Mr. Parkinson, that the design of the Sabbath was as much to commemorate the *formation* of the worlds, as the *creation* of the chaotic mass [illegible] more so. That the first day of the week would serve to commemorate the creation of the chaotic mass, is freely admitted; but if any one thinks that the commemoration of such a work would speak much for the glory of Jehovah, he is welcome to the honor of his opinion. We do not wonder that he should feel it necessaray, for the honor of his God, to join the commemoration of some other event with it; nor do we wonder that he should think the work of redemption vastly greater, and far more worthy to be had in remembrance. But God never designed that the work of heaping up chaos should be commemorated by his creatures. Before he calls upon any to be "glad through his work, and to triumph in the works of his hands," he will make his work in all respects worthy of such [illegible] heaven, the sea, and all things therein, worthy of their highest praise, by bringing forth the whole in a *finished* state,—by adapting every thing to useful ends,—by preparing everything for the comfort of man,—and by stamping goodness and love upon all. He will bring forth every thing "very good," (Gen. 1: 31;) then will it declare his glory. How would the Sabbath serve as a testimony against atheism, if that which it commemorates were not a work displaying *skill—contrivance—adaptation* to use? An atheist is silenced, and his cavils confuted, by showing him that the world, and the things that are in it, evince as much contrivance, design, and adaptation, as the mechanism of a watch, or the fabrication of a steam-engine; which we should be precluded from showing, if we could appeal to nothing but chaotic matter as the work of God. It is evident, therefore, that the Sabbath does not commemorate the work of creation in such a way as to speak forth God's glory, unless it commemorates it as a *finished* work.

But on what day of the week can the work of creation be commemorated as a finished work? Certainly, on no other than the *seventh.* Man was not made until the sixth day; and as he was the last of God's works, so the Sabbath began as soon as man was made. For, as the term means *rest*, it must of necessity have commenced as soon as the Creator rested, or ceased from making any thing more. Now, because God's works were not finished until the close of the sixth day, creation could not be contemplated as a completed work until the seventh day—the day of rest—began. It was from this point that God looked back, "and saw every thing that he had made, and, behold, it was very good." Hence there is no other day upon which we can commemorate creation as a perfected work, but the day of God's rest in its weekly return. But will any one say that the day of God's rest is commemorated by a *Sunday* celebration? Who would be so foolish as to say, that the anniversary of American Independence might be fitly commemorated by a Christmas festivity? The idea, therefore, that in observing the first day of the week there is a virtual commemoration of the work of creation, is absurd. And we venture the prediction, that the time is not distant, when the mighty efforts that are now made to bring men to sanctify it, under the pretence that it is the *Sabbath day*, will be considered supremely ridiculous.

ONE EFFECT OF THE CHOLERA.—The Albany Knickerbocker says that in that city, every Sunday afternoon and evening, the street preachers discourse to crowds of boatmen and citizens upon the bridge leading to the pier. They receive universal attention from their auditors. Where once jibes and jeers were heard, now all is silent.

ENCROACHMENTS OF SLAVERY.

Nearly every day brings to light some new instance of the encroachment of slavery on the rights of northern freemen. The latest and most flagrant we have seen, occurred in South Carolina. It seems that a native of South Carolina, himself formerly a slaveholder, has written an able series of letters, showing the influence of slavery upon white non-slaveholders, and the gloomy prospects now before that class. A highly respectable citizen of Indiana, named John M. Barret, being about to travel through the upper part of South Carolina, was requested to drop parcels of these printed letters into certain post offices, addressed to various citizens of the State. Whether Mr. Barrett knew the contents of these parcels, does not appear. But, on suspicion that he did, and that he was circulating incendiary matter, he has been arrested, and is now confined in the jail at Spartanburg. One of the South Carolina papers says that "the charge under which he was arrested is punishable by twelve months' imprisonment and one thousand dollars fine. But he may be indicted under the arrest for any crime of which the State Attorney may think himself able by competent testimony to convict the prisoner. There is more than a possibility that Barrett may be indicted for an offense, the penalty of which is *death*, without benefit of clergy; and, assuredly, if convicted, all the abolitionists in the United States cannot save him." Various expedients have been resorted to, to obtain evidence against Mr. Barrett, such as ransacking the post-office, and bringing the post-master into Court as a witness. Thus far, however, no real proof of guilt has been found. Still his case is a sad one, and there is much reason to fear that he will never escape from the clutches of the devouring monster.

Another case, not exactly similar to the above, but sufficiently so to illustrate the spirit of slavery, and show how little regard it has for the rights of northern freemen, has recently occurred, and is thus recorded by the Yorkville (South Carolina) Miscellany :—

"We would caution the South to beware of GEORGE G. STEPHENSON, of New York, a traveling agent for the sale of Brandreth's Pills, who was called upon by the Committee of Safety of this District, which stated to him that the dangers which at present threaten the peculiar domestic institutions of the South made it necessary that all strangers (especially those from the North) should be examined, and his business, &c., ascertained. He immediately arose and denounced the proceeding as oppressive and ungentlemanly, and declared himself an uncompromising opponent of slavery from this time forward. On examinig his papers, a letter to him was discovered, in which mention was made of a new Richmond corps [illegible] some five or six persons, giving only the initials of the names, and alluding to the difficulties and dangers they had to encounter, and putting up a prayer for their success. He attempted to explain this as having relation to establishing agencies for the sale of pills, which may or may not have been true. He was warned to leave our village on the next morning. We understand that the agency for the sale of these pills in this place was given up, and they were returned to him."

WISCONSIN ASSOCIATION.

The Wisconsin Seventh-day Baptist Association convened with the church at Walworth, July 11, 1849. The Introductory Discourse was preached by Eld. O. P. Hull, from 2 Corinthians 8: 12. After the sermon, the Association was called to order by the Recording Secretary, when Z. CAMPBELL was chosen Moderater, and H. W. COON and H. D. GREEN, Secretaries.

The following delegates were present and took their seats: *Albion*—O. P. Hull, P. C. Burdick; *Milton*—Z. Campbell, S. Coon, J. Bond, N. L. Coon, B. F. Bond, Abel Bond; *Walworth*—H. M. Coon, A. Maxson, H. D. Green, W. S. Clark, M. D. Clark, I. C. Heritage, J. R. Maxson, N. L. Basset.

The letters from the churches were then read, from which the following statistics are collected:

Albion—O. P. Hull, minister; James Weed, deacon; Stephen Maxson, clerk. Added 7, deceased, 1, total 90.

Milton—Z. Campbell, minister; Jonathan Bond and W. P. Stillman, deacons; B. F. Bond, clerk. Added 9, de ceased 1, rejected 1, total 21.

Walworth—A. Maxson and Wm. S. Clark, deacons; N. L. Basset, clerk. Rejected 3, total 21.

Committees were appointed on the State of Religion, on Missions, on Preaching, on Tract Operations, on Resolutions, and to write a Circular Letter.

The permanent officers of the Association were chosen as follows:—P. C. Burdick, Recording Secretary; H. M. Coon, Corresponding Secretary; A. Maxson, Treasurer.

Eld. Daniel Babcock was appointed delegate to the next General Conference at Rhode Island, and was instructed to present a request from the Association to become a member of the Conference.

The Committee on Tract Operations made report, that they regard the press as second only to the gospel ministry as a medium for the dissemination of light and truth; and that they look upon the distribution of tracts as a very important means of calling attention to the claims of God's law, and the nature and perpetuity of his holy Sabbath. In order to secure a supply of tracts from the Sabbath Tract Society, they recommend the appointment of some one in each church, to solicit funds to purchase tracts for gratuitous distribution. They also suggest the propriety of establishing a sort of depot within the bounds of the Association, to afford greater facilities. Stillman Coon was appointed agent of tract operations; and B. F. Bond of Milton, J. H. Potter of Albion, and Henry Clark of Walworth, a Committee to solicit funds.

The Committee on Missions recommended the formation of a Missionary Society, the Constitution and officers of which have already been published in the Recorder.

The Committee on the State of Religion reported, that, "from the communications from the churches, and other sources, it appears, that religion is far from being in as flourishing a condition as it is our privilege and duty to have it—many of the duties devolving on Christians, both public and private, being by some neglected, or not so zealously attended to as they should be; that the existing state of things calls loudly upon us, as individuals and churches, to humble ourselves before God, to arise and shake ourselves from the dust, and to implore forgiveness and the descent of the Holy Spirit for a revival of pure and undefiled religion."

The first article of the Constitution was so amended as to make the name of the Association, the "The North-Western Seventh-day Baptist Association."

Eld. Stillman Coon was appointed to preach the Introductory Discourse at the next meeting of the Association; Eld Z. Campbell, alternate.

The following resolutions were passed:—

Resolved, That S. Coon, J. M. Todd, and Thomas Coon, be appointed a committee to mature a plan of Sabbath School Operations, and present the same to the several churches and societies for action.

Resolved, That we look upon the Sabbath Reform among the missionaries of Hayti, and the general commotion and inquiry that pervade the Christian world at the present time, as demanding of us humility and a more determined effort to set on high the Sabbath of the Bible.

The Association adjourned to meet with the church at Milton, on the fifth day of the week before the first Sabbath in July, 1850, at 10 o'clock A. M.

N. L. BASSET, }
H. M. COON, } Committee.

BUSINESS FOR THE CONFERENCE.

In a recess during the Anniversary exercises of the Seventh-Day Baptist Missionary Association, held at New Market, N. J., in Sept., 1848, the delegates from the Western, Central and Eastern Seventh-Day Baptist Associations, convened and organized by electing Eld. Eli S. Bailey, Moderator, and Eld. Samuel Davison, Secretary. The object of the meeting was stated to be to adopt measures to bring before the members of the next General Conference, at its session to be held in Hopkinton, R. I., in Sept. 1849, such subjects as may be considered important for their consideration and decision. On motion, Thomas B. Stillman, Lucius Crandall, and David Dunn, were appointed a Committee to Sabbath Recorder some time previous to the sitting of the General Conference.

The Committe above named would respectfully submit the following subjects as, in their opinion, claiming the attention, deliberation and action of the General Conference:—

1. *The Sabbath*—when it begins and ends, and how we should remember and keep it holy. The Committee think that here will be found a topic of high importance, and which it becomes us prayerfully now again to investigate in the light of God's word. They are convinced, also, that so long as there is any want of uniformity among us on these points, the Conference should continue to declare its sense in regard to them, and counsel, advise and exhort as to the requirements of God's truth and our duty in these particulars. As a people, we shall never be prepared to execute our commission, except we present an unbroken and invulnerable phalanx of Sabbath-keepers and Sabbath-defenders.

2. *Slavery.*—The Conference should never suffer its Minutes to issue from the press without a clear and unequivocal averment of its views of the sin of slavery, both in the abstract and in the concrete.

3. *Secret Societies.*—Though there are but few of our people members of any such societies, yet, as some are, and others here and there may be induced to join them, (who, in all probability would not if they knew that the denomination seriously disapproved such a course,) therefore it is believed that the Conference should let all its members know what view it entertains on that head, and what it wishes of its members pertaining thereto, that is, what advice it has to give in respeet to holding membership in such societies.

4. *The Publishing Society.*—As this Society proposes to take upon itself the character and to exercise the functions of a denominational institution, and as it has been organized in the interim of the Conference, as a matter of course the Conference should examine the Constitution of the Society, and say whether the organization does or does not meet its approbation; and, if it does, in so far that the Conference can recognize and commend it as the proper organization to issue our denominational publications, (and do such other printing and publishing as may be compatible therewith,) this Committee think it very important that the Conference should do so; for the Publishing Society would not be properly empowered to speak and act for or in the name of the denomination, unless the Conference could recognize it as the agent of the denomination for that purpose, which no doubt the Conference will readily do.

5. *Publications.*—As the literature of a people is both the exponent of their views and character, it would (in the judgment of the Committee) be well for the Conference to express its wishes concerning this subject, and recommend (if it sees fit) to our Publishing Society, the republication of any of the works of early Sabbatarian writers, or the procuring of any new works for publication, such as it may please to indicate.

6. *Education.*—This is always an important subject, and with our denomination at this time especially so. The question whether we shall have a College and Theological Seminary is now under investigation among those engaged in educational pursuits, and many others also are thinking of the question. It would seem very appropriate for the Conference to give an expression touching the question, as it respects the desirableness of having such an institution and what farther in relation to the subject it may be thought requisite to take up.

T. B. STILLMAN, }
LUCIUS CRANDALL, } Committee.
DAVID DUNN, }

ANOTHER VICTIM.

GENESEE, August 6, 1849.

Died, at Frankfort, Ky., on the 7th ult., of cholera, Mr. CHESTER FAIRBANK, aged 60 years. Mr. Fairbank left his residence in Genesee, Allegany Co., N. Y., early in the spring, to secure if possible the liberation of his son, Calvin Fairbank, from the Penitentiarr, in which he had been confined four and a half years on the charge of abducting slaves in connection with Miss Delia A. Webster. The friends of freedom will rejoice to learn, that the untiring efforts of the aged father for the liberation of his son, have been successful. Gov. Crittenden agreed to pardon him on condition that certain prominent men in Lexington would unite in a petition for his liberation. The day before his death, the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August he would witness the liberation of his son. His great anxiety and untiring labors, together with exposure in traveling, undoubtedly made him an easy prey to the pestilence. He died among strangers, a victim to the insatiable, cruel demands of slavery. And his son, who communicated the intelligence from the cell of his prison to his mother, brothers, and sisters here, informs them, that he died reconciled and happy, and now undoubtedly lives in heaven. He had been an acceptable member of the Methodist Church twenty years. J. B.

TERMS OF COMMUNION.

"In our last we promised to look into the Bible for some light on the subjects and principles embraced in our Terms of Communion. One thing, now involving deep interest to the church, we think we discover *neglect of a divine ordinance does not abolish it.* Nor does it matter how long the neglect may continue, the duty remains binding, and its obligations unimpaired. Another thing we read in the Bible: many divine institutions have been long neglected, and yet, when again observed, the neglect was neither offered or received as an excuse for continuing in the neglect. *The longer the neglect, the greater the sin, and the louder the call for reformation.*"

The above is copied from the "Covenanter," the organ of the Reformed Presbyterian church. It is possible the writer may not have had the Sabbath in his eye when he penned the remarks; but we see no good reason for such partiality in the application of general principles. Will our brother please include the institution of the Sabbath, and join us in the reformation so mucn needed. SABBATARIAN.

A STUDIOUS BAPTIST MINISTER.—The Watchman and Observer, speaking of the importance of studious habits to ministers, adduces, among other examples, the case of Rev. Abner W. Clopton, a Baptist, whom our young brethren in the ministry would do well to imitate. It says of him:—

"He was a man of much learning, and of such ministerial earnestness, that it was commonly said that he preached at least three hundred and sixty-five sermons in a year. It was summer time, and I observed that after an early breakfast, he would take his saddle-bags and retire into the shade of the woods for about three hours. For this purpose he always carried a volume or two of solid reading; and at that time he was making a second forest-perusal of Dwight's Theology. By such decision and self-denial, some men counteract all the dissipating tendency of itinerancy, while they are enjoying its unspeakable advantages. But it is to be observed, that such self-control is seldom found, except in those who have been previously subjected to most rigorous scholastic training."

A GREAT TRUTH BEAUTIFULLY EXPRESSED.—At a recent dedication of a new school-house in Boston, Mayor Quincy, after stating that $200,000 had just been expended by the city authorities, in the erection of school-houses, said:—

"If but once in a century, a little being should be sent into the world of the most delicate and beautiful structure, and we were told that a wonderful principle pervaded every part of it, capable of unlimited expansion and happiness—capable of being associated with angels and becoming the friend of God, or, if it should receive a wrong bias, growing up in enmity against him and incurring everlasting misery, would any expense of education which would contribute to save from such misery, and elevate to such happiness, be too much? But instead of one such little being, twenty-five thousand are now intrusted to the care of the 'city fathers,' and their education in this world will determine their future destiny—of companionship with angels, or with the degraded, wretched enemies of God."

THE EFFECT OF CHARCOAL ON FLOWERS.

The following extract cannot fail to be interesting to the botanist and the chemist, as well as to every lady who has a rose-bush in her garden, or a flower-pot in her parlor. It is from the Paris "Horticultural Review" of July last, translated by Judge Meigs of New York, for the Farmer's Club of the American Institute. The experiments described were made by Robert Beraud, who says:—

"About a year ago I made a bargain for a rose-bush of magnificent growth and full of buds. I waited for them to blow, and expected roses worthy of such a noble plant, and of the praises bestowed upon it by the vender. At length, when it bloomed, all my hopes were blasted. The flowers were of a faded color, and I discovered that I had only a middling multiflora, stale enough. I therefore resolved to sacrifice it to some experiments which I had in view. My attention had been captivated with the effects of charcoal as stated in some English publication. I then covered the earth in the pot, in which my rose-bush was, about half an inch deep, with pulverized charcoal! Some days after, I was astonished to see the roses which bloomed of as fine lively rose-color as I could wish! I determined to repeat the experiment; and, therefore, when the rose-bush had done flowering, I took off all the charcoal and put fresh earth about the roots. You may conceive that I awaited for the next spring impatiently, to see the result of this experiment. When it bloomed, the roses were, as at first, pale and discolored; but by applying charcoal as before, the roses soon resumed their rosy red color. I tried the powdered charcoal likewise in large quantities upon my petunias, and found that both the white and the violet flowers were equally sensible to its action. It always gave great vigor to the red or violet colors of the flowers, and the white petunias become veines with red or violet tints; the violets become covered with irregular spots of an almost black tint. Many persons who admire them thought that they were new varieties from the seed. Yellow flowers are (as I have proved) insensible to the influence of the charcoal."

A PRAIRIE FUNERAL.

On the vast prairies that stretch towards the Rocky Mountains, scenes of melancholy interest often occur. Annexed is an incident given in the diary of Mr. George Gibbs, an American author of some note, who is now on his way to the Pacific coast. He left Fort Leavenworth on the 8th of May, in company with the regiment of mounted riflemen, for Oregon. The Journal of Commerce publishes his diary for that month. To the California emigrants, whom he meets in great numbers on the prairies, he predicts much distress.

"To-day we lost a soldier by cholera, the second only since our march commenced. He was a private named Caldwell, a man of [illegible] his officers. His funeral took place in the evening, after retreat. I followed the procession to the spot selected for his grave, the head of a small ravine in the rear of the camp, and shaded by large cotton-wood trees. He was buried in his blanket, the camp furnishing no material for a coffin. The burial service was read over him by one officer, the dust and ashes scattered, and the first shovelful of earth thrown in by another, and as the last rays of the sun glanced athwart the turf, the crack of the rifle paid him the soldier's tribute. The band struck up a lively air, as it returned, and he was left in that wild solitude without even the silent companionship of other dead around him. Never had the gloom of death struck me more forcibly. There is a consolation in lying down to one's last sleep amidst kindred and friends, or even where some eye shall now and then light upon the sod that covers us; but to lie there, with the howl of the wolf, or the prairie wind alone to break the silence that broods over this green waste, is death indeed. A pretty child, the daughter of an officer, had stood by my side, looking curiously on. She now pulled my hand, and we turned away to pick the flowers that grew around us, and I forgot in their freshness the blight that another day would bring to them also."

DEATH AMONG THE OVERLAND EMIGRANTS.—The Buffalo Commercial publishes the following letter from a party of emigrants which left that city for California. The letter came by the mail of the steamer Algoma, which was burned at St. Louis, and when it reached Buffalo it was a good deal charred. The ravages of the Cholera among the Buffalonians are melancholy. The deceased were among the most respectable citizens of that thriving place:—

CAMP BUFFALO, AT FORT LARAMIE, June 26, 1848, }
2 o'clock A. M.—my watch. }

MY DEAR W.—I hardly know how to write to you in this case, for it is a time of trouble. On the 21st of this month, Dr. Gilbert McBeth, who came with us from home as our physician, was taken sick with Cholera, and after a short sickness of twelve hours died. This made all our party feel very sad. This is not all; on the morning of the 23d, Mr. A. Hayden and H. O. Hayes were taken sick of the same disease; Mr. Hayden died on the 24th at 4 o'clock A. M.; Mr. Hayes died the same morning at half-past 8 o'clock. This was and is a sad time in our little camp. On the morning of the 24th, after we had got Mr. Hayden and Mr. Hayes all ready to be buried, Col. John J. Fay was taken sick, and died yesterday morning at 4 o'clock.

We have counseled together and made up our minds that it will not answer to return, and of course must go on. We are now getting up into the high country, where the air will be more healthy, and I think what is left of our little party (eight) will be in good health hereafter; but God only knows.

Rev. Mr. Magoon of Cincinnati has accepted an invitation from the Baptist Church in Oliver-st. N. Y., to become their pastor for a limited period. He will commence his labors about the first of September.

A SLAVE OF GOLD.—What won't avarice do? Near this village, says the Detroit (Michigan) Bulletin, is the homestead of a rich farmer, who counts his *nine hundred acres*, about all under cultivation, with fine buildings. He has his package of bonds and mortgages, for loans to his poorer friends. All competence is supplied. He is a hard worker, and his children are "well to do" by their own industry. The *California gold fever* has seized him. His sixty-five years of toil for lucre have not satisfied his thirst for gain. He has sold his last year's crop for over 6,000 dollars, converted it into *yellow boys*, and started with his team for the valley of the Sacramento, leaving all his endearments in this world, for the hope of adding to his already perplexing pile of dollars.

A RELIGIOUS NEWSPAPER IN ENGLAND.—The British Banner, the organ of the English Congregationalists, has been in existence eighteen months, and has acquired an immense circulation. Its expenses for that time have been sixty thousand dollars. Its average weekly circulation exceeds the foremost of the nineteen principal London weekly journals, and is exceeded by none except the Sunday papers. And only one of the dailies, that is, the Times, issues a larger caily number than it does weekly.

NEW CHURCH HISTORY.—At the request of the Hudson River Baptist Association, Rev. Wm. R. Williams, of New York, has undertaken to prepare a new and complete History of the Christian Church. Mr. Williams is said to be well qualified for the task thus imposed upon him, and high expectations are raised by the announcement that he has acceded to the request of the Association.

HUDSON RIVER ASSOCIATION.—The Hudson River Baptist Association now numbers 65 churches, 78 ordained ministers, 16 licentiates, and 12,486 members. At a recent meeting of the Association, held at Troy, it was determined to divide the body. A meeting for the purpose is to be held at Poughkeepsie, on the Tuesday after the third Sunday in October next.

ENGLAND AIDING MAHOMMEDANISM.—The Emperor of Morocco having solicited from the English government the means of conveying two of his sons and suite to Mecca on a pilgrimage to the shrine of the Mussulman prophet, the Admirality have acceded to his request, and have commissioned the Growler steam sloop, at Davenport, for the purpose.

MOVEMENTS OF THE PRESIDENT.—President Taylor is now on his Northern Tour. He proposes first to visit the great iron and coal regions of Pennsylvania; then proceed to Boston, where he expects to arrive about the first of Septnmber; thence he goes to Syracuse to attend the great Agricultural Fair; afterward he will visit New York, Philadelphia, and Baltimore, on his way to Washington.

On Sunday last, while at Harrisburg, Pa., the President had a severe attack of diarrhea, rendering it doubtful whether he would be able to proceed on his tour. On Monday, however, he was much better, and started for Carlisle.

On Monday the President was again taken with vomiting, while receiving his friends at the Court-House in Carlisle. He had improved considerably, however, before the next morning, and intended to proceed on his tour.

HON. ALBERT GALLATIN died at the residence of his son-in-law, nuar New York, on Sunday last, aged 89 years. He was originally from Switzerland, and graduated at a Geneva University. After coming to this country, he was a professor in Harvard College; then a member of tne Pennsylvania Legislature; then of the United States Senate; afterwards Secretary of the Treasury, Ambassador to France, Minister to England, &c.

HON. HENRY CLAY is at Saratoga Springs, very unwell. He had been improving until Friday last, when he was taken seriously ill in consequence of over-exertion. Since then he hat recruited a little, but is still quite feeble. He is said to be strongly predisposed to cholera.

THE CHOLERA is declining in New York. The City Inspector reports that during the week which ended July 11, there were 423 deaths by cholera, against 678 of the previous week, showing a decrease of 255. The number of deaths last week was 1,[illegible], against 1,278 of the preceding week, making a decrease of 278. In many other places, in different parts of the country, a great decrease of cholera is reported, while in very few places if any is it increasing. At St. Louis the disease is said not to exist as an epidemic.

THE ELECTIONS.—Returns have been received from some of the elections held this month. The editor of the New York tribune says that "the Whig Party has almost certainly lost the ascendancy in the next House of Representatives." The struggle in Kentucky, which was intimately connected with the anti-slavery agitation, resulted disastrously to that interest.

A GREAT FIRE occurred at Prattsburg on the night of August 11, which destroyed nearly half of the village. Thirty-eight stores, groceries and saloons, and one hotel, are in ruins. The loss is estimated at three hundred thousand dollars.

IMPERFECT IN ORIGINAL

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamship America, seven days later news from Europe has been received —London dates to July 27th, Paris 26th, Rome 23d, Vienna 20th.

The cholera has become alarmingly prevalent in England. By the official reports, which, it is said, do not give one half the actual cases, there were 678 deaths in London, against 339 the week previous. In Liverpool the rate of mortality is greater by 100 per cent than during the rage of fever in 1847; the deaths by cholera having been 640, against 463 the previous week, and 197 in the corresponding week last year. The fatal effect of the disease has been somewhat abated along the southern coast.

At Rome, under the military rule of Gen. Oudinot, order and general tranquility prevails. All public acts are rendered in the name of the Pope. His Holiness still continues at Gaeta, but beyond the fact that he will remain there until after the accouchment of the Queen of Naples, nothing seem known. It is said that he will afterward proceed to Rome in the full and unrestricted possession of both temporal and spiritual authority, and that the Priesthood around him, having learned nothing from their past misfortunes, resolutely refuse all concession to the popular party. It is not stated how the French army is to be paid, but it is reported that Russia has agreed to lend His Holiness 10,000,000 without interest,—the principal to be paid at the rate of half a million annually.

Hungary is at present the point of principal interest in Europe. The accounts from that country are very indefinite, often conflicting, and altogether unsatisfactory. All agree, however, that a desperate and bloody struggle is going on between the Hungarians on the one hand, and the Austrians, aided by the Russians, on the other. In a contest so desultory, so determined, so deadly, —a war of bands and tribes quite as much as of disciplined armies—the aggregate of bloodshed and desolation must be appalling, but the ranks of the Hungarians are filled as fast as thinned, and their national spirit seems thus far to rise as their peril becomes more imminent and terrible. If they can stand the present drain on their resources, their life-blood, for a few months longer, it is thought that they will gain their independence, and never again be brought under by Austria. To enable our readers better to understand the case, we copy from the Tribune the following account of the first campaign of the struggle between Hungary and Austria :—

The first campaign of the present struggle opened early last winter with the invasion of Hungary on all sides by the armies of Austria, commanded in chief by Windischgratz, who penetrated into the heart of Hungary, took its chief city (Pesth) without a shot, and advanced nearly or quite to Theiss. While Windischgratz with the main Austrian army thus advanced from Vienna and Presburgh on the West, Jellachich, at the head of a large force of Croats and borderers from the Austrian Military colonies on the Turkish frontier, operated eastwardly from Croatia, capturing or investing the Hungarian strongholds on the Drave and lower Danube. The Austrians were signally beaten and driven out of the country. When the smoke had cleared away at the close, the Hungarian banner waved in triumph over Pesth, and the strong citadel of Buda on the opposite bank of the Danube was closely invested by the Hungarians under Gorgey, and finally carried by storm. It had thus been decided by fair fighting, that Austria had not the force to master and subdue Hungary. But the Russian Autocrat now cast his ponderous sword into the scale. He made common cause with the young Austrian Emperor, alledging that the spectacle of a successful rebellion in Hungary, conducted in good part by Poles, imminently endangered the quiet and stability of his own rule in Poland. Putting half a million soldiers in motion, he invaded Hungary on three sides, and by not less than five distinct armies.

FIFTEEN DAYS LATER FROM CALIFORNIA.

The steamer Oregon, which left San Francisco on the 2d of July, arrived at Panama on the 28th. From one of her passengers, who came to New Orleans by the steamer Falcon, the following information respecting California and the Gold Mines was obtained :—

The health of San Francisco is good, and the residents of the towns much more orderly and quiet than could have been anticipated.

The gambling-houses are all closed on the Sunday, and labor of every kind is suspended, although worth from ten to fifteen dollars per day.

Four churches have been already built, and another is daily expected to arrive.

The suburbs of the city wear the appearance of the "tented field," and San Francisco that of a beleaguered town, there being at least two thousand cloth tents, large and small, belonging to companies and individuals in the vicinity of it.

The most respectable Americans reside in the city, and there are rarely any difficulties except such as occasionally arise between the immigrants and the natives.

The market has been completely overstocked with goods. Clothing sells for less than in the States.

There were fifty or sixty cargoes of goods remaining unsold in San Francisco.

Houses and lumber are very high and scarce. A house about forty feet long by twenty feet wide, worth in the States $400, would readily sell there for $2,500. The expense of putting it up would be full $700.

The merchants at San Francisco were generally doing a fine business. They charge 10 per ct. commission for selling and guarding the merchandize consigned to them.

On the 1st of August a convention was to have been held, at which delegates were to be chosen, to form a Territorial Government, when it is intended to apply for admission into the Union.

There is a City Government already established and in operation.

At the mines Lynch law was supreme. When a man is caught stealing, a jury is chosen, the evidence heard, and should he be convicted, he is immediately flogged and driven away from the mines.

The health of the persons working at the mines has been very bad. Fever and chills have prevailed to a great extent.

There were about one hundred vessels lying at San Francisco, entirely deserted by their crews.

Sailors were very scarce, and wages were from $100 to $200 per month. Nearly every sailor that arrives here runs away to the mines and works a while, but soon returns to San Francisco, to take a spree and spend his money.

MELANCHOLY ACCIDENT AT TRENTON FALLS.

The Utica Gazette gives the following account of the death of Mr. Edward Bryan and his sister, of Utica, by drowning at Trenton Falls :—

The party consisted of six persons, who left the city Wednesday afternoon, started soon after breakfast next morning, to go up the Falls, and proceeded together as far as the refreshment house at the High Fall. Mr. Bryan and his sister left the others, and went on to see the remaining falls. They went as far as is usual for visiters to go, in safety; passing the Mill Dam Fall, the Suydam Fall, or rapid, the shower Baths and Jacob's Well, objects which will be readily recalled by those familiar with the place. It will be remembered that not far above the "Well," the path terminates abruptly in a flat rock, nearly on a level with the stream, which is here still and deep. This is the usual place for stopping. The stream comes round a perpendicular promontory, along which no path appears. But those who are tempted to get round this point, to see what is beyond, find there are steps at irregular intervals, in the side of the rock, and ten or twelve feet above the water, by which they can pass. At the distance of one or two hundred feet further on, another similar passage occurs, a little less difficult, as the rock is here slightly shelving. It was at the foot of this, as we understand, that the body of Mr. Bryan was found, in water from 25 to 30 feet deep. It was said that there were marks upon the rock of a person's having slipped down, and this caused a search to be immediately made at this point. From contusions on Mr. Bryan's face, it is supposed that he fell and struck his head, so as to stun him, before going into the water, as had, he reached the water without injury, he could, if a swimmer, have made a landing below. His sister was found near the foot of the rocky point first described. Her body bore no marks of injury. Whether they fell together, and she floated thus far down, or whether he was lost in attempting to rescue her, or whether they were apart, and she lost her perilous hold on seeing him pitch from the upper precipice, are questions which must remain forever unsolved. Beyond these passages the route presents no dangerous places.

It lacked a little of 10 A. M., when Mr. B. and his sister left their companions, and the watch upon Miss Bryan was found stopped at a few minutes of 11 A. M.

CHOLERA INCIDENTS.

The Dayton (Ohio) Journal of the 1st inst. relates the following sad story :—

A family near West Charleston, Miami Co., were last week attacked with Cholera. First the father died, then three of the children and the mother were taken, a boy of 13 being the only one remaining in health. The sick children all died on Tuesday; and during that night, with the three dead bodies lying in the room, the boy alone and unaided faithfully watched and nursed his mother! On the next day some neighbors came in, gave decent burial to the deceased, and were compelled, so noxious and offensive was the room in which the woman lay, to remove her for the time out of doors to the shade of a tree near by. The boy was taken to Tippecanoe by some friends, and remained there for a few days, was seized with Cholera, and died after a short illness. The mother is recovering—but the noble hearted boy who so faithfully watched with her during that fearful night has gone to his reward.

The Albany Knickerbocker of the 6th says :—

A few days since a man had a severe attack of the epidemic, and was sent to the hospital, where he died. His wife and two children were sent to the Alms House, where they were advised to stay until they recovered their health, but the woman left, taking her children with her, on the death of her husband. A day or two since the people residing in the house heard groans in her room and sent for Mr. Peacock. He immediately proceeded to the house and found an infant, one year old, dead in the cradle, the mother was lying dead upon a couch of rags in one corner of the room, and by the side of the dead mother lay a little girl about two years or two years and a half old, nearly naked and unwell. The people in the house refused to assist in dressing the child, and the officer, after getting some clothes, took it in his arms and carried it to the Poor-master's office, whence it was taken to the Alms House, and was cured by the physician.

Uncertainty of Life.—A Cleveland paper, in its advertising columns, cont ains the following notice :—

THEATER.

To commence with the amusing petite comedy of MY FELLOW CLERK; Tactic, Mr. W. Wharam; Juliet, Mrs. Donavan.

Under the editorial head we find the following :—

Sudden Death.—Mr. W. Wharam, who was announced for a part in the Theater this evening, died suddenly this afternoon at the Franklin House.

We have heard of another instance which occurred in Sandusky city. Mr. Park, while engaged as Sexton *pro tem.* employed some Germans as grave-diggers. One them, had finished a grave—was taken with the Cholera, and died in a few hours, and was buied in the grave he had prepared. [Buffalo Com.

Melancholy Cholera Dispensations.—In the cars from Buffalo, which reached this city at 3 o'clock on Sunday morning, was a party from Natchez, two of whom, Mr. Cochran and Mr. Shippy, were indisposed, we learn, when they left Buffalo. When they reached Albany the illness of both gentlemen had assumed a cholera character.

Mr. Shippy was taken to a hotel, where at 5 o'clock he was visited by Dr. Staats, who prescribed cholera remedies. After the Doctor left, the patient obtained a tub of cold water in which he sat some time, and then wrapped up in wet blankets. He died at 12 o'clock.

Mr. Cochran started with his son and daughter, and servant, for a hotel, but losing their way, (as there were no porters at the railroad station,) they wandered about until they found a watchman who guided them to their lodgings. Though very ill, Mr. C. did not call a physician until 7 o'clock, after which every possible effort was made to save him, and in the evening hopes were entertained that he would recover, as the cholera was checked, but it left him too much exhausted to rally, and a few minutes before 1 o'clock this morning he expired.

Mr. Cochran was connected at Natchez with the house of Brown, Brothers & Co.

[Alb. Eve. Jour.

Premature Burials.—We are assured that the following is true in every particular :

A poor man residing in the upper part of the city, left home at the usual hour, some days since, to perform his daily labor; and, on returning in the afternoon, found that his wife had been seized with cholera during the forenoon, and conveyed to the hospital on Thirteenth street. He immediately went there, and as he entered the place, six coffins were carried out to be conveyed to Potter's Field. The poor fellow proceeded to the room and inquired for his wife, when he was informed that she was dead, and that one of the coffins he had passed contained her body, but which of them they could not tell, as no marks are placed upon them to distinguish one from the other. The man, in an agony of grief, started in pursuit of the conveyance, and accompanied it to Potter's Field, when he pleaded so hard to be permitted to look once more upon the face of his wife, that permission was given, and the coffins were opened. When the body of the woman was exposed, he seized it frantically in his arms, and pressed it fondly to his bosom. For a moment he fancied he felt the beating of her heart, and seizing her wrist he exclaimed, "My God, she lives!" At that moment the woman opened her eyes and recognized her husband; she was conveyed home and is now quite recovered. If the story is true—and our informant affirms that it is—what a frightful reflection it conjures up, that perhaps others, bearing only the semblance of death, have been prematurely hurried to the grave. [Eve. Mirror.

Valuable Emigrants.—The N. Y. Sun says that a few weeks since, a company of forty-five very wealthy Hollanders arrived in this city on their way to the Great West. A number of them have already started for Freeport, Michigan, and the rest are to leave to-day or to-morrow. Among them are four gentlemen who were made members of the order of the Golden Lion by the King of Holland, in return for distinguished public services. Rev. Dr. Bouton, who arrived seven or eight days since in the ship Emerald, still remains in the city with his family. He has not yet determined where he will settle. Letters have been received from Holland, which state that agents are now on their way to this country to select lands for very large companies, which will leave the provinces of Gelderland, Zealand, North-Holland and Friesland this Fall.

SUMMARY.

The Boston Atlas says that on Monday evening an attempt was made to throw the 9'oclock train of Dedham cars off the track, on the plain, by placing a couple of telegraph poles across the track. The gatekeeper noticed two men place the poles, procured assistance, removed the poles before the cars reached the spot, gave chase for the villains, and captured them.

The Detroit Free Press, of August 4, says: "A citizen who has never been willing to admit that vegetables are unwholesome, tried the experiment of eating part of a cucumber on Thursday. He was seen going for a physician soon afterward, with his hands clasped about his abdomen."

The powder mill of Mr. Joshua Johnson, Swamp Creek, in the vicinity of Sunpytown, Marlborough township, Montgomery County, Pa., blew up on Thursday last, and two men engaged in the mill were dreadfully burned. The names of these unfortunate persons are John Shaid and Daniel Moser. They both died.

Four boys died very suddenly in a brickyard, near Newburg, on Tuesday. They were very much exhausted by labor in the sun, drank copiously of ice-water, and were all corpses in fifteen minutes thereafter.

The Whig State Central Committee of New York has called a State Convention for the nomination of the various State Officers to be elected in November. The Convention is to meet at Syracuse on the 26th day of September.

The following is said to be a correct estimate of the number of slaves in the following countries: United States, 3,095,000; Brazil, 3,250,000; South American Republics, 140,000; African settlements, 30,000; total 7,500,000.

Ex-President Van Buren is about visiting the water-cure establishment at Brattleboro, to attend his son Martin, who visits it in quest of health.

Dexter Ballou, the first cotton manufacturer in Woonsocket, R. I., died in that village a few days since, at the age of 61 years.

The British and Foreign Bible Society has sent Frederick Douglass 100 Bibles for distribution to the poor colored people.

Hon. Joshua Mathiot, ex-Member of Congress from Ohio, died at Newark, (O.) on the 30th ult. He was on his way to a State Convention of the Sons of Temperance, of which body he was chief officer.

The name of the post-office at Union Ellery, Chautauque Co., has been changed to Ellery. The old Ellery P. O. is now called West Ellery.

An Irish family residing in Mott-st. N. Y., was recently called upon to pay the last sad offices to a father who had fallen a victim to Cholera. As usual with the Irish, the night before burial was appropriated to what is termed "waking" the corpse; that is, the friends of the deceased were invited to the house, and when there were plentifully supplied with spirituous liquors. The party altogether amounted to ten, and before twelve hours had elapsed three of them were dead, having been attacked by Cholera in its worst form.

A destructive Tornado passed over Trumbull county, Ohio, on the 24th ult. Many fruit and ornamental trees were destroyed, fences thrown down, and houses unroofed. Rev. Mr. Dubois was riding. He left his carriage and prostrated himself on the ground, thus escaping injury. His carriage was broken in pieces. A Mrs. Baldwin, of Milton, was seriously injured.

A New-York gentleman, passing from Springfield, Mass., to his home, lost in the cars a package of Cabot Bank bills, amounting to $1,000. It was picked up by Mr. A. G. Ruby, one of the brakemen, and placed with the agent of the Road at New-Haven for restoration to the owner. The latter called for it the next day, and gave $100 of the sum to Mr. Ruby, as a reward for his faithful honesty. Good all round.

The Buffalo Commercial says that on Saturday night the steamer Troy and the schooner Acorn came in collision near the West-Sister. The Troy struck the Acorn amidship, and she sunk immediately with all on board except the crew, who barely had time to get on board the Troy. The Acorn was loaded with flour and oil-cake and hoop-poles.

The twentieth Anniversary of the American Institute of Instruction was to be held at Montpelier, Vt., on the 14th, 15th, and 16th of August. Lectures or Addresses, followed by dicussions, were expected from Bishop Hopkins, Presidents Lord and Labardee, Professors Shed and Sanborn, Rev. D. Sears, and other distinguished educators. All persons interested were invited to be present, and participate in the exercises and hospitalities of the occasion.

Jones C. Lamphere, a Swamscott (Mass.) fisherman, discovered floating upon the water near the beach in Swamscott, a huge turtle, dead, and a hole in his body made by a bullet. Its total weight was 600 lbs.; length from nose to end of tail 8½ feet; width between his fore flippers across the back 7 feet 4 inches; length of shell 6 feet; width 3½.

Linus B. Comins, Esq. of Roxbury, who is on a visit to New-Bedford, caught a shark in the harbor of that place a day or two since which measured eight feet six inches in length, and weighed 205 lbs. The united efforts of three men were required to haul the prize into the boat.

There is a youth named Andrew H. Brand, living on Green river, near Rumsey, in Davis county, Ky., who is a "perfect monster" in size; being only fifteen years old, five feet three inches high, and measuring six feet in circumference around the waist, three feet six inches around the thigh, two feet six inches around the calf of the leg, two feet two inches around the arm, and weighing five hundred pounds.

In the Atlantic States generally, the wheat crop turns out large and excellent. In the Southern part of Ohio, Indiana, and Illinois, the crop is represented as a failure. From Michigan, Wisconsin, and Northern Illinois, the reports are highly favorable. The corn crop in all parts of the country is said to promise well.

A great German festival was held in Cincinnati, Ohio, on a Sunday in June, when it was stated by a daily paper, over 9,000 bottles of sour wine were drank. Over one hundred of those who took part in these excesses died in less than ten days.

Hon. A. B. Longstreet has been elected President of the Mississippi University, the "Board of Directors" having declared that office vacant on account of the absence, without leave, of the former incumbent.

A man whipped his female slave the other day at Glasgow, Mo., so that she died in consequence. A coroner's jury was call- who brought in a verdict that "*the woman died of apoplexy brought on by excitement.*"

Elisha Smith killed James Nanery at Rockland on the 17th July last by shooting him. Smith, who was over 70 years of age and was in liquor at the time, gave himself up and was committed.

Charles Ellet, a distinguished civil engineer, says that the navigation of the Ohio River may be made permanent throughout the year for boats drawing five feet of water, by the construction of reservoirs that would not cost over $600,000.

The mansion house of Hon. Daniel Webster, in Franklin, N. H., was broken open on Saturday the 4th inst., and a considerable amount of property stolen, including one bed, various articles of bedding, one silver wine-cooler, silver spoons, &c.

G. G. Dennis, Esq., of Portsmouth, R. I., has made several very valuable improvements in the manufacture of Iron, one of which he has disposed of for $50,000.

Father Mathew obtained 2,000 pledges in the church in Moon-st. Boston, on Wednesday. The Boston Journal says the whole number of pledges obtained by him since he came to the city, is not far from 17,000.

We learn from the Western papers, that while the rust has done great injury to the Wheat crop, the sort of wheat known as the Mediterranean, has, for the most part, if not wholly, escaped.

Edward Bryan and his sister Eliza were drowned at Trenton Falls, recently, in attempting to pass a dangerous point at that place. They were taken to Utica for interment.

Mr. Israel Titus, the newly-appointed post-master of Toledo, (O.) died of cholera on the 28th ult., two days before the commencement of his services.

Eight paper mills at Newton Lower Falls, Mass., have stopped operations for want of water power, the streams having fallen so low in consequence of the drouth.

A gentleman recently from Vermont, says that the Potato crop is suffering very severely in that State from the drouth.

A Middletown (Conn.) paper says that a married lady of that city, who had been very low with the dysentery, for several days, was supposed to have died, and a coffin was spoken for by the husband; but on his returning to the house, signs of life were discovered, and after using restoratives, she regained her consciousness, so as to be able to speak. Hope is entertained that she will recover.

M. E. T. Paca, a very skillful and successful farmer of Queen Anne's county, on the Eastern Shore of Maryland, sent to Baltimore a cargo of Zimmerman wheat, measuring 980 bushels, which by weight amounted to 984 09 bushels—weighing 64½ lbs. per bushel. He is now growing a lot of corn which gives a prospect of 125 bushels per acre.

It is rumored that the Pope does not mean to resume his residence at Rome, but at Bologna. This city has water communication with Venice, is surrounded by a wall, has twelve gates. The population numbers 70,000. In 1796 Napoleon captured the city and drove away the papal authorities; now, his nephew restores them.

The Charlotte (N. C.) Journal states that gold bullion to the amount of $223,251 38 has been deposited in the Branch Mint of that place from January 1 to June 1, 1849—an increase of $31,544 17 over the amount received for the same time last year. The Mint coined in the half year $189,405.

A New Hamyshire writer has ascertained that there are in that State 298 members of the legal profession, or about one to every 200 legal voters in the State—221 of whom hold public offices, Senators, Legislators, &c.

In the record of deaths in the Portsmouth Journal of July 21, embracing of course the accounts of mortality in the surrounding region, there are 36 names, of which 16 were of the age of 60 and upwards; two were each 102; there were four between 80 and 100; 10 between 30 and 60; and only 4 children, all under 5.

The New Hampshire Legislature, at its recent session, provided that after the second Tuesday in March next, the day of the State election, no license shall be granted for the sale of liquors, except for medicinal or mechanical purposes.

New Orleans had a population of 102,000, in 1840; now she has probably over 150,000. The exports during the year 1842 amounted to $28,405,149, and the imports were $8,033,590. For the year ending June, 1848, the exports were $40,971,361, and the imports $9,290,439.

The Philadelphia North American asserts, that the "solid progress" of Philadelphia exceeds that of New York, and as a proof cites the fact, that there are more buildings erected annually in the former than in the latter city.

The Emperor of Russia has offered a reward of 40,000 rubles ($27,000,) to whoever shall capture Gen. Bem, the Pole.

During the last six months, 87,443 emigrants have sailed from the port of Liverpool. The number for the corresponding period of 1848, was 82,980.

A reward of one thousand dollars is offered for the conviction of the party through whose malice the dreadful accident occurred on the Philadelphia and Trenton Railroad.

An addition of $5000 has just been made to the funds of Williston Seminary, Easthampton, Mass, by the munificence of its founder.

New York Markets—Monday, Aug. 13.

Ashes—Pots $5 87 a 5 94; Pearls 6 00.

Flour and Meal—The lower grades of Flour have advanced, common State and mixed Western selling at 5 25 a 5 31, straight State and Michigan 5 31 a 5 37, pure Genesee 5 37 a 5 50. Rye Flour is in demand at 3 12 a 3 18. Corn Meal 3 12 a 3 25.

Grain—Wheat is in fair demand, but prime is scarce; a lot of prime Ohio sold at 1 14. Rye is dull at 59c. Oats are in good demand at 37c. for Jersey, and 43 a 44c. for Canal. Corn, western mixed 61 a 63c.; round and flat yellow 63c.

Provisions—Ohio Pork 10 75 for Mess, and 8 94 a 9 00 for Prime. Beef 13 50 a 14 00 for Mess, 12 00 for Prime. Butter is in good demand at 7 a 11c. for Ohio, and 10 a 16c. for Western tub. Cheese is scarce and saleable at 2 a 7c.

MARRIED,

At Nile, Allegany Co., N. Y., August 2d, 1849, by Eld. James Bailey, Mr. Edwin W. Thrall, of Pittsburg, Pa., to Miss Jennette R. Clarke, of the former place.

At Leonardsville, N. Y., August 2d, by Eld. Eli S. Bailey, M. Wells Crumb to Hannah A. West.

At Brooklyn, N. J., August 8th, by Eld. Lucius Crandall, Henry B. Lewis to Sarah Ann Randolph.

DIED,

In Wirt, Allegany Co., N. Y., after a short illness, Mary C. Day, wife of George Day, in the 28th year of her age. She has left a husband and two small children to mourn their loss.

In Verona, N. Y., on the 30th of July, at the residence of her grandfather Caleb Green, Sophrona Green, daughter of Alva Green, of Adams, N. Y., aged 14 years Her death was sudden, supposed to have been caused by inflammation of the brain. c. c.

LETTERS.

Eli S. Bailey, Jonathan F. Randolph, Geo. Tomlinson, James Bailey, E. P. Larkin, A. A. Coon, H. M. Case, D. Dunn, C. Chester, B. W. Rogers, E. Church, A. S. Davis, S. S. Griswold, L. Crandall, C. T. Champlin, E. Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

John Davis, Shiloh, N. J.,	5 00
Charles Bright, " "	5 00
John S. Bacon, " "	5 00
Reuben Davis, Carltown, N. J.,	5 00
Ercurious S. Woodruff, "	5 00
Dr. Geo. Tomlinson, Roadstown, N. J.,	5 00
Clark Rogers, New York,	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

I. S. Dunn, New Market, N. J.	$2 00	to vol. 6	No. 52
L. Titsworth, "	2 00	" 6	" 52
A. Dunham, Plainfield, N. J.	2 00	" 6	" 52
G. Tomlinson, Roadstown, N. J.	2 00	" 6	" 52
A. S. Davis, Philadelphia, Pa.	2 00	" 6	" 52
J. W. Langworthy, Hopkinton, R. I	2 00	" 6	" 52
R. Church, Marshall, Mich.	2 00	" 6	" 52
J. F. Randolph, New Salem, Va.	2 00	" 7	" 6
Jesse F. Randolph, "	2 00	" 6	" 52
Wm. F. Randolph, "	2 00	" 6	" 52
P. F. Randolph, "	2 00	" 6	" 52
Joseph Jeffrey, Wetunian, Va.	2 00	" 6	" 52
A. C. Potter, Durhamville,	2 00	" 6	" 52
Clark Rogers, New York,	2 00	" 6	" 52
M. B. Danelson, "	2 00	" 6	" 52
R. S. Meekins,	50	" 6	" 20

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Notice.

A session of the Executive Committee of the Eastern Association, will be held at Hopkinton, R. I., during the anniversary week of the Missionary and Tract Societies and the General Conference.

SHERMAN S. GRISWOLD, Cor. Sec.
Hopkinton, R. I., August 8, 1849.

Our Anniversaries.

The Missionary Association

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed S preach a Missionary Discourse at the opening of the ession.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution wa passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4½ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

NEW LINE FOR SCHOOLEY'S MOUNTAIN.

Splendid stages will leave for the Mountain on the arrival of the 9 o'clock train from New York at White House. This route has less staging than any other.

Life and Health Insurance.

THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
Richard H. Bull, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

E. G. CHAMPLIN,
General Agent.

Pamphlets containing the necessary information may be had gratis at the office of the Sabbath Recorder.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I. Chap. 6, Title 3, Article 3, Part I., Page 140. Aug. 9.

Miscellaneous.

THE FOUNTAIN.

BY RICHARD S. WILLIS.

Deep within a quiet valley,
Burst a fountain forth to light—
Burst, and sprang instinctive upward,
For its source was on the height.
But its bright and eager waters
Left not far their crystal track;
Bonds invisible detained them,
And they fell exhausted back.

On that fountain's rosy margin,
Still, at eve, I sat reclined,
Listened to the fountain's music,
Wished I might its chain unbind!
Thought, though hands unseen extending
Still drew back its silver rain,
Airy arms would soon receive it—
Soon as cloud 't would mount again.

In my bosom's quiet valley,
Bursts the fount of life its sod—
Bursts, and strives instinctive upward,
For its lofty source is God.
But that striving spirit fountain
Gains not far its upward track,
Bonds invisible detain it—
Oft it sinks exhausted back!

On that fountain's crystal margin
Sits a spirit, still reclined,
Radiant now with silver pinion,
But a soul, from earth refined!
Still that gentle spirit watches,
Waits till mine shall rend its chain,
While its pinions, half unfolding,
Lure me still the height to gain.

DR. COX ON CHOLERA.

In remedies for cholera the newspaper press has for some time been very prolific, while comparatively little has been said touching its pathology. The following sensible article can therefore hardly fail of being acceptable to our readers :—

Among the many publications concerning *cholera* lately issued from the press, we have seen none, in our judgment, more deserving of public attention than an unpretending little pamphlet of Dr. A. L. Cox. It presents in a brief space, and in a plain, lucid style, a theory of the disease, marked by great simplicity and common sense, and prescribes for its cure in accordance therewith.

The diarrhœa, which is commonly but wrongly deemed a premonitory symptom of cholera, Dr. Cox declares *is the disease itself* in its incipient stages. Whenever this symptom manifests itself, cholera is actually and actively present in the system. Diarrhœa, therefore, is regarded as the grand and ruling feature of the disease, and upon its proper treatment depend all the succeeding symptoms as well as the final result. The common cholera of the country commences in the stomach, with pain and nausea, violen vomiting and then copious discharges, first of the usual fecal matter, and then of bile, with violent pain in the smaller intestines. In the epidemic or Asiatic cholera, on the contrary, neither nausea nor pain is first manifest. The patient is first attacked with looseness, without pain, then come thinner dejections, large fluid passages; and finally pure fluid, of a marked character, in large quantities, with great violence, yet often without pain or nausea. There is therefore a clear distinction between the two diseases. The following is presented by the Doctor as a statement of symptoms observed during the prevalence of the disease in this city in 1832 and 1834 :—

'Usually a diarrhœa, unaccompanied with pain, and hence often unnoticed, or rather disregarded, came on, varying in its duration, according to its activity, from a few hours to several days, until it had entirely cleansed the intestines of their usual fecal contents, and then the 'rice water passages' were observed. At this time the fluid discharged became more profuse. The debility of the patient was greater, but often, even after the loss of a gallon of this fluid, the patient seemed indifferent, and fearless of results, not having experienced the least pain. It is true that at this moment he was in reality on the verge of collapse. But he would entertain no apprehensions of danger, and as his experience seemed so entirely different from the symptoms he had heard as characterizing the disease, he could not persuade himself that he was in danger. Here we may see the evil of making the fatal distinction between 'premonitory symptoms,' and the disease itself. Under such circumstances, he would naturally conclude that he had not the cholera. He neither vomits nor feels pain, he feels well, and at any rate has only the 'premonitory symptoms.' In a short time another discharge happens—it is more violent—it passes with a furious effort—it is irresistible—he feels less vigorous, makes an effort to assure his strength—determines that he will not give up; but soon a slight nausea, and an attempt to vomit, take place—sometimes the quantity is small—it may be what he has taken into his stomach last, or it may be pure water—or else a very copious discharge of the same clear fluid as passes from the bowels. Cramps now suddenly develop themselves. His eye sinks rapidly into its orbit. It would seem that the whole mass of fat in which that organ is imbedded had by magic been removed. The ball itself has lost its lustre. It appears no longer to be an orb of brilliant beauty, full of energy, life and intelligence, it is revealed as a sack not filled with fluid; its lustre and expression fly. The eye seems, in fact, as sunk into the orbit, so that the orbit looks like an augurhole in the head. The alae nasi are compressed together. The nose is pinched—the lips are contracted—the hue of the face is first leaden, then livid, then of a dark, deep, bluish color. The skin, looks soaked, or sodden, or parboiled. The abdomen contracts, and almost disappears; the abdominal muscles seem to cling to the spine and posterior walls of their cavity, as if they had no contents, so that, in some instances, the diameter of the abdomen in the direction from before backward, seems to be not more than two inches. The skin of the finger ends is corrugated as if long soaked in hot water, like that of a washerwoman. The surface of the body is cold. The pulse becomes frequent and small, and ultimately stops beating. The respiration continues with effort, and the ribs heave. The cramps subside, but the heart stops its action entirely, so that no pulsation can be heard, even by the ear closely pressed to the chest of the patient; yet respiration continues laborious, and the breath is icy cold. Deep coma comes on, and, in children, the eyes are turned up, and in them strabismus and symptoms like phrenitis come on. At any rate, at this period there is generally in their cases considerable cerebral disturbance. The patient is tormented with thirst, and complains of burning heat of his surface, while that surface feels like ice to the nurse. The pupils of the eyes are usually contracted to the minutest point. Death is the next symptom.

'In all this series of symptoms, it is impossible to recognize anything but the act of dying as the consequence of the terrible depletion produced by previous discharges from the bowels.'

The original symptom here, is nothing more than a discharge of fluid in immense quantities from the bowels—a copious hemorrhage, in other words, of the fluid parts of the circulating blood-vessels of the intestines, seems to be proved by the fact that the bodies of persons who have died of the cholera, without partial relief from treatment and drinks, present the peculiarity of being *without fluid*—nothing remains but the thick parts of the blood—clots in the larger, and dark grumous blood in the smaller vessels.

Cholera, therefore, the Dr. regards as simply a sudden, violent *discharge of the fluid of the blood.* And this theory explains every symptom of the disease. The exhaustion which follows is precisely similar to that induced by loss of blood, except the difference in the color of the skin; and that is explained by the fact that the *water* of the blood, instead of the red blood, is discharged. Nausea attends both hemorrhages. Cramps always manifest themselves in case of death from loss of blood. The sudden reduction of the bulk of the body is ascribed to the same cause—the loss of its fluids. The same thing accounts fully for the coldness of the surface, as well as for the burning heat of which the patient complains.

The collapse of the whole body, the sinking of the eye, the shriveling of the fingers, and the pinched appearance of the features, all bear testimony to the fact that the blood-vessels have lost their fluid contents. So also of all the other symptoms.

Having thus set forth what he deems the theory of the disease, he makes it the basis of the proper treatment.

The first thing essential during the prevalence of the disorder, is to economize the vital energy, which is always impaired by the presence of the epidemic. All exhausting labor, or exercises of any kind which cause loss of strength, is a serious exciting cause of cholera, and should be avoided. During cholera, therefore, all persons should spare their energies as much as possible; and in case of an attack, the patient should maintain perfect repose in a horizontal position.

The next object is immediately to arrest the purging, by the administration of opium and other medcines; and this the Doctor thinks should be done rather by injections than by swallowing. Ice, mutton broth, light but astringent food, should also be used. No purgatives whatever, of any kind, or to any extent, should be employed. The diarrhœa must be stopped, and it cannot be stopped too soon. Proper drinks in copious quantities should also be administered.

This is a brief outline of the pathology and treatment of this disease presented by Doctor Cox in the pamphlet referred to. He presents a great variety of facts, drawn from his own prefessional experience, to sustain them, and embodies also, though in a condensed form, a great deal of valuable and interesting information upon the subject.

He closes his treatise with the following directions for treatment, which we copy in full :—

In order to serve as some guide in the absence of a physician, it will be well to recapitulate, and divide the disease into its several stages, briefly stating the several treatments of each.

1. First we have what might be considered strictly the incipient stage. This stage is often unnoticed, or perhaps does not always occur, but it most generally happens, and is characterized by loss of appetite, nausea, slight disturbance in the bowels, feebleness of the muscles, and languor. Here the remedy is :—

1st. Rest in the horizontal position if possible.

2d. The use of cordials, such as eight drops of spirits of camphor, or a table spoonful of brandy and water, as a medicine only, and not to be retained afterwards as a diet drink, and great care to avoid all irregularities of temperature.

II. Then the stage of diarrhea comes on, without pain, and is marked by its insidiousness only. The remedies are—

1st. Rest on the back.

2d. The use of suppository of opium, consisting of one grain, which is calculated only for the beginning of the diarrhea, and this is often sufficient to arrest the disorder without further activity in the treatment.

3d. In addition the patient should use camphor or brandy as before directed, ether, ammonia, or other cordials.

III. The next stage may be regarded as the advanced period of the diarrhea, when the fecal contents of the bowels having passed off, there is simply the discharge of rice-water. This is the immediate precursor of collapse. The remedy here must be more potent than in the former cases.

1st. Rest in the horizontal posture.

2d. An injection of from two to four teaspoonfuls of laudanum, to be instantly repeated if the first does not remain. This frequently closes the bowels for a period of from three to five days. If at this moment, before collapse takes place, you can succeed in arresting the discharge from the bowels, the patient is safe. If not, he will assuredly die.

3d. The cordials are then of importance. Brandy and camphor are all important, but nothing without opium can be relied on.

IV. When collapse has taken place, the same indications of treatment remain, but in a degree more urgent. The same treatment in larger quantities must be used. They will often be successful, probably always, provided coagulation of the blood has not taken place. But in this case there is no possibility of recovery.

If the patient will implicitly obey these principal directions, there is positively no need to fear the pestilence, otherwise so fatal. The diarrhea is easily checked. Of this it is well to be afraid, even when unattended with pain. In its tendency it is fatal; but it is, perhaps, one of the easiest possible diseases to cure if it be subjected to proper and timely treatment.

BE PREPARED.

The following account of the experience of one of the editors of the Independent, shows the importance of being in readiness in case of an attack from the cholera :—

A week ago last Sabbath, the writer was seized in the night with marked symptoms of Cholera—sudden and griping pains in the abdomen, violent and copious purging, extreme prostration, a convulsive tremor, followed by a cold and clammy sweat—all sensation of warmth departing from the surface—nausea, and a constant tendency to discharges from the bowels. He had no "premonitory symptoms," and had retired feeling quite well. He slept alone, but was prepared for such an attack with remedies which had been tested in other cases. To arrest the diarrhea he took a pill consisting of two or three grains of opium and from four to six grains of acetate of lead (recommended by Dr. J. P. Batchelder of this city.) Repeated doses of strong tincture of camphor were taken undiluted upon sugar, to keep up the vitality of the system. Extra clothing was put on, and the horizontal position retained. It is the opinion of the physician who afterwards had charge of the case, that but for the prompt use of these remedies, the patient would soon have been in a state of collapse; as it is, the debilitating influence of the attack will be felt for weeks. An hour's waiting for medicine or a physician, would have changed the whole aspect of the case.

That same night a young man who slept alone in a store down town, was attacked in much the same way, but had no remedies at hand. After the first purging he fainted; when he came to, he crawled to the street door and called for the police, but when help came, he was so far gone that he sank hopelessly, and died in a few hours. We entreat our readers, who are in any way exposed to cholera influences, to be always prepared for a sudden attack. Have some remedy at hand; about your person by day, at your bedside by night.

So far as the first case above can be traced to predisposing causes, it is a caution against over-exertion. The subject was prudent in his diet, regular in his habits, calm and cheerful in his temperament, and remarkably well. But after a week of mental application, he preached three times on the Sabbath, walking four miles in going and returning, to make an exchange for part of the day. He felt no unusual fatigue, but *perhaps* Cholera was the sequel. At all events he will not try it again this summer.

THE SIMPLON ROAD.

This broad military road, constructed at a vast expense across the Alps, by the direction of Napoleon, to open a communication between France and Italy, although it is said by recent travelers to be much out of repair, and, indeed, impassible in some places, will remain for ages, a monument of the genius of that extraordinary man. The following is a description of this work, which is the admiration of every traveler :—

The highest part of the road is upward of a mile above the level of the sea. It is forty-five miles in extent, and passes on the extreme declivity of ridges, over awful chasms and foaming torrents, and through prodigious masses of rock. The road is so constructed that the slope nowhere exceeds two and a half inches in six feet, and carriages can descend without locking the wheels at any place. There are six galleries cut through the solid rock, the greatest of which is 600 feet long, 27 wide, and 30 high, with three wide openings through its sides to admit light. Thirty men were employed night and day, being relieved every eight hours by as many others, for eighteen months, in effecting this gallery. On the lower side of the road there is a wall laid with stone and mortar, with posts ten feet high, erected at intervals, to distinguish the road from the precipice, when the whole is covered with snow. The quantity of masonry on this wall and the abutments is immense. The road passes over 264 bridges. Fourteen stone houses are built at certain intervals across the mountains, the occupants of which are bound to keep their stoves heated night and day, in cold weather, and a room ready for travelers; the Catholics have small oratories on the route, containing each a small crucifix, where they stop and perform their devotions; and near the top is a convent of monks. On the Italian side of the mountain is the villiage of Simplon, with twenty houses and cottages, where the poor remain in summer to feed their goats, which are found in every part of the Alps, some of them of great height.

LADIES IN CALIFORNIA.

A gentleman who made the trip to California via the Isthmus, writes an interesting account of his travels to a relative in Salem, which is published in the Register. We give the closing part of his letter, dated Monterey, April 22 :—

SABBATH.—All very still now in Monterey. Men at the mines. There is good society here—Mr. Botts and family (brother of Hon. John M. Botts, of Va.,) Gen. Reily and family; Capt. Wescott and family; Maj. Canby and family; Mr. Larkin and family; Mr. Little and do.; others. There are several pianos in town, and next to nobody to play. We do not go to the mines to preach, because of the enormous expenses of living there—$8 or more a day—and because people are scattered and moving. No service can be obtained of any sort, without the greatest difficulty. Ladies have the worst of it. Mrs. B. never did any work in Virginia, among troops of servants, but now she does all, and is obliged to do all her work, I think, including washing. Very good—when she saw she must do it, she doffed all ceremony, and does it nobly, and is none the worse for it yet. So Mrs. C., a woman of complete education and refinement—she can do no other way, and she grows fat on it. Mrs. W. is a beautiful woman, and was brought up in luxury at home, by an uncle. She brought out hired servants, and they had not done the first house cleaning, to move in, after they arrived, before they announced their intention to leave at once. Well, Mrs. W. cried awhile about it, and her husband offered $20 per month to the maid; but it was no inducement, and away she went, and Mrs. W. has cleaned her own house, and is "well to do" yet.

MARKS OF A GOOD WORKING OX.

Mr. Asa G. Sheldon, of Williamstown, who has great experience in cattle, particularly in working oxen, and is regarded as the best authority, gives the following :—

Long head, broad and oval between the eyes; the eyes full, keen, and pleasant. Such marks denote ability to receive instructions and readiness to obey. The short-faced ox starts quick at the whip, and soon forgets it. The black ox is inclined to run away. An ox with very large horns near the head is apt to be lazy, and he cannot endure the heat well.

Forward legs straight; toes straight forward; hoof broad, not picked; the distance short between the ankle and knees. These properties enable an ox to travel on pavement and hard ground. If the ox toes out, the strain comes on the inside claw, and when traveling on a hard road, he will be lame at the joint between the hoof and the hair. When the toes turn out the knees bend in. An ox with crooked knees is apt to become lame by holding heavy loads down hill.

Breast full; straight on the back; round ribs, projecting out as wide as the hip bones. These are indications of strength and a good constitution. [Monthly Visitor.

GARIBALDI ONCE LIVED IN CINCINNATI.—It may not be uninteresting, says the Cincinnati Commercial, to know that Garibaldi, the leader of the insurrectionists at Rome, once kept a public-house on Sixth-st., between Plum and Western Row, in this city. His house was for some time one of the stopping places of the celebrated Charles Hammond, as editorials from his pen will show, as any man who has a file or who read his paper may see. He kept liquor, but his eatables and familiar yet gentlemanly converse formed the principal attactions for Hammond. Many a time, our old citizens inform us, did the veteran editor refer to Garibaldi as the prince of good eating and good company. From Garibaldi's industry and good management in this city he made money, and when he left for Italy he remarked that his $25,000 cash that he amassed would make him as wealthy in Rome as Griffin Taylor and others of great wealth, &c., were considered here. At the time he left our city quite a large meeting of respectable persons congregated at his house, and the proceedings of the meeting were published in the city papers of 1838. A grand supper was prepared and partaken of, toasts drank, &c. A friend of ours, from whom we obtain this information, remembers a remark of Garibaldi at the time. He said : "Before long there will be a revolution in Europe, and I wish to have a hand in it." By the late foreign news it will have been observed that his name has figured largely.

A CAREFUL "AULD WIFE."—During the height of the fire on Monday morning, says the Albany Journal, a woman was seen sitting near a fence, out of danger, surrounded by a few articles of furniture and two fat pigs. She appeared perfectly unconcerned in regard to the progress of the fire, and was absorbed in scratching the backs of her pigs with a hoop-pole. They were evidently gratified with this affectionate attention of their mistress, for they paid no heed to the bustle around them. When asked by a neighbor what had become of her little children, she replied that she had n't seen them for an hour or two, but she had no doubt they could take care of themselves, while she felt it to be her duty to watch over that part of the family which had n't equal intelligence. It is gratifying to know that the whole family—mother, children and porkers—were united and comfortably quartered before night-fall.

COMBE ON THE DURATION OF HUMAN LIFE.—The published reports of the mortality in Edinburgh and Leith for 1846 show, that the mean average age at death of the

Gentry and Professional men was	43½ years.
Merchants, master tradesmen, clerks &c.	36½
Artisans, laborers, servants, &c.	27½

Skilled artisans and domestic servants, when prudent and economical, live as comfortably and as long as their masters : and the low rate of life in the third class is occasioned, to a great extent, by the premature death of the unintelligent and reckless laborers and vagrants who constitute the pauper population.

GRAVE-STONES FOR CALIFORNIA.—The Boston Transcript tells the following : One of those persevering spirits called Yankees, a resident on the Island of Nantucket, being fully pesuaded that 'the Fever' would soon depopulate the place, has put his stock of mable and slate on board a schooner bound for the gold region; and stones, which were intended for some of the old inhabitants, beginning "Sacred to the memory of," &c. &c.. have actually been shipped from that once populons island, to mark the last resting-place of many of its inhabitants in the Dorado of the present time. What will be the next article of speculation?

CONSOLATION.—A passenger on board the ship Regulus, of Boston, states that they had on board their vessel a thin and feeble member of their company, who had been sea-sick all the way out to the line. One day this man went to the doctor, and in a sad, supplicating tone, accosted him with—

"Doctor, can you tell me what I shall be good for when I get to San Francisco, if I keep on this way!"

"Tell you? To be sure I can. *You are just the man we want to begin a grave-yard with.*"

STRANGE COINCIDENCE.—On Wednesday, 4th of July, about noon, Deacon Joel Hatch, of Marshfield Mass., was found dead in his barn yard by a person sent to call him to dinner. On Thursday morning, Deacon Joseph Clift, of the same town, was also found dead in his bed. Mr. Hatch was aged 68, and Mr. Clift 82 years. They have both been deacons in the same church 39 years, having been invested with that office at the same time in the church of Rev. Mr. Leonard in 1810. They were men of exemplary life and unblemished character.

EARLY TOMATOES.—"While the fruit remains green," says a recent writer on the management of Tomatoes, "I have much accelerated the ripening by removing the large leaves from the dense bunches of fruit, and placing white boards behind them."

TO CORRECT SOURNESS IN MILK, CREAM AND BREAD.—It is not generally known, that the sourness of Milk and Cream may be immediately corrected by the addition of a small quantity of the common carbonate of magnesia, in powder. Half a tea spoonful (about equal to four grains) may be added to a pint of milk or cream, if only slightly sour; a larger quantity in proportion to the degree of sourness.

From two to three grains may be added to every pound of flour to prevent sourness in bread, so injurious to some constitutions.

Carbonate of soda is sometimes employed for the same purpose, but it communicates a very unpleasant flavor to the bread, and in the case of milk or cream, is worse than the disease. [Scientific American.

AGRICULTURAL MACHINE.—The Memphis Enquirer notices a wheat-cutting machine invented by S. S. Rembert. The machine is drawn by a single horse, and cuts, threshes, fans and bags the wheat as the horse moves on, and this whether the ground be level and free from stumps or not. The machine only cuts off the head of the wheat, leaving the straw to be plowed under. It is not stated what area of wheat land the machine will cut in a day. It is said to leave much less wheat for the glean er than the wheat-cradle.

BAD WATER.—We are certain that the lime water of the Western rivers is the moving cause of the fatal epidemic now prevailing in that section of the country. They have had the cholera severely in Camden, opposite Philadelphia, and the editor of the Camden (N. J.) Democrat, who has had the cholera, attributes the prevalence of the disease in that village to the bad quality of the water. He says—'If any of our citizens will take a tumbler of this hydrant water, and sprinkle some pulverized alum in it, and then examine it with a powerful microscope, they will discover myriads of animalculæ, dead, and in a decomposing condition.'

TO KEEP CIDER SWEET.—After your cider is well raked, suspend in the cask a bag containing one pint of pulverized charcoal; this will keep it perfectly free from any intoxicating qualities for a year. Those trying it, will find this receipt worth the price of a year's subscription to a newspaper.

VARIETY.

Nine hundred crow scalps were sent to the Levy Court of Queen Ann's County, Md., a short time since, by a gentleman from Kent Island; the bounty of six cents each amounting to upwards of $50. The farmers of Kent Island manage to catch crows in the following way. They first obtain a live crow, and pin him down on his back to the ground. His cries attract other crows to the spot, when he seizes them with his bill and claws, and they are then taken and killed.

A letter to the St. Louis Repulican states that new discoveries of mineral ore (lead) have been made in Washington County, Missouri. At Galloway, the firm of Adams and Brackenride were taking out from two to three hundred pounds a day, and Mr. John Owens, Jr., had dug 10,000 pounds in eighteen days from another mine. The mineral is found in caves and channels, but mostly in caves, under the hard rock.

A grocer in Clinton County, New York, sold a drunkard a pint of new rum, "according to law," and made *two cents clear profit.* The drunkard, while under the influence of this liquor, shot his son-in-law; and his apprehension, confinement in jail, execution, &c., cost the County more than $1000! which temperance men had to earn by the sweat of their brows.

Holland is more heavily incumbered with debt than any other country in Europe, and probably in the world. The population of Holland is 3,000,000—500,000 greater than that of the State of New York, and her public debt has already reached the enormous and frightful sum of $650,000,000—or $240 of indebtedness to every man, woman and child in the kingdom.

There are, in the single city of Liverpool, England, 65,000 adults who never enter a place of worship for religious instruction; 12,000 who cannot read; 14,000 families who are wholly destitute of the printed word of God, and 25,000 who attend no school, and whose mental and moral culture is as unattended to as that of the brutes.

An Irish girl applied to her overseer for leave of absence on St. Patrick's day. He informed her that he did not know how to spare her, as he had no one to take her place. "And sure," said she, "I must go out; for ain't St. Patrick as good a man as the Fourth of July?" The reason was satisfactory, and leave was granted, of course.

Dr. Parr and Lord Erskine are said to have been the vainest men of their time. At dinner, some years since, Dr. Parr, in ecstacy with the conversational powers of Lord E., called out to him: "My Lord, I mean to write your epitaph." "Dr. Parr," replied the noble lawyer, "it's a temptation to commit suicide."

There are twenty thousand males and one thousand females in London, employed as drapers' assistants. They are occupied seventeen hours in twenty-four. Only half an hour is allowed them for all the meals of the day, and they are not allowed to sit for a single moment, except when eating.

If you want the milk of human kindness thickened into the cream of benevolence, or the cream of benevolence transferred into the butter of beatitude, all you have to do is to fly around and do good. As Dobbs very justly says, there is more sunshine in one act of kindness than in all July.

The keeper of a grog establishment in Georgia, has made known by advertisement, that he will not, in future, sell any spirituous liquor to *temperance men,* unless they should bring a written permission from their wives.

La Democratic Pacifique says that a memoir of Fenelon, in his own hand writing, has been discovered among some old papers in the Douai Museum, by the librarian, M. Duthillœul. It is now in the press.

A fellow found guilty of burglary before Justice Day, in Ireland, observed, "that his fate was singular, as he *lost by Day what he got by Night.*"

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Union Academy.

THE second or Fall Term of the Union Academy will commence on the 13th of August, 1849, under the charge of—

E. P. LARKIN, Principal,
Rev. G. M. LANGWORTHY, Lecturer on Moral Science.
Wm. S. GREEN, Assistant.
Miss S. E. CRANDALL, Preceptress,
Miss AMANDA M. CRANDALL, Teacher of Piano.

During the Fall Term of each year, a TEACHERS' CLASS will be organized, for the purpose of more thoroughly preparing Common School teachers for their responsible, but too long neglected avocation. A Course of Lectures will be delivered before the Class upon the various modes of teaching and governing Common Schools; and during the Term, the Class will be critically examined and instructed in those branches which they are expected to teach. Every effort will be made to ascertain the qualifications of those proposing to teach; and no individual can receive a recommendation from the Faculty of this Institution, who is not thoroughly qualified to fulfill all the specifications of his recommendation.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the School:—

First—Nothing sectarian shall be taught or countenanced in this School.

Second—Equal advantages shall be afforded to every student, whatever may be his religious denomination.

Third—The exercises of the Institution shall be suspended on the first and seventh days of each week.

Fourth—No efforts shall be wanting to make the advantages of the Institution equal to those of the most approved Academies in the Eastern and Middle States.

This Institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county-seat, and twelve miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

Terms:

Tuition from $3 50 to $5 00 per Term. Piano music $10 00 extra. Incidental expenses 25 cents per Term. Settled invariably *in advance,* either by payment or satisfactory arrangement. No admittance for less than half a term.

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The Winter Term of the first year will commence the *first Monday in December.*

The Spring Term will commence the *third Monday in March,* 1850.

The Second Academic Year will be divided as follows:—The first Term will commence the first Monday in August; the second Term will commence the third Monday in November; the third Term will commence the second Monday in March, 1851. Each Term will continue fourteen weeks.

Seventh-day Baptist Publishing Society.

Officers.

President—LUCIUS CRANDALL, of Plainfield, N. J.
Vice Pres. NATHAN V. HULL, of Alfred, N. Y.
J. A. LANGWORTHY, of Genesee, N. Y.
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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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FAITH AND WORKS.

[Concluded.]

Having thus briefly examined the subject of faith and works, I proceed more minutely to examine the teachings of the Apostle James, to see whether any discrepancy exists between him and his brother Paul.

Paul declares that Abraham was justified by his faith, and James asks if he was not justified by works, and mentions the offering up of Isaac as the justifying act. James also refers to Rahab's reception of the messengers as an act securing justification. Now, it must not be forgotten, that one of the particular acts of faith connected with Abraham's justification, was crediting the prophetic declaration relative to the future birth of Isaac: "He believed God, and it was counted unto him for righteousness." This act of *faith*, whereby he was justified, was long before the *work* of justification mentioned by James—probably not less than thirty-six years. Therefore he was justified by faith; this cannot be denied. And I understand James to refer to the act of offering Isaac, as a declarative justification. Abraham's willingness to return his son to that God who gave him, justified or proved his faith. Thus his faith was made perfect, complete, and demonstrated to all. It was Abraham's faith that produced this justifying act or work. His faith wrought his work, was causative of it. He showed his faith by his works. His refusal to comply with the divine requsition, would have been evidence of his unbelief. The same exposition may be given respecting Rahab. Thus I consider that perfect harmony exists between these two Apostles. And, farther, I understand them to take the same view of faith and works, that I have given, viz., faith the antecedent, work the consequent; faith the cause, work the effect. For, adds James, "as the body without the spirit is dead, so faith without works is dead also."

Says Beza:—

"It is one thing to say, The faith which is without works is dead, and another to say that faith is dead without works, as if faith derived its life and power from works, which is not less absurd than if one should say, that the body is dead without sense and motion, as if sense and motion were the cause of life; when we should say, that the body which is without sense or motion is dead?"

Sense and motion being the effect of life, can never be its primeval cause, although, after life exists, they may by their action increase its activity. So works, being the effect of faith, can never be its original cause, although they may by their action, in the perception and investigation of evidence, or in giving babit by their demonstrable production of what faith has already caused, much increase the power of faith.

Not only is the doctrine of justification by faith theologically true, but it is equally so philosophically. The doctrine of justification by faith takes for granted the fact that man is a sinner. Now no after life of holiness can justify the sinner for his former acts of sin. For, however holy one may be, he can never perform more than present duty—no work of supererogation. Therefore, as justification includes pardon of past sin, and as one can never do more than present duty, it follows of necessity that works, however good, or however many their number, can only justify the present moment, and can never justify the past. Mercy, in the form of forgiveness, can only pardon or justify the ungodly. Nor can even repentance, however deep, atone for, or justify past transgression. Blot from the memory of man the fact that God will pardon, and the gloom of midnight settles upon our race.

Till God in human flesh I see,
  My thoughts no comfort find;
The holy, just, and sacred Three
  Are *terrors* to my mind.

But if Immanuel's face appear,
  My hope, my joy begin;
His name forbids my slavish fear,
  His grace removes my sin.

It is only by faith in the revealed fact, that God will pardon him who believes in Jesus Christ, that the sinner can ever find pardon or justification; and it is only by faith in Jesus Christ, that God has ever promised to pardon or justify. There is no other name given under heaven among men, but that of Jesus Christ, whereby men can be saved. The belief, then, of this revealed fact, not only brings a sense of pardon to the penitent soul, but it is to all intents and purposes the only way that God is pleased to justify the sinner. Not only so, but faith in a pardoning God, and a belief that we are among the pardoned, touches the heart of the penitent with a live coal from the altar of love, kindles the glowing spark into a flame, subdues the selfish passions of the heart, and consecrates the redeemed one to the service of his Redeemer. In all the ardor of warm gratitude, the ransomed ones exclaim, Henceforth we live not unto ourselves but unto Him who hath loved us, and washed us in his own blood, and made us kings and priests unto God. With her eye on the Author, faith takes her stand by the throne of God, and receives her mandate from Jehovah. As the legate of Heaven, she enunciates the voice of the Almighty; as the subject of the King of kings and Lord of lords, she moves with a power almost omnipotent. With one hand she lays hold of the throne of God; with the other, she draws up humanity to that lofty seat, and by beholding the glory of the Lord, she transforms her subjects into the same image. May such faith be ours. S. S. GRISWOLD.

HOPKINTON, R. I., July 26, 1849.

The following letter from Father Ventura, a Roman Catholic priest, is worth volumes of the prophetic comments of the European press upon Roman affairs:—

EFFECT OF THE BOMBARDMENT OF ROME UPON ROMAN CATHOLICISM.

It is with fearful and bleeding heart that I now address you. Even as I write the French are bombarding Rome, destroying its monuments, raking its people with grapeshot; blood flows freely on every side; ruins are heaped upon ruins, and God alone knows the issue of this lamentable conflict. Some fear that if the French enter Rome by assault the people will be led in their rage to murder the priests and recluses. In such a case, what a glorious victory would the French obtain! What a fine restoration of Papal Sovereignty would she effect! History teaches us, that in general, restorations effected by force are not durable, and that thrones raised upon dead bodies and blood are fated to be overthrown by yet more violent convulsions. Of all the expedients for the restoration of the Pope discussed at Gaeta, they have chosen the most deplorable.

But what most distresses the heart of every Catholic is that this restoration, supposing it to be effected, without firmly establishing the power of the Prince, will wound and perhaps destroy the authority of the Pontiff. The cannon now working destruction in the walls of Rome, is as steadily destroying the Catholic faith in the hearts of the Romans. I have already told you what fearful impressions the * "*Confetti di Pio Nono mandati a suoi figli*" have produced upon the Roman people; what hatred they have excited against the priests. But all this is nothing to the rage which the sight of the French bombs has awakened against the church, even against the Catholic religion. As most of the bombs have fallen in the suburbs, ruining the houses and wounding the families of the poor people, it is particularly those of the suburbs, that portion of the Roman people formerly the most devotedly Catholic, who now curse the Pope and the clergy, in whose name they see these horrors committed.

I am far from believing that Pius IX. wishes these things, or that he even knows of them. I know that he is kept in such a state isolation, that the truth in these matters cannot reach him; everything is perverted before he receives it. I know that the poor Pope, surrounded by wicked or imbecile men, sentenced as it were to the depths of a citadel, is well nigh a prisoner, and very little master of himself. I know that they take advantage of the feebleness of his character, of the tenderness of his conscience, of his state of nervous excitement, which subjects him to whatever influences or impressions his courtiers please.

But what I know and believe, the Roman people do not know nor believe. The people know only what they see and suffer. They see that the Austrains, with a prelate of the Pope, Monsignor Benini, in the midst of them, ravage the Legations, bombard cities, levy enormous contributions upon the most peaceable citizens, exile and shoot the most ardent patriots, and re-establish every where clerical tyranny. They see that the Pope has launched against the Roman State, as against some wild beast, four great powers, armed with all means of destruction; and they will listen to nothing; they rise against the Pope and the church in that very name, and in defense of those very interests by which the Pope declares it his duty to reconquer forcibly his temporal power. Mr. Harcourt, in a letter dated Gaeta, writes, "Reason and charity are banished alike from Rome and Gaeta." In those few words we have the history of the last seven months. The excesses of Rome, which no one pretends to justify, although to a certain degree necessary in times of revolution, have been surpassed by the excesses of Gaeta. Not a word of peace, of reason, of pardon. Not a promise to maintain public liberty, such as we had a right to expect from a Pope, and especially from the mouth of Pius IX., has come forth from that rampart of absolutism, that rendezvous of folly and wickedness, combined to smother the sentiment of charity and love in the amiable heart of Pius IX.

I have just read the last address of the Pope to the Cardinals. What impudence! what folly to have put into the mouth of the Holy Father pompous eulogies of Austria and the King of Naples; the greatest enemies of the independence of Italy, whose very name horrifies every Italian! What impudence to have made the Pope say that he himself appealed to the powers to reinstate him on the throne which he himself abandoned! It was to say, "I intend to wage against my own people that war which the year before I declared I would not wage against Croats and Austrians, the oppressors of Italy." Even the women raise this reproach against him; and now, in witnessing the effects of this savage war of four powers against one little State, in seeing their husbands and children killed and wounded, you cannot conceive the rage of the women, the violent sentiments to which they give way, the cries of fury they vent upon the Pope, Cardinals, and Priests, *en masse*. From this you may well conclude that the people have abjured the churches. They will neither confess, nor communicate, nor assist at mass, nor hear the word of God. One cannot now preach at Rome for want of hearers. No one wishes any thing at the hands of the priests, or any thing priestly.

To me Pius IX. is still and ever the Vicar of Jesus Christ; the head of the visible church; the master, the teacher, the infallible interpreter of the rule of faith and practice. The weakness, the faults even of the man, cannot make me forget in him the high prerogatives of the Pontiff. But can the people comprehend this? Can the people rise to, and abide by these theological distinctions? Alas! To the minds of the people the crimes and cruelties of the man are the crimes and cruelties of the priest; the faults of the king are the faults of the Pope; the infamies of politics, the effects of the doctrines of religion.

My friends endeavor to conceal from me what is said and done in this deplorable scene at Rome. They would spare me the grief which such things must necessarily cause me. But in spite of their care, I learn that the whole youth of Rome, and all men of intelligence, reason thus:—"The Pope means to reign over us by force. He claims for the church, that is, for the priests, the sovereignity which belongs only to the people, and he believes, he says, indeed, that it is his duty to act thus, because we are Catholics, and because Rome is the centre of Catholicism. Very well: what is to hinder us, then, from becoming Protestants if necessary, and then what political right can he have over us? For is it not horrible to think of, that because we are Catholics, and sons of the church, we must be mastered by the church, abjure our rights, receive from the liberality of the priests as a concession, what is due in justice, and be condemned to the lot of the most miserable of people?"

I find these sentiments have become more common than is generally supposed; they have penetrated even into the hearts of the women. Thus twenty years of Apostolic labor which I have endured, to attach the Roman people to the church, are sacrificed in a few days! Behold what I have foreseen and predicted in all my letters, come to pass! And even beyond my worst forebodings! Protestantism is, in fact, now planted among a portion of this good and religious Roman people; and, horrible to tell, this has been brought about by the priests themselves, by the miserable politics into which they have led the Pope. Ah! my dear friend! the idea of a Bishop who rains grape-shot upon his diocese—of a shepherd who cuts the throat of his sheep—of a father who devotes his children to death—of a Pope who means to reign, to impose himself upon 3,000,000 of Christians by force—who means to establish his throne upon ruin, corpses, and blood! This idea, I say, is so strange, so contrary to the letter and spirit of the gospel, that there is no conscience which does not revolt at it—no faith that can bear against it—no heart which does not groan at it—no tongue which is not moved by it to cursing, aye! even to blasphemy! Ah! better, a thousand times better, have lost the temporal power, the whole world if necessary, than to have given such a scandal to his people!

Oh! if Pius IX. had been left to himself—had he only been able to act according to the dictates of his own heart. In the first place, he would never have left Rome; or if driven to that he never would have left the Roman States. He would have gone to Bologna, or to Ancona, or Civita Vecchia, where he would have been received as a messenger of heaven. There he would never have rejected the deputation sent by the city of Rome; thence he would never have launched that excommunication which has driven from the *Constituente* all men of timorous conscience—all his friends. Counseled to provoke the armed interference of the powers, he would have answered: "What is but indifferent in a Prince, is scandalous for a Pope. It never shall be said that Pius IX. made war upon his own people. I will never recover by force, what I can possess only in love. I will never consent that any one shed for me a drop of the blood of my children. Exile, a thousand times exile, and for life even, rather than appeal to the bayonet and cannon, which, I in subjecting my people to me, deprive me of their love, and repel them from the church and religion." Oh! if Pius IX. had but held this language! Had he but thus addressed himself to the Roman people, they would have risen *en masse*—they would have sought out the Pontiff—they would have brought him back in triumph—they would have been happy to live under such a Prince. It was the surest, the most effective means of creating and establishing a reaction. But this appeal to war, the presence and the horrors of combat, instead of producing a reaction, have enfeebled, disarmed, annihilated it. Even those who were formerly for the Pope, now deem it just and honorable to answer war with war. They have repudiated Pius IX. as King, and begin now to renounce him as Pontiff.

It is probable that Rome will fall under this attack of the French. How resist France? It is possible that the Pope may enter Rome bearing a sword instead of the cross, preceded by soldiers, as if Rome were Mecca, and the gospel the Koran. But he will never reign again over the hearts of the Romans. In this respect his reign is destroyed, finished for ever. He will be Pope but to a small number of the faithful. The immense majority will remain, in fact, Protestants. They will practice no more the Roman Catholic Religion, so great will be their hatred of the priesthood. Our preaching will be of no effect. It will be impossible for us to cause the Catholic church to be loved, or even tolerated by a people who will have been taught to hate and despise it in a chief imposed upon them by force, and in a clergy dependent upon this chief. It will be impossible for us to persuade them that the Catholic religion is the mother, the instructress, the guardian of the liberty of the people, and the guarantee of their happiness. Those best arguments, those most in vogue to-day, those which are alone relished by the people, the arguments of facts, by which for two thousand years we made religion to triumph over the most rebellious minds, and the hardest hearts, those arguments are forever taken from us. Our ministers will become sterile, and we shall be hooted and despised where we are not pursued and massacred. The French, in this fratricidal war, have left upon history one of those bloody pages which humanity and religion must expiate through long ages.

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* "The sweetmeats sent by Pius IX. to his children;" a motto written upon the cannon balls of the French, which were borne about the city in processions.

PARTING WORDS.

WRITTEN BY MRS. SIGOURNEY.

"*Praise God when I am gone.*"

I saw a dying maiden,
  As on her couch she lay,
Spring's early flowers beside her,
  And the birds upon the spray—
The birds, whose warbled melodies
  Fell richly on her ear,
Prelusive of that angel choir
  She was so soon to hear.

The joys of youth were round her,
  Love made her pathway fair;
And hope, from cold reality,
  Had felt no blight of care.
Yet from each fond allurement,
  She calmly turned away,
And spoke of *praise*, to those who mourn'd
  Her premature decay.

List! list! her pale lip moveth,
  Bow down to catch its tone,
Faint as the breeze that stirs the flowers,
  "*Praise God when I am gone.*"
Yea, praise Him for her spotless life,
  In meek submission blest,
And for the beauty of its close,
  So like a cradle-rest.

And though the wintry hearth-stone,
  The vine-encircled door,
And all the cherished haunts of home,
  Must know her never more;
Yet, as a sacred signet-ring,
  'Grave ye that parting tone
Deep on the tablet of the soul—
  "*Praise God when I am gone.*"

PAYING AN OLD DEBT.

A merchant, very extensively engaged in commerce, and located upon the Long Wharf, Boston, died Feb. 18, 1806, at the age of 75, intestate. His eldest son administered upon the estate. This old gentleman used pleasantly to say, that for many years, he had fed a very large number of the Catholics, on the shores of the Mediterranean, during Lent, referring to his very extensive connection with the fishing business. In his day he was certainly well known; and to the present time is well remembered by some of the "*old ones down along shore*," from Gurnet's Nose to Race Point. Among his papers, a package of very considerable size, was found after his death carefully tied up, and labeled as follows: "*Notes, due-bills, and accounts against sundry persons, down along shore. Some of these may be got by suit or severe dunning. But the people are poor; most of them have had fishermen's luck. My children will do as they think best. Perhaps they will think with me, that it is better to burn this package entire.*"

"About a month," said my informant, "after our father died, the sons met together, and, after some general remarks, our elder brother, the administrator, produced this package, of whose existence we were already apprised, read the superscription, and asked what course should be taken in regard to it. Another brother, a few years younger than the eldest, a man of strong, impulsive temperament, unable, at the moment, to express his feelings by words, while he brushed the tears from his eyes with one hand, by a spasmodic jerk of the other, towards the fire-place, indicated his wish to have the package put into the flames. It was suggested, by another of our number, that it might be well, first, to make a list of the debtors' names, and of the dates, and amounts, that we might be enabled, as the intended discharge was for all, to inform such as might offer payment, that their debts were forgiven. On the following day, we again assembled—the list had been prepared—and all the notes, due-bills, and accounts, whose amount, including interest, exceeded thirty-two thousand dollars, were committed to the flames.

"It was about four months after our father's death," continued my informant, "in the month of June, that, as I was sitting in my eldest brother's counting-room, waiting for an opportunity to speak with him, there came in a hard-favored little old man, who looked as if time and rough weather had been to windward of him for seventy years. He asked if my brother was not the executor. He replied that he was administrator, as our father died intestate. 'Well,' said the stranger, 'I've come up from the Cape to pay a debt I owed the old gentleman.' My brother," continued my informant, "requested him to take a seat, being at the moment engaged with other persons at the desk.

The old man sat down, and, putting on his glasses, drew out a very ancient leather pocket book, and began to count over his money. When he had done—and there was quite a parcel of bank notes—as he sat, waiting his turn, slowly twisting his thumbs, with his old gray meditative eyes upon the floor, he sighed; and I knew that the money, as the phrase runs, *came hard*—and secretly wished that the old man's name might be found upon the forgiven list. My brother was soon at leisure, and asked him the common questions—his name, &c. The original debt was four hundred and forty dollars—it had stood a long time, and, with the interest, amounted to a sum between seven and eight hundred. My brother went to his desk, and, after examining the forgiven list attentively, a sudden smile lighted up his countenance, and told him the truth at a glance—the old man's name was there! My brother quietly took a chair by his side, and a conversation ensued between them which I shall never forget. 'Your note is outlawed,' said my brother; 'it was dated twelve years a o, payable in two years; there is no witness, and no interest has ever been paid; you are not bound to pay this note; we cannot recover the amount.' 'Sir,' said the old man, 'I wish to pay it. It is the only heavy debt I have in the world. It may be outlawed here, but I have no child, and my old woman and I hope we have made our peace with God, and wish to do so with man. I should like to pay it,' and he laid his bank notes before my brother, requesting him to count them over. 'I cannot take this money,' said my brother. The old man became alarmed. 'I have cast simple interest for twelve years and a little over,' said the old man. 'I will pay compound interest if you say so. That ought to have been paid long ago, but your father, sir, was very indulgent—he knew I'd been unlucky, and told me not to worry about it.'

My brother then set the whole matter plainly before him, and, taking the bank bills, returned them to the old man's pocket-book, telling him that, although our father left no formal will, he had recommended to his children to destroy certain notes, due-bills, and other evidences of debt, and release those who might be legally bound to pay them. For a moment the worthy old man appeared to be stupefied. After he had collected himself, and wiped a few tears from his eyes, he stated that, from the time he had heard of our father's death, he had raked and scraped, and pinched and spared, to get the money together, for the payment of this debt. 'About ten days ago,' said he, 'I had made up the sum within twenty dollars. My wife knew how much the payment of this debt lay upon my spirits, and advised me to sell a cow, and make up the difference and get the heavy burthen off my spirits. I did so—and now what will my old woman say! I must get back to the Cape and tell her this good news. She'll probably say over the very words she said when she put her hand on my shoulder as we parted—'*I have never seen the righteous man forsaken nor his seed begging bread.*' After a hearty shake of the hand, and a blessing upon our old father's memory, he went upon his way rejoicing.

After a short silence—taking his pencil and making a cast—'There,' said my brother, 'your part of the amount would be so much—contrive a plan to convey to me your share of the pleasure, derived from this operation, and the money is at your service.'"

Such is the simple tale, which I have told as it was told to me. [Evening Transcript.

SELF-TRAINING.

The late Sir T. F. Buxton had great faith in the self-training power of men. He thus expresses himself:—

"I am very sure that a young man may be very much what he pleases. In my own case it was so. I left school, where I had [illegible] fourteen. I spent the next year at home, learning to hunt and shoot. Then it was that the prospect of going to College opened upon me.

* * * * * * *

I made my resolutions, and I acted up to them. I gave up all desultory reading—I never read a novel or a newspaper—I gave up shooting. During the five years I was in Ireland, I had the liberty of going when I pleased to a capital shooting place. I never went but twice. In short, I considered every hour as precious, and I made everything bend to my determination not to be behind any of my companions; and thus I speedily passed from one species of character to another. I had been a boy fond of pleasure and idleness, reading only books of unprofitable entertainment; I became speedily a youth of steady habits of application, and irresistible resolution. I soon gained the ground I had lost, and found those things which were difficult and almost impossible to my idleness, easy enough to my industry; and much of my happiness and all of my prosperity in life have resulted from the change I made at your age. It all rests with yourself. If you seriously resolve to be energetic and industrious, depend upon it you will, for your whole life, have reason to rejoice that you were wise enough to form and to act upon that determination."

A reviewer adds:—

"No man ought to be convinced by any thing short of assiduous and long-continued labors, issuing in absolute failure, that he is not meant to do much for the honor of God and the good of mankind."

A STRIKING ILLUSTRATION.

A company of individuals united themselves together in a mutual benefit association. The Blacksmith comes and says, "Gentlemen, I wish to become a member of your association." "Well, what can you do?" "Oh, I can shoe your horses, iron your carraiges, and make all kinds of iron implements." "Very well, come in, Mr. Blacksmith." The Mason applies for admission into the society. "And what can you do, Mr. Mason?" "Oh, I can build your barns and houses, and stables and bridges." "Very well, come in, we can't do without you." Along comes the Shoe-maker, and says, "I wish to become a member of your society." "Well, and what can you do?" "I can make shoes and boots for you." "Come in, Mr. Shoe-maker, we must have you."

So, in turn, apply all the different trades and professions, till lastly an individual comes and wants to become a member. "And what are you?" "I am a Rum-seller." "A Rum-seller!—and what can you do?" "I can build jails, and prisons, and poor-houses." "And is that all?" "No, I can fill them; I can fill your jails with criminals, your prisons with convicts, and your poor-houses with paupers." "And what else can you do?" "I can bring the grey hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill your land with more than the plagues of Egypt." "Is that all you can do?" [illegible] heavens!" cries the rum-seller, "is [illegible] enough?" [Poughkeepsie Bla[illegible]

MAGNIFICENT RUINS OF APAMIA.

In a recent publication, Mr. Thompson, American Missionary in Syria, described a ruined city not mentioned by any other traveler. Syria has been the seat of many different nations, which have in turn built great cities, which have again been destroyed in some violent political or commercial revolution. The renowned city of Damascus yet remains undestroyed, the oldest city in the world. All the others are in ruins. Mr. Thompson was proceeding from Aleppo to Mount Lebanon, when he explored the magnificent ruins of Apamia. He says:—

"Started at sunset for Apamia, and in five hours reached Kulat Seijer, where I left my tent, and rested two hours. Crossing the Orontes, and riding rapidly for three and a half hours, I reached the ruins just as the sun rose. These remains are more dilapidated than those of El Bara, but are more grand and classic. The walls of the city are in most places gone, and the houses are all prostrate. At the north-west corner, however, there is an excellent specimen of the wall standing, and portions of the houses are to be seen in many places. The north gate is almost perfect, but it is choked up by an incredible mass of hewn stones which belonged to the adjacent towers. The grand avenue extends from this to the south gate, in a direct line, more than a mile long. The avenue is one hundred and twenty-three feet wide, and throughout its entire length it was lined by a row of columns on either side. The columns are of the Corinthian order and very beautiful. The shaft is twenty-two feet and the cornice three feet four inches, making the whole height about thirty feet. They stood only six and a half feet, and are stretched from gate to gate, one of the longest and most august colonnades in the world. Including the recesses, of which there were several, the whole number of columns must have been eighteen hundred. Between the colonnades and the houses, were side-walks twenty-four feet wide; the diameter of the columns was three feet, and the centre was sixty-nine feet wide.

Tho streets appeared to cross at right angles and at regular intervals. There were colonnades and numerous groups of columns in different places, which point out the sites of churches, temples, palaces, markets, and other public edifices. About the middle of the grand avenue is a statue of Bacchus, in front of the building on the east side of the street. It has been intentionally defaced, but the right hand holds a wand, and the left still grasps a vine, whose luxuriant leaves and clusters are woven into a canopy to shield his head from the burning sun. Near this the columns are peculiar, having at the base a conflute with a square rib between the flutes, while the upper half is a bold, straight, concave flute. Some distance farther on is a large column in the centre of the avenue; but the details of the wonderful avenue are too complicated for my pen or page.

One wanders from square to square, amazed at the amount and variety of the architecture, until the bewildered mind ceases to note particulars. The gates (if the northern one is an example) were truly magnificent. With difficulty I climbed to the top, over a prodigious accumulation of ruins; from this station obtained a perfect view of the ground plot of this once splendid city. It is now an utter ruin—not one house has been spared.

The Lord hath stretched over it the line of Samaria, and the plummet of Ahab, and hath wiped it as a man wipeth a dish, turning it upside down."

COUNSEL TO BOYS.

Be brisk, energetic, and prompt. The world is full of boys, and men too, who drawl through life, and never decide on any thing for themselves, but just draggle one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can, in merely growing, and bearing only leaves and seeds. But these poor, drawling, dragging boys, do not turn their capacities to profit half as far as they might be turned; they are unprofitable, like a rainy day in harvest time.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention, during the hours of business. After he learns what he has to do, he will take a pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide awake boy never has to be taught twice, but strains hard to make himself up to the mark, as far as possible, out of his own energies. Third-rate boys a[illegible] ways depending on others; but [illegible] boys depend upon themselves, [illegible] the teaching, just enough to [illegible] done, they ask no furthe[illegible] Besides, it is a gl[illegible] get this noble [illegible] and energ[illegible] dred of th[illegible] can hard[illegible] ing to[illegible] the b[illegible] and [illegible] all [illegible] wh[illegible] h[illegible] b[illegible]

[illegible] strict, in the
[illegible] on the last day of
[illegible] also to be elected for said
[illegible] rt of Common Pleas, in the place
[illegible] Superior Court, in the place of Aaron
[illegible] embers of Assembly;
[illegible] in the place of John J. V. Westervelt;
[illegible] and County Clerk, in the place of James Con-
[illegible] oner, in the place of William A. Walters;
[illegible] whose terms of service will expire on the last day
[illegible] mber next.
[illegible] Electors throughout the State are also to vote
[illegible] against the adoption of an act entitled "An act
[illegible] blishing Free Schools throughout the State," passed
[illegible] ch 26, 1849.] Yours respectfully,
CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

[illegible] he above is published pursuant to the notice of the [illegible] etary of State and the requirements of the Statute [illegible] such case made and provided.

JOHN J. V. WESTERVELT, [illegible]

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I., Chap. 6, Title 3, Article 3, Part I., Page 140. Aug 8

The Sabbath Recorder.

New York, August 23, 1849.

CREATION AND REDEMPTION.

Those who wish to justify their disregard of the Bible Sabbath, and their observance of the first day of the week instead, are apt to dwell, with a good deal of earnestness, upon the comparative magnitude of the work of redemption with that of creation. Redemption is, in their opinion, a far greater work than creation, and therefore more worthy to be commemorated by a Sabbath of rest. It is, of course, always taken for granted in this argument, that the work of redemption was finished on the first day of the week by the resurrection of Christ.

It is most surprising, that an argument which has been confuted a thousand times, will yet be brought up, again and again, as though it were unanswerable. It must be, we think, that our opponents do not trouble themselves to notice what is said against them. Why, then, should we say any thing more? It is indeed most discouraging. Nevertheless, we shall continue to speak, for to this work God has called us. This argument, though it is made up of a series of unfounded assumptions, is urged by our opponents with as much assurance as if every line of it were demonstration. We say, it is made up of assumptions. Not one proposition is there in it, from beginning to end, that is not an unauthorized assumption, if we except the naked historical fact, that Christ rose from the dead on the first day of the week.

Will those who maintain that redemption is a far greater work than creation, be so good as to inform us just what they mean by the proposition?

1. Do they mean that it is *greater in extent?* This can not be; for redemption is accomplished upon created objects only. And, according to the good Book, vast numbers will fail of being redeemed at all. "Wide is the gate, and broad is the way, which leadeth to destruction; and many there be which go in thereat." Matt. 7:13. But even if the doctrine of Universalism should prove true, it can be no *more* extensive than creation.

2. Do they mean, that it required a *greater exertion of divine power* to redeem mankind than to create the world? How often has that figment of a poet's brain,—

> "'T were great to speak a world from naught,
> 'T were greater to redeem;"—

been quoted in this connection. It is evident that the power which redeems mankind is nothing less than infinite. It is equally evident, that the power which created the world was infinite. If both were infinite, and nothing short of infinite, is it not folly to [illegible] than the other?

"Aye," says the objector, "but when God redeemed the world, it cost the blood of his only-begotten Son; but when he created the universe, he merely 'spake and it was done.'" But this argument—if argument it may be called—amounts only to this, that in the work of redemption there was, besides the exertion of divine power, the intervention of human sufferings. It does not prove that the *divine* power displayed was any greater than that which was displayed in the work of creation. We say, that there was the intervention of *human* sufferings; for it is generally conceded that the divine nature did not suffer. Now, if the divine nature did not suffer, it is quite out of place to urge the sufferings of Christ as evidence that there was a greater exertion of *divine power* in the work of redemption, than in the work of creation. As for the power requisite to *sustain* the humanity of Christ under his sufferings, no one can suppose it to have been greater than what was requisite to create the world; nor can any one reasonably suppose that "his mighty power, which he wrought in Christ, when he raised him from the dead," was any more mighty than that which "spoke a world from naught."

3. Do they mean, that the *final results* of redemption will be greater, and more to the glory of God, than the work of creation? But who can tell whether they will be or not? Is this the only world of intelligent beings that God ever brought into existence? Who can estimate the amount of glory which will accrue to God from his creatures at last, when they shall all be gathered from all parts of the universe before him? But even admitting that the final results of redemption will be more to God's glory than the work [illegible]ation, is it any reason for instituting a [illegible] before those results are accom-

that men have a *greater*
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deep as is the interest which believers have in it, because put in actual possession of the liberty wherewith Christ makes free, is not a work of such interest to those who are the servants of sin, as that they ought to commemorate it by a festive institution. Yet the advocates of Sunday say to unbelievers, as well as to believers, "This is the Lord's day; let us rejoice and be glad in it." We think unbelievers would better wait until they have some good reason to rejoice and be glad.

5. Do they mean, that the work of redemption makes a *stronger impression* upon their minds than the work of creation does? However true this may be with regard to true believers, it can not be affirmed of all men. Upon the unrenewed, the work of redemption makes but a very faint impression. They are a thousand times more enraptured with the contemplation of nature's works. Their devotional feelings—as far as they are capable of [illegible]feelings—are more easily excited, and [illegible] in the contemplation of God as the Creator, than they ever do in the contemplation of the Redeemer. Yet the unrenewed are earnestly exhorted to keep the first day of the week holy, and that too upon the ground of the work of redemption, as if they were as susceptible of being impressed by such an argument as the most devout Christian!

But even admitting that the work of redemption made a stronger impression upon *all* minds than the work of creation, it would be very illogical thence to infer that it is in reality a greater work. As well might one argue that his restoration from sickness to health was a greater work than the bringing him into existence in the first place. He who is near the gates of death, and is thence brought up by the healing skill of the physician, is very strongly impressed by the circumstance, and perhaps retains a vivid recollection of it all his life. His birth makes no such impression, and he was unconscious of it when it took place. Yet was he "fearfully and wonderfully made," and the "breathing into his nostrils of the breath of life," whereby he was made "a living soul," was as much a display of almighty power, as the redemption of his body from sickness. The redemption of man is his restoration from moral sickness to spiritual health. The subject of it is strongly and vividly impressed, and feels like making it a matter of praise, not only for the remainder of his life, but through all eternity. But surely it does not thence follow that it is the greatest of all works; though it may be, for aught we know. Far be it from us to say that it is not. We do not pretend to be wise on this point. We only say that the fact of its making a stronger impression upon the mind than the work of creation, does not *prove* it to be greater.

Or, *what* do our opponents mean, when they say that redemption is a work vastly greater than creation? Will they please tell us? *

FREE SCHOOLS.

At the election in November next, the voters of the State of New York will be called upon to say whether the free-school system shall be extended throughout the commonwealth. Many errors and defects, we know, are alledged against that system; still, after looking at them all, we are convinced that the good immeasurably preponderates over the evil, and here we are decidedly in favor of the free schools. To the general diffusion of knowledge among the people we are indebted for our free institutions, and upon it we must rely for their perpetuation and improvement. Most heartily, therefore, do we second and support a movement which is designed to secure instruction to all, without money and without price.

Strange as it may seem, this measure is likely to meet with very formidable opposition. In a recent number of the Roman Catholic Journal of this city, we find a long article upon the subject, in which the project is represented as oppressive, unconstitutional, irreligious, and impious. The idea of the writer seems to be, that schooling is not desirable without religion—that the State has no business to teach religion—that, therefore, no good can come from free schools supported by the State. According to his theory, the only way to provide for an education worth having, would be to set up schools for each denomination, or, at least, schools for teaching the doctrines of his own denomination. From such views, we of course dissent. We believe that children of the various religious persuasions—Jews, Catholics, Pedo-Baptists, and Baptists—may come together to learn to read, write, and cipher—in short, to pursue all those studies which are necessary to make them good and useful citizens—without being either irreligious or impious. No doubt most parents would prefer to have their children taught by those in whose religious views they could coincide. But this privilege can not always nor even generally be enjoyed. There are very few localities in this State where sectarian schools, sufficient to meet the wants of the people, could be maintained. The effect of the prevalence of the rigid and narrow views to which we have alluded, would be to break up a large part of the schools now in existence, and leave the children to grow up without either mental or religious training. When the question comes [illegible] between having schools free to all classes, [illegible]o schools at all, we trust the good sense [illegible] majority will lead them to decide in [illegible]he schools.

FREE PRESS IN TURKEY.

The surest indications of growing freedom, in a country hitherto enslaved, are those springing from a free press. Below is a paragraph taken from a letter written in Constantinople, and published in an English paper. It is probable that the Grand Vizier's promise to punish "the miserable editors," was a mere Turkish evasion of Russian insolence. The Czar's efforts to suppress freedom of the press in Turkey will sooner or later recoil upon himself.

The cabinet of St. Petersburg express their anger at every step which the Turks make in civilization. The Turkish Government is well aware that a free press is one of the most powerful instruments which can be employed in the regeneration of a country. There are in Constantinople at present two Turkish and two French papers. All four are paid by the Porte, for it would be impossible for the proprietor of a newspaper in Turkey to find a sufficient number of subscribers to pay the expenses of his establishment, and obtain some little remuneration beside. As far as regards the Turkish Government, these newspapers are as free in the expression of their opinions as is any paper in London or Paris. The only restrictions under which they labor, are inflicted upon them by the foreign embassies. But there is no embassy which exerts so severe a censorship over them as the Russian. At the best times the Journals contain little or no news, and are mostly filled with verbose speculations upon the resources of Turkey, and the future glory and power which the fates have in reserve for the Ottoman empire. The other day, however, the two papers written in French, published some news from Hungary, brought by the Austrian courier. These articles alluded to a recent victory obtained by the Hungarians over the Russian troops. The susceptibility of M. de Titoff, the Russian Ambassador, was roused. Surrounded by a body of *attaches*, he sought the presence of the grand vizier, who promised to punish the miserable editors, and with this assurance the Russian Ambassador and his suite dashed out of the house.

MORALS AND RELIGION IN CALIFORNIA.

The Newark Daily Advertiser has a letter from Rev. T. Dwight Hunt, one of the missionaries sent out from this country to California. He gives some graphic pictures of California morals, manners and prospects. Under date of San Francisco, Ju[illegible], he speaks as follows of the morals of [illegible]people:—

"Contracts are nothing in this land of liberty and gold. Companies bound together by the most solemn ties at home, have hitherto dissolved almost instantly on landing. Men of irreproachable character at home and elsewhere, have often here violated their faith, and given themselves up to the guidance of personal interest. Mining companies have thus far proved a failure. A man who gets his two ounces a day is loth to share with an unsuccessful partner who gets only his ounce or half-ounce. Things are as they *are*—not as they should be—in this and in almost every other important respect. We see here, if anywhere in the world, the rank growth 'of the root of all evil,' and the abundant and bitter fruit whose poison worketh death in so many souls."

In relation to house-keeping, Mr. Dwight presents the following facts, which show any thing but than an encouraging state of affairs:—

"Mrs. H. arrived here from the Islands on the 4th inst. As I anticipated, the native servant whom she brought with her, under a written contract to remain, has gone to the mines. In Honolulu I paid him $10 per month, he finding himself. Here I paid him $50 per month and found him in everything. So we have no servant, and our experience is not peculiar in this this particular. Our native man did our cooking and washing, and found our wood on the neighboring hills. This was a great saving, but now I must pay $100 per month for wood and washing alone. If we *eat* or *drink* or *wear* anything, we must live beyond our income, for *rent*, *wood* and *washing* are equal to my whole salary—say $200 or more per month. Yet I have no fear that I shall suffer. I never have wanted anything I have *needed*, for me or mine, and I never expect to want while I am at work in the Lord's vineyard. 'Trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed.' And that promise includes wife and children, and mine among the rest."

Of the religious efforts and prospects at San Francisco, Mr. Hunt speaks as follows:—

"What of Zion? Those who love her are increasing. Every day lands among us those who love her walls and gates, and those whose early inquiries are for her welfare. But the ratio of the worldly and vicious to the good is manifold. Still we know that the righteous, if true soldiers, are bold as a lion; one chasing a thousand, and two putting ten thousand to flight. Therefore we hail every pious man as a real accession to our strength, forgetting the ten worldly and wicked who crowd in with him.

Brother Williams (Old School) has commenced separate meetings in the morning and afternoon at the court-room. Our good Baptist brother Wheeler, holds separate meetings morning and evening, at a private house. The Catholics have lately commenced operations. Still my house is filled to overflowing, by which I feel encouraged. An Episcopal service commences next Sunday at a public house, under Rev. Mr. Clark, who came out in the Panama. The Episcopal missionary on his way, has not arrived yet. The Methodists are yet in the background. Rev. Mr. Roberts, however, has recently come down from Oregon to prepare the way for two missionaries who are on their way from the States. He will soon organize here. Brother Wheeler, too, is about to organize a Baptist church. Thus laborers are passing into the field. May the Lord build his own Zion, working by whom he will work."

Rev. L. Baraga, Missionary at the Auce, arrived at the Saut last week, on his way to Detroit, to superintend the printing of his Indian Dictionary and other works.

Ecclesiastical Lawsuit.—The *Christian Observer* contains the details of a lawsuit recently adjucated in South Carolina, which shows how much trouble a little money will make, when its possession and use is conditional upon maintaining certain ecclesiastical relations. It seems that upon the disruption in 1837, the Charleston Union Presbytery, after a variety of steps, finally declared itself disconnected from the Synod of South Carolina, and has ever since remained alone. The Church on St. John's Island, of which Dr. White is pastor, declared itself independent of Presbyteries. The Synod refused to consider the act of the Presbytery valid, and so recognized the small minority that adhered to the "basis" of 1837, to be the Presbytery; whereupon a minority in the church on St. John's Island brought suit for the church-funds, on the ground that they were the church, as adhering to the Presbytery. The old Presbytery refused to recognize the withdrawal of the St. John's Island church, and the church rescinded their resolution and resumed their relation to the Presbytery. In 1845, the Bench of Chancellors decided *against* the church, on the ground that by casting off the Presbytery they had "forfeited their Presbyterian character." But the Court of Appeals have at last decided that the rescinding of the resolution of withdrawal has cured the difficulty, and "that the church, being in connection with the Charleston Union Presbytery, is entitled to the funds."

Cumberland Presbyterians.—This body of people, says the Independent, arose in Kentucky, after the great revivals in the early part of this century. They are Presbyterian in discipline, and Anti-Calvinistic in doctrine, but not Unitarians. In 1822 they had 46 ordained ministers, and that year added 2,718 members. In 1827, the ministers had increased to 114, and 4,000 conversions were reckoned. In 1829 they formed a General Assembly. In 1834, they had 9 Synods, 39 Presbyteries, 300 ministers, 50,000 members. The members doubled in the following 10 years. At their General Assembly held in May last, they reported 19 Synods, 70 Presbyteries, 4 weekly papers, one monthly, a Missionary Board, 3 Colleges, a church in Philadelphia, in Cincinnati, in St. Louis, and a Synod in Western Pennsylvania. Five ministers have gone to Oregon. Cumberland University and Cumberland College are about to create an endowment fund to establish, in connection with each institution, a Theological School.

The Jews in Russia.—A Russo-Polish Jew, who has recently arrived in England, informs the editor of the Jewish Chronicle, that the Emperor of Russia has recently ordered prayers to be read in the synagogues for a successful issue of the Russian campaign in Hungary. According to the Jewish custom, the psalms are chaunted on such occasions. "Indeed," said the informant, "we did read psalms, and wept and cried, and, from the inmost recesses of our hearts, invoked salvation from Heaven, not, however, for the defeat of the Hungarians, because we deeply sympathize with those brave men, but for our own redemption from Russian slavery and tyranny." This Russian Jew is one of the hundreds who now emigrate with their wives and families to England and other parts for the purpose of proceeding to the United States of America, their present condition under the Russian government being insupportable.

Triumph of Puseyism.—Dr. Philpots, the militant Bishop of Exeter, England, has just attained a triumph over one of his clergy. Rev. Mr. Gorham, on being presented by the Lord Chancellor with the living of Bam ford Speke, in the diocese of Exeter, was refused institution by the prelate, on account of unsoundness in doctrinals. He took proceedings against the Bishop in the Arches Court. Sir. H. J. Twist, the Judge, gave the cause against the plaintiff, on the ground that the Church of England clearly held the doctrine of Baptismal Generation, and that Mr. Gorham as crearly did not. The case is exciting much attention among the theological people.

The Jews in Hungary.—Some time ago, says the Jewish Chronicle, Kossuth presented himself in the synagogue of Grosswardien, to thank the Jews for their devotion to the national cause. He asked pardon of the people of Israel for the persecutions of the past time, and concluded his address by a solemn promise that, in future, the Jews should enjoy the same rights as the other inhabitants of Hungary.

Return of Missionaries.—Rev. Mr. Youngblood, one of the American missionaries to Borneo, has returned to this country together with his family. Rev. Mr. Steel, who was his co-laborer in Borneo, is on his way home on account of ill health. Rev. Mr. Thompson, of the Syrian Mission, is on his way home in the ship Denmark, from London. He left Messrs. Calhoon, Whiting, Forrester, and others, at the Syrian Mission—all well.

The Baptists in Georgia.—The *Griffin Whig* has the Minutes of the 29th Anniversary of the Association, held at Athens, May 18. It contains the following particulars: Number of Associations, 56; number of churches in Georgia, 1,105; number of church members in do., 67,067; baptized last year, 5,732; gain of Convention *Associations*, 3,187; gain to Convention, 5,239; loss of Anti-Mission Associations, 322; gain of "Neutral" Associations, 1,183; gain of United Baptist Associations, 111; total gain in the State, 4,150; number of Ordained Ministers, 583; number of Licentiates, 292

Imploring the Virgin.—The Montreal Gazette of July 25th says that on Sunday afternoon previous, after Vespers, the Roman Catholic population had a solemn procession in honor of the Virgin Mary, the object being to procure her intercession for the cessation of the cholera, which is raging in that city. The collection, it is said, was immense, from fifteen to twenty thousand being present. The procession, in double file, was two hours in passing a given point. A statue of the Virgin Mary was borne in the procession, and there were also choristers, banners, music, &c.

Conference of German Christians.—Several months ago, a meeting of "above five hundred brethren" was held in Luther's Church, at Whittenberg, to consult about and devise means for a closer union of evangelical men throughout Germany. The President of that Conference, in concurrence with a special committee, has issued a call for another meeting, to be held at the same place on the 11th and 12th of September. The following topics are proposed for consideration:—

"1. The organization of congregations. 2. The preservation of Christian schools. 3. The conduct of Christians, especially the clergy, with respect to political affairs. 4. How is the Christian Church to judge the principle of the State in its tendency to become unchristianized? What position is she to maintain? 5. A testimony against the principle of that union which dispenses with a confession of faith in its maintenance. The introduction of an Evangelical Almanac will perhaps be also discussed."

Architecture and Methodism.—The costly church recently erected in Boston by the Unitarian Society under the charge of Rev. Mr. Robbins, has been purchased by two Methodist Societies. One of the Boston papers, in alluding to the circumstance, says:—

"We can hardly realize that the humble Methodists, who have always manifested so much zeal for the conversion of sinners, and so little about the architectural beauty of their religious temples, are now able and willing to occupy a house of worship so expensively constructed that the wealthy Unitarians had to abandon it. Is the stern simplicity of the Methodists to be succeeded by a rage for extravagant churches?"

A City Burial Place.—The Journal of Commerce gives the following account of the way things are done at the Potter's Field, near New York, where the bodies of two thousand victims of Cholera have been buried since the ravages of that disease commenced. How different from the quiet resting places of the dead in the country:—

"A trench about seven feet wide is dug, varying in depth from 12 to 15 feet, as the surface of the under strata of rock happens to vary. The coffins are then *packed* in, as compactly as possible; some in a perpendicular and some in a horizontal position, as convenience may suit, and lime sprinkled in the intervening spaces to hasten decomposition. The *pile* generally extends a foot or two above the level of the ground, and is covered with two or three feet of earth brought on with wheelbarrows. Of course it is the favorite bivouac of numberless rats, whose depredations, by burrowing, &c., are liable at times to expose portions of the coffins. But a great improvement has taken place in the condition of the grounds within a day or two, and such a depth of earth placed above the coffins as to render such abuses less frequent."

The Great Peace Convention is now in session at Paris. A letter from Mr. Edmund Fry, published in the Christian Citizen, gives the following plan of proceedings for the English and American delegations:—

"The delegates are all to assemble in London on Monday the 20th of August, and we shall have a sort of social meeting that evening, for the purpose of mutual introductions, and to settle the regulations for the journey, and to announce the programme for the proceedings of the Congress. The party will start by special train, early on the morning of the 21st, and will reach Paris that evening via Folkestone and Boulogne. There will most likely be something in the shape of a jubilee reception at Boulogne, to welcome us to France. The business of Congress will probably occupy the remaining four days of the week, and on Monday, the 27th, the friends of Peace will give a grand soiree in the largest hall that can be obtained in Paris. The bulk of the party will return to London on Tuesday the 28th; but arrangements will be made for those who may wish to remain a few days longer in Paris, to return to London by any train within three weeks, without extra charge."

Time's Ravages.—The N. Y. Observer says that the Rev. Dr. Spring, of the Brick Presbyterian church, opposite the Park, is now the oldest pastor in New-York. Sunday, the 5th inst., was the thirty-ninth anniversary of his ministerial labors; and on that occasion, he preached with his usual energy a discourse of some historical interest. "During these thirty-nine years," he remarked, "the ministers and officers of the churches who then welcomed the speaker to his field of labor, have passed away. There remains not a member of the Presbytery, nor a minister of the Gospel of any denomination in our city, who was in the ministry when I first commenced my labors. Of the elders and deacons of this church who at that time were living, not one remains."

INVASION OF CUBA.

The Washington Republic says that information has been for some time in possession of the Government, to the effect, that bodies of men were in course of being levied and drilled in New Orleans, New York, and other cities of the Union; that money to a considerable amount has been contributed; that arms have been provided and arrangements made on a large scale with a view to some military expedition. Their movements have been conducted with great secresy, and the object of the enterprise has been concealed even from the individuals who have embarked in it. Sufficient evidence, however, has been obtained, to satisfy the President that the design of the expedition is an invasion of Cuba, and that the intervention of the Executive was necessary to preserve our neutral obligations, and to keep unsullied the honor of the American people. Accordingly, he has issued the following

Proclamation.

There is reason to believe that an armed expedition is about to be fitted out in the United States with an intention to invade the Island of Cuba, or some of the provinces of Mexico; the best information which the Executive has been able to obtain points to the Island of Cuba as the object of this expedition. It is the duty of the Government to observe the faith of treaties, and to prevent any aggression by our citizens upon the territories of friendly nations.

I have therefore thought it necessary and proper to issue this proclamation to warn all citizens of the United States who shall connect themselves with an enterprise so grossly in violation of our treaty obligations, that they will thereby subject themselves to the heavy penalty denounced against them by our acts of Congress, and will forfeit their claims to the protection of their country. No such persons must expect the interference of this Government in any form in their behalf, no matter to what extremities they may be reduced in consequence of their conduct.

An enterprise to invade the territories of a friendly nation, set on foot and prosecuted within the limits of the United States, is in the highest degree criminal, as tending to endanger the peace, and compromise the honor of this nation, and therefore I expect all good citizens, as they regard our national reputation, as they respect their own laws, and the laws of nations, as they value the blessings of peace and the welfare of their country, to discourage and prevent, by all lawful means, any such enterprise, and I call upon every officer of this Government, civil or military, to use all efforts in his power to arrest for trial and punishment, every such offender against the laws providing for the performance of our sacred obligations to friendly powers.

Given under my hand, the eleventh day of August, in the year of our Lord one thousand eight hundred and forty-nine, and the seventy-fourth of the Independence of the United States. Z. TAYLOR.

J. M. Clayton, Secretary of State.

Union and Harmony Convention.—A Convention, or rather two Conventions, were held at Rome, Oneida County, last week, for the purpose of securing, if possible, a reünion of the Democratic party of New York. The "Free Soil" and "Hunker" parties were each represented by a long list of delegates from every part of the State. After holding separate sessions for three days, and communicating with each other repeatedly by committees, the Conventions could not agree upon the terms of union, and of course had to adjourn without accomplishing the object for which they assembled. The Free-Soilers would not give up the positions they had assumed relative to the extension of slavery and the power of Congress over it. The Hunkers, on the other hand, would not consent to make the free-soil doctrines a political test.

The Cholera seems to be gradually decreasing throughout the country. At Philadelphia on the 17th, there were five cases and one death; on the 19th, no case nor death. At Buffalo, on the 17th, 22 cases and 13 deaths. At Albany, on the same day 6 deaths. At Boston 9 deaths on the 17th, and 20 on the 18th. In Providence, on the same day, five deaths.

In New York, there were 389 deaths by cholera in the week ending Aug. 18th. The following summary of reports by the City Inspector, will show the progress of the disease in New York from its first appearance:—

Deaths in the week ending	June 2	29
	" 9	121
	" 16	145
	" 23	152
	" 30	286
	July 7	317
	" 17	484
	" 21	714
	" 28	692
	Aug. 4	678
	" 11	423
	" 18	389
	Total,	4,429.

Death of a Baptist Minister and Wife by Cholera.—The Western Christian Journal announces the death of Rev. W. Cox and wife, of Milford, under the following circumstances:—They were, on the forenoon of the same day, visiting the sick. Sister C. was seized with cholera, between eleven and twelve o'clock; she was carried home, all the assistance procured that could be, but she died at six o'clock in the evening. Eld. Cox was seized about four o'clock the same day, while waiting upon his wife, and died about ten in the evening. They were buried side by side in the same grave, on the next day, in presence of a large and weeping assembly. The deceased both bore their sufferings with patience, approached their end with calm submission, and died in glorious triumph.

News from our Missionaries.—The last steamer brought overland letters from our Missionaries in China, dated in May. They were then in good health, and more than ever encouraged in their work. The letters will be published soon.

IMPERFECT IN ORIGINAL

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamer Hibernia, which arrived at Boston on Thursday last, European dates one week later have been received.

From England, we learn that the session of Parliament closed on the first day of August. The Queen has gone to visit Ireland. The cholera is rather on the increase. During the week previous to the steamer's sailing there were 793 deaths from cholera in London; for the two days previous, the deaths were 114 and 119.

In France, nothing of special importance is transpiring. The President had been on a tour to the south, but was expected to return to Paris in time to attend a grand review of the army on the 15th of August. There seems every prospect of a most abundant harvast throughout France. In some of the departments the wheat is already cut under the most favorable circumstances.

At Rome, things remain as at last advices. The French have restored the government of the Pope, but the Pope himself does not seem inclined to return to the Vatican on the conditions proposed. He has, however, issued an address to the inhabitants of the Roman territories, in which he promises to appoint a Commission which will direct the Government of the State. Meanwhile, a spirit-stirring proclamation has been addressed to the Romans by Mazzini, in which he recommends them to endure, with constancy and firmness, the calamity of foreign intervention which smites them at present, and not to give way to discouragement. He calls upon the muncipalities to repeat, with firmness, that they adhere voluntarily to the Republican form and to the abolition of the temporal power of the Pope, and that they consider every Government illegal which has not been freely approved by the people, and he reminds them that it is impossible to imprison a whole nation.

The struggle between the Hungarians and the Austrians is still going on. The Hungarians continue successful. They have defeated and outmaneuvered the enemy, placed the Austrians in peril, and cut off the Russians from the base of operations. The three great generals are now in communication with each other, and ready to act together if necessary. Their respective positions are rendered secure by the nature of the country, while there is nothing to prevent their emerging from their fastnesses when occasion presents itself. The whole population serve them with heart and hand, bring them food, horses, and intelligence of the enemy's movements.

The enthusiasm of the Magyars increases daily. The ecclesiastics cause to be carried before them a colossal red sword, a red cross, and a large flag, with the inscription, "Death to the Russians and Austrians!" on it, in black letters. These processions greatly excite the people. The seat of the Magyar Government is at Szekozard and Baja, in a steamboat, which ascends or descends the river as circumstances may require, and which is provided with cannon for its defense.

Advices from Constantinople state that an army of 80,000 men is ordered to assemble on the Hungarian frontier to protect the Turkish territory and to disarm any who may be driven across the frontier.

A traveler from St. Petersburg, Russia, states that a conspiracy has been discovered in that capital, and that the Privy Councillor Piotros Zinsk was at the head of it; 280 persons had been arrested. Gens. d'armes, with warrants of arrest, have been sent to Moscow and other places. The intentions of the conspirators were to dethrone the reigning dynasty and to proclaim a Republic. A Provisional Government was already formed. The conspiracy had ramifications all over the Empire, and many officials had joined in it. Attempts were also made to seduce the Imperial Guard, many of whom had been arrested. A secrerary of Count Orloff, who managed to gain the confidence of the Chiefs, divulged the secret.

The ex-King of Sardinia, Charles Albert, died, after intense suffering, on the 28th of July. His body was embalmed, and placed in the cathedral, to await the arrival of a steamer appointed to take his remains to Genoa. On his death becoming known, the church-bells of Oporto were tolled, minute-guns were fired, and the public offices were ordered to be closed for three days. A general mourning was likewise directed, to last for eight days, as an additional mark of respect to the deceased.

Riot and Sacrilege.—Some respectable Jewish people, finding New-York City too crowded for the purposes of burial, recently ~~purchased a tract of land for that~~ purpose near East-New York, L. I., and consequently have proceeded, as was their right, to inter there. On Thursday afternoon, however, some Dutch Catholic inhabitants of East New-York expressed a determination not to allow the Israelites to bury there, and, as a funeral was expected there that afternoon, large numbers of those ignorant men congregated for the purpose of preventing the exercise of the burial rights, if necessary by force. Accordingly, when the corpse arrived, they commenced the war with stones, dirt, muskets, clubs, and other missiles, driving the persons assembled away, injuring many of the Jewish persuasion very severely. The upshot of the whole affair was that the aggressive party vanquished the enemy, and compelled them to bury the corpse at Cypress Hills. Now this affair is an outrage upon the established usages, laws and institutions of our free and enlightened country; and such a high-handed measure on the part of the rioters should be met by the authorities with a determination to allow the full extent of the law to those engaged in it. The Constitution of the United States rightly permits the free tolerance of all religions, and as such is the case, the injured parties in this transaction have the unquestionable right to invoke the protection of the highest authorities. It may not generally be known, but the rites of burial among the Jews are considered of the utmost importance and consequence, their religious laws strictly enforcing decent and proper interment. As in this instance no real offense was given by the Israelites, the crime resting upon the rioters is still more increased. [Tribune.

IMPORTANT DISCOVERY ABOUT PEAT.

A discovery has been made in Ireland which is likely to be more important than the discovery of gold in California will be to the United States of America. According to a statement by the O'Gorman Mahon, the peat or "turf" of the Irish bogs is capable of being converted by a cheap and simple process, into a variety of matters of the utmost value. One-fourth of Ireland is bog; therefore, one-fourth of Ireland is composed, on the showing of chemistry and The O'Gorman Mahon, of the carbon of ammonia, soda, vinegar, naptha, candles, camphene oil, common oil, gas and ashes. Only think of 50 square miles of candles lying under the feet for the picking up, the ocean of oil of that dimensions, or the volume of gas—to say nothing of the vinegar.

The interest of this discussion was derived from the fact that Lord Ashley bore testimony to the integrity of the patentee—a Mr. Owen. It is a discovery which, if it be truly represented, must open in the United Kingdom mines of wealth worth a thousand Californias—mines of wealth having these extraordinary properties, that all the cost of exploring them will be *clear gain to the people*, while the place from which the treasure is to be withdrawn will be enriched by its removal.

Lord Ashley's statement of the amount of valuable materials into which 100 tuns of peat was convertible—100 tuns of peat, which cost £8, and the labor of converting it about £8 more, contained:—

Carbon of ammonia	2,602 lbs	value	£32 10 2
Soda	2,118 lbs		8 16 6
Vinegar	600 lbs		7 10 0
Naptha	30 gals		7 10 0
Candles	600 lbs		17 10 0
Camphene oil	600 lbs		5 10 0
Common oil	800 lbs		3 6 8
Gas			8 0 0
Ashes			1 13 4
Total,			£91 16 8

Mr Owen, he said, had tried this experiment not merely on 100 tuns, but on thousands of tuns of peat during the whole of the last twelve months. He had expended his capital on it and received his remuneration, and was ready to stake his character and fortune on the issue. He (Lord Ashley) wished to add, that after the peat was cleared away the the soil beneath was found fruitful beyond all description, because it was absolutely saturated with ammonia; and consequently not only would the country be enriched by the conversion of the peat into valuable materials, but the soil itself would afterwards be found in a far more cultivatable condition.

Loss of a Mail Steamer.—The mail steamer Kestrel, one of the fine new steamers recently built in Scotland, for the purpose of carrying the mails between Halifax and Newfoundland, was lost at St. Shott's, N. F., in a thick fog, on Sunday night, the 22d ult.

The passengers and crew, by great exertions, saved themselves by means of a rope, to which a handspike had been tied, and thrown between some projecting rocks, where it held fast, and by climbing the rope thus fastened, they succeeded in gaining the top of the rocks. Three of the passengers, Mr. and Mrs. Brian, with Mrs. Snook and two seamen, left the vessel shortly after she struck, in one of the boats, and after beating about all night exposed to much danger, they landed on the following morning in an exhausted state. The mail-bags were fortunately rescued, and immediately forwarded to St. John.

A New Question for the Judges.—A gentleman has commenced a suit for assault and battety and false imprisonment against the proprietors of one of the opposition evening boats, between New-York and Albany. The facts are as follcws:—The boat advertised to carry passengers for 25 cents to Albany, and land at intermediate places. The plaintiff bought a ticket for Albany, but wishing to land at Poughkeepsie, he attempted to do so, offering at the same time his ticket. He was stopped and told he must pay 25 cents more. He refused to do it, and was carried to Albany, where he was obliged to remain 24 hours, as it was Sunday.

An Afflicted Place.—The Pittsburg Gazette of the 17th, says: There were 38 cases of Cholera in Birmingham yesterday. The greatest consternation prevails. Whole families have been carried off, and a great number of the inhabitants are leaving the town. The disease is still confined to the small spot where it broke out, in the neighborhood of several slaughter houses, and if it proceeds much further, there will be no person left for it to attack. Ten of the cases have died, and from 10 to 15 others are in the state of collapse. Four have been attacked in one family, and none of them were expected to survive when we left. The state of affairs in this locality beggars description.

Death from Fright.—The following cause of death was reported at the interment office, Boston. It appears that some days ago, a boy, named Joseph Kennedy, six years of age, while sitting in the kitchen at home, received a severe shock of fright from a cat, which had been shut out, suddenly leaping through a pane of glass into the room, shivering the glass. The boy immediately sickened and died, and, as the physician pronounced, solely from the effects of the shock.

Travel Cheapened.—A correspondent of the Detroit Free Press gives the following to show the great difference in the present expense of travel compared with what it was 12 years since. In 1837, the fare from Chicago to Troy was $74 50.

Stage fare from Chicago to Detroit		$26 75
" " "	Detroit to Buffalo	22 50
" " "	Buffalo to Troy	15 25

The present fare by steamboat and railroad between Albany and Chicago is about $17.

The College of Physicians, Montreal, an incorporated body, with special privileges, is prosecuting apothecaries and others for practicing physic without a license. An apothecary must not, as it appears, give advice to a customer calling for a dose of medicine, or he will be fined $20!

Home for the Friendless.—This excellent institution, which is now in successful operation in the new building in East Thirtieth Street, between Fourth and Madison Avenues, N. Y., has had its resources largely drawn upon by the number of children made parentless and helpless by the cholera. There are at present, besides 20 adults, 70 orphan children enjoying the benefits of this home. Among them are seven or eight entire families of from two to six each. These orphans are adopted into Christian families when good opportunities present, and their prospects for the future are sometimes made very flattering. A morning paper says a young girl who was taken into the institution from the street, where she was accustomed to sell loco-foco matches, was received as a daughter by a wealthy gentleman residing in North Stonington, Conn., and will be the heiress of a large property. Another, a mere lad, who had recently arrived in this country from Ireland, where he was employed in the coal mines, is now with a wealthy farmer in New-Jersey, and promises to be a respectable and useful man. A third, who was found in circumstances of great misery, lying on a filthy cot beside the body of its dead mother, in a low hovel, is now the adopted daughter of a Mrs. Elliot, of Williamsburg, and is very much esteemed by all of a large circle of relatives. These are a few of almost numberless instances, where children have been raised from degradation to respectability, and put in the way of becoming valuable members of the community, who, but for the existence of this Society, would in all probability have been vagrants. [N. Y. Rec.

Accident on the Sabbath.—Levi Cook, a colored laborer, was killed, and three white plasterers were badly wounded, while engaged in plastering the interior of a brick house in Camden, N. J., on *Saturday afternoon*. This accident was caused by the prostration of the building, owing to the bad construction of the foundation. The Coroner of Camden returned a verdict that the accident occurred in consequence of shameful neglect on the part of the workmen who built the cellar wall.

SUMMARY.

The ship Sheridan, Capt. Cornish, which arrived at Quarantine last week from Liverpool, lost on the voyage 31 of her steerage passengers and seamen by Cholera. The Cholera broke out among the crew on the 7th of August. For the first eight days, from 8 to 10 new cases and from 3 to 5 deaths occurred daily. For eight days in succession, out of 22 seamen, only 4 could be mustered on a watch; 80 cases and 31 deaths have occurred since the ship sailed.

The Southern Christian Advocate says that Rev. Dr. Bascom, a distinguished clergyman of the Methodist Episcopal Church, South, is recovering from an attack of Cholera, which lasted twenty-one days, and during which he was twice supposed to be beyond recovery. On the 30th of July he was able to walk about his chamber, but is so much prostrated that his physicians have prohibited him any mental labor.

The company formed in Boston for the purpose of raising the relics of the British brig Plumper, are likely to be successful. They have been to work but a short time, and have already obtained quite an amount of specie, together with sundry other valuable articles. The Plumper was lost near Point Lepreaux, during the last war with Great Britain, and contained specie to the amount of $175,000, for the purpose of paying off soldiers.

Since the Camden and Amboy, and Philadelphia and New Brunswick Railroads have been used, now seventeen years, more than 5,000,000 passengers have been transported upon them. During that time the deaths from collisions or the cars running off the track have not exceeded ten, and the injuries to persons who did not die in consequence thereof, have not exceeded fifty.

The body of a little son of Mr. Washington Alexander, of Woodstock, Va., was found recently in the woods within a few miles of his house, having starved to death. By the side of the emaciated remains of the little sufferer, was found, also dead, a faithful dog which had accompanied him in his wanderings.

Lydia Allen, sister of the late gallant Commodore McDonough, died in the Almshouse of Newcastle county, Del., on the 31st ult., of Cholera. She was a native of that county, and had been confined in the Almshouse during a period of more than twenty years, as a lunatic.

Hon. Stephen Longfellow, father of the poet, died at his residence in Portland, Me., on Thursday evening, 2d inst., at the age of 73 years. Mr. Longfellow was a distinguished lawyer, a Federalist of the old school, and a member of the Hartford Convention. He was a member of Congress some twenty-five years ago.

Several of the Portuguese Refugees, under the care of the Protestant Union, have suffered from Cholera. Only one has died, and the rest are doing well. The man who died fell a victim, as we are told, to his love of baked beans and vinegar—too strong a diet for Cholera time.

It will be seen from the following return, of mortality in Cincinnati, for the *seven weeks* ending 6th inst., that during that brief period nearly a twentieth of the whole population died. Deaths from all causes, 568, 940, 2,022, 950, 512, 285, 211; total 4,488.

A female owner of human beings visited Newburyport a few days since with what she calls "a piece of property." The Union says the "property" has become more partial to liberty than slavery, and hence the Virginia "lady" "has been deprived of her services."

The Bangor Whig says that intelligence has been received that the brig Belfast, Capt. Jordan, has been sold at California for $40,000. The brig was ten years old, cost $8,000, and is about 200 tons. The captain was retained at $600 a month.

A gentleman from Racine Co. Wis., says that the Cholera has raged with considerable severity in the Norwegian settlements in that county; some 40 deaths having occurred from that disease in the town of Norway. The disease there, as elsewhere, seems to be abating rapidly.

Counterfeit 5s on the New Haven Bank—a very close imitation of the genuine—have made their appearance. Vignette, a spread eagle, ships, &c., a miniature picture of the "first Sabbath in Quinnipiack" on the right end. In the counterfeit the head of the eagle is quite indistinct, while in the genuine it is plain. The ship, too, on the left of the eagle, is faint in the counterfeit. Those which we have seen were dated Oct. 4, 1847, as are also a large portion of the genuine fives.

Nine States hold their elections the present month; Alabama, Tennessee, Kentucky, Indiana, Iowa, Texas, Missouri, and North Carolina, and Rhode Island, to fill a vacancy in Congress. Missouri is to elect the Legislature which will decide as to Col. Benton's return to the Senate.

Mrs. Ann Northrop, upwards of 80 years of age, a few days since walked from her residence in Milford, Ct., to the house of a friend in Humphreyville, and returned again the same day, having walked a distance of *twenty-six miles*, besides knitting, during her visit to the "Ville," two or three inches in length of a stocking!

The Mayor of Boston has attempted to mediate between the tailors, now on a strike, and their employers. His reason for interfering is, that if the quarrel is not settled, many families will become dependent on the public.

Augustus Littlejohn, the celebrated temperance lecturer, has recently been addressing the people of Eagleville, Waukeesha county, Wisconsin, on the virtues of temperance; he has also lectured at Rochester, Troy, and Waterford, in the same State.

Mr. R. Hunt, at the Royal Institution, London, states that a friend of his has succeeded in obtaining a minute though weighable portion of gold from a quantity of the petals of the blue violet.

A female college is about to be established in Cincinnati. The Gazette says that a large and beautiful edifice has been erected for the purpose on Pleasant Hill, a most delightful and healthy position.

A lad, son of Rev. Dr. Dwight of Portland, about 12 years of age, had his thigh broken in two places, and was otherwise injured, at a Sunday-school pic-nic at North Yarmouth, Me., on Wednesday.

Omnibus fare has been reduced in Philadelphia from six to three cents, in consequence of the establishment of a new line by some of the drivers formerly in the employ of the old.

[illegible]n Croghan, proprietor of the Mammo[illegible]ave, Kentucky, is deceased. Under his will the houses and grounds are to be kept open for visitors.

The value of the real and personal estate of New-Bedford, as per Assessors' books, is $17,237,000. A division of property would give each householder a handsome fortune.

The number of acres of public lands sold at Milwaukie in July was 5,420 for cash and 12,025 for land warrants.

The Hudson river was so low at Castleton, on the 31st ult., that fifty steamboats, barges and other vessels were unable to get along.

Three little girls were drowned at Boston, Aug. 13. They were tilted from a pile of boards, and fell into the river.

Ex-President Martin Van Buren, accompanied by his son and niece, are at present at Brattleboro, Vermont.

St. Croix County, Wisconsin, has been organized. Willow River is the county seat.

The cholera first made its appearance in Chicago on the 28th of April. The total number of deaths up to August 3, was 495.

The total number of deaths by Cholera at Sandusky, from July 9 to August 7, was 300—averaging over 17 per day.

The present fare through from New Orleans is $5 to Mobile, $10 to Montgomery, $26 to Charleston, $20 to Baltimore, $3 to Philadelphia, and $4 to New York—total $96.

General Avezzana, the late Minister of War at Rome, has arrived in New York. Preparations are making by the Italians to give to the patriotic General a national banquet.

Mr. Wise, a Virginia farmer, has recently succeeded in covering the heads of several gentlemen of Richmond, some of whom had been bald for many years. He causes the new hair to appear in from four to nine days.

A letter from South Rapid, dated July 27, states that a half-breed Indian set fire to the store of Mr. Rice. The store contained a large quantity of goods, and fifty kegs of gunpowder. The building was blown completely to atoms, and every thing destroyed.

Doctor Newton, of Cincinnati, cut out the eye and removed the eyelids of a patient who was under the influence of chloroform when the operation was performed, and felt no pain.

The Connecticut river is said to be lower this season than it has been, except once, in a period of 130 years. The exception was in 1816, when it was ten inches lower.

There is a white robin in possession of Wm. Rea, of Cambridge, Md. It was taken from a nest in which the other fledglings were of the natural color.

A drunken man named Eisenbise, killed a man named Wright, at Lewiston, Pa., on the 7th inst. A reward of $50 is offered for his apprehension.

Upwards of eight hundred persons are annually destroyed by the accidents incident to the working of the mines of England.

Captain Dan Drake Henrie whose hairbreadth escapes from the Mexicans, when taken prisoner with C. M. Clay, and others, who was the theme of admiration, died recently at the Hospital of the Sisters of Charity in St. Louis.

A tornado passed over a portion of Jefferson County, Va., on the 10th inst.

Mrs. Alexander Hamilton has become a permanent resident at Washington, and has taken a house on Capital Hill. She is in her 92d year, has seen every President inaugurated, and retains a vivid remembrance of the past, and a lively interest in all the moral and political questions of the day.

The Lake Superior News, of Aug. 6, gives the following as the amount of copper shipped from that port this season: "Cliff Mine, 424 tons, 1,224 lbs.; Copper Falls, 100 tons, 939 lbs.; Lac La Belle, 11 tons, 89 lbs.; Minnesota Co. 10 tons, 1,140 lbs.

A late fire in Cleveland destroyed a costly Episcopal Church, called St. Paul's, three dwellings, and two barns. The ravages of the fire were permitted to extend by the firemen getting into several quarrels, and stopping their apparatus to settle them.

One day last week, says the London Standard of Freedom, some idle, mischievous thieves, closed the valve and stole the spindles of the tank to the spring that supplies Bristol with water, which for a whole day left the inhabitants without water.

A block of granite was lately blown out at the Dartmoor works, in England, the length of which was 30 feet, breadth 23 feet, height 24 feet; cubical contents 16,560 feet, and it weighs no less than 1380 tons.

The Banffshire Journal mentions a lad of thirteen, named John Livingstone, of Sunderland, as preaching sermons, and conducting a regular service, and states that he preached his first sermon at 6½ years of age.

Tomatoes are said to be wholesome, cholera or no cholera. They are good for the blood.

New York Markets—Monday, Aug. 20.

Ashes—Steady at $6 for both kinds.

Flour and Meal—Flour has advanced within a week; common State and mixed Western sells at 5 44 a 5 50; strait State and favorite Western 5 50 a 5 75; pure Genesee 5 50 a 5 69. Meal is scarce, Jersey sold for 3 31 a 3 47. Rye Flour 3 18 a 3 31.

Grain—Wheat is held firmly; 95 a 1 05 for Upper Lake; 1 10 a 1 16 for Ohio; and 1 25 a 1 30 for pure Genesee. Rye 61c. Oats 30 a 40c for Canal, and 35 for Jersey. Corn 63 a 64c for yellow, 62 a 63 for mixed.

Provisions—Pork 9 00 for prime, 10 75 for mess. Beef 13 50 a 14 00 for mess and prime. Butter 7 a 11c for Ohio, 10 a 14c for Western. Cheese 2 a 7c.

Wool is inactive, the manufacturers holding back in consequence of the relative prices of the raw material and the manufactured article. Common bags 28c; ¾ blood 38c; Merino 35c; Saxony 39c. The market has an upward tendency. Lambs pulled, for which there is a regular and steady demand, sells at 27 a 29c.

DIED,

In Hartsville, Allegany Co., N. Y., August 9th, Wid. Hannah Cornwell, mother of Eld. Hiram Cornwell, in the 82d year of her age. This mother in Israel—for such she was—was a member of the First-day Baptist Church in Hartsville, and has no doubt exchanged a world of suffering for one of joy and peace. In this life she was most deeply afflicted, not having been able to walk for the last thirty years, and having been wholly bereft of her eyesight for more than thirty-five years. Yet all this she bore with true Christian patience. "Blessed" indeed are such dead "that die in the Lord."

N. V. H.

At his residence in Piscataway, N. J., on the evening of the 16th inst, at 8 o'clock, of Cholera, Deacon Lewis Titsworth, aged 76 years on the 7th of May last. Notwithstanding he had been somewhat indisposed for a few days, Deacon Titsworth took his place and asked a blessing at the table in the morning, ate a light breakfast, went out about his premises, and returned to his house about 8 o'clock. Feeling more unwell, he laid down, and was soon discovered by his wife and family to be in a spasm and unable to help himself. In spite of all that could be done for him from that time he sunk rapidly into the arms of death. When, however, it was seen by the family, that he was dangerously ill, one of his daughters inquired of him as to the state of his mind in view of his sickness and the prospect of death. He deliberately informed her, that he felt calm, without fear, and resigned. He soon became unable to talk much, but further expressed his resignation to others who inquired how he felt. He had his reason, and after his speech was gone, as long as his state of mind could be ascertained by signs, it appeared to continue calm; and he died quietly and peacefully. The subject of this notice had been a member of the Seventh-day Baptist Church in the town where he resided fifty years last April; and upwards of forty years a prominent acting Deacon in said church. His life and valuable services in the Church and in behalf of the cause of God simultaneously terminated; that is, he was in actual service until he was commanded away from his toil. But besides the Church, he has left a widow, the mother of ten children, who are all now living, and heads of familiesand a large circle of other relations, to sorrow midst comforts and the pleasures of hope.

L. C.

In Otselic, Chenango Co., N. Y., of consumption, Ann Eliza, daughter of Henry and Glycera Tallett, aged 7 years and 5 months.

"I take these little lambs, said he,
And lay them on my breast;
Protection they shall find in me,
In me be ever blest."

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Genesee—		*Richburg*—	
J. A. Langworthy	$5 00	Wm. M. Truman	$5 00
Joel Crandall	5 00		
Jared Maxson	5 00	*Alfred*—	
Palermo Lackey	5 00	Elisha Potter	10 00
Geo. Potter, Jr.	5 00	N. V. Hull	5 00
Fanny Gibbs	5 00	Silas Stillman	5 00
Geo. Irish	5 00	Geo. W. Allen	5.00
Alonzo Coon	5 00		
David E. Bliss	5 00	*New York*—	
Joseph Boss	5 00	E. G. Champlin	5 00
Ezekiel Crandall	5 00		

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

D. E. Maxson, Alfred,	$2 00	to vol. 6	No. 52
Luke Green, "	2 00	" 6	" 52
David Rose, "	2 00	" 6	" 52
Isaac Fenner, "	2 00	" 6	" 52
Silas Stillman, "	2 00	" 6	" 52
David Stillman, "	2 00	" 6	" 52
Nathan Lanphear, "	2 00	" 6	" 52
J. R. Hartshorn, "	2 00	" 7	" 6
M. Burdick, Independence,	2 00	" 6	" 52
A. C. Burdick, "	2 00	" 6	" 52
J. C. Green, "	2 00	" 7	" 6
N. S. Ennis, Little Genesee,	2 00	" 7	" 6
G. G. Hamilton, "	2 00	" 6	" 52
Ezekiel Crandall, "	2 00	" 6	" 52
Alfred Barber, "	2 00	" 6	" 52
Jos. Boss, "	2 00	" 6	" 52
S. P. Crandall, Nile,	50	" 6	" 13
B. Babcock, Friendship,	1 00	" 6	" 26
J. B. Cottrell, Richburg,	2 00	" 6	" 52
Jos. Maxson, Bolivar,	2 00	" 6	" 52
R. I. Crandall, Portville,	50	" 6	" 13
S. B. Main, "	50	" 6	" 13
A. B. Crandall, "	50	" 6	" 26
E. P. Crandall, West Genesee,	2 00	" 6	" 52
D. Babcock, Rock Prairie, Wis.	2 00	" 6	" 52
Wm. Dunn, Plainfield, N. J.	2 00	" 6	" 52
R. M. Titsworth, "	2 00	" 6	" 52
K. Burdick, Dundaff, Pa.,	50	" 6	" 13
L. G. Baldwin, Milton, Wis.,	2 00	" 7	" 13
John Russell,	1 00	" 6	" 33

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

A. R. Bennett, Lowell,	$3 00	to vol. 5	No. 52
K. Burdick, Pa.	50	" 5	" 52
Elisha Potter, Alfred,	50	" 5	" 52
D. E. Maxson, "	2 00	" 5	" 52
Nathan Williams, "	5 00	" 3	" 52
E. Johnson, Nile,	2 00	" 5	" 52
Avery Lanphear, "	1 50	" 5	" 52
S. P. Crandall, "	50	" 5	" 52
Silas Burdick, Portville,	1 00	" 5	" 52
Wm. S. Coon, "	1 50	" 5	" 52
R. Coon's est., West Genesee,	8 00	" 4	" 52
Wid. R. Coon, "	2 00	" 5	" 52
C. M. Crandall, "	1 00	" 5	" 52
E. C. Green, Ceres, Pa.	3 00	" 5	" 52

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Wm. M. Rogers, of Brooklyn, L. I.
Isaac D. Titsworth, of Shiloh, N. J.

Our Anniversaries.

The Missionary Association

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed to preach a Missionary Discourse at the opening of the session.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution was passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad; a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M., Somerville 4¼ A. M., Plainfield 5½ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

NEW LINE FOR SCHOOLEY'S MOUNTAIN.

Splendid stages will leave for the Mountain on the arrival of the 9 o'clock train from New York at White House. This route has less staging than any other.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled, "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, [illegible]

☞ All the public newspapers in the County will publish the above once in each week until the [illegible] and then hand in their bills for advertising the [illegible] that they may be laid before the Board of [illegible] and passed for payment. See Revised [illegible] Chap. 6, Title3, Article 3, Part I., Page [illegible]

Miscellaneous.

GOLD DIGGING, &c.

The recent arrival from California brought lots of letters, extracts from which are plenty in all tbe papers. We copy a few paragraphs from the Tribune, as samples.

From a Letter of J. J. G.

Almost every adventurer is disappointed, upon his arrival at the "diggins," to learn that to dig is to dig. There is gold enough among the tributaries of the San Joaquin and Sacramento, but multitudes have thrown up the pick-axe in disgust, for labor is irksome and the heat intolerable. Fevers of various forms prevail upon all the rivers and streams. *I would advise those who embark for California with the intention of mining, to come provided with nine lives a man, and each life a temperate one.* Good teams are worth from $600 to $1,000, at Sutter's, and transportation to the mines, from 60 to 70 cents per lb. Flour worth $4 to $6 per bbl. here. Fresh beef 15 cents per lb. Prime Pork $14 per bbl. Prices of articles of subsistence at the mines are about double the prices here. Lots in this city (San Francisco,) are selling at $500 per foot; ground rents are enormous, and a house as large as one of those diminutive edifices erected in the States for the purpose of smoking hams for one farm house, will rent from $500 to $600 per month. Cargoes are discharged and landed for $10 a ton. A single trunk cannot be stored for less than $3 a month. $80,000 a year has been offered for the use of one room, *and refused.* San Francisco is the Paradise of gamblers; hundreds of thousands are staked and lost and won every day.

From a Letter of J. H. K.

Statements have gone to the States, ere this, confirming the rumors rife on my leaving New York, of the richness of the mines and their exhaustless resources; but from my short experience I cannot add my conviction to those wild and exaggerated reports. Undoubtedly there are immense resources of gold in the valley and tributaries of the San Joaquin (San Wakeen) and Sacramento, but it requires the most severe labor to extract any large quantity. Much, too, depends upon *luck.* A man may stumble on a mass sufficient to enrich him for life; but these cases are of very rare occurrence, and the *general average of miners is half an ounce* per day for each man.

Villages are springing up in every part of the mines, and gambling and trading constitute the business. The Americans are becoming very jealous of the foreigners working the mines, and you will undoubtedly hear of serious difficulties between them. The mines to a new comer present a scene of busy life, of which the world has never before offered a parallel. Such a motly group was never before congregated. Casting aside all distinctions, each individual applies every energy to the task, upheaves the stones and soil, seeming to enjoy the labor which has ever been considered repulsive and degrading. You may see the pale and cadaverous clerk of our cities, toiling beside the hardy Western pioneer; the ship captain and common sailor; army officers and common soldiers; professional Bodway bloods, and professional Water-st. loafers; the grey-haired man, and the juvenile adventurer; the Southern slave-holder beside the swarthy African, now his equal; the scholar and law expounder, beside the wild and naked savage; the representative of every South American nation on the Pacific coast; the repulsive Mexican Peon, and the demi-savage of the Sandwich Islands—all congregated here to worship one common idol, GOLD. To such as believe that the Creator designed man for nobler aims, for a more exalted purpose than that of a mere *gold-getting animal,* this world's convention of gold worshipers furnishes profitable food for contemplation —to reflect upon the causes which have conspired to tear men from their homes, friends, and the industrial pursuits of life, to plunge into this *steeple-chase* for gold, to the sacrifice of every comfort of social life, the jeopardy of health, and the banishment from all the endearing associations which render life desirable or even tolerable.

San Francisco is a God-forsaken place, nearly given over to gamblers, professional idlers and tipplers. They seem "a band of outcasts, met in brotherhood of woe." Daily arrivals of fancy and sporting men, pugilists, genteel loafers and abandoned women from the States, are rapidly swelling their ranks.

DANIEL BOON'S COURTSHIP.

In the immediate neighborhood of his father's new settlement, on the river Yadkin, another adventurer, named Bryan, soon made his appearance, and planted himself upon a beautiful spot, washed on one side by a lovely mountain stream, near which had been the favorite hunting ground of the youngsportsman. On a certain evening, Boon engaged a friend to meet him at that spot, for the purpose of "fire hunt." In this wild sport, one of the parties usually rides through the forest, with a pine torch borne on high, which shedding a glaring light through the gloomy precincts, so dazzles the eyes of the deers, that the other party, who is on foot, shoots the game between the eyes, while the bewildered animal is staring at the blaze. Boon's companion was to bear the torch, and accordingly appeared on the field, and commenced the usual round.

They had not proceeded far, when Boon gave the concerted signal to keep the light stationary. The horseman obeyed, and waited in momentary expectation of hearing the sharp and fatal report of his friend's rifle. Not hearing it, however, he turned his horse to ascertain the cause of the unwonted delay, when he saw his friend drop his rifle, and set off in pursuit of some shadowy object, over bush and briar, fence and field.

When Boon gave the signal to his friend, he indeed saw the flame of the torch reflected by a pair of brilliant eyes, and he immediately cocked his gun and brought it to his eye; but instead of standing stupified at the light, to be shot at, the supposed fawn wheeled precipitately and fled. During this unusual movement, Boon caught a glimpse of the flowing folds of a petticoat, dropped his rifle, and made chase after his game. So intense had been his interest in the pursuit, that he was little less surprised than his new neighbor, Mr. Bryan, when he found himself standing in the doorway, having driven the object of his chase into the paternal arms.

Boon's embarrassment and surprise may easily be imagined, when he saw the consternation of her father, and the panting terror of his beautiful daughter, who had scarcely turned her sixteenth summer, and whose lustrous ringlets were flying about her face, neck, and palpitating bosom, in the richest contrast of light and shade.

Strange as it may appear in our hearty backwoodsman, he became agitated in his turn; with all the stern and rugged qualities of his nature, he was taken captive by a maiden's charms. And what was no less strange, the blushing Hope, who had run into her father's arms, declaring that she was pursed by a panther, now perceived that he was not such a frightful animal as her first impression in the dark had led her to suppose.

Indeed, Boon was at that time just in the first flush of youthful vigor, his person straight, and well-proportioned, and the whole appearance of the man presenting such a hero to the eye of the unsophisticated girl, as her imagination was likely to create in that remote and secluded scene; in short, they loved naturally, and Miss Rebecca Bryan, in a very short time, became Mrs. Boon.

A VIGOROUS RACE.

Within the limits of the Hudson Bay Company, there resides a class of men who, ground down by the tyranny of that huge monopoly, seek to place themselves under the protection of the United States. These men are usually known as the Red River half-breeds. They are generally speaking of mixed Indian, English, Scotch or French blood. Brought up from earliest youth to feel that their subsistence will depend upon their skill as horsemen and hunters, they accustom themselves to every exercise and privation which can tend to harden their muscles and prepare them for their vocation. As a matter of course, the whole body of these hunters are capital horsemen, and amazingly expert in the use of fire-arms. Depending entirely upon the Hudson Bay Company for ammunition and arms, they must submit to any and all the arbitrary rules imposed upon them, and they are heartily tired of these exactions.

Twice each year, these hunters, four or five hundred in number, start for the American territories, after the buffalo, with from a thousand to twelve hundred carts, drawn by horses or oxen, which are driven by the women and children. The men are governed by fixed rules while at the hunt, which must not be infringed under severe penalties. They all leave the camp together, with the exception of a few who are left as a guard; and when a cerne or surround of buffalo has taken place, the women and children are sent for to assist in butchering, and drying the meat of the slain animals. Each cart will contain the pemican (or dried meat, pounded and melted tallow poured over it,) of ten buffaloes; so that the slaughter of these animals may be estimated at upward of twenty thousand annually. The meat thus prepared is purchased at a small price by the Hudson Bay Company, and is used to provision the inland trading posts. Attempt has on one occasion been made to prevent the incursions of these people within our boundaries, but without effect. Many of these mixed bloods desire now to remove to Pembina, which is on the American side of the line, and settle there, if permission can be obtained from our government. They would constitute a formidable and efficient defense to our northern frontier in case of Indian disturbances, as they are much feared by all the different tribes. The British settlement at Red River in the vicinity of Fort Gary numbers about five thousand souls.

INTERESTING AGRICULTURAL EXPERIMENTS.

Some recent experiments in wheat and flour go to prove that both contain water, and that the quantity is more in cold countries than in warm. In Alsaco, from 16 to 20 per cent. In England, from 14 to 17 per cent. In the United States, from 12 to 14 per cent. In Africa and Sicily, from 9 to 11 per cent. This accounts for the fact that the same weight of Southern flour yields more bread than the Northern. English wheat yields 13 pounds more to the quarter than the Scotch. Alabama flour, it is said, yields 20 per cent. more than Cincinnati. And in general, American flour, according to the authority of one of the most extensive London bakers, absorbs 8 or 10 per cent. more of its own weight of water, in being made into bread than the English. The warmer the country the more is the water dried out of the grain before it ripens, and hence when made into bread, it absorbs more water again, and is therefore more valuable. Professor Beck has written a report to the Patent Office, in which he shows that the presence of water unfits these articles for preservation. The books of a single inspector in New-York city showed that in 1847 he inspected 218,579 barrels sour and musty flour. In his opinion the loss on these was $250,000. Every year the total loss in the United States from moisture in wheat and flour, is estimated at from $3,000,000 to $5,000,000! To remedy this great evil, the grain should be well ripened before harvesting, and well dried before being stored in a good granary. Kiln drying is preferable. The mode of ascertaining the amount of water is this: Take a small sample, say 5 ounces, and weigh it carefully. Put it in a dry vessel, which should be heated by boiling water. After six or seven hours weigh it carefully, until it loses no more weight. Its loss of weight shows the original amount of water.

Beauties of Gold Hunting.—A gold digger on the Sacramento writes to his friends, June 4, 1849, a letter, part of which was communicated to the Tribune, from which we extract the following;—"I enjoy excellent health, ahd weigh more than I ever did before, though I never did such hard day's work as since I have been in California—taking, for instance, on one's back 60 lbs., and travelling over hills hundreds of feet high, and so steep that the traveler has to crawl on hands and feet, the thermometer being 98° to 100°. We went fifteen miles a day. Our diet is substantial—cakes of batter and baked in fat pork; grease and salt pork, which relishes very well here after a hard day's work, though I would not have looked at it at home. Pork costs $1 75 per lb., sugar 50c., flour 35c., beans 40c., rice 40., pilot bread $1. But a man will not starve in these diggins; if he will but work, or take his pan, fill it with earth, and wash it out, he can get bread and necessaries to sustain life."

"LIVE THEM DOWN."

Brother, art thou poor and lowly,
Toiling, drudging, day by day,
Journeying painfully and slowly
On thy dark and desert way?
Pause not, though the proud ones frown;
Shrink not, fear not; live them down!

Though to Vice thou shalt not pander,
Though to Virtue thou shalt kneel,
Yet thou shalt escape not Slander—
Jibe and lie thy soul must feel.
Jest of witling, curse of clown,
Heed not either; live them down!

A FRIENDLESS WOMAN.

The following account of an unfortunate and friendless German woman, is given by at St. Louis papers of a recent date:—

At the quarantine ground there is a pitiable, yet curious case of insanity, and one which demands the interference of some one. The person alluded to is a woman, apparently about 30 years of age. She goes by the name of Catharine, and when she can be kept still long enough to say anything rational, gives her name as Catharine Weber. We have made several efforts to gather her history from her, but have always failed, possibly because we have had to use an interpreter, and she talks rapidly, and frequently incoherently. The most rational story is, that she is from Germany, a sister of Adam Weber, a watchmaker, who, she says, left her in the mountains of Pennsylvania. She is a harmless creature and might be said to be more idiotic than crazy. She roams over all the ground, visiting the sick, and seems to have a very correct idea of those who are going to die. A few minutes before death occurs, she is there, stands by them, and when they die she is very officious in closing their eyes, laying their bodies out and fixing their limbs in proper position. This done, she goes out and from the shrubs she weaves a wreath, which she insists upon being placed on the corpse. She sees it placed in the coffin, and is particularly captious and nice to see that the lid is fitted down right: then follows to the grave as chief mourner. At the grave she has another wreath to lay on the coffin; this deposited (and the men all yield to her fancies,) she waits until the grave is filled, and then for a full hour she stands on or by the grave chanting hymns and songs. She sings with a good clear voice. She is up nearly all hours of the night and day; and whenever a boat arrives or departs, she stands upon the river bank chanting her songs. She is mild, always engaged in some work, either sweeping the ground or making tea or something for the sick.

ENVELOPES.

Under the cheap postage system, envelopes have become things of common use. The North American gives an account of the process through which the paper passes before it is converted into its destined form. The daily manufacture in one establishment at Philadelphia is said to be immense. The process is as follows:—

A pile of paper is first laid under the cutting press, and the flat forms of the envolope are cut out at once. These are then taken to the folding machine, which is one of the most singularly constructed and beautiful pieces of mechanism we have ever seen. It requires but one person to feed it, and performs all the rest of the operations itself; for the paper being placed in a fixed position, is seized by nippers and drawn forward to a bed, where it is held firmly by an overhanging plate of metal, which covers just so much as marks the size intended to be made, leaving the parts to be folded over loose. The sides are then, by means of plates advancing towards each other, folded over, and as they retire, a roller covered with gum, passes under the surface of a double curved piece of brass, which instantly falls upon the paper, and as it rises, another plate turns over the outside fold, while, at the same time, a roller presses on it, and causes adhesion. This being done, the bed on which the envelope rests falls to an inclined position; and, being caught between rollers, the finished article is passed through a trough into a receiving basket. The only remaining labor is to gather the envelopes up and sort them into packages of twenty-five each. The whole is done with great rapidity, and so various and contrary are the motions of the machine, that it appears almost to be, in some degree, sentient.

FXTRAORDINARY COMBAT.

Capt. Rockfort of the British and Irish Company's screw vessel "Rose," arrived in Dublin on Monday sennight, from London, and reported having on his passage fallen in with a whale of huge dimensions, on Sunday morning at two o'clock, seven miles S. W. of the Lizard. The monster of the deep was suffering severely at the time in an encounter with two well-known enemies of his tribe—a sword-fish and a tresher. These formidable creatures generally go together through the waters, and are reputed to be joined in a league of unrelenting enmity against the cetaceous animals. Captain Rochforth and his crew saw the combat for about three-quarters of an hour; but being obliged to continue their voyage homewards, they had to forego the pleasure of witnessing the struggle to its close, and of taking in tow to Dublin the body of the vanquished whale, for of its being eventually worsted in the affray there was no doubt. The sword-fish was seen once driving his tremendous weapon into the belly of his victim, as he turned on his side in agony. The thresher fastened on his back, and gave him terrific blows, which were heard at a distance with great distictness. The latter not having any power to strike in the water, it was the instinctive policy of the sword-fish to make an attack from below, this causing the whale to rise above the surface, which he did at times to a remarkable height; the other assailant, which was about twenty feet long, then dealt out his blows unsparingly, with all the force of his lengthy frame. Between them, their victim must have suffered extremely; he spouted blood to an enormous height, and crimsoned the sea all around to a considerable distance. Being within two hundred yards of the ship, towards which the whale appeared to make for protection, the conflict was clearly visible to all on board, who regretted it was not permitted them to wait the issue, and carry off the prize. [Dublin Evening Mail.

Singular Incident.—A few days since, says the Albany Express, the Rev. Dr. Kennedy, of this city, embarked on board one of our North River steamers, of the night line, for New York. Before leaving home, his physician, Dr. Hun, gave him a specific for the cholera. In the course of the evening, our divine was introduced to the Captain of the steamer as Dr. Kennedy, of Albany, and, very naturally, was taken by him to be a physician. The passengers retired to their berths and were resting as comfortably as travelers generally do on board of steamboats, when Dr. Kennedy was awakened by the Captain, who informed him that one of the passengers was very ill with the cholera, and that he did not know of any physician on board but himself. The Dr. replied that he was not a physician, but a clergyman—but remembering his cholera specific, he immediately dressed himself and proceeded to the state-room of the sick man. He administered his remedy, and by assiduous rubbing, with the application of hot brandy, succeeded, after a while, in restoring the circulation and relieving his patient, who was well enough when the boat arrived at New York to go on shore. The gentleman, thus fortunately cured, was Robert Dunlop, Esq., the wealthy brewer of Watervliet, and on his return to Albany, he called upon Dr. K., thanked him for his attention, which he had assured him had saved his life, and presented him with a "fee" of $250.

War among the Birds.—A large owl was recently captured by Mr. William King, of Rochester, N. Y., in a most singular manner. The window of one of the rooms of his house was open, and a small child was in bed alone in the room, just before dark. The child beginning to cry, some one went into the room to quiet it, and discovered the owl standing on one of the bed-posts; and in and near the window were a considerable number of robins and other small birds, which had evidently driven his owlship into his present confinement, and were guarding the window to prevent the escape of their enemy. Mr. King was called, and having shut the window, went into the room and caught and caged the bird, which he still has in his possession.

A Long Speaking-Trumpet.—Mr. Wistlaw, a Civil Engineer, at London, has just made a gutta-percha speaking-trumpet, three-quarters of a mile long. Mr. Wistlaw has given the name of *telakouphanon* to his new instrument. By speaking in a very low tone at one end of it, the voice is heard in a loud tone at the other extremity. Thus a conversation may be kept up between two persons at a great distance from each other, without its being heard by intermediate people. To call the attention of the one with whom the conversation is to be held, a whistle is introduced at the end of the instrument, and the sound in passing through the tube acquires the power of a trombone. At the last session of the British Association, Mr. Wistlaw presented the Society with a Telakouphanon ninety feet long.

The Oldest Woman in the World.—The Savannah Republican notices the death of Laurania Thower, who died in Scriven county, aged, as near as known, *one hundred and thirty-three years!* She removed from Virginia to Georgia before the revolutionary war. All her children were born before the revolution. Her youngest daughter is between seventy and eighty years old. She has grandchildren quite aged, and great-grandchildren over thirty. She always enjoyed good health; her sight was perfect until within a few years, and her mind and memory good. She must have been the oldest woman in the world.

Burke Defeated.—Burke arose in the House with some papers in his hand, upon which he intended to make a motion, when a rough-hewn member started up and exclaimed, "Mr. Speaker, I hope the honorable member does not intend to read that large bundle of papers, and to bore us with a long speech in the bargain." Mr. Burke was so suffocated with rage as to lose all utterance, and absolutely ran out of the house; upon which George Selwyne remarked, it was the only time he had seen the fable realized—"A lion put to flight by the braying of an ass."

"In the midst of Life we are in Death."—Two young ladies of Brooklyn, L. I., beautiful and accomplished—Mary Louisa and Virginia Star, one 19 and the other 21 years of age—were engaged to be married on Monday last. On the Saturday night previous, both went to Hoboken, and there imprudently partook of ice cream, and strawberries, and other fruits. The hour appointed for the wedding found them cold in death, with the bridal garments for a winding sheet.

Force of Intemperate Habits.—The Brooklyn Eagle mentions the case of an intemperate man, residing near the corner of Jackson and Navy streets, who on Sunday morning awoke from a debauch, with a burning desire for more "liquor." His wife had only six cents, out of which the poor woman had purchased a head of cabbage for the family dinner. In her temporary absence he seized it, under the plea that his wife had erred in purchasing it, obtained from the grocer who sold it the price paid for it, with which he fed his debasing appetite, leaving his family without their meal. Such is intemperance.

An Incident.—The Boston Transcript of the 31st ult., gives the following incident, and one that we fear is by no means uncom- "An Irishman in a state of 'intensified inebriety,' was found in Congress street this afternoon. He was so helplessly tipsy, that several pails of water were emptied on him before he gave any sign of animation. In his pocket was found a document which has been placed in our hands. It is a *bona fide* certificate from *Father Mathew,* of an administration of the temperance pledge. It bears date this very day, and is numbered 5,720,288.

Judge Kelly, of Philadelphia, in a case where the father of an illegitimate child instituted a suit to recover possession of the same from its grandfather, who had charge of him for some time, decided against the claim of the parent, and that the grandfather, by reason of his care of the boy for a period of nine years, had the best claim to him.

Do Kingbirds eat Working Bees?—The kingbird has been regarded as one of the greatest enemies of the apiarian, in some situations, from the fact, that it is a devourer of bees. Wilson, the ornithologist, suggested that the bird only picked out the *drones,* and never injured the working bees. Some close observers have come to the same conclusion. One writer states that to test the matter, he killed a number of the birds, and though he found many drones in their gizzards, he could find no working bees in them. What has been the observation of others?

Utility of Nettles.—The Medical Times says it is a singular fact, that steel dipped in the juice of the nettle becomes flexible. Dr. Thompson, who has made the medical properties of our wild plants his peculiar study, states that lint dipped in nettle juice and put up the nostril, has been known to stay the bleeding of the nose, when all other remedies have failed—and adds, that fourteen or fifteen of the seeds ground into powder, and taken daily, will cure the swelling in the neck, known by the name of goitre, without in any way injuring the general habits.

Bones for Manure.—Place the bones together in a heap, and moisten them with ashes and water, covering closely with muck, manure, or common garden mould. If this be done in a warm room, or in the open air in summer, or in the centre of a bed of horse or other fermenting manure, they will soon dissolve, and be in a fit state for application to the crops after mixing with mould, so as to absorb their moisture.

Singular Phenomenon.—The Baton Rouge (La.) Advocate states that, recently, fire was discovered issuing from the ground, in the lower part of that town, and that for the space of twenty or thirty feet square, it appeared to be in a state of entire combustion. A sulphurous smell arose from it, and water, though freely applied, did not extinguish it. Ashes were at last used with success, but subsequent examination showed very little, if any, trace on the ground of the action of the fire.

VARIETY.

In England they grow grass on the line of railways to prevent the dust rising on the passage of the cars. A London journal announces that hay-making was in full operation on the line between Exeter and Crediton. We understand that the reason this protection from dust is not resorted to in America is, that the roads are so imperfectly constructed that it is necessary to keep men daily traversing the line, whereby the grass is killed.

One of the most comical sights to superior beings, must be to see two human creatures, with elaborate speech and gesture, making each other exquisitively uncomfortable from civility; the one pressing what he is most anxious the other should not accept, and the other accepting only from the fear of giving offense by refusal.

The London correspondent of the National Intelligencer says: "The way English ladies live in the open air, the daily fatigue they endure, and the pleasure they find in it, would astonish some of the delicate dames near you; not more, however, than the healthy feelings and good looks they reap from it would."

Lately in Edinburg, a barouche, containing a tipsy party, driven by a tipsy driver, came against a tipsy man and knocked him over. One of the wheels of the vehicle went over one of the man's legs, and snapped it asunder. Luckily the leg was a wooden one, so that its owner was entirely free from pain.

Owls are not only harmless, but they are of infinite service to mankind. Hunting chiefly by night, when almost all young birds are safe in their resting places, they prey principally, if not entirely, on mice and rats, which are then abroad in all directions plundering the farmer's produce.

A country divino, who was opposed to the use of violins in church, having been overruled by his flock, commenced the services of the Sunday following with, "You may fiddle and sing the first three verses of the 40th Psalm."

The Cincinnati Gazette gives the result of a squirrel hunt lately by eight gentlemen, four on a side. They were gone but a few hours over a day, and returned with *four hundred and thirty-four* heads of the animals.

It is said that a celebrated English duchess, on being told that she must be bled or she would die, assumed the usual prerogative of her sex, and replied, "I won't be bled; and I won't die;" and she did n't!

An eminent and witty prelate was once asked if he did not think that such an one followed his conscience. "Yes, (said his Grace,) I think he does follow it, as a man does a horse in a gig; *he drives it first!*"

Wire-work is often being successfully substituted for wood laths in the ceilings of houses and public buildings. The wire is either galvanized or immersed in a chemical preparation, which prevents it from corrosion.

Mr. Gough tells a story of a tavern keeper by the name of A. S. Camp. The painter, in painting his sign, left out the points, so that it read, Tavern kept by A SCAMP.

Sylvester Robinson, of East Haven, Ct., died very suddenly on Thursday last. He dropped dead near his barn. Verdict of coroner's jury: "died from intemperance."

A grey eagle, measuring from wing to wing, 7 feet 5 inches, was shot upon the "Sharp Mountain," a few days ago, by Mr. Isaac Hein, of Albany township, Berks Co., Pa, at a distance of 240 yards.

In a country like England animals increase the laboring and productive powers of man to four and a half times what man could perform alone.

The Postmaster General has been honored with an LL. D. by the College of Burlington.

The Cholera at Cincinnati is said to have attacked the horses and swine, many of which have died of that disease.

A fellow who keeps a gymnasium out West, advertises to teach shooting and the use of the bowie knife—gratis!

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
RICHARD H. BULL, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

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FAMILIAR TALK ABOUT POVERTY;

For the Children who read the Sabbath Recorder.

This morning I asked one of my little friends, a bright boy, and a very good one too, if he would attend the Sabbath School to-day. "I guess not," he replied, and hung down his head. "Why not? do you not like to study the Bible?" said I. "Yes; but I guess I shall not go to meeting to-day." The reason, he said, was that he had no clothes fit to wear. I talked with him a little while, and came directly to my room and wrote this, so that a great many little children may know what one of their number thinks about remaining at home from church and Sabbath School, because his clothes are not quite as nice as those of some others.

It may be a very good thing for you, my dear children, that God has not given you the nicest of clothes; for then you might be prouder then you now are, and do as I saw a very wicked boy do the other day, who had a very nice cap, a new coat, vest, and pants, and polished boots. This wicked boy put his thumb to his nose and called names after some poor ragged children, whose drunken father would not let them go to any school. How bad they felt! Yet it was fun for him. You say, perhaps, that you never did so. I am glad of it, and am sure he never would have done so if he had ever been as ragged as they were. How much better it is to be poor and ragged, than rich and wicked!

Do you not recollect the story of Lazarus and the rich man, as it is told in the Bible. Doubtless you have often heard the minister say, that poverty is sometimes a blessing. Now you *see* that it is, for it may keep you from being proud and wicked. Christ said, one day, as he was preaching to his disciples, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed, for your Heavenly Father knoweth that ye have need of these things. But seek first the kingdom of God, and his righteousness, and all these things shall be added to you." These precious truths, my little friends, I learned a long time ago at the Sabbath School, with patch ed pants and a coarse shirt on. My clothes were quite clean, it is true, for my dear mother, who, I hope, is now in heaven, took great pains to make us appear as becoming as she could.

The parents of Jesus Christ were very poor; yet Jesus went with them to the great meetings of the Jews, and when but ten years old stood up and argued with the priests and lawyers because they were so wicked.

The feeling that would keep you from meeting and Sabbath School, because your clothes are not nice enough, I fear is wicked pride. God knows it, and does not let you have the nicest of clothes till you humble your pride, and learn to wear plain clothes. Then, if you are industrious and prudent, perhaps you will be blessed with an abundance of property, with which you may do much good in the world. So you see that it is all for the best in the long run. This is what Christ meant when he said, "Blessed are the meek, for they shall inherit the earth." It will never do, my children, to hang down your heads and stay from Sabbath School because your clothes are plain. No; cheer up, and do something, and be somebody in the world. God created *you* in his image, as well as the *rich man's son*. Besides, you are better off, in many respects, than he, being free from temptations to sin to which he is exposed. How often do the children of the rich become poor drunkards and gamblers, using profane language, just because they can have money and time to spend in folly and sin whenever they choose. I now recollect that a great many great and good men were the children of very poor parents, and no doubt wore patched clothes, and perhaps ragged clothes; but they never would have become so great and good, had their foolish pride kept them from church, for fear that some senseless person would laugh at them.

For the Sabbath Recorder.

BIBLE READING AND NOVEL READING.

My mind has of late been deeply impressed with the importance of Christians living more devoted to the cause which they profess to love, and of their daily reading God's holy word, and seeking by prayer to obtain a clear understanding of its precepts. Great is the benefit of having a good knowledge of this inspired Book, which is able to make us wise unto salvation. Although from early life taught the necessity of this, I have never felt its importance as now. From what danger will it not shield the humble child of God, who loves and obeys its precepts. Surely it will be a lamp to his feet and a light to his path; and he who studies it will ever be ready to say with the Psalmist, "I will delight myself in thy statutes; I will not forget thy word." But I have been grieved with some of God's professing children, to see their almost entire neglect of the Sacred Book, and the substitution for it of works of fiction or some other light reading. Praise be to God who has broken the chain of one captive who had been for years a slave to the practice. I will not undertake to enumerate its baneful effects, but I would ask the Christian what good he derives from such reading? Do you feel more of the love of God in your hearts, more heavenly minded, more anxious for the salvation of perishing sinners? Does it impart that food which the Christian needs to strengthen him on his way? Does it draw the mind from earth to heaven? I ask these questions because I have seen many who profess to be the children of God, take up the Bible, shuffle its sacred pages a while, perhaps read a chapter as a matter of duty, and then throw it carelessly by, and take up a novel, and pass the Sabbath in reading it. May the Lord have mercy on such Christians, and may he kindle a fire in their hearts which will burn up all the corruption thus implanted there, and which will purify them, and make them ready for the reception of his word in its place.

Well do I recollect, when but a child, of hearing a Christian mother relate with great interest, to a young lady who sat by, a story she had been reading. Her little daughter, who was but nine years of age, listened with fixed attention, and when her mother concluded, she said she must read those books, they were so interesting. Her mother replied, that she was entirely to young to read such books. But she persisted, and read them, though the work occupied three large volumes. Thus was the foundation for novel reading laid by a Christian mother. Fathers and mothers in Israel, do you wish your children to be faithful in the vineyard of the Lord? Then instil into their hearts while young the necessity of a close attention to God's holy word, and tell them of the sin of all light reading, which the Christian should never touch, and you will have cause to praise God for the early conversion of your children, and for their strict adherence to his requirements.

A BELIEVER.

HUMAN SACRIFICES IN GOOMSOR.

Mr. Winslow, in the Missionary Herald, presents a frightful picture of human guilt and degradation in Goomsor, a district which lies partly in the presidency of Madras, and partly in that of Bengal. Much has been accomplished in India by the Christian religion, particularly in mitigating the horrors of heathenism; but the reader will see that there are some "dark places" still, which may be emphatically called "the habitations of cruelty."

You are doubtless aware that the inhabitants of Goomsor, called Khonds, have from time immemorial offered human sacrifices, after a very singular and cruel manner. The oblation is made to the "earth goddess," their principal deity. They have also a sun god, a moon god, a god of arms, a god of hunting, a god of births, a god of small pox, a hill god, a rain god, a god of fountains, a god of rivers, a god of tanks, and villiage gods; but the earth goddess is the central object of worship, the most affecting exhibition of which is in the form of human sacrifices.

The earth goddess appears to be worshiped under two distinct characters, not often seperately considered, however; namely, that of the supreme power, and that which presides over the productive energies of nature. In the former character, she is said to be worshiped in one case only; that is when a tribe engages in war, its enemies being of another race. Her name is then invoked, and vows of sacrifices, in case of success, are made. Her nature is purely malevolent; but she does not interfere with other deities in their respective spheres.

As presiding over the operations of nature, or as the energizing principle, her supposed attributes are the reflected image of the wants and fears of an agricultural population, in an elementary or uncivilized state. She rules the order of the seasons; sends the periodical rain; gives fecundity to the soil; as also health or sickness to the people. On her depends the preservation of the patriarchal houses and the safety of flocks and herds. She has no fixed corporeal shape; and she is worshiped neither in any temple nor under any symbol or image. In common with inferior divinities, however, she may assume temporarily any form, as that of a tiger, for purposes of wrath. She is propitiated by sacrifices both of men and animals.

Human sacrifices are either public or private. Of the former, every farm should receive, at seed time and ingathering, a portion of the flesh and blood of a victim; and according as the prospect of a crop varies, it should have some intervening oblations. A sacrifice is also required in case of sickness among men and animals, and also in the event of the destruction of the latter by wild beasts. If the "abbaya," or priest, is visited with sickness in his family, the failure of his crops, or the loss of his stock, the same thing must be done; as his prosperity is an index of the disposition of the goddess towards the people over whom he presides.

The more private sacrifices are offered in case of any extraordinary calamity, indicating the anger of the goddess towards a particular house; as when a child, watching a flock, is carried off by a tiger. If a human sacrifice cannot then be obtained, a goat is led to the place of sacrifice, and its ear is cut off and cast bleeding upon the ground, as a pledge to be redeemed with human blood at the appointed time within the year.

By recent publications, in connection with a report of the agency which has been employed by the government for more than seven years to put a stop to their sacrifices, it appears that in a small section of the country, three or four hundred innocent victims are annually torn in pieces in this horrid rite. Several hundred have from time to time been rescued. On one occasion, one hundred and twenty-four victims, valued at ten or twelve thousand rupees, were voluntarily given up to the agent. And in one year one hundred and forty-two were saved, and were afterwards variously distributed; some having been left with the missionaries in Orissa, some having been brought to Madras, whom I saw, and some females having been given in marriage to Khond chiefs.

SOW BESIDE ALL WATERS.

The following incident from the *Missionary Herald*, is interesting in itself, and contains withal a valuable lesson for every Christian. It occurs in a letter from Constantinople, from that veteran missionary, Mr. Goodell; and relates, as will be seen, to the infant church at Nicomedia, the very spot where the last and most terrible persecution of the Christians by the Imperial power—known in history as the Tenth, under Diocletian—was ordered and commenced:—

"I was at Nicomedia with Commodore Porter, seventeen years ago, and spent one night and part of a day there; but I did not become acquainted with a single individual, and I had very little opportunity of saying any thing to any one on spiritual subjects. But I left for the priest, who showed us the church, an Armeno-Turkish Testament, which I had recently prepared at Malta; and to our guides and others I gave a few tracts in the same language. These, so far as appears, were read without profit by the individuals who first received them; but they passed into other hands, and were read with deep attention, and became, under God, the means of awakening such a spirit of earnest inquiry after truth and salvation, as no persecution has been able to hold in check. 'And thus,' I remarked at the communion table, 'the seed which was sown in so much weakness, has sprung up; and my eyes are this day permitted to see the fruit. And instead of now going, as in former visits, to see the ruined temples and the palace of the Emperor Diocletian, I come into this beautiful garden of the Lord, to regale myself with the buds and blossoms and fruits of these trees of righteousness.' I told them that I felt greatly encouraged by what I had seen to resolve that hereafter, wherever I went, I would 'sow beside all waters;' and that I hoped my present visit to them would be attended with as great a blessing as the former; though there was no probability that I should live seventeen years to come and know the result."

A CONVERTED BRAHMIN.

The following anecdote was related in London, at the late anniversary of the London Missionary Society, by Rev. A. Sutton, missionary of the Orissa Mission:—

A friend of mine some time ago was traveling in the wilds of Orissa. As he pursued his way he came in sight of an officer's tent. The officer seeing he was a European invited him to dinner. He accepted the invitation, and after the repast the officer said, "Mr Wilkinson, you have come out here to try and convert the Hindoos?" "Yes, that is my object;" answered my friend. "And a pretty wild goose chase," rejoined the officer, "you will make of it. You don't know these fellows so well as I do." "Oh, sir, I think I myself know something about them already." "Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Sepoys, you would soon find out their duplicity and faithlessness." Mr. Wilkinson assured him he had made some converts whose earnestness and sincerity were beyond all question or suspicion. "Oh!" said the officer, "I should like to examine them." "Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga," continued Mr. Wilkinson, addressing the native who entered, "here is a gentleman who wishes to examine you as to your Christianity." "What right has he to examine me?" inquired Gunga; "and does he mean to do so in anger or in ridicule?" "So," said the officer, "you have turned Christian?" "Yes." "How did you get your living before you turned Christian?" Gunga was astonished. His pride was also hurt. "I am a Brahmin," and he threw back his robe over his shoulders and exhibiting a mark that attested that fact. He could not conceive how such a question could be asked of him, raising so obvious an appearance to his disparagement. The officer, somewhat abashed, asked how he had felt before he had became a Christian, and he replied, "I felt that I myself, like all my countrymen, was in miserable darkness. I longed for the truth, but I could not find it. At length I heard that the light of truth was to be found on the Padre side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places, that I might communicate the same light to others." As he went on, the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in a Hindoo a true believer; and he was preparing to retire to indulge in his own meditations, when Gunga said, "I should like now to examine you. Are you a Christian? Are you indeed a Christian?" This was an arrow to the officer's heart, and the question, asked in Christian simplicity, became the means of his conversion.

LET US GIVE THANKS.

BY ELIZA COOK.

Let us give thanks, with grateful soul,
To Him who sendeth all;
To Him who bids the planets roll,
And sees a "sparrow fall."
Though grief and tears may dim our joys,
And care and strife arrest,
'Tis man, too often, that alloys
The lot his Maker blest;
While sunshine lights the boundless sky,
And dew-drops feed the sod—
While stars and rainbows live on high—
Let us give thanks to God.

We till the earth in labor's health,
We plant the acorn cup;
The fields are crowned with golden wealth,
The green tree springeth up;
The sweet, eternal waters gush
From fountain and from vale;
The vineyards blush, with purple flush,
The yellow hop-leaves trail;
And while the harvest flings its gold,
And cowslips deck the sod—
While limpid streams are clear and cold,
Let us give thanks to God.

The flower yields its odor breath,
As gentle winds go past;
The grasshopper that lurks beneath
Chirps merrily and fast;
The ring dove coos upon the spray,
The larks full anthems pour;
The bees start with a jocund lay,
The waves sing on the shore;
Hosannas fill the wood and wild,
Where human step ne'er trod;
And nature, like an unweaned child,
Smiles on its parent God.

Say, brothers, shall the bird and bloom
Thus teach, and teach in vain?
Shall all the love-rays that illume,
Be lost in clouds of pain?
Shall hearts be dead and visions blind
To all that mercy deals?
Shall soul and reason fail to find
The shrine where instinct kneels?
Ah, no!—while glory lights the sky,
And beauty paints the sod—
While stars and rainbows live on high,
Let us give thanks to God.

THE NEWPORT BURIAL-PLACE.

A correspondent of the Independent, who has recently been on a visit to Newport, R. I., gives the following account of its ancient burial-place:—

At the further end, and upon the highest ground, is the monument erected to the memory of the gallant Perry. It is an obelisk, resting upon a quadrangular base, bearing an inscription on each of its four sides: "Oliver Hazard Perry, at the age of 27 years, achieved the victory on Lake Erie, September, 1813. He was born at South Kingston, R. I., August 23, 1785, and died at Port Spain, Trinidad, August 23, 1819, aged 34 years. His remains were conveyed to his native land in a ship of war, according to a resolution of Congress, and were here interred, December 4, 1826." The monument was erected by the State of Rhode Island. I had gone through the new grave yard before I perceived that it lay beside another, from which it was separated by a close board fence. A swinging gate admitted me, and I found myself at once in the ancient burying ground, and surrounded by the monuments of by-gone generations. To my astonishment, however, the inscriptions were as legible, and the stones as clean and free from moss, as if they had just come from the stone-cutter's. There were no reclining stones, none partly sunken or fallen—all were in their places, upright and regular. The mystery was soon solved; for just beyond me was a man with water and sand and a scrubbing-brush, cleaning a slab, and retouching the letters. A little beyond him was another, smoothing down a tabular sandstone, in which the inscription stone had been placed, but out of which it had fallen. It was a novel and most gratifying spectacle. A whole community expending a reverent and filial care upon the resting places of their dead, rescuing them from unseemly neglect, and deepening the inscriptions, that future generations may read them! The utmost pains had been taken to repair the monuments of some whose names had become extinct, and whose only memorial on earth was that which marked their lowly graves. How honorable to a community is such a regard to the dead! Why has it never been done before? Why should the example not be imitated? One of the workmen informed me, that the town had appropriated $600 for that purpose; two seasons had been spent in the work, and the labor of still another would be required. He said that much interest had been taken by the community in the progress of the work; interesting inscriptions had been raised above the surface of the ground, and some fallen ones had been restored to light. Of the latter was the following:

"Here doth Simon Parrott lye,
Whose wrongs did for justice cry,
But none could have;
And now the grave
Keeps him from injurie."

He died 1713, aged 84 years, and what his injuries were, excited considerable curiosity and research; but to no purpose. My informant, the civil and intelligent workman I have alluded to, says that his mother, years ago, used to accompany an aged woman in search of this stone, and he thinks that she, perhaps, might have shed some light upon the subject of his "wrongs." As it is, they are hidden, like his memory, in forgetfulness. The most ancient inscription, thus far discovered, bears the date of 1660. One of the most interesting stones, for its uncouth appearance and lettering, bears the date of 1687, and the name of "*one of the first beginners of a church of Christ, observing of the 7th day Sabbath of the Lord in New England.*" A tablet in memory of a master of arts, who deceased in 1751, has inscribed upon it the following Latin distich:—

"Mors mortis morti mortem nisi morte dedisset,
Aeternae vitae Janua clausa foret."

The literal rendering is, "Unless the death of death to death death had given by death, the door of Eternal life would be closed." The only merit of the stanza consists, I suppose, in its declension of the noun *Mors*, and suggests the suspicion that the deceased was a master of a Latin School. The conceit may please by its ingenuity, but a just taste would hardly take pleasure in it among the grave and solemn reflections of a burying ground. I cannot conclude, although I have drawn out my letter beyond its usual length, without expressing the hope that the commendable example of Newport will be followed in other ancient towns.

THE SHEIK AND THE FRANK.

The success of Layard in his excavations at Ninevah, we have already referred to. It appears that he was closely watched by the people around. They were at a loss to understand his reason for spending so much money in digging out a lot of stones. We were much amused with the remarks of a worthy Arab Sheik, whose people had been employed by him in removing some of the gigantic monuments of the buried Ninevah:

"There is surely no God but God, and Mahammed is his prophet. In the name of the Most High, tell me, O Bey," (addressing Mr. Layard,) "what are you going to do with those stones. So many thousands of purses spent upon such things! Can it be, as you say, that your people learn wisdom from them; or is it, as his reverence the Cadi declares, that they are to go to the palace of your Queen, who, with the rest of the unbelievers, worship these idols? As for wisdom, these figures will not teach you to make any better knives, or scissors, or chintzes; and it is in the making of those articles that the English show their wisdom. But God is great! Here are stones which have been buried ever since the time of the holy Noah,—peace be with him! Perhaps they were under ground before the Deluge. I have lived on these lands for years. My father, and the father of my father, pitched their tents here before me; but they never heard of these figures. For twelve hundred years have the true believers (and, praise be to God! all true wisdom is with them alone) been settled in this country, and none of them ever heard of a palace under ground. Neither did they who went before them. But lo! here comes a Frank from many days' journey off, and he walks up to the very place, and he takes a stick [the Sheik illustrated his description with the point of his spear] and makes a line here, and makes a line there. Here, says he, is the palace; there, says he, is the gate; and he shows us what has been all our lives beneath our feet, without our having known any thing about it. Wonderful! wonderful! Is it by books, is it by magic, or is it by your prophet, that you have learned these things? Speak, O Bey; tell me the secret of wisdom."

KEEP THE LOAF UNDER YOUR OWN ARM.

A TRUE STORY.

The following is copied from a New York paper printed in the year 1776, and is related as a fact. Similar cases often occur in these days, that a parent, having given his all into the hands of his children, is obliged to spend the remainder of his days in poverty and want.

At this time there is living in Harlem an old man who relates the following story of himself. He was possessed of a pretty good farm, with slaves and every thing necessary for a farmer at Harlem, and had but one child, a son, who, marrying, it was agreed that the young couple should live in the house with him, as he was a widower. Things went on exceedingly well for some time, when his son proposed to him that he should make over to him his estate, promising to build a new house, and otherwise improve the farm. The father, through persuasion, gave him a deed of gift of it, and every thing belonging thereto.

After a few years, as the father grew old, he grew a little fretful and dissatisfied, while the son, thinking he had nothing more to expect from him, forgot his filial duty, and used him as bad as one of his servants. The old man was no longer to eat his meals at the same table with him and his wife, but obliged to eat his meals in the chimney corner, and continually otherwise ill-treated by them. The old man ate his victuals daily from a wooden bowl his son had made for him. His grand-son saw his father make this bowl, and set about making just such another; being asked by his father what he made it for, he answered, "for you to eat in when you are as old as grandfather." Although this ought to have turned his heart, and made him reflect, that as he dealt by his father, he might expect to be dealt with by his children when he grew old, it had no effect upon him; and the ill-usage of the old man was carried to such a height that he could no longer bear it, but left the house and went to a relation and neighbor of his, declaring that if his friend could not help him get his farm back again, he should be obliged to come and live with him.

His friend answered, that he might come and live with him, and, if he would follow his directions, he would help him to his estate again. "Go," said he, "take that bag of dollars, carry it into your room at your son's, shut it up well in your chest, and about the time you expect they will call you down to dinner, shut your door, and have all your dollars spread on a table in the middle of the room. When they call you, make a noise with them by sweeping them from the table into the bag again."

The old man did as he was desired; his daughter-in-law came up to call him to dinner, and finding the door shut, she had the curiosity to peep through the key-hole, saw the bag of dollars, and the old man sweeping them off the table. Surprised at it, she told her husband, but he would not believe it. The next day, the old man again counted his dollars, and packed up something in paper like paper money. His son went up to call him down, and was surprised at seeing what his wife had told him. They took notice of it to the old man, but when he came down, insisted on his sitting at the table with them, and behaved uncommonly civil towards him.

The old man related to his friend what he had done, who gave him directions what to do if his son asked him for the money.

After a few days, the old man having been very busy in counting out his money again, his son asked him what money that was he had been counting.

"Only some money I have received for the discharge of one of the bonds I had standing out. I expect more in a few days, and I fear I shall be obliged to take Mr. A——'s farm, upon which I have a mortgage, as he is not able to raise the money, and if the farm is sold, it will not fetch as much as will discharge the mortgage."

After a few days the son told the father that he intended to build a house on the farm, and would be glad if his father would let him have that money.

"Yes, child, all that I have is coming to you; I intend giving you the bond and mortgage I have; but then, I think it will be best to have it put alltogether in a new gift. I will get neighbor L—— to call here and draw a new one."

Accordingly his friend and cousin, who had devised the measure, came to the house, and the son gave the father the deed, that another might be drawn of it. When the old man had got the instrument into his hand, in the presence of his friend, he broke off the seal, and committed the writing to the fire, saying:

"Burn! cursed instrument of my folly and misery! and you, my children, as this estate is all my own again, you must remove immediately, unless you will be content to be my tenants. I have now learned that it is best for a parent to hold the loaf under his own arm—and that one father can better maintain ten children, than ten children can a father."

A GOOD WIFE.

The Rev. William Jay, of Bath, (Eng.) on the fiftieth anniversary of his ordination, gave his wife the following noble compliment: Being presented by the ladies of his congregation with a purse containing £650, after a few remarks, he turned to Mrs. Jay, and said, "I take this purse, and present it to you, madam—to you, madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it as entirely sacred—for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Mr. Chairman and Christian friends, I am sure there is not one here but would acquiesce in this, if he knew the value of this female, as a wife, for more than fifty years. I must mention the obligation the public are under to her (if I be abled to serve my generation,) and how much she has raised her sex in my estimation; how much my church and congregation owe to her watchings over their pastor's health whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance: how often she has wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her; and reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting."

PROV. xxxi. 10, 12, 28—"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that she shall have no need of spoil. She will do him good and not evil, all the days of her life. Her children rise up and call her blessed; her husband also, and he praiseth her."

THE LITTLENESS OF THE EARTH.

The universe at large would suffer as little in its splendor and variety by the destruction of our planet, as the magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind from the stem, and it lights on the stream of water that passes underneath. In a moment of time, the life which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of man, and in the scale of his observation, carries it unto the myriads which people this leaf, an event as terrible and decisive as the destruction of the world. Now, in the grand scale of the universe, we, the occupiers of this ball, which performs its little among the suns and systems which astronomy has unfolded—we feel the same littleness and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.

[Chalmers.

LIFE OF A SINNER.

Seven years in childhood's sport and play, 7
Seven years in school from day to day, 14
Seven years at trade or college life, 21
Seven years to find a place and wife, 28
Seven years to pleasure's follies given, 35
Seven years by business hardly driven, 42
Seven years for fame a wild goose chase, 49
Seven years for wealth a bootless race, 56
Seven years in hoarding for your heir, 63
Seven years in weakness spent and care, 70
Then die and go—you know not where!

TOKEN OF FAITH.—I revisited Greenwood Cemetery a few days ago, and found many new monuments, one of which particularly interested me, from the cheerful simplicity of its epitaph. The body of a mother and child rested beneath the marble, and on it were inscribed the words—"Is it well with thee? Is it well with the child? And she answered, It is well." 2 Kings iv. 26. This gives pleasant indication of real faith in immortality; like the Moravians, who never inscribe on their tombs the day when a man was born and when he died, but simply "the day he came hither and the day he went *home*."

[Mrs. Child.

The Sabbath Recorder.

New York, August 30, 1849.

THE "SABBATH MANUAL."

A worthy minister of the gospel, whose mind has been much exercised upon the Sabbath question, writes as follows:—

"I have, during the summer, paid considerable attention to the subject of the Sabbath; and I frankly confess, that I do not find it easy to satisfy myself, that our position is a right one. I have endeavored to examine every thing which has come in my way. I have examined many writers on both sides, but, most of all, the Bible. Sometimes I feel that I shall never rest easy without embracing the seventh-day principle; but before taking any public stand in the cause, I wish to feel that every difficulty is cleared away. Here, then, let me ask you, have you noticed the argument of Rev. Justin Edwards, D. D., in a small work called the *Sabbath Manual*, published by the American Tract Society, 150 Nassua street, N. Y., from page 82 to the end? Particularly what he says upon the different manner in which our Savior treated the Sabbath after his *resurrection*, from what he did *before*; and also the different practice of the disciples *after* the *resurrection*; before that observing the Jewish Sabbath, but not afterward; but invariably meeting on the first day of the week, from the day of his resurrection. But more particularly, have you noticed what he affirms respecting the declarations of the earliest historians upon the matter? The question with me is, Upon what ground do these early historians make such declarations? I wish it was in my power to know for myself what they do state, and on what ground they do it. I have not access to these writers; and, if I had, I do not know how I could reconcile all they say upon the subject with the Bible. That there was a change of the day designed, and that it took place at the time of the resurrection, and yet not a word said on the subject by Him who justly claims to be *Lord of the Sabbath*—this, I confess, is hard to get over."

We do not wonder that it should surprise our brother, "that there was a change of the day designed, and that it took place at the time of the resurrection, and yet not a word said on the subject by Him who justly claims to be Lord of the Sabbath." Truly, this *is* "hard to get over."

As to a review of what Doctor Edwards has offered in the "Sabbath Manual," page 82 to the end, comprising the whole of the second part of the work, it is out of the question in a short article, such as we are obliged to write at this time. Perhaps we shall be able, at some subsequent period, to do so at length. For the present, we content ourselves with a remark in reference to the *historical* testimony which he professes to adduce for the observance of the first day of the week. The first which meets our eye is a quotation from Mosheim, vol 1. p 45:—

"In the first century, all Christians were unanimous in setting apart the *first* day of the week, on which the Saviour arose from

lic worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the *express cemmandment of the apostles*, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers. The seventh day was also observed as a festival, *not by Christians in general*, but by such churches as were principally composed of Jewish converts.

If Mosheim meant to declare—as it is probable that he did—that it was the *weekly* custom of Christians to set apart Sunday for public worship, we venture the assertion that he had not a particle of authority for the declaration. It may be considered very hazardous in us to make this assertion, but we are willing to abide the issue. Mosheim did not live in the first century, and of course he had no other knowledge on the subject than what he derived from authors who had gone before him—authors who may still be consulted by those who have opportunity. Who, then, are the authors that furnish the testimony on this subject? and what is the nature of their testimony? The authors are those who lived and wrote during the progress of that famous controversy about the *Passover*, which so long agitated the churches of Asia and the western Roman Empire. It is from their writings that we gather the earliest testimony concerning the observance of the first day of the week. And such is the nature of their testimony, that it is not easy to determine whether they allude to the Sunday observance as the constant *weekly* practice of the churches throughout the year, or whether they simply have reference to an *annual* observance of it during the Passover festival. If it could be established, by clear and indubitable evidence, that those writers spoke of a constant *weekly* custom of the churches, their testimony would be worth somewhat more than it is. It is, however, all of an ambiguous kind. Yet upon this ambiguous kind of evidence do Mosheim, Doctor Edwards, and all others who advocate the claims of the first day of the week, rest their faith. But even allowing that the custom of observing the first day of the week was a *weekly* one, what does it prove? Does it prove what Docter Edwards would wish to prove by it—that the day was regarded by the early Christians as *the Sabbath*? By no means. It proves nothing more than that the day was considered as a religious *festival*, between which and the Sabbath there is a very important distinction.

Mosheim, however, *asserts*, in the quotation before us, "that the seventh day was also observed *as a festival*," &c. He does not say that the *first* day was *not* observed *as a festival*, yet he seems willing to create the impression, that all the sanctity originally belonging to the seventh day was now transferred to the first, and that the seventh day possessed no higher character than that of a festival. And it is evident, that Doctor Edwards wishes to avail himself of the authority of Mosheim, to give currency to this delusion. Yet Mosheim must have known, that all the ancient writers, who speak of the first day of the week, speak of it *only as a festival*. Not the smallest hint do they give of its being regarded as a day of rest from secular business, any farther than during the hours of public worship. And if our memory serves us correctly—we have not time now to make the references—Mosheim has himself given, in other parts of his work, quotations from those writers which go to establish our position most conclusively. We say, therefore, that the quotation which Doctor E. gives from Mosheim is calculated to deceive; and, knowing what we do of the Jesuitism of this same Doctor E., we believe that *he* is quite willing that the people should be deceived.

But notwithstanding Mosheim's assertion, "that in the first century all Christians were unanimous in setting apart the first day of the week for public worship," and notwithstanding Doctor E.'s endorsement of the same, the "Sabbath Manual" is not able to quote any writer earlier than Ignatius, Bishop of Antioch, A. D. 101. Of course this brings us to the *second* century. Well, what does Ignatius say? The quotation given in the Manual, we have good reason to believe, is a garbled one. It does not fairly represent the views of Ignatius. It is as follows: "Let us (Christians) no more sabbatize, but let us keep the Lord's day." We do not know where the author of the Manual picked up this quotation; but, for the benefit of those who are likely to be misled by it, we give the following from this celebrated father, which establishes more clearly his view of the connection between the Sabbath and the Lord's day: "Let us not keep the Sabbath in a Jewish manner, as if we took delight in idleness; for the Scriptures hold, that he who will not work should not eat; but let us keep it in a spiritual manner, in the study of the law, and in the contemplation of the works of God; and *after* we have kept the Sabbath, let every one that loveth Christ keep the Lord's day *festival*." Does this look like setting aside the Sabbath, and having its place substituted by another day? On the contrary, it proves very clearly, that Ignatius would have the Sabbath celebrated *as such*, and that he did not regard the Lord's day as setting aside the Sabbath. It proves that he regarded the Sunday *simply as a festival*. And if we would keep in mind the proper distinction between a Sabbath and a festival, all these passages of the early Christian writers could be easily explained, without the necessity of supposing that the Sabbath had been superseded by another day.

The testimony of the early fathers does indeed prove that the first day of the week was observed by the churches. But it does not satisfactorily prove, that it was observed *every week throughout the year*. Still less does it prove, that the observance of it rested upon *Divine* authority. There is not the least gleam of intimation that it was any thing more than a voluntary practice of the churches, notwithstanding Mosheim's assertion that "this pious custom was founded upon the express appointment of the Apostles."

But it subsequently grew into a weekly custom; and with the growth of this custom there sprung up a notion that there was some sort of apostolic authority for it. Coming down to the close of the second century, and to the beginning of the third, we find several writers giving testimony to the observance of the first day in their time, and even to its *weekly* observance. Yet they do not, any more than those who had gone before them, intimate that the day was observed as a Sabbath. Beza declares, "that hitherto the people had not abstained from labors, only while they were assembled in the congregation; there being no such duty enjoined amongst them, neither in the times of the Apostles, nor afterwards for many years, until the Emperors had embraced the Gospel, and therewith published their edicts to enforce men to it." (Heylin's Hist. Sab.) Which proves, that for the first three centuries the Sunday was not considered as a Sabbath, nor as possessing any higher character than that of a church festival.

But we are extending our remarks beyond what we designed. We take leave of the subject for the present by remarking, that it is a pitful artifice in the advocates of the Sunday observance, to seek to create the impression that in the first ages of the church it was considered as the Sabbath, when they cannot but know better, if they would take the least pains to inform themselves.

Baptist Education Society and Madison University.—We are informed, says the Oswego Times, that the injunction prohibiting the removal of the above institution from Hamilton, has been vacated by Judge Allen, upon the ground that the plaintiffs were not parties to the contract under which it is claimed the Education Society located its Seminary in that place, and did not show themselves entitled to maintain their action. The motion being thus disposed of upon tecnical grounds, the merits of the controversy are not affected by the decision. But the dissolution of the injunction does not secure the removal, as the new Board just elected are adverse to the measure, and have already passed a resolution permanently locating the institution at Hamilton.

FATHER VENTURA.

We have already given the substance of Father Ventura's remarkable letter in regard to the prospects of Papacy in Rome. The following extract from "The Genius of Italy," by the Rev. Robert Turnbull, who traveled through that beautiful country before it was involved in revolutionary struggles, will be read with interest by those who have perused the letter:—

"In connection with Gioberti, the name of Father Ventura, the distinguished Theatine preacher, and especial favorite of the Pope, presents itself. At the present time, this Abbate is one of the most popular men in Italy. As a preacher he is unrivaled in that country. Of a warm southern temperament and glowing imagination, he agitates the people like a tribune of ancient Rome. In this respect he strikingly resembles Lacordaire, the celebrated Dominican preacher of Paris. Of a dark complexion, well formed and expressive features, lofty forehead and burning eyes, with a complete mastery of impassioned and popular eloquence, he takes captive the senses and imaginations of his hearers. His voice is clear and energetic, thrilling and vibrating, like the shrill tones of a trumpet; his gesture vehement and impassioned; and his language clear, full and fiery, like a torrent of burning lava, from the crater of Vesuvius. With something of the energy and enthusiasm of Peter the Hermit, this eloquent monk has thrown himself into the grand movement of Italian liberalism, extols to the skies Pope Pius the Ninth, and proclaims the avatar of a new Catholic freedom. In a word, he has adopted the views of Gioberti, and urges the union of papal sovereignty with national reform. 'Pius Ninth,' he says in one of his discources, 'has reconciled obedience and authority, freedom and order, reason and faith, the world and the church.' On this ground, he adds, 'the Pope has assured to the See of Rome *unlimited conquests, unequalled glory.*'"

A PICTURE OF POPERY DRAWN BY A PAPIST.

In the Freeman's Journal and Catholic Register of last week, we find a leading article, headed "The Romans and the French," in which the editor undertakes to show that there is a very striking contrast between the conduct of the Romans and that of the French in connection with the restoration of the Pope. The French, he represents as having carried themselves most nobly throughout. To him, "the conduct of the French soldiers at Rome seems to be one of those beautiful passages in history, which are never truly written, but are left as a precious inheritance by those who are engaged in them, to cheer in after days the family circles of their friends by their pleasant recital." But, alas! how different the conduct of the Romans! Of them he says:—

"We confess it goes very hard with us to sympathize with the laudations bestowed upon the Roman inhabitants by the French Catholic papers since the joyful reception of the French troops into the capital. There is no doubt that the Romans are rejoiced to be rid of Garibaldi and his reign of terror. The peace, quiet, and enjoyment of the city of Rome was lost to them. They, even they, felt mean at seeing to what their supineness had brought them and their religion. This made them very uneasy of course; and then, too, they were in hourly dread, each of them, of having his or her throat taken possession of and cut by these fraternal ruffians—and to Italian nerves there was assuredly enough in the idea of this to make them chatter with fear while under the durance, and make joyful grimaces when the French came and drove the ugly men that frightened them away. *But the idea of a national sentiment of honor; of shame at their late subjugation, and gratitude at being delivered from the dishonor of it; is what we do not give the Romans credit for possessing.* They may think that it is very fine to have the Pope in Rome—a confused notion about liberty to attend High Mass, mixed up with the remembrance of picking up the coppers that some noble has flung to them in the street, burning rush lights in the window, and eating an extra amount of maccaroni;—*but for a national manliness of sentiment, a human sentiment of their rights and their true glory, and a steady devotion and sacrifice of themselves for the defense of their altars and their laws, we must look to other latitudes.*" * * * * *

"The rejoicings of such a people as these Romans at the coming of the French, or the reïnstatement of the Pope's authority, affects us with disgust. The best we can say of them is, that they are *babies*, and babies should keep quiet on public occasions."

These are hard sayings, surely, for so zealous a Catholic as the editor of the Freeman's Journal to put forth concerning the people of Rome. Of their truth we are not prepared to speak very confidently. We think, however, that the editor in question, who claims to be pretty well informed in such matters, could have no motive for representing the Romans as worse than they really are, and for this reason we are inclined to believe what he says. But what an idea do his representations give of the influence of popery! Here are people who have long enjoyed the personal ministrations and watch-care of Christ's vicegerent the Pope, and who, therefore, may justly be regarded as the handiwork of popery. And what are they? According to the showing of one of their most zealous defenders, they are people without "the idea of a national sentiment of honor," who have "no national manliness of sentiment," and no disposition to "sacrifice themselves for the defense of their altars and their laws." Such are the subjects of the Pope who are favored to reside at Rome. What a commentary upon his administration! Even the soldiers of infidel and rationalistic France are so much superior to them, that a papist can not contrast the two classes without lauding the French and denouncing the Romans. Is it not time that a tree which brings forth such fruit were cut down and cast into the fire?

CAUSE OF THE CHOLERA.

To the Editors of the Sabbath Recorder:—

As different writers have given their views respecting the *cause* of the cholera, the writer of this will also give his humble opinion. It appears to be "*because*" the "*inhabitants*" of the earth have broken the law of God—have *changed the Sabbath* from the seventh to the first day of the week since the New Testament was written. That this *change* has taken place *since the days af the apostles*, any reader may see who is not blind. The New Testament calls the seventh day of the week the "Sabbath," more than fifty times and never once calls the first day of the week the Sabbath. But *now* ministers, and editors, and others, call the first day of the week the "Sabbath" continually, and never once call the seventh day of the week the Sabbath! Here, then, is a *change* of the ordinance of "*the Sabbath*," so plain that a child may see it. But what saysthe prophet? See Isaiah 20th chapter—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish; the earth also is defiled under the inhabitants thereof." [Why?—what is all this for?] "*Because they* (the inhabitants) have *transgressed the laws, changed the ordinance, broken the everlasting covenant.* Therefore hath the *curse devoured the earth*, and they that dwell therein are *desolate;* therefore the inhabitants of the earth are burned, and *few men left.*" . . . . . "In the *city is left desolation*, and the gate is *smitten with destruction.*"

Thus will the judgments of the Lord *continue* and *increase*, until there shall be "*few men left;*" and in the city there shall be "*desolation and destruction*," until the inhabitants repent of such great wickedness. This agrees also with what God promised by his servant David, when speaking of Christians, called Christ's "children." In Psalm 38: 39, he says:—"If his [Christ's] children forsake my [God's] law, and walk not in my judgments; if they break my statutes, and *keep not my commandments;* then will I visit their transgression *with the rod*, and their iniquity *with stripes*." And who can say, that these threatenings are not now being fulfilled upon professing Christians, who make void the commandment of God, to keep their own tradition. This wicked "*change*" of the Sabbath by the "man of sin," i. e. by the papal power, is also foretold by Daniel. See Daniel 7: 25, and 8: 12; also Ezek. 22: 26. "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they shown difference between the unclean and the clean, and have *hid their eyes from my Sabbath*, and I am profaned among them." See the judgment threatened in verse 31.

Now, my brethren, what right have you to call a day "*the Sabbath*," which the New Testament *never* calls the Sabbath? Or what right have you to call a day "*the Lord's day*," which neither our Creator, nor Christ, the "Lord *of the Sabbath*," ever called "*my holy day*." Is this right? Is this honest in the sight of God? Is it the *truth* as taught by *Christ* and the apostles? Why not *rest the seventh day*, "according to the commandment"? Luke 23: 26. And why not call the seventh day "the Sabbath," according to the true language of the New Testament?

A Writer.

THE POPE IN A PUZZLE.

Pius IX., says the Independent, has had a trouble befall him in addition to his political calamities. He has been called upon to decide—indeed, he is apparently driven into a corner from which all preceding Popes have contrived to keep clear, and now he must decide the question so long controverted in former days—*Whether the Virgin Mary was born free from Original Sin?* In a document dated Gaeta. February 3, 1849, he asks the faithful all over the world to unite in prayers, or "to use a special office of the Conception of the Virgin," that he may render a right decree. To show the momentous importance of the question, he tells them:—

"We confide, above all, in this hope, that the blessed Virgin, who has been raised, *by the greatness of her merits, above all the choirs of angels, to the throne of God;* who has bruised the head of the ancient serpent; and who, *placed between Christ and the Church*, full of grace and mildness, has always snatched Christian people from the greatest calamities. For you know, perfectly well, venerable brethren, that the foundation of our confidence is in the thrice Holy Virgin, for it is in her that God has placed the *fullness of all good; so that if there is in us any hope, if there is any favor; if there is any salvation, we know that it is from her that we receive it; for such is the pleasure of Him who has willed that we should have all through Mary.*"

Collections for the Pope.—The Freeman's Journal and Catholic Register has a list of "contributions for the Holy Father, so far as officially reported to the Most Rev. Archbishop of Baltimore," amounting to more than eighteen thousand dollars, of which $6,000 was from the Diocese of New York, $2,831 from Philadelphia, $2,063 from Baltimore, $2,100 from New Orleans, $1,300 from Cincinnati, $1,200 from Albany.

A Prophecy from Rome.—A correspondent of the Journal of Commerce has brought into notice a remarkable prediction, which, he says, was lately found in Rome, in the Library of the Augustinian Convent. It is printed in a work entitled, "De Fluctibus misticis navis: authore Ridolpho Gelthier; Augustae, 1675." The prophecy is on page 150, and runs thus:—

"Before the middle of the nineteenth century, seditions will be excited every where in Europe; Republics will arise; Kings will be put to death; together with the nobilities and ecclesiastics; and religionists will desert their convents. Famine, pestilence, and earthquakes, will spread desolation over many cities. Rome will lose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope. A prince from the north will overrun Europe with a great army, destroy the Republics, and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and subdue the Mohammedan power. A new pastor, the final one, will come by a heavenly sign, from the shore, in simplicity of heart and in the doctrine of Christ, and peace will be restored to the world."

Tomatoes.—Dr. Bailey, editor of the National Era, whose skill and judgment are as excellent in medical matters as in political, scouts the idea that tomatoes ought to be avoided in time of cholera. If *properly cooked*, "nothing more wholesome can be eaten," in moderation, of course. He is also of opinion, that good, ripe apples and peaches, eaten at proper times, and *not in excess*, are not unwholesome. He says:

"People seem to think, however, that they can take fruit at any time, even when the stomach is heavily engaged with the disposition of an ample meal. They cram themselves with apples or peaches just when the notion seizes them, and then, if decomposition should take the place of digestion, and the over-tasked stomach get rid of the indigested mass by throwing it off upon the bowels, thereby occasioning diarrhea, they blame God's gifts, instead of their own folly in abusing them. It was not the apple that did the mischief, it was the eating of it at the wrong time. There is a time to eat apples, and there is a time to let them alone. Either make fruit a part of a meal, using it as a dessert, or, take it after the stomach has completed the process of digestion, and has nothing else to do than to make a good report of whatever new subject may be referred to it. By the way, we noticed in a list of very wholesome meats lately recommended by a medical man, the item of veal. Viler stuff cannot be taken upon a weak stomach. No meat is so apt to produce diarrhea in persons in the least degree disposed to irregularity in their evacuations."

Controversy among the Jews.—For some years past, says the Philadelphia North American, an animated controversy has been going on among the Jews in the United States relative to the observance or neglect of ancient ceremonials; and the "*Occident*," an able periodical in this city, edited by Rev. Mr. Leeser, has contained many communications on the subject. In New York and Charleston, it has been especially warm, and progressed so far that synagogues have been erected by each party. The difference consists in the fact that a portion of the sect desire to secure freedom of action as to the matter of keeping open their stores on Saturday, and the eating of prohibited meat at coffee-houses. The opposition party demand a strict conformity with all the requisitions of the Jewish creed, and an observance of the forms and ceremonials of the Jewish worship.

Rev. I. J. Roberts.—The Southern Baptist, speaking of the return of this missionary from China, and of his arrival at Charleston, where he preached on the 5th inst., says: "Elder R. revisits his native land, after years of arduous toil as a missionary, with the consent of the Board. He will spend a few days in this State, and attend some of our Associations, after which he will visit the West and his native State, Mississippi, and then return to China, to prosecute the work of preaching to the heathen the unsearchable riches of Christ, to which he has consecrated his life. Brother R. speaks encouragingly of the prospect of planting successfully the Gospel in that vast empire."

Death of the Rev. Austin Dickinson.—This gentleman, so long known to the Christian public as the projector and editor of the National Preacher; as the originator of several important educational enterprises, and as the correspondent of various leading journals over the signature of "A. D.," died on the 15th inst., at the house of his brother, Rev. Baxter Dickinson, D. D., in this city, of bilious diarrhea, aged 58 years. He was the principal founder of Mayville College, Tenn. In 1823, he established the "Family Visitor," in Richmond, Va., one of the earliest religious newspapers in this country, which is still published at Philadelphia, under the title of the "Christian Observer." At a critical period in the history of Amherst College, he was instrumental in procuring the funds requisite for placing that institution on a permanent foundation, and aided essentially in obtaining its charter. For the last five years, he has been chiefly occupied in promoting the circulation of religious and missionary intelligence through the secular press, in which labor he has been greatly aided by his intelligent and accomplished lady. He has also been an efficient advocate of cheap postage, and has contributed much to mould public sentiment aright on that subject. Hundreds and thousands have read his condensed paragraphs, containing religious sentiment or fact, without knowing the source from which they came. Few men have exerted a wider or happier influence on their race, though it has been silent and noiseless. His end was peace.

English Baptists.—The eighteenth annual meeting of the ministers and representatives of the General Baptist Churches (open communion) forming the New Concection, was held in Archdeacon-lane Chapel, Leicester, on Tuesday, June 26, 1849. Rev. Amos Sutton, returned missionary from Orissa, was appointed Chairman, and Rev. W. Underwood, of Paddington, Secretary. Sermons were preached by Rev. John Stevenson, and Rev. R. Kenny. The subject of the circular letter for next year is, "The Importance of Sunday Schools to the extension of Christ's Kingdom; and the best means of increasing their usefulness." The Rev. W. Underwood, of London, to write it. The Association appointed a number of delegates to the approaching Peace Congress, in Paris. The statistics for the year show a small decrease in the number of members.

A New Work.—We learn from the Congregationalist, that Rev. J. L. Merrick, of Amherst, formerly a missionary in Persia, is about to publish, from the press of Phillips and Sampson, a translation which he made while in Persia of a Mohammedan work on the Life and Religion of Mohammed. It gives the Sheah or Persian views on the subject, and contains many stories and traditions not generally known to our literature, as well as illustrative of the distinction between the two great sects of that faith.

Revivals.—At St. George, Maine, forty were recently baptized and added to the First and Second Baptist Churches. Thirty-one were lately baptized at Waterboro', Me. On the 16th of June, thirty were baptized at East Tisbury, (Martha's Vineyard,) Mass. Fourteen have been baptized within a short time at Brookline, Mass., as the result of the religious interest there. Fourteen have been baptized lately at Mendon, N. Y. At Prattsburg, Steuben Co., N. Y., thirty-two were baptized recently; and at Saratoga, N. Y., fifteen were baptized. Forty have been baptized within a short time at the Baptist Church at Parkers-burg, Chester Co., Pa.

Episcopacy in Ireland.—The Archbishop of Armagh receives £12,000 per annum, the Bishop of Clogher receives £10,000, and the Bishop of Derry £8,000 annually. In this calculation, no reference is made to the enormous amount of church lands, glebes and other property, possessed by the clergy, averaging about 770,304 acres. The number of benefices possessed by the Irish Church is 1,643, and between 2,207 clergymen is divided annually the sum of £680,000. The ministers in many instances preach to empty seats, and with difficulty obtain their subsistence by the help of bayonets, producing twice as many riots as conversions. So says the Christian Chronicle.

London Poverty.—Lord Ashley, in his speech on the Reformation of Juvenile Offenders, July 24, mentioned that the majority of the poor women who availed themselves of the public work-houses, brought only six or seven articles each as the whole family stock. And in numberless cases the persons employed at the work-houses were fain to lend these poor women a gown to wear while they washed their only garment, in which they had come.

Mendi Mission, Africa.—We understand that John S. Brooks, and his wife, Fidelia Coburn Brooks, have left the Mount Hope Mission School, C. W., and offered their services to the Executive Committee of the American Missionary Association, with the request that they be appointed to the Mendi Mission. The result of their application has not transpired.

Hon. and Rev. Baptist W. Noel.—The last steamer brings intelligence that the author of the admirable "Essay on the Union of Church and State," has united himself with the Baptists, been rebaptized, and become a minister of a congregation in Gray's Inn Road, London.

Pawcatuck Church.—At a recent meeting of the Pawcatuck Seventh-day Baptist church, it was resolved to erase from the list of members the names of all persons who do not hereafter communicate with the church, by letter or otherwise, as often as once in two years.

J. Maxson, Jr., Church Clerk.

The European American, is the title of a weekly paper just started in this city to disseminate European intelligence and discuss European affairs. It advocates very earnestly the reformatory movements now going on in Europe, and will undoubtedly do much to create sympathy for those movements. Published at No. 7 Spruce-street.

The Cholera appears to be gradually decreasing in New York, as well as in most of the other cities of this country. The City Inspector reports 233 deaths by Cholera last week, which is a decrease of 156 on the preceding week. The following table shows the gradual decrease in the general mortality, as well as in Cholera, from the highest point, on the 21st July, to the present time:

Week ending	*Total deaths.*	*Deaths by Chol.*
July 14	991	484
" 21	1409	714
" 29	1352	692
Aug. 4	1273	678
" 11	1011	[illegible]
" 18	968	[illegible]
" 25	749	[illegible]

General Intelligence.

THE FOREIGN NEWS.

The steamer Canada, with one week later intelligence from Europe, arrived at New York on the 25th inst.

From Hungary, we have rumors of a victory obtained by Bem over the Austrian and Russian army 60,000 strong, a great slaughter of Imperialists, and many prisoners taken. There is also a rumor that the Hungarians have taken Raab, where they found a large amount of stores. Concerning the whole matter, however, there is much confusion.

From Rome, the latest intelligence is to the 20th ult. at which time nothing final had been decided on; all things remained in exactly the same state, so far as the papal government is concerned, as they were on the day General Oudinot entered Rome. The commissioners named by the Pope had arrived at Rome, and commenced proceedings by dissolving the whole of the Roman army—even the troops which had remained faithful to the Pope. It is said that another Commander of the French forces has been appointed in place of Gen. Oudinot, he being recalled on account of his inability to work in harmony with the Pope, who has always looked upon him with suspicion.

The English papers chronicle the progress of the Queen in Ireland, and attendant proceedings, at great length. The Cholera continues constantly on the increase. The deaths in the London district which, by last weeks advices were 783, reached 926. There were 578 cases on Wednesday and 253 deaths. On Thursday, 559 cases and 241 deaths. In Manchester and the neighborhood some additional cases are reported, but the manufacturing districts up to this time have been happily spared from the scourge. Bristol seems to be greatly improving. At Plymouth and along the south-west coast the epidemic seems still to prevail to a very alarming degree. In Wales the mortality has been very considerable, but the South-east coast has generally escaped the visitation. During the last few days the heat of the weather has been excessive.

Mr. Denison, a London banker, and M. P. for Surrey, died the other day, aged 80. His personal estate consists of $10,000,000 in gold, his real estates in Yorkshire and Surrey are worth $3,000,000 more. Nearly all this he has settled upon a Lord of the name of Albert Conyngham.

Madame Lebrun, who was known her for attachment to Queen Marie Antoinette, has just died at Dinan, aged 106. She was in possession of her faculties to the last. She has left four children the eldest of whom is a son, aged 78.

CHINESE ITEMS.

The Philadelphia North American has files of Hong Kong papers to May 25th, from the following interesting items are collected :—

Some defalcations of imperial officers, which occurred some years back, have been made up in a style which is worthy of attention. One of these Chinese defaulters was a Mantchoo mandarin, who made way with nine millions of taels from the public treasury. A great portion of this has been made up by laying the responsibility upon all the defaulter's relatives, and it will be continued to all his descendants, until the amount is paid in full.

The British forces from Hong Kong, with their light armed cruisers, have been making serious work among the native pirates who infest the Chinese seas. They have taken several piratical junks, and some fifty of the pirates, who will, no doubt, be tried and executed.

The papers contain nothing new relative to the difficulties between the British and Chinese about the opening of the ports. The Emperor is of opinion, that the British must have some sinister object in view, as they seem so anxious to get free access to his cities; and in this he is not wrong. Contrary to expectation, the people of Canton are remarkably quiet, and conduct themselves with courtesy and kindness to foreigners. *The Mail* says that they seem anxious to forget past differences. The literary and educated classes of Canton had addressed a long letter to the British Envoy, which speaks of the will of the people as being the direction of Heaven and the Emperor, regarding both native and foreigner as children of one common family, and calls upon the British, as they reverence the religion of Jesus, and pay the highest honors to the Supreme being, to pay respect "*to the divine principle of right.*" It states the number of armed and drilled volunteers ready for service in the province of Canton as over 200,000.

The Emperor has directed that hereafter sacrifices of fowls, pork, etc., be offered to the artillery, to give greater efficacy to them and propitiate the spirit that is in them. The cannon are now cast on foreign models.

Great riots having occurred in one of the provinces of the Empire, in which thousands of combatants were engaged, and cannon used, the Government kept entirely aloof, and directed that the clans should not be interfered with, but permitted to kill each other if they liked, *so long as they killed no one else.*

There has been a great flood in the Yang-tee-King River, which inundated five provinces. Whole villages were destroyed, thousands of lives lost, and great numbers of vessels wrecked.

The *Mail* gives an account of an attack made upon the British cutter Emma, by a Chinese opium smuggler, in which an American named Widdifield, who was on board the Emma, was severely wounded by a fire-ball. He went into the hold, and throwing himself upon his face, remained quiet until the Chinese began to scuttle the vessel, when he jumped overboard, and swam ashore. He was conveyed to Canton.

Hon. Ex-Chancellor Walworth and others passed up Lake Champlain, on the 3d inst. from their visit of inspection of the *projected ship canal* from the St. Lawrence river to Lake Champlain, and are about to report favorably of that work.

Adventures of an Escaped Convict.

In May last, a convict named Phillips escaped from the Massachusetts State Prison in rather a comic manner. He represented to the Warden and another officer, that he knew where a large amount of money was buried, and that he would conduct them to it if they desired. Accordingly they went with him to a lonely spot which he pointed out, and commenced digging. When they had dug a pretty deep hole, Phillips managed to get out, and commenced shoveling the dirt back upon his keepers. He succeeded in burying them enough to escape while they were working out. Last week he was retaken at Boston and placed in prison again to serve out the remaining eight years of his sentence. The Boston Times gives the following acconnt of his adventures :—

In the first place, with regard to the maneuver by which he escaped from the Warden, he had no notion at all of leading the party to the *true spot*—his sole idea was to effect his escape. Leaving them as nimbly as possible, he wended his way through thick woods, and at the end of three days came to one of the huts of the Indian settlement, (where he was once reported to have been seen,) feet so blistered that he could hardly walk, and stomach which had taken no food since his departure. Being without money, he pulled a new black silk handkerchief from his neck, and gave it to an Indian woman for bread.

Stopping in that region for a day or two, he took a circuitous route for "down east," arrived in Portsmouth, N. H., and there took passage in a craft bound for Bath, at which latter place he arrived at the expiration of two weeks from the time of leaving the "gold region." Here he shipped on board a fishing smack. He had continued in the fishing business ever since, until last week, when on Saturday he arrived here direct from Bath, in view of ascertaining the whereabouts of his wife, and seeing her, without being detected by the authorities, and then again to depart. "But," said he, "you've got me now—my plans for an upright, respectable future life are defeated, and I and my family are ruined."

Meeting of Tailors and Semstresses in Boston.

The Journeymen Tailors on a strike for higher wages met in large numbers on Tuesday evening of last week, in Faneuil Hall, filling the hall below, while the galleries were filled with ladies, mostly, we presume, interested in the same trade. The chair was occupied by Mr. Trask, and addresses were made by Mr. Flemming, Mr. Horace Seaver, and Mr. A. F. Treanor.

Mr. Fleming showed a variety of garments manufactured for the large "ready made" establishments, and stated the miserably low prices which are paid for making them, as well as the prices at which they are sold. Only twenty cents are paid for making vests which sell for from $1 75 to $2 50; *seven cents* for pants and over-alls sold for from 75 cents to $1, and seven cents for shirts that sell for $1 50! The lowness of the wages compared with the work that *ought* to be done on these garments is certainly appalling, and if the workmen do not suffer, the purchasers surely must.

Several sums were announced as having been contributed to aid the strike. The stone-cutters had given $40, the printers $25, and the tailors of Woonsocket $50.

Mr. Horace Seaver read a series of resolutions prepared for the meeting by the United Committee, and addressed the meeting eloquently and at considerable length in support of them. The resolutions propose a union of all the workmen in the trade for the assertion of their rights, and particularly *coöperative unions* to secure them, by rendering the operatives independent of the capitalists. [Chronotype.

The New-York State Agricultural Society.

The Society has selected the City of Syracuse for its Annual Show, on the 11th, 12th and 13th of September next. The grounds selected are on a fine elevation north of the city, about half a mile from the Syracuse House, and command a delightful view of the Lake, the city, and surrounding country. Twenty one acres are to be enclosed, including within them a beautiful grove of six acres, in which a plentiful supply of water is found for the cattle. Visitors will be well accommodated.

The premium list for competition amounts to $6,000, and includes every department of industry. The rail-road companies, with their usual liberality, will convey stock and articles for exhibition *free*, and visitors for half price. The grounds will be opened to the judges and the members of the Society on Tuesday the 11th. On Wednesday visitors generally will be admitted, and the exhibition will continue open on Thursday. Prof. F. W. Johnson, of the Durham University, England, a distinguished Agricultural Chemist, will deliver the Annual Address, on Thursday, on the show grounds. The President and Vice-President of the United States, the Governor of this State, and the Governors of several other States, have signified their intention to be present.

On Friday, the 14th of September, the Pomological Convention will commence its sessions, and there can be little doubt but that the exhibition of fruits, &c., will obtain unqualified approbation. The deliberations of the Convention will embrace many subjects of great importance, and the results are expected to exert a favorable influence upon American Horticulture.

ACCIDENTAL HOMICIDE.—An instance of this kind occurred at Williamsburgh on the 20th inst. The facts are as follows: It appears from the evidence of the principal witnesses at the Coroner's inquest, that the deceased, whose name is John Brophy, and one Patrick Roach, were playing and skylarking together, not, it appeared to the witnesses, as though any unkind feelings existed between them, but rather from a love of fun and frolic. In the course of a tussel which they had, Brophy tripped Patrick by the heels, and immediately ran away, when Patrick picked up a large billet of wood and threw it after deceased, which striking him in the back, between the shoulders, produced instant death. The unfortunate man did not speak after he was struck. The Jury rendered a verdict that the deceased came to his death by an accidental blow from the hands of Patrick Roach.

FIGHT WITH THE INDIANS.—The Louisville Courier of the 14th inst. contains extracts from a letter received in that city from a French gentleman in command of a California company, dated Fort Laramie, June 16, detailing the particulars of a fight with the Indians. The writer thus describes the battle :—

"About the break of day we discovered the Indians advancing upon us. Their number was very great. They yelled and came directly upon us. You may imagine how I felt. There were some who wished to save themselves, but I obliged them to remain, and gave orders that they should barricade themselves behind the wagons, from which they could fire with their guns, and not to lose courage. The firing commenced on both sides, and every discharge of ours brought down its man. For half an hour we kept them at bay: but, notwithstanding, they continued to close in with us more and more, and we could not hold out against their numbers. We were obliged to abandon our ground, but not until we had killed some 100 Indians. We had 13 killed and 9 wounded, of whom 6 were so dangerously that they could not follow us. Two fell at my side; and I had my hat pierced by a bullet which grazed my hair. Finally, we loosened, each one, a mule, and took to flight toward Fort Laramie, 200 miles distant, leaving to the Indians everything beside."

KIDNAPPERS CONVICTED.—The Westchester, (Pa.) Village Record publishes a sketch of the trial and conviction of Amos McFarland and Solomon Staites, on the charge of kidnapping a colored boy. The outrage was committed in the vicinity of Downington. The principal witness in the case was the boy who was kidnapped, a stout, hearty-looking fellow, apparently about fifteen years old. The boy was an apprentice of Wm. Evans, of that village, and had been coaxed off by the defendants, on pretence of getting him a better place in Philadelphia or Baltimore. He was taken to the former city in the cars, kept there several days, and thence he was sent, as he supposed, to Wilmington; but on his arrival he was taken to a gloomy building and fastened up. This building proved to be a slave establishment in Baltimore. The story of the boy led to the restoration of his liberty, and to the punishment of the parties implicated in the abstraction. McFarlan, one of the parties convicted, is a young man, who had some advantages; he has only been a few years married, and within a year or two kept one of the principal hotels at Downington. His coadjutor was a colored man of 25 or 30 years of age. Both were convicted, and the former was sentenced to six years, and the latter was sentenced to five years in the penitentiary, and $500 fine.

A CASE OF KIDNAPPING.—An outrageous case of kidnapping came to light in Baltimore on Thursday last. A colored man named Albert, who had run away from his owner, a Mrs. Hays of Cecil county, Md., was kidnapped on Wednesday by officer McCreery of Elkton, Md., in Chester County, Pa., and brought on to Baltimore and lodged in Wilson's slave prison. Albert ran away four years since, and during that period has been employed by a Quaker gentleman, Mr. George Martin of Chester County, Pa., acting in the capacity of a free man. His whereabouts being ascertained, he was stealthily kidnapped and torn away to endure again the worst of bondage; to be sold to the slave-traders of the Southern States, and unless purchased by philanthropic friends will, ere long, be in Louisiana. Mr. Martin, his former employer, followed on with a view of obtaining his release by some means, but no sooner had he touched the *free* soil of Baltimore than he was arrested at the instance of the slave-dealers, and suit instituted against him to recover $1,000 alledged to be due as damages for Albert's services and detention for the four years.

WHALING NEAR HOME.—Two whales were captured on the 23d inst., near the Ocean House, Shrewsbury Inlet, at mid-day. They were seen in the Narrows in the morning by the captain and passengers on board the steam-boat Confidence, and by 11 o'clock were perceived by a pleasure party near the horse-shoe within Sandy Hook, who gave immediate notice, which called out all the boats on the shores on either side. At 12 o'clock they were joined by other boats from the Ocean House and the Highland House, which drove them up toward the Ocean House, where, by 500 spectators on the shore and afloat, a very exciting scene was witnessed. Capt. Skenk succeeded in harpooning the large one, (about 30 feet long) and was towed with great rapidity about the channel, first in one direction and then in another, by his harpoon line, fast to the whale by the fluke, the smaller female keeping company with her male companion. When a short distance from the dock at the Ocean House, one of the fishermen suceeded in driving a harpoon into her, and in beaching her in shoal water, a little beyond the House, where she was killed with knives by the fishermen near. Capt. Skenk, however, had more work with the other, though accompanied and assisted by the many boats that were out, filled with ladies, who on this occasion *went a whaling voyage with the gentlemen.*

FEMALE SAILOR.—A letter received in Nantucket from our Consul at Paita, states that the ship Christopher Mitchell, of that port, touched at Paita on the 6th of July, to land a female who shipped at Nantucket as a green hand, under the name of Geo. Johnson; but who, upon her sex being known, gave her real name as Ann Johnson, daughter of George Johnson, living in Rochester, N. Y,, at 22 Oak street, a shoemaker by trade. Her appearance is said to be that of a good-looking boy of about 16 or 17 years. She did her duty cheerfully, going aloft to take in sail in the heaviest weather and has taken her regular mast-heads and helms all the voyage.

The circus company of Welch, Delavan & Co., who are traveling in Ohio, lost three members in three days. They went to Eaton to perform on the 21st of July, but only opened in the evening; there one of their number died. At a small town where they stopped to water their horses, the next day, another sickened and died in two hours, and at Dayton, on the day following, they left another, who has since died.

EXPLOSION AT CINCINNATI.—The boiler in the foundry of Pollock & Jones, Cincinnati, exploded on the 18th inst. The force of the explosion lifted the boiler from its bed and removed it to the distance of some thirty feet, and the heavy iron shaft of the engine was driven through the foundry into the street. The walls and roof of the building were blown into a complete wreck, and the fragments scattered widely in every direction. There were some fifteen or twenty hands in the foundry at the time of the accident, but no one was hurt. The engineer was just going up the steps to the engine, which for room's sake was placed on the top of the boiler, when the hissing from the valve caused him to spring suddenly to one side, and though covered with rubbish he escaped uninjured. For a half square all around there was a perfect shower of brick-bats; several persons were struck by them, but none seriously injured, that we have heard of. A half brick was blown over the 3 story brick back of the foundry and across a street striking on the breast a gentleman who was standing in his door, with force enough to stagger him. The noise of the explosion shook the houses for a square around.

MYSTERIOUS MOVEMENT IN NEW ORLEANS.—The papers in New Orleans are silent about a movement that is going on in that city, which has, if we are correctly informed, the appearance of a military movement against some neighboring country, and is, for this reason, contrary to our laws. It is stated to us that a company of fifteen hundred men is being enrolled in that city, who are to serve for twelve months, and to be paid one thousand dollars each for the year. They are told that they are to fight, but have not been informed against whom their warfare is to be directed. It is said that half a million of dollars are on deposit in the Canal Bank to use in the enterprise. Nearly the full complement of men has been obtained, and it is probable that developments will soon be made as to the design of the expedition. [Missouri Republican.

VISITORS TO NEW YORK.—Dr. Geer, the Heath Physician, has issued an address to the merchants and others who wish to visit New York, assuring them that the danger has greatly disappeared. In the 1st, 2d, and 3d wards, comprising the chief business part of the city, there were from the 11th to the 18th of August, only 10 deaths, in the 4th ward 35, of which 30 were at the William-street hospital, and all originated in other wards; and in the 5th, 12. The first three wards have a population of over 30,000.

SUMMARY.

The Philadelphia Evening Bulletin has been shown what purports to be a $5 note of the Farmer's Bank of Mount Holly, N. J. There is no resemblance between the spurious note and the genuine notes of the Bank, except in the signatures of the officers, which are well imitated. The general style of the plate differs from the genuine, and the engraving is poorly executed. There is one peculiarity in the spurious note by which it may at once be detected. In the imprint, beneath the President's signature, the N in New York is reversed, thus—N. A glance at this will at once reveal the cheat.

The terminus of the Panama and Chagres Rail-road, on the Pacific side, will be a mile or two north-west of the city of Panama, from which point it is proposed to run a pier of two or three miles in length, to an island in the bay, where will be the depot for the steamers to and from San Francisco. The water in the bay is not of sufficient depth to admit of any other course.

At the commencement of Middlebury College, on the 25th ult., there was a novelty among the speakers. The Latin salutatory was delivered by a colored youth, and he acquitted himself well. He subsequently appeared upon the stage and delivered an oration in English. The Princeton Record says that, as a speaker, a writer, or a thinker, he would not suffer in comparison with his classmates.

Mr. Walsh, in a recent letter from Paris, says: "The Paris Court of Appeals has decided that the condition *not to marry*, attached to a legacy, is contrary to the freedom of marriage, and must, therefore, be held as if not written." So it appears that the French Supreme Judges concur in the opinion of Judge Lewis, which was reversed by the Supreme Court of Pennsylvania.

A correspondent of the New York Courier says in a late letter, that "nearly every person, *including government officers*, whose letters to the United States created this gold excitement, were deeply interested in land speculations here, and are now reaping golden harvest by the rise of Real Estate."

By the schr. Eglantine, dates from Port au Prince to Aug. 2, were received at Boston, which state that another expedition against St. Domingo was talked of, but not probable to take place. President Solouque had shot two of his Generals for alledged political intrigues. The execution took place in a public square, on a Sunday, the President's Guard firing the volley.

Aspinwall & Co., will have in operation by the 1st of October next, three small steamers, on the Sacramento and San Joaquin rivers, to run from San Francisco to the Gold Regions at the head waters of each.

The railway depot of the Boston and Albany Railroad, at Greenbush, is one of the largest in the country, being eight hundred feet in length, 100 in width, and covering two acres. It cost $140,000.

In 1835, only 13 years ago, there were not 5,000 white inhabitants between Lake Michigan and the Pacific ocean. Now there are nearly 1,000,000.

Rev. Wm. C. Brown is on his way to Stillwater, Minnesota Territory, under the patronage of the American Baptist Home Missionary Society.

The Pittsfied Sun, on the 26th July issued the first number of its fiftieth volume, the present senior editor having commenced it fifty years ago.

The Detroit Free Press says that John Thompson, Esq., arrived in that city in *thirteen days* from Liverpool.

This year is the thousandth anniversary of the birth of King Alfred, at Wantage, in Berkshire. It is said that a committee of English and American gentlemen is about to meet, to organize a "grand national jubilee," at Wantage, in honor of the Anglo-Saxon hero.

The Iceland Cod-fishery this year has been very successful. A smack lately arrived in the Thames with 19,000 cod on board, and reported that one of the French smacks on the coast of Iceland had taken as many as 50,000 head.

The Indiana Journal says, that Messrs. Watts and Gormon, candidates for Congress in the 6th district of that State, had a fight on the 8th inst, in which Gormon was dangerously wounded by Watts, with a knife.

Two new Post Offices were recently established, as follows: "Bem, Green county, Wis.," and "Kossuth, Washington county, Me.," with a view to perpetuate, as far as possible, the names of the brave and victorious actors in the Hungarian war.

It may not be understood by all, that transient papers dropped into the Post-office are not forwarded unless the postage be prepaid. This is in accordance with the office regulations; and to avoid disappointment, those who wish to send papers to their friends should bear it in mind.

Every pound weight of cochineal contains seventy thousand insects boiled to death; so that the annual sacrifice of insect life, to procure our scarlet and crimson dyes, amounts to about forty millions of these small members of creation.

The Rockville (Md.) Journal states that six negroes, belonging to E. R. Griffith, Mr. Warfield, and some others, left their owners on Saturday night week, and have not been taken—they are doubtless making for a free State. The Journal very much fears that Abolitionists are at work in their midst.

New York Markets—Monday, Aug. 27.

Ashes—Pots $6 12; Pearls 6 18.

Flour and Meal—Flour is in good demand at 5 44 a 5 56 for State and Western, and 5 62 a 5 75 for pure Genesee. Rye Flour 3 37. Jersey Meal 2 44.

Grain—Wheat is dull; a lot of new Genesee brought 1 28; red Virginia 1 10. Corn is heavy, and prices a little lower, being from 59 to 62c. Rye 62c. Oats 37 a 41c.

Provisions—Pork, prime 8 75, mess 10 75. Beef, prime 11 50, mess 13 50 a 14 00. Butter has declined 1 cent per lb., 9 a 11c. for Ohio, 11 a 14c. for State. Cheese 2 a 7c.

Wool—The sales for three or four days past reach 150,000 lbs. at 28c. for common and half blood, 34c. for half and three-quarter blood, 36 a 37½c. for full blood, and 38 a 40c. for Saxony. The sales show an improving market

MARRIED.

In New York, on the 23d inst., by Eld. Geo. B. Utter, Mr. HENRY C. MAXSON to Miss ELLEN DOWNING, all of New York.

On the 16th inst., at the house of Wm. H. Redfield, by G. Babcock, Esq., Mr. DANIEL NEWCOMB, of Madison, Wis., to FANNY WILLIAMS, of Darien, N. Y.

At Darien, Genesee Co., N. Y., July 3, 1849, by E. Saunders, Esq., Mr. HAZARD W. TITUS, of Niagara, to Miss CATHARINE CLARK, of the former place.

DIED.

In Lincklaen, N. Y., May 19, of a chronic disease of the head, MATTEW STILLMAN, in the 34th year of his age. He was a worthy member of the Seventh-day Baptist Church, and leaves a wife and two children to mourn their loss. W. B. G.

In New York, on the 19th inst., an infant son of Dr. J. D. B. and Caroline B. Stillman.

LETTERS.

Wm. H. Black, Wm. M. Jones, Gerrit Smith, W. B. Gillett, E. P. R. Hoag, I. D. Titsworth, Ellis A. Davis, W. C. Kenyon, B. W. Rogers, K. C. Barker, J. C. West, John Parmalee.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society :—

Rhode Island—H. S. Berry, Josiah W. Langworthy, Thomas P. Lanphear, Thomas R. Green, $25 each; Joseph Potter, Thomas W. Potter, $7 50 each; N. F. Chipman, J. S. Champlin, Elijah Champlin, Alfred Clarke, David Langworthy, Franklin Cottrell, Oliver Langworthy, Christopher C. Lewis, Jr., Sands Palmer, Lester Crandall, Daniel Coon, Wm. Potter, H. W. Stillman, S. P. Stillman, A. Stillman, M. Stillman, Jonathan Maxson, Jonathan Maxson, Jr., Charles Maxson, John S. Champlin, Franklin Babcock, Peleg Clarke, Benjamin Green, Hiram Arnold, Asa Woodmancy, Samuel Crandall, Simon Kenyon, N. H. Langworthy, G. P. Barber, George Gavitt, Asher M. Babcock, Wm. Haynes, W. Ellery Maxson, Benjamin Bentley, Calvert B. Cottrell, John B. Bradford, Nathan Babcock, Alpheus A. Burdick, Wanton A. Whitford, Benjamin F. Langworthy, $5 each.

Shiloh, N. J.—Jeremiah B. Davis, Ellis A. Davis, Gilbert M Randolph, Enoch J. Davis, Reuben J. Ayers, Phineas A. Bowen, $5 each.

DeRuyter—Joshua Clarke $25; Matthew Wells, Jr., $10; Alex. Campbell, Ira Spencer, J. R. Irish, Annis Coon, Benjamin S. Burdick, Daniel C. Burdick, R. G. Burdick, Phineas C. Burdick, E. S. Colgrove, $5 each.

Scott—A. L Whiting, G. W. Maxson, $5 each.

Nile—E. Lanphear $5, J. Allen & R. W. Utter $2 50.

Richburg—Wm. M. Truman $5.

Wirt—Joel Kenyon $5.

Preston—Mary C. Truman $5.

Syracuse—Randolph Titsworth $5.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder :—

V. Hull Scott	$2 00	to vol. 6	No. 52
Paul Clark "	2 00	" 6	" 52
C. S. Potter "	2 00	" 6	" 52
A. G. Lewis "	2 00	" 6	" 52
J. Barber, 3d "	2 00	" 6	" 52
A. D. C. Barber "	2 00	" 6	" 52
J. Hubbard "	2 00	" 6	" 52
Amelia Green "	2 00	" 6	" 52
H. C. Hubbard "	1 00	" 6	" 26
P. Knight Little York	2 00	" 6	" 52
Eli S Colgrove DeRuyter	2 00	" 6	" 52
Daniel C. Burdick Lincklaen	4 50	" —	" —
Wm. G. Crandall "	40	" 6	" 10
Jared Stillman "	40	" 6	" 10
Wm. E. Burdick "	40	" 6	" 10
E. Lanphear Nile	2 00	" 6	" 52
Joseph Allen "	2 00	" 6	" 52
N. K. Brown "	1 00	" 6	" 26
A. C. Stannard "	50	" 6	" 13
Joel Kenyon Wirt	1 00	" 6	" 52
Mary C. Truman Preston	2 00	" 6	" 52
O. Holcomb "	2 00	" 7	" 10
H. A. Maxson "	1 00	" 6	" 36
Russell Maxson "	2 00	" 6	" 52
Gerrit Smith Peterboro	4 00	" 7	" 52
A. G. Burdick Durhamville	2 00	" 6	" 52
J. C. West Shiloh N J	2 00	" 7	" 9
J. S. Bacon "	2 00	" 6	" 52
R. Dunham Plainfield N J	2 00	" 6	" 52
B. F. Langworthy Stonington Ct	2 00	" 6	" 52
K. C. Barker Newport R I	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

J. D. Randolph Scott	$5 00	to vol. 3	No. 26
Thos. Maxson DeRuyter	3 00	" 5	" 52
S. B. Cardner "	2 00	" 5	" 52
C. A. Stillman "	1 00	" 5	" 52
T. Clark, Friendship	2 00	" 5	" 52
B. F. Robbins "	1 50	" 5	" 52
N. N. Brown Nile	1 00	" 5	" 52
A. C. Stannard "	75	" 5	" 52

Seventh-day Baptist Publishing Society.

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Our Anniversaries.

The Missionary Association

The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M. Eld. Lucius Crandall is appointed S preach a Missionary Discourse at the opening of the ession.

The Tract Society.

The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference.

The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849. Eld. Nathan V. Hull is appointed to preach the Introductory Discourse; Eld. Lucius Crandall alternate. At the last meeting of the Conference, a resolution wa passed recommending its continuance triennially as an advisory council, and a medium for collecting the statistics of the denomination, and that each church be respectfully invited, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. PASSENGER TRAINS UP—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. PASSENGER TRAINS DOWN—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¼ P. M.. The freight train (with a passenger car attached) will leave White House at 3¼ A. M., Somerville 4½ A. M., Plainfield 5½ A. M., Elizabethtown, by steamboat, at 7½ A. M. RETURNING—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

NEW LINE FOR SCHOOLEY'S MOUNTAIN.

Splendid stages will leave for the Mountain on the arrival of the 9 o'clock train from New York at White House. This route has less staging than any other.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the [illegible] and then hand in their bills for advertising [illegible] that they may be laid before the Board of [illegible] and passed for payment. See Revised [illegible], Vol. I. Chap. 6, Title3, Article 3, Part I., Page 140. [illegible]

Miscellaneous.

THE PLAIN OF BENGAL.

Of the provinces which had been subject to the house of Tamerlane, the wealthiest was Bengal. No part of India possessed such natural advantages, both for agriculture and commerce. The Ganges, rushing through a hundred channels to the sea, has formed a vast plain of rich mould, which even under the tropical sky rivals the verdure of an England April. The rice-fields yield an increase such as is elsewhere unknown. Spices, sugar, vegetable oils, are produced with marvelous exuberance. The river affords an inexhaustible supply of fish. The desolate islands along the sea-coast, overgrown by noxious vegetation, and swarming with deer and tigers, supply the cultivated districts with abundance of salt. The great stream which fertilizes the soil, is at the same time the chief highway of Eastern commerce. On its banks, and on those of its tributary waters, are the wealthiest marts, the most splendid capitals, and the most sacred shrines of India. The tyranny of man had for ages struggled in vain against the overflowing bounty of nature. In spite of the Mussulman despot, and of the Maharatta free-booter, Bengal was known through the East as the Garden of Eden, as the rich kingdom. Its population multiplied exceedingly. Distant provinces were nourished from the overflowing of its granaries; and the noble ladies of London and Paris were clothed in the delicate produce of its looms. The race by whom this rich tract was peopled, enervated by a soft climate, and accustomed to peaceful avocations, bore the same relation to other Asiatics which the Asiatics generally bear to the bold and energetic children of Europe. The Castilians have a proverb, that in Valencia the earth is water, and the men women; and the description is at least equally applicable to the vast plain of the lower Ganges. Whatever the Bengalee does, he does languidly. His favorite pursuits are sedentary. He shrinks from bold exertion; and though vocable in dispute, and singularly pertinacious in the war of chicane, he seldom engages in a personal conflict, and scarcely ever enlists as a soldier. We doubt whether there be a hundred Bengalees in the whole army of the East India Company. There never, perhaps, existed a people so thoroughly fitted, by nature and habit, for a foreign yoke.

From the Eastport (Me) Sentinel.

THE BRIG 'PLUMPER.'

Some interest has recently been manifested by the adventures of a company of 'divers' on the spot where the Brig Plumper was wrecked; a quantity—we know not how much—of money and other metals has been excavated, some of which we have seen. Among them, beside the silver dollars, which are covered with gray rust, we have seen grape-shot and bullets, the brass mountings of the scabbards of side-arms, leather sheaths, &c. The company which has brought these things to light, is partly made up of three or four Irishmen who several years ago were employed by the English Government, and it is said that from the wreck of one English ship on the coast of Ireland, they succeeded in bringing up nineteen tons of treasure. Their apparatus is of India rubber, consisting of a 'Jacket' which covers the divers, and in which, being supplied by air forced by an engine through tubes, they can remain on the bottom half an hour with comparative ease. The company finally came to this country, and in the Fall of 1847, during their excursion, fell in with the wreck of the 'Plumper.' But little was done at that time, and now, after being sold out or united to a company from Boston, another attempt has been made to secure the wave-hidden treasures—with what success we are unable to say; only we are sure that a few of the dollars have arrived in town.

As this affair has awakened some interest in the matter, we have taken some pains to gather from Captain Simpson—(a man 74 years of age, who now resides at "Mowatt's Harbor," about 8 miles east of this place)—who was Pilot of the ill-fated vessel, a few facts concerning her disaster, which may not prove uninteresting.

The 'Plumper' was a 14 gun Brig in his Majesty Geo. IV.'s service, and was stationed about Halifax, N. S. On the 5th Dec. 1812—the year in which our last war with England broke out—the 'Plumper,' under command of Lieut. Com. James Bray, sailed from Halifax, for St. John's, N. B., having on board at least £74,000 in specie, in boxes, which had been placed on board of her for the payment of His Majesty's troops. Wind and weather kept her about Yarmouth for several days, when she entered the 'Grand Passage;' a severe snow-storm came on, and the pilot deemed it prudent to haul the vessel to the wind, and lay to for the night. About 3 o'clock the next morning, the pilot discovered that instead of following his instructions, the commander had presumptuously kept her away, and had gained a considerable distance to the northward; he immediately told the master that he would have the vessel ashore—and it was but a few moments before they discovered breakers within a few rods ahead of them—this spot was between what is called 'Dipper Harbor' and Point Leprau, about 44 miles from this place, in a north-easterly direction. The brig struck near the bows, and then swung with a crash alongside an almost perpendicular cliff, some 70 or 80 feet in hight. Captain Simpson saved himself by leaping upon the try-sail or main boom, which swung toward the shore, and dropping on to the rocks—many others attempting to follow him, were precipitated into the surf and perished among the rocks, the boom suddenly giving way. The Plumper had on board 74 souls, including two women—a Mrs. Tye, and the wife of the surgeon, who, with Messrs. Graves, Cunningham, and Tye, were passengers—44 of whom were lost. The vessel was a total wreck, and nothing was saved. The survivors after much sufferiug reached a house about 5 miles from the beach, and in a few days were taken off.

Attempts were soon after made by means of a diving-bell or tub to secure some of the lost treasure, and at various times, within the last ten years, many like efforts have been made, and considerable of the precious metal recovered; but what proportion of it has been found, cannot be ascertained. Many years ago, before we had any knowledge of the affair, the rusty 'Plumper dollars,' were in quite extensive circulation.

LETTER FROM J. M. BARRET.

The following letter from J. M. Barret to his Father, explains more fully the case to which we alluded two weeks ago. We copy from the Cincinnati Globe:—

SPARTANBURG, S. C. July 22, 1849.

MY DEAR FATHER: You have been but too correctly informed by the newspapers. I am indeed in prison! and would have informed you sooner, but how could I pain your kind heart by the sad news? Oh! with a father's tenderness you reared me and have loved me, and in your old days I have brought sorrow and affliction upon you. It pains me, my father, it pains me to my heart's core. You say in your letter to the Clerk here, that I left you with a character untarnished. My father, you will believe me, you will love me, let the world say what they will of me—I have committed no crime, been guilty of no deed that ought to bring reproach or censure upon any one. No, I, for whom you feel so much solicitude, although I am in prison and may never see you again in this world, have not stained your name with infamy by the commission of any crime. I am charged here with having circulated *abolition documents.* Now, my father, you will believe me, I have circulated *no documents* of any kind in the State of South-Carolina, nor violated any law of the State, as far as I know. Bear it in mind that I tell you so, although death may close my eyes in eternal sleep before I ever see you again. When you hear that appearances are against me, and see my name aspersed in the public prints, remember what I told you, and treasure in your heart that I am innocent—that I am the victim of the schemes, misconduct, and infatuation of others, and that I now suffer for what others have done, and for which they ought to be responsible.

My story is simply this: I came here as an agent of E Hartford & Co. of Cincinnati, to procure materials for publishing a gazette. I came here in the early part of the season, intending to go North as the weather grew warmer, and finally around to our old home in Virginia—thence to Cincinnati and to Dublin. I found documents afloat in the State which were obnoxious to the people, and which gave me some trouble, as people suspected me of having some connection with them. But knowing myself clear of their circulation, I felt no fears and proceeded with my labors. I came to this place with an anxious heart, for I had written to Sarah, and expected an answer at this place from one whom I tenderly love—my dear sister. As soon as I had taken lodgings at a hotel, the people came upon me with two letters, one from Dublin, which I was much pleased to see, but on opening it, oh, Sarah! it pained me, it was not from you. Why did you not, my dear sister, write me a simple letter as I requested. Then perhaps might I have escaped this prison. But I don't blame you in the least—nor do I blame Mr. Johnson, for I know he intended no harm, but his letter injured me. The other letter was anonymous, and contained a few Nos. of this same obnoxious document, which the writer requested me to circulate. It was enough—the people were excited, and threw me into prison instantly—where I have since remained. (This was on the 8th of June.) Since then other documents have been sent me, making the same request. The documents were all closely enveloped, addressed to persons in this State, and I was requested to drop them into Post Offices along my way. Thus I was made to circulate them without knowing what they were. But I did not circulate any of them. The first that came to me was at this place, and there is perhaps nothing in the law against me, at least the attorneys I have employed say, and my own judgment is, that there is little or no chance of convicting me. I can prove by my employers what I came here for, and if I could find the man who sent me the documents, which I may yet do, that they were sent to me without my knowledge or consent. And this ought certainly to set me clear—especially since they can have nothing against me but vague circumstances. The people are excited, however, and it will be hard for me to have a fair hearing. The penalty is one thousand dollars fine and one year's imprisonment in the county prison. I can be bailed out at one thousand dollars, and this must be in cash deposited here.

VALUE OF CORNSTALKS AS FODDER.

The question is often asked, if cornstalks are of much value as fodder. We answer, without fear of contradiction, that if well saved, and properly used, they are fully equal to the same weight of good hay.

Last year we fed three yoke of oxen on cornstalks, with the addition of no more feed than we should have used with the best English hay. Our mode of preparing them was as follows:—

The stalks were cut with the ordinary cylindrical machine in pieces of half an inch in length, and placed in a hogshead; three gallons of boiling water, containing one gill of salt, was thrown upon them, and the top of the cask covered with a blanket. The steam arising from the hot water, swelled and softened the cornstalks to their original size, and when cold, a little ground feed was thrown upon them, and thus fed to the cattle.

The oxen worked hard all winter, each yoke bringing three loads per day, of more than a ton each, from a distance of three miles, and in the spring they were as well conditioned as in the fall.

When corn is raised to be pulled while green for boiling, the stalks will contain much more saccharine matter than when suffered to ripen. The stalks should be permitted to grow after the corn has been pulled.

Cornstalks may be grown as fodder, with much greater strength than hay, and entirely capable of supplying food for animals, without the addition of grain of any kind, and for milch cows it would be equal if not superior to any other food. We refer to the method adopted by Mr. Webb, of Delaware, for the purpose of making sugar.

As soon as the ears appear, pinch them off, and repeat this treatment twice; the consequence will be, that the juice of stalks thus treated will contain as much saccharine matter, as that of the sugar cane; indeed, we know of one experiment being made, which gave the juice of eleven degrees Beaume, while the juice of the sugar-cane, as grown in Louisiana, is but nine degrees Beaume. This mode of growth, however, will only answer in such districts as, from want of market, find it unprofitable to raise corn for the ears. When this mode is adopted, the planting should be early, for the stalks will necessarily require a hot sun to cure them. If cut too late, the sugar contained in the juice will become acid before they are dry.

[The Working Farmer.

HONESTY OF SHOPPERS.

We have heard of fashionable shoppers, who manifested a thieving propensity, seemingly rooted in their nature, and incurable. But the following device, taken from a work issued in New York, entitled "Mysteries of Shopping," must win the palm for ingenuity in detecting the secret thoughts and hidden vices of customers whose character is yet unknown:—

"In order to prove and profit by the probation of the frequenters of Catharine-street, I procured a newly coined five-cent piece, and with a particle of gum affixed it to the inside of the top of the glass show-case upon the counter, in such a manner that it appeard to be lying on the outer surface; and by frequently observing the conduct of customers upon various occasions, I was enabled to determine, with a very considerable degree of certainty, whose intentions where upright and whose the opposite. It was no less strange than alarming to note the number of those who attempted, by various strategy, to appropriate it to their own use. Now a lady would carefully lay her handkerchief upon the case immediately over the coveted coin, and on removing it cautiously, with thumb and finger, nip that portion supposed to contain the prize. Another would cover the effected spot with her muff, and, while pretending to examine some article with one hand, endeavor to secure the little innocent with the other. Some would anxiously inquire for goods on the shelves behind, to divert attention from the object of their cupidity. Some scrupulously emptied their purses, when making payment, immediately over and around the unsuspecting little semidecimal, that in the gathering up again it might be harvested. The chagrin painted on the countenance of each disappointed individual, furnished an infallible guarantee of the intent, and exposed an amount of latent villainy absolutely startling to the beholder. But the scheme was too expensive to be afforded long. I observed that those who had been unsccessful with the five-pence ever after avoided the store; and of those from whom I had derived considerable trade, and whose honesty I never had reason to suspect before this plan was projected, the number was so great that I became anxious lest a total abandonment by all my customers should be the unfortunate consequence of this pleasant device."

FATHER MATHEW AND SLAVERY.

Some of the anti-slavery papers are out upon Father Mathew because he has not taken a stand against slavery as well as intemperance. The following, from Frederick Dougalas's North Star, is as sensible an article as we have seen upon the subject:—

At home, Father Mathew is understood to be a thorough anti-slavery man; and when we had the happiness of visiting Ireland, we were received by no one in a manner more gratifying to our feelings, or who manifested a deeper interest in the anti-slavery cause than he. To show his utter disregard of American prejudice, this apostle of temperance repeatedly invited us to his house, and received us at his table on equal terms with his other friends and visitors. It is not to be expected that Father Mathew will leave the field of his temperance labors to make many speeches on the subject of slavery; but we think that he would do himself and his country a marked injustice should he depart from this land without leaving on record a clear, pointed, and earnest testimony against American Slavery in all its forms.

It would be far wiser for him to adhere strictly, in America, to the principles which he delights to honor in Ireland. Bad as the Americans are, and anxious as they ever appear to disarm opposition to slavery, they would entertain a far higher respect for the good man who consistently retains his anti-slavery position, than they can possibly feel for one who, in the spirit of accommodation, sacrifices his own convictions to the wishes of his friends, or at any other cost. There is no country in the world, perhaps, where there is more of the spirit of compromis than here; and yet there can be nowhere found more despisers of servility, nor more lovers of independence, than here.

REQUISITES FOR A WOMAN.

We know several capital young ladies, says the Olive Branch, who would make excellent wives, if it were not for one thing; they do not know how to cook, mend, knit, or attend to the common household duties. The fault lies not so much with themselves as with their mothers. They have never been taught to believe that they were not capable of becoming wives, until they could perform all the necessary duties of the kitchen. True, they may never be obliged to bake and wash; but if the time should ever come when they must attend to these things, awkward and perplexing in the extreme will it be to them. Our way of thinking—and we may be singular—no young woman is fit to be married until she is capable of darning stockings, scouring pots, and washing dishes. What would have become of our recent thrifty mechanics, if it had not been for their industrious wives? What but the indolent and dressy ladies has been the cause of the failure of so many of our young merchants? Girls, look to this subject, we pray you, before it is too late. It is for you to make or ruin your future husbands. It is for you to say whether they shall be prosperous or otherwise. So, if you have thus far neglected your most important duties, begin now to be wise. Go to your nearest neighbor and learn of her, if your mothers will not teach you. Spend an hour or two every day till you have fairly mastered the trade, and we will answer for your future welfare.

CHOLERA AND BATHING.—The N. Y. Sun says it is a fact, recorded by official authority, that during the summer of 1832, when the cholera raged so terribly throughout France, and also during the present visitation, out of nearly 16,218 subscribers to the Public Baths of Paris, Bordeaux, and Marseilles, only two deaths among them were to be ascribed to cholera. This speaks volumes in favor of bathing.

FACTS ABOUT AMALGAMATION.—A writer in the Boston Medical Journal states the following facts, which he says have been so elicited from authentic statistics:—

1. That the longevity of the pure African is greater than the inhabitants of any other portion of the globe.

2. That mulattoes, *i. e.* those born of parents one being African and the other Caucassian or white, are decidedly the shortest lived of any class of the human race.

3. That mulattoes are more liable to die under the age of 25, than the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 70, 100 to 1.

5. That the mortality of the free people of color in the United States is more than 100 per cent greater than that of the slaves.

5. That those of unmixed African extraction in the "free States," are not more liable to sickness or premature death than the whites of their own rank and condition in society, but that the striking mortality so manifest among the free people of color, is in every community and section of country invariably confined to the mulattoes.

HOW TO GET RID OF BAD SMELLS, INFECTION, &C.—A scientific gentleman states, through the *Boston Journal,* that for a disinfecting agent for general use, where the surfaces whence noisome exhalations arise can be reached, one pound of common copperas, dissolved in one gallon of water, forms a fluid which, when sprinkled on decomposing matter, or any changing surfaces, immediately destroys putrescent exhalations. In extreme cases two pounds of copperas in one gallon of water, may be used, and in some situations the addition of so much ground plaster as will form a thin paste, will be required. The weekly sprinkling of cellar floors, paved yards, drains, and all filthy receptacles, with this fluid, will render the atmosphere above them perfectly salubrious. In sick rooms and confined spaces, the colorless liquid should be placed in shallow vessels, freely exposed, when its power of absorption will soon change the character of the air around it.

LONG SPEECHES.—Alluding to long-winded parliamentary speeches, the London Dispatch says:—

"Oh! seldom-speaking Cromwell! whose vocation was by no means talk, but who made Europe tremble, Ireland orderly, and England great, how need we wonder that a true worker should seek to get rid of chattering parliamentary magpies, and pray the 'Lord to deliver him from Sir Harry Vanes!' Oh! silent Washington, who could conquer the mighty, and found the greatest empire in the world, but whom a D'Israeli could confound in utterance! O! taciturn Brutus, who could even make Rome more illustrious, and efface Carthage from the world's map, but could not outspeak even the rawest of reporters! Have we not 'fallen on evil days and evil *tongues?*'".

IMPORTANT DECISION.—The Supreme Court of New Jersey has decided that owners of cattle are bound to keep them off railroads. The decision was given in the case of Vandegrift vs. Rediker, which was an action of trespass brought against the engineer of a locomotive, for running against and killing the plaintiff's cow. The cow was at large, and had strayed upon an unenclosed part of the Camden and Amboy railroad, near Bordentown, just as the train, at its usual speed, was approaching. The opinion of the court was delivered by Mr. Juctice Carpenter, the result of which is, that the owner of cattle is bound to keep them on his own premises at his peril; that an engineer in charge of a locomotive is not liable for an accidental injury to a cow which, suffered to go at large, has strayed on a railroad; and that nothing but willfulness on his part, will make him liable for the loss of a cow so exposed by the fault of the owner.

NEW MEDICINE.—Mr. Ridley, recently from the west coast and Panama, has shown us a piece of the meat of a nut, called *Cedron* by the Africans, and used by them with invariable success as a cure for the bite of poisonous snakes. It has also been tried successfully for the bite of rabid dogs. The Cedron is a very rare nut, and exceedingly bitter to the touch of the tongue—probably containing strychnine, or a similarly powerful medical property. At Gorgona, where fifteen persons had died of Cholera, a woman severly attacked with the disease was dosed with five grains of Cedron, which cured her. Mr. R. has presented some of the nut to Dr. Mott and others, for the purpose of having it carefully analyzed, and it may result in the discovery of a certain antidote for what has heretofore been considered incurable, as well as an invaluable cholera medicine.

LAW.—Mr. Warren, in his "Book of Lawyers," says that a lady lost a large estate by a copying clerk, who added an *s* to the word sheriff, and made a plural thereof. Chief Justice Tindal said it was not a material error in the writ, but he would make an absolute rule, to preclude all possibility of carelessness, and then ordered the defendant to be set at large. The eminent lawyer, Butler, by accidentally omitting, in one part of a will, a word (Gloucester) which had been used a dozen times, deprived a widow of estates worth £14,000 a year.

POISONOUS NATURE OF EFFLUVIA FROM THE DEAD.—Mr. Mackinnon, M. P., at a meeting respecting burials in towns, stated the following fact:—"A lady having died, her body was placed in a coffin, upon which was nailed a plate, describing her virtues, age, and station in life. The nails fastening this plate were unfortunately so long, that they passed through the wood and lead of the coffin, which caused the effluvia of the body to escape, and the gas proved of so noxious a nature that four of the deceased's daughters, who inhaled it, while repining over the coffin, died within a fortnight afterwards."

The spirit of war has been correctly ascribed to the spirit of the evil one. Austria is about giving another proof of the justice of this remark, by the use of an explosive balloon, which can be raised at a distance and made to descend and explode in the heart of her rebellious cities, and carry death and devastation into their very midst.

ITALIAN EMIGRANTS.—The correspondent of the London Times has the following:—"In the course of our journey to Rome we met numerous troops trudging along on foot. Each man bore a knapsack, containing relics of his fallen greatness, but all seemed to bear the reverses of fortune with great good humor. I must say they were as handsome a set of young fellows as could be found, daring fortune still, however unkind she had hitherto been; and it is deplored that so much energy and vital force should be lost to the common country, as the greater number have determined to go to the United States."

CHINESE MODE OF ADMINISTERING OATHS.—The witness is made to kneel and to break a saucer on a bar in front of him. The oath is then administered:—"You shall tell the truth, the whole truth; the saucer is cracked, and if you do not tell the truth, your soul will be cracked like the saucer."

VARIETY.

A medical gentleman near London called to see a cholera patient; he was told she had been dead two hours. To save another call in order to make out a certificate, he asked to see the body. He found the appearance of death, and no perceptible pulse; but laying his hand on the region of the heart, he discovered that action had not ceased. He attempted bleeding. As the blood flowed the supposed corpse said, "*What are you doing with me?*" There was hope of entire recovery in this extraordinary case.

An accomplished villain has just been nabbed in Boston. He changed coats and character daily, now passing off as a gay Lieutenant, and now as a merchant from the South, &c. He was no way embarrased in the court, taking snuff with the policemen, and affecting to be amused. He took about $1,000, out of the Bostonians.

Some one once felicitated Girard on the enjoyment and happiness his great wealth afforded. "Would you," replied Girard, "undertake the management of my affairs for your victuals and clothes?" The man said No, and Girard added, that that was all he received for that great labor.

There is a person well known in New York, (says the Herald,) the color of whose hair is continually changing. At present it is a mixture of white, brown and red, and frequently red and white; his hair has been subject to these changes for many years.

Notwithstanding all the labors of Father Mathew, and the successful efforts of other philanthropists in the temperance cause there, it is stated that there were consumed in famishing Ireland, the last year, 7,000,000 gallons of ardent spirits! Nearly a gallon for every man, woman, and child, throughout the whole country.

The New England Farmer says that the Trustees of the Essex Agricultural Society are taking measures for the formation of an Agricultural Library. This Society is one of the oldest in the State of Massachusetts, and enjoys the reputation of being foremost in promoting the interests of agriculture.

Free Bathing Houses for the poor are in contemplation in Boston. One public spirited citizen, named Marshall Turkey, has procured subscriptions for the purpose amounting to $12,000.

There is a theory which has done singular mischief to the cause of recreation and of general cultivation. It is, that men cannot excel in more things than one; and that if they can, they had better be quiet about it.

The Syracuse papers says that sprinkling the streets with salt water works to a charm, purifies the air, and makes a sort of cement of the dust, so that the wind does not raise it.

"It is an inexpressible comfort," says the dying Campbell, the Poet, "to be able to look back and feel that I have not written one line against Religon or Virtue!" How many would, in his situation, give worlds to see and feel as Campbell did.

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

Three thousand figs have been gathered this season from one fig tree, in the green house of Mr. Allen, of Salem, Mass. It is still yielding its delicious fruit.

Father Mathew intends to stay a year in the United States, and has written home advising his countrymen to emigrate to this country. He is about to make an extensive purchase of lands out West for homes for them.

There is a society in Glasgow that distributes prizes to those housewives who, for three months, kep the cleanest houses in dirty localities.

On the 14th ult., Mrs. Butterfield, of Hitchen, England, presented her husband with their twenty-fourth child, about a month after the twenty-third anniversary of their wedding-day.

'The greatest pleasure I know,' says Charles Lamb, 'is to do a good action by stealth, and to have it found out by accident.'

A company has been organized in Connecticut, having their office in New Haven, for the insurance of live-stock.

The Free-Will Baptists of Pennsylvania have passed strong resolutions expelling members of secret societies.

Pimples on the face, touch them with spirit of turpentine once in six hours, and they will soon take themselves away.

$50,000 has been subscribed to change the Genesee Wesleyan Seminary into a College.

49,25 women and girls are employed in binding shoes at Lynn, Mass.

A prize of 300 guineas has been offered in England for the best essay on royalty, aristocracy and democracy.

"That motion is out of order," as the chairman of a political meeting said when a rowdy raised his arm to throw an egg.

A schoolmaster, driving oxen, and wishing to express himself in a scholastic style, addressed them thus: "Haw, *Buck,* and *also Bright!*"

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
RICHARD H. BULL, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

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The following account of Hayti, and of the facilities it offers for missionary labor, is from the pen of bro. W. M. Jones, of the Baptist Free Mission Society, who is generally known to have embraced the Bible Sabbath. We commend it to the careful perusal of our readers. Does not Providence call the Seventh-day Baptists of the United States to the cultivation of this important field? And can there not be found among us some missionary family to obey the call? If we are not mistaken, our denomination is ready and willing to sustain a mission to Hayti, and we hope that some one will offer himself for the enterprise very soon—God is opening to us a "great door, and effectual." Why are not our people awake?

SEND THE GOSPEL TO HAYTI.

PORT DE PAIX, Hayti, May 15, 1849.

Yours of March 27th came to hand on the 2d inst. The duties of the mission have been so urgent upon me, that I have not had time to answer it until the present; and even now I am obliged to write in haste.

The history of Hayti is full of revolting accounts of war, bloodshed, and slavery. Columbus discovered the Island, Dec. 5th, 1492. He called it Hispaniola, and afterwards St. Domingo. The natives called it *Hayti*. This latter name is now almost universally adopted.

Some say there were one million, and others three millions of Indians on the Island when discovered. The avaricious Spaniards, in their thirst for gold, *forced* the poor Indians to work in the mines. War and oppression soon wasted them away. In ten years after the discovery of the island, only sixty thousand remained. Terrible and horrifying indeed must have been the scenes that so early drenched this queen of the Antilles with blood.

In 1507, the first Africans were imported into the island, and reduced to a most cruel servitude. The cruelties which were heaped upon this people from this date until their emancipation, in 1793, were awful beyond description. Between the years 1789 and 1794, the yoke of oppression was thrown off, and eight hundred thousand men, women, and children, became free through force of arms. Several severe attempts to reduce them again to slavery have since been made by the French, their former masters. But each attempt has proved unsuccessful. The Haytiens have suffered all kinds of abuse and scandal that is in the wicked heart of nations to invent and put into execution, beginning from the capture of their forefathers, in Africa, till the present time. No wonder that they *now* need the gospel. Yet it is a wonder how they have maintained their independence so long, considering the mighty armies of France, and other opposing influences which have been brought to bear against them. Truly there must be a God who directs, not as the oppressor willeth. Upon this soil African Slavery was first established, and here anti-Christ was first to stamp his image upon the victims of oppression in the new world.

Roman Catholicism is now, as it ever has been, the religion of State, and of course the prevailing religion. Perhaps no part of the world is in greater need of the preaching of the gospel than Hayti. Superstition and the man of sin have so long held universal sway here, that the people are shrouded in darkness, and to human appearance are in a far worse condition to receive the gospel as it is in Jesus, than if they had never been taught the mutilated part of christianity. The population is variously estimated, from 600,000 to 800,000. The majority is of pure African descent—the minority is of the mixed class. The two are known by the terms, "black" and "colored."

At present, there are two governments on the island—the Dominican and the Haytien. That in the old Spanish, or eastern part, is called the *Dominican*, taking its name from their chief city, *St. Domingo.* I am informed that religious toleration, in that part of the island, is quite limited. There they speak the Spanish language. The government claims and holds two thirds of the Island. There is a Wesleyan missionary, from England, at Samana and Port au Platte. He has a society there of some 150 or 175 communicants. I am informed that there are a few colored American Methodists at St. Domingo City. The number of Protestant communicants in that part of the island cannot exceed two hundred. The Haytien Republic, however, claims the whole island, and has been at war with the eastern part since the Dominicans revolted in Jan. 1844. This affair keeps the people in constant agitation and movement. Indeed the military character of the Haytiens has been one of the great hindrances to their improvment in any thing good.

Here religious toleration is enjoyed by Protestants. The Roman Catholic Priests are under the government, and are narrowly watched. They receive their appointments from government, and their fees from the people, over whom they have great influence. The Roman Catholic religion assumes here a very idolatrous form. As it ever has been, it is nought but the mother of harlots and abominations, working iniquity and deceiving the people.

The people, especially of the country, are divided into various classes of African Fetishes—*institutions*, the most heathenish and disgusting. The priests lend their influence to these things doubtless, because the more superstition there is among the people, the better it is for popery. Some of these African clans go so far as to steal children, and kill and eat them in order to further their enchantments. Polygamy abounds to an alarming extent. In short, all the darkness, superstition, and idolatry attendant on the propagation of the Roman Catholic faith prevails here. And yet there is quite a desire among the more intelligent, to have Protestant missionaries settled throughout the island—not that they have any idea of the benefit and excellence of spiritual religion, but they suppose that it will be for the benefit of their country to have their children educated, and they themselves are not very averse to hearing the gospel.

The first missionary labor performed in this island was commenced in 1817 and '18, by two Methodist preachers from England. They labored two years with considerable success. A persecution broke out in 1819 and '20, and they were obliged to leave the country. Most of the converts remained steadfast, two of whom are now preachers of the gospel. In this part of the island, there are five stations of this society, with a missionary at each station.

I came to this island in January, 1845. In August following, I formed a church of eight members at Port-au-Prince. In December of the same year, the Baptist Missionary Society of England sent out Eld. Francis and his family, who located themselves at Jacmel. In less than eight months afterwards this good man was called to his reward; not however, until he had seen the salvation of the Lord in the conversion of several individuals. Eld. Webley is now at that station. Eld. Judd is at Port-au-Prince. Eld. Cushman, of the congregational Society, is at St. Marc since last December.* Eld. Morton, of the Reformed Presbyterian Church of the United States, came out to Port-au-Prince in the fall of 1847. Last December he was fully converted to keep the Sabbath of the Lord God. He has now gone home. Whether he will return, I cannot say. But I have full confidence that he will preach the truth on the Sabbath wherever he goes.

Port de Paix is sixty leagues from Port-au-Prince, on the north side of the island, in latitude about 19° 45′. The village, or city as it is called, contains some 2000 inhabitants. There was never any missionary settled here, and but two or three sermons were ever preached in the place until I arrived here in January last. Since coming here, we have found one person who was once a member of a Baptist Church in New York, but after coming to this country fell into the wicked practices of the people, and lived in a very unlawful manner for many years. We trust that she is wholly reclaimed from the error of her way. She gives us every evidence to believe that she is an humble Christian. Our congregations have numbered from 20 to 80 and 90, which is pretty well for an entire Catholic community. The great thing that grieves my heart is to see the people so completely deceived about their souls. Form and ceremony seem to be everything with them. Every child is considered a beast until it is sprinkled, (or baptized as they call it.) Infant sprinkling is more important with them than any thing else. Then comes the immense train of crosses, feast or holydays, beads and prayers for the dead, superstitions, etc. Oh, it is really shocking to every deeply pious Christian, to live here and behold their shame. Not a day passes but that I am reminded of the Savior's words—"Broad is the road that leads to destruction." I am troubled to make the people feel that they are sinners; they think they are good enough Christians already. Ah, my dear brother, never did I feel more the force of the truth of these Scriptures—"Except a man be born of the Spirit, he cannot see the kingdom of God." It is "not by might, nor by power, but by my Spirit, saith the Lord." Truly it is not in an arm of flesh to convert the totally depraved heart of man. Nothing short of the Spirit of God can effect this work.

West of Port de Paix are the towers of Jean Rabel and Mole St. Nicholas. The first is eight or ten leagues, the second twenty or twenty-two leagues distant. South is Gros Morne, twelve leagues. East, *and the most considerable town in this neighborhood,* is St. Louis du Nord, three leagues from this. There are several hundred inhabitants in the Ville. It is situated, like this place, close by the sea. The port, however, is open only to Haytien vessels. I have not been able to visit the town as yet, but expect to in a few weeks.

There is ample room here in this vicinity for another missionary. Whoever comes to this country as a missionary, must expect to meet with hundreds of vexatious things and trials—have his name and the object of his coming all cast out as evil, and have plots laid to worry him. He ought to consider how much the great and good Master has suffered the contradiction of sinners, that he might save them from the wrath to come. I never want to see a *time-server* become a missionary. The cause of Christ in heathen lands wants no cowards; better have none, than to send out men who will teach a mutilated Christianity to the poor ignorant people.

One important item of consideration is the free-mission cause. The cause of Christ has no need of support by the help of *blood-money*, or the earnings of the poor down-trodden slave. In such a country as this, we have need of out-spoken free-mission men. A missionary who will consent to be supported by the unlawful gains of other men, will also consent to other wicked things rather than deny himself, and speak out against these sins. The fact is, there is a prevailing looseness abroad among missionaries on this and many other subjects. The idea seems to be this—"Get along through the world with just as little religion or moral principle as will in your judgment carry you to heaven." Ever since I knew any thing about the subject of slavery and anti-slavery, I have, I trust, been free mission in heart and action. *The free mission principle* is more fully developed in the Constitution of the American Baptist Free Mission Society than I have time now to write. I should like to see it published in the Sabbath Recorder. I would like a fellow helper in this part of the Island, but I cannot heartily welcome one, unless he is in heart and action a free mission man, and supported by a society or church that has no connection with slavery, and which does not receive into its treasury the price of human blood. Such men there ought to be among the Seventh-day Baptists. Brother Bailey has borne a noble testimony in favor of Free Missions. I hope the Seventh-day Baptist denomination will do so. I understand that there are no slaveholders in your denomination—that you do not solicit nor knowingly receive into your mission treasury slaveholding funds, and I hope, also, that you do not receive funds from the liquor-seller or liquor-maker.

The mission of the Church of Christ is a mission of mercy and good will to a fallen world. Hence the principle and mode of action should be that of *mercy* and *justice.* I was often told, before I became a foreign missionary, that if I took free mission ground, I would be *starved out*, and be obliged to return home for want of means to subsist. And such is the feeling of thousands of Christians in the United States. They wonder how the *source* from whence the money comes will make any difference. But I say, "*Starve, then*, or cease sending the gospel to the heathen, if you cannot get along without calling for the aid *of unjust gain* to support missions." "God hates robbery for burnt offering." He designs that his Church should furnish the means, from *within herself*, to sustain her ministry and her missions. But instead of this, every art of eloquence and story-telling that can be brought to bear upon the unconverted to make them more benevolent than the Church, is resorted to; and in many instances with too much success. How many churches there are in my native land who would feel that their temporal and spiritual prospects would be nearly ruined, if the world should withdraw their support. Such a course has served to make the church more covetous, instead of more benevolent. The religion of Christ ought to be everything with us. As in primitive times, every convert received into the church ought to consider himself, property, and all, as belonging to the Lord. *We need, and we must have a thousand times more practical benevolence* in the Church before a nation will be born in a day. The free mission principle looks to all these things. In fact, as I understand it, it is a thorough reform principle.

The cause of Peace ought not to be lost sight of. In a country like this, where war and military operations have been the order of the day for so long a time, it is highly important that we preach the gospel of peace in all its fullness. I would like a fellow helper who is prepared to herald the trumpet of peace, with all the Christianity, dignity, and humility worthy so noble a cause. A deputy from the Peace Society in England, visited this country a few months since. He translated and published a pamphlet on Peace, which awakened a little attention to the subject. To use his own words, he thougth me "a little too much of an *Old Testament man* to visit this place." The true reason, however, was, his want of time. He sent me 120 copies of the pamphlet. I have distributed most of them, and in return have received several letters expressing hearty commendations and thanks. But French flattery is poor consolation. It is somewhat as the Roman Catholic Priests say of infant sprinkling by a native Haytien—"*it won't stick.*" The people need to be told of this their sin. If the humble missionary will throw himself on the arm of the Lord, and preach *the whole* gospel, he may expect the blessing of the Holy Spirit accordingly. The TRUTH of God, *in all its parts*, is of more consequence for the furtherance of Christ's cause and his glory, than the half conversion of thousands. May the time soon come when peace shall reign triumphant throughout the earth.

But, finally, though not least, is the Sabbath question. Never have I felt so much the necessity of a thorough separation from all the institutions of Popery as since, by the grace of God, I have learned to keep the Sabbath of the Bible. I am astonished at myself, that I should have lived so long in ignorance of my duty and of the truth of the Bible. And I am astonished at the blindness and apathy of Baptists in general. And why the Seventh-day Baptists are not doing more to open the eyes of Christians, *is a marvel.* They have done something, it is true; but it seems to me, not half what they might have done. Here, on this little Island of the sea, we have great need of light on this subject. If Protestants would only do their duty, they would accomplish much more in bringing this people from darkness to light. The fact is just here—the Methodist brethren and the Congregationalists countenance two main pillars of Popery, *i.e.* infant sprinkling and Sunday keeping. The Baptists from England at Jacmel, and the Baptist station at Port-au-Prince, *keep Sunday.* Here at this place I have endeavored to raise the standard of the Lord in good earnest. Many have acknowledged, that according to the law of God, the practice of Christ and his apostles, we ought to observe the seventh day as the Sabbath of the Lord God. But, alas, until they are truly converted, they, like others, *say and do not.*

A plan was started three years ago to influence the Haytien government to abolish Sunday markets, and the military review on that day. Although an observer of Sunday at that time, I consider it fortunate, that I did not second that movement. Should your Society send a missionary to this country, we would unite our influence against any such movement in future. It grieves me to know that professed Christian missionaries will lend their aid, in word and in deed, to build up in part the religions of man, at the same time, they are trying to preach the gospel. But thus it has been, and thus it doubtless will be until the Lord is pleased to pour out his Spirit and purify his Church from all the doctrines of Babylon.

The annual expenses of a missionary family in this country cannot fall much short of one thousand dollars. Besides the simple expenses of the family, the mission must support *house rent*, chapel and school rent, etc., etc., until the Society possesses buildings of its own. Your missionary should be, if possible, a man of deep piety, *experience*, and talent. It is indispensibly necessary that the missionary be a man full of faith and the Holy Ghost—apt to teach—no wine-bibber, nor tobacco chewer, nor smoker. Here in this dark land, *is no place* for a wine-guzzling, tobacco-smoked minister. Send a thorough-going reform man, or none. If you have none, pray God to give you one; and if you ask aright he will grant your petition. Another thing—The brother should know the French language before coming here. Experience has taught me, that it is far cheaper for the Society, and for the health, too, of the candidate for missionary service, that he learn the language in New York. I consider that I have lost much time by not having the language before coming to Hayti. The hard study of brother Francis, in this hot climate, assisted much to bring him to the grave. The same may be said of sister Young, who was so early called away from earth to heaven. Six months study, with a native Frenchman, will give him quite a start in the language. But the year ought nearly to perfect him in the knowledge, i. e., health and other things being equal. The *influence* of a missionary is felt more immediately, and on the whole it is far better to come with the language than without it. *Besides, there is always great difficulty in employing competent teachers in this country.* He should employ, for the sake of a correct, distinct pronunciation, the best teacher he can find. By all means let him spend six months in studying the language in New York. Let him come well supplied with twenty thousand pages of tracts, of the best kind—a hundred Bibles, and two or three hundred Testaments—and also with as many *religious books*, all in French, as pecuniary strength will permit. The missionary work in this land is one of toil and expense, but the field promises well, provided it can be well cultivated. May the Lord enable you to find a suitable man, and give you means to send him forth soon. I need help, and I hope you will send it. No doubt, if you will look around you, a brother can be found who will go immediately to work preparing himself, so that by the fall of 1850 he can come forth, and be able to preach to the people on first arriving. My ardent prayer is, that you may send one well equipped for the work.

Yours in the Lord Jesus,

WM. M. JONES.

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* Eld. Cushman has died since this article was written.

PRAYERS FOR SEAMEN.

There are thousands and thousands whose *homes* are on the ocean, who come on land, as landsmen go out to sea, occasionally and for short seasons. Sailors dwell on the ocean, and do business on the mighty deep, and are with us only transiently and almost as strangers. For long years this class of men had almost been forgotten and uncared for. Now, to many thousands of hearts, everything touching the sailor possesses a lively interest. In many of our ports, the Bethel flag trembles gently to the free breeze of heaven, and the Sailor's Home awaits his arrival from the elements of storms and perils. Still, the great Christian community, as a whole, do not think enough on the sons of the ocean; do not, with sufficient frequency and ardor, bear them before God in their daily devotions at the mercy seat.

Seated quietly round our hearth of safety, with the friends we love, we are prone to forget the storms at sea, the frequent foaming and dashing of the enraged element, and the peril of our brethren on the waters. Hearts there are—for they have loved ones at sea—who say, it is a bitter, cold, dark, angry, gloomy night, and whose sighs and prayers go up to God for the *mariners;* but there are many who do not think of and pray for him as they ought. Reader, remember at the mercy seat your brethren scattered over the vast plain of the ocean waters.

"When the black sky is scowling,
The furious storm is howling,
And lurid lightnings play;
When the strained masts are bending,
Fierce winds and sails are rending,
Pray for the sailor—pray."

REV. DR. BARNES.

He rises at four o'clock, and keeps at his books till two. He has a study in his church. The building is surrounded by a high iron fence—the gate is locked when he enters upon the toils of the day. He locks his church door also, and then across a wide vestibule he enters his room of toil. He is beyond annoyance. And those who wish to see him must call on him at particular hours. When he was first settled in Philadelphia, the watchmen threatened to arrest him. They did not believe that he was about the church at four o'clock in a winter's morning for any good purpose; the clergymen of Philadelphia, they said, were men that kept better hours.

He does not look like a student; he is tall, large framed, and full and fair in the face, like a man who says to his soul, 'take thine ease, eat, drink, and be merry.' He has no gestures in the pulpit, unless the occasional raising of one finger in a measured manner can be so called. He is stationary in the pulpit, almost motionless, with his head slightly inclined towards the right shoulder. Yet no man that I ever heard has the power to enchant an audience for so long a time.

SOWING AND REAPING.

Sometimes the heart grows weary with the load
Of efforts fruitless grown and withered hopes,
Of love that sought in vain to pour itself
Freely and fully forth into the hearts
Of others, God's appointed cups for love.
Sometimes the heart grows weary with the sight
Of those whom God made men with living souls,
Groveling, if not in crime, in vice—if not
In vice, in that rank emptiness and sloth
That rot souls piecemeal even ere they kill;
Sometimes the heart grows weary with the din
Of wealth and cry of want, and sullen laugh
Of holy sorrow curdling into hate,—
Ay, with that groan of universal woe
Wherewith the whole creation, as of yore,
Travaileth in pain together until now;
Sometimes the heart grows weary, very weary.

And then the Small Voice saith, "Sow on in faith!
Sow the good seed! another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knowest not?
Canst tell how many struggles, sufferings, tears,
All unrecorded, unremembered all,
Have gone to build up what thou hast of good?
Canst tell how many died, that thou shouldst pray?
All unrecorded, unremembered . . . Nay,
Not unrecorded all, even though forgotten;
Not unrecorded he who died for thee . . .
The seed thou sowest, it is thine to say,
'I will or will not sow it,' as it falls
Ripe with all blessings from that fruitful cross,
That tree of life, rich with His blood?

"Up, man!
Up, worthless one! up in God's strength! go forth!
Go! treasure up for joy each smallest woe!
Each baffled hope, each callous sneer, each threat
Of evil undeserved, each idle jest
Blunting the point of truth, each cold smooth smile
Freezing the love that would be! Treasure these,
I say; these be thy precious cross; by these
Bless God if thou canst suffer for His sake!

"Faint not. 'Tis much only to sow good seed.
'Tis much to sow what another reapeth.
And many daily sow, marked well of God,
Who, having sown do faint, and he forgiveth!
Yet it is more to sow and not to faint.
'In due time *we* shall reap if we faint not;'
And they that sow in tears, shall reap in joy.'"

[Frazer's Magazine.

PRIESTS AND LAYMEN.

Translated for the Independent from Dr. Tholuch's "Hours of Christian Devotion."

In the Catholic Church they have often fancied that the laic condition was wholly world's ground, and only the priestly estate constituted dear children of God. Indeed, princes and kings have often, before dying, drawn on monks' hoods, as if they were an Elijah's mantle upon which one could fly straightway to heaven. Thus also Dr. Luther tells of a picture, upon which was painted a ship, called the Christian Church, wherein sat no laymen, not even kings or princes, but the pope alone with the clergy; but the laymen swam in the water about the ship, and were only drawn along by cords and ropes which were thrown to them by the holy fathers. Now where such an error really bears sway among men, what unholy confusion, what bitter distress, among men must begin!

But that the laic condition is not so bad and contemptible a state may be assumed with good reason from this; that even the Apostles, after they had already become fishers of *men*, still for a long time pursued their fishing handicraft, except at intervals; and that St. Paul was not ashamed to be both a preacher of the Gospel and also a sailmaker. It appears, too, as if the first teachers of the Christian Church were not at all ashamed to pursue some manual avocation, since the apostle only charges upon them that their business be *honorable.*

Moreover, it is highly creditable that our Lord Jesus, whom the people called in direct terms the *carpenter*, did not scorn in his youth to occupy himself with manual labor, as Dr. Luther relates: "A bishop had longed to know what the Lord Christ did in his youth. Well, in a dream he saw a little boy picking up wood and chips, and when dinner was served up at noon calling his father to the table and saying, 'Mother, shall I call the other man also?' Then the bishop is frightened, and wakes up upon it. I believe, also, that the dear little Jesus helped his mother to work in the house as an obedient child, and sometimes drew water; perhaps, also, at times had brought her wine, and therefore his mother in Cana, at the wedding when wine was wanting, calls upon him from former experience.

There is told us also, in the life of the old fathers, just at the time when they had begun to regard the cowl of the anchorite and the monk as a sure pass-port to the heavenly Jerusalem, a history, which admirably teaches how the Christian who in this life is obliged to ply the awl and the pegs may yet be more highly esteemed before the eye of the Lord than the man with a tonsure and with the cowl. They tell us thus: "As St. Anthony was once praying in his cell, a voice addressed him, which said—'Anthony, thou art, with thy strict ascetic life, still not to be compared with yonder cobbler at Alexandria.' When Anthony heard that, he rose up early in the morning, took his staff and traveled in haste toward the city of Alexandria. And when he had come to the man who had been pointed out to him, he (the cobbler) was startled at seeing such an excellent and holy man. Antonius said to him—'Dear man, tell me what good works thou art wont to do; for on this account did I set out and have come a wide ways out of the wilderness hither.' He answered and said—'I know of no good work that I have done; but when in the morning I come here out of my sleeping-room, before I set myself to work, I say to myself, all the people of this city, small and great, will go into the kingdom of God because they are more righteous than I am; but I, only on account of my sins, would be worthy of eternal punishment, *did I not be believe that I should be saved through the mercy of God.* And these words I utter from the bottom of my heart before I give myself to rest at night.' When St. Anthony heard this he answered: 'Truly, my son, thou sittest in thy house as a good and accomplished master, and attainest the kingdom of God without disquietness; but I, who have passed all my time in the desert, not without weariness and danger, have not yet gone so far as to be compared to thee, in such a life as thou hast just now told me about.'"

WHAT TROUBLED ME.

"*That Christian's pious example troubled me.*" So said a youthful *inquirer*, as he was lately asked what had aroused his attention to religion. He referred to one whose personal character was from day to day displayed before him. Many and deeply interesting themes of thought were started by that statement.

1. Genuine modern piety is like the ancient. David would cry, "Restore unto me the joy of thy salvation, and uphold me by thy free spirit; so shall I *teach transgressors thy ways*, and sinners shall be converted unto thee." Ancient piety bore down with great power on the consciences and hearts of men. Modern piety does the same. It uses just such language in the ears of sinners, and produces the same results. They are both links in the same golden chain of God's mercy to men.

2. Were Christian character everywhere what it ought to be, how rapidly might conversions be multiplied. The number of nominal Christians is great. They are found in every community—one or more in five out of seven of the families in our congregations. In addition, therefore, to all the other means of grace, how much moral power is here to operate on sinful minds, provided Christian character take the elevated station demanded of it. Sinners in that case would meet in all directions with orbs of light, pouring their sanctifying radiance upon them. These saints, shining in the beauty of holiness, would compel sinners constantly to see the painful and alarming contrast between themselves and the people of God—would then arouse conscience, and by the visibility of their good works, others would be led to glorify God. How desirable to throw around every traveler in the downward road a cordon of such agencies which shall so powerfully retard his dangerous progress.

3. How sublime the relation which one human being can hold to another! I hear the earnest inquiry about salvation. Ere long I see a face radiant with the joys of God's salvation, the index of a soul now on terms of happy harmony with infinite love. As I look with joy unspeakable on the *effect*, I look for its *cause*; and while I find *that* in the infinite compassion of God, the pious example of an humble and obscure Christain has been employed in this work of mercy. God used that disciple's moral excellence of character, to awaken the careless soul, and to lead it to set its face toward the realms of glory. And if one disciple's holy example is thus used, why may not another and another be thus used? Why may not every Christian feel that God is willing to use him in this manner?

Disciple! you may shine in the beauty of holiness, and the radiance of your example may awaken to deepest intensity the thoughts of sinful minds around you. You may set conscience on fire, and thus make the path of sin so full of thorns, that the transgressor will feel that he cannot longer go that way. There is not a more powerful reprover of a sinful life, than the steady brightness, the pure moral loveliness, of an eminently devoted Christain. Will you not be a Christian?

A CHEERFUL GIVER.

"How is it, Betty," said an elder of the church to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken—"how is it, I always see you drop something in the plate? Where do you get it?"

"Oh, sir, I do not know," she replied. "The Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes, I put it in the plate."

"Well, (said he) you have been faithful in a little; take this sovereign and do what you will with it."

"A sovereign, sir, (said she,) I never had so much money in my life as a sovereign; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this, a man came round to solicit subscriptions for some benevolent object. He went to one of the elders, who gave him half a sovereign, and another gave him five shillings, both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do.

"Put my name down for a sovereign."

"A sovereign, (said he,) why, where did you get a sovereign from?"

"Oh, sir, (said she,) I got it honestly—put my name down for a sovereign."

She gave him the sovereign; and in about two weeks from that time, she received a letter from Doctors' Commons, informing her that a friend had just left her one hundred pounds.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth, shall be watered also himself." Prov. 9: 25, 26.

A CHILD'S PRAYER ANSWERED.—Prayers are often answered at the present day. A Sunday-school scholar in Yorkshire, England, heard a minister say, that "prayerless persons would not go to heaven." It deeply impressed her mind. When she returned home she repeated it to her mother, and added, "Mother, you never pray." "I cannot pray," was the reply. "Yes, you can pray." "I tell you I cannot pray," answered the mother angrily. "Then, mother, I'll pray for you." She knelt down, and prayed, "O Lord, forgive my mother, and save her from swearing. O Lord, forgive my father, and keep him from getting drunk." The father, who was then at a tavern drinking, came home immediately, and finding his daughter in the act of praying for him and his wife, his mind was deeply impressed. The conduct of the little girl was the means of the hopeful conversion of her parents.

The Sabbath Recorder.

New York, September 6, 1849.

MISSION TO HAYTI.

On our first page will be found a communication, which, though long, we hope none of readers will neglect to peruse. It treats of the historical, political, and social condition of the Haitians, and urges the claims of that people to be remembered in the missionary efforts of those who sympathize with the African race. We believe that our own denomination ought to undertake a mission to them. God, in his providence, seems to invite us, above all others, to the work. Bro. Jones, though not in ecclesiastical connection with us, is a decided advocate of the Bible Sabbath, as his communication shows; and if we can send one or more missionary families to his aid, he will not only bid them God-speed, but assist them and coöperate with them to the full extent of his power. He has been long enough in the field to have become familiar with the language, and with the best methods of operating among that people. That our denomination is ready and willing to engage in a mission of this kind, whenever a missionary family can be found to go, we have not the least doubt. The fact of Mr. Jones' conversion to our views respecting the Sabbath, and his desire to have a missionary of our order sent out to Hayti, have been known to most of our people for some time; and as far as we can learn, they have been anxious that something should be done in the matter as speedily as possible. If we are not mistaken, the Central and Western Association, at their last anniversaries, passed resolutions recommending the enterprise. On the whole we consider the feelings, of onr people to be so well wrought up, that nothing is wanting to call forth their contributions for the work, but the assurance that some one is ready to go. It was under a presumption of this kind, that the Missionary Association, at its Anniversary on the 3d inst., adopted a resolution directing the Executive Board to take immediate steps towards the occupancy of the Haytien field.

We shall not talk with any great enthusiasm concerning the flattering prospects that are before us in Hayti. We do not know that they are any more flattering than in hundreds of other countries that are crying loudly for the Gospel. Had we been left to our own wisdom in the matter, we should probably have selected almost any other field. But it is enough for us to know that the cloud moves in that direction. There can be no mistake in following where God leads the way; and that his providence points us to that field we cannot well doubt. Let us follow the leadings of his providence, and we shall most assuredly have good success. Who knows but God is in this manner opening the way for our contemplated mission in Eastern Africa? We would have sent brethren Carpenter and Wardner to Africa; but God had work for them to do in China, and shut up their access to the African field. We are now beginning to see that China was the proper place for *them*. But who can tell but what, among the sons of Africa in the republic of Hayti, may be found those whom the Head of the Church has designed to be the agents of evangelizing Ethiopia, and other portions of that continent now overshadowed by darkness and death? For our own part, we fondly cherish this hope. We shall look forward to the fruits of Seventh Day Baptist missions in Hayti, trusting that thence our Missionary Society will be able to do something towards evangelizing Africa's too much neglected land. This may be a slow way of getting at our contemplated African mission, it is true, but if it is God's way, we may be sure it that the best. It may be more speedy, however, than some would at first imagine. God may have reserved some noble Haytian, of gifted powers, and great natural energy, who will need but a very short training for the work. Who can tell but what this reserved one will be brought to light forthwith, when Seventh-Day Baptists have once committed themselves to the mission proposed? Our brethren in China were scarcely ready to hold public worship in the language of that country, when, behold, Bro. Wardner's teacher is made to confess the excellency of the "new doctrine," and to avow himself a disciple; while, in connection with the strong exercises of his heart, is the conviction that the open avowal of discipleship will constrain him to "preach in the chapel." Is it unreasonable to look for similar results in Hayti? Is it unreasonable to look for such results in any places, where we shall fully lay out our strength in God's work? While we write, the impression fastens upon our mind strongly, that God only waits for Seventh-day Baptists to commit themselves, soul and body, to the work of serving Him, that He may display his wonders in the earth. O brethren, it is "high time that we awake out of sleep." Though it is "late in the morning," let us be up, for God calls us.

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The American Seamen's Friend Society has received from one of the mission churches in the Sandwich Islands under the pastoral care of the Rev. T. Coan, Hilo, Hawaii, one hundred dollars to aid in the work of furnishing seamen with the Gospel!

ANNIVERSARY OF THE MISSIONARY ASSOCIATION.

The Seventh-day Baptist Missionary Association held its seventh anniversary at Hopkinton, R. I., on first-day, Sept. 2, 1849, A large audience was in attendance, including a good number of delegates from the different sections of the denomination.

Agreeable to appointment, Eld. Lucius Crandall preached the opening discourse. His text was Ecclesiastes 11: 6—"In the morning sow thy seed, and .n the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." After showing the applicability of the text to the missionary work, he enforced with much earnestness the duty of Christians to use their earliest opportunity, and all subsequent opportunities, to make known the gospel of Christ. The last clause of the text furnished him with a good occasion to consider the common objection to missionary labor, that we do not know what to expect as the result of our labors. Of this he availed himself to set forth the doctrine, that the uncertainty here alluded to is a reason for enlarging, rather than contracting our field of effort, so that in some part of the field, at least, there may be seed sown on good ground, which shall bring forth the fruit we so much desire.

After the discourse, the officers of the Association took their seats, the 762d hymn was sung, and Eld. Wm. B. Maxson addressed the throne of grace. The Constitution was then read, Committees were appointed to nominate Officers and to audit the Treasurer's Account, and a vote was passed inviting visiting brethren to participate in the deliberations of the occasion.

The Treasurer presented his report in detail, showing that he had received during the year, including the balance of last year's account, $2035 32; paid out, $1580 14; leaving a balance in the Treasury of $455 18.

The Annual Report of the Executive Board was read by the Corresponding Secretary. It is a long and exceedingly interesting document. But we have neither time nor room here to give an abstract of it. Suffice it to say, that in connection with each of our missions there are many encouraging circumstances. The mission at the West has resulted in the organization of a church with good prospects of permanence and increase. The mission in China is receiving very manifest tokens of divine favor. A chapel has been opened, in which the gospel is proclaimed to the Chinese in their own tongue—the number usually in attendance is very respectable, and our missionaries believe that among those whom they have endeavored to instruct, are two at least whose hearts have been touched by the Spirit of God.

At the conclusion of the Report, **Wm. B. Maxson** moved that it be printed under the direction of the Board. He regarded it as containing a large amount of valuable and encouraging information, the perusal of which could not fail of doing much to sustain and increase the missionary spirit among our people. Bro. Maxson referred to several circumstances connected with the establishment and progress of the mission, which were to him clear indications of the Divine approbation, and led him to expect the continuance of the Divine blessing. The circumstances which have transpired, and the facts which have been brought to light, prove beyond a doubt the wisdom of locating our brethren in China, and the duty of maintaining them there.

James H. Cochran followed with some remarks. He said that he thanked God for the privilige of living to see this day. His heart had been thrilled with joy by the intelligence contained in the Report, and he believed that the same effect had been produced upon all. He hoped it would be printed and read from the pulpit of every church in the denominotion. When he first began to think of keeping the Sabbath, he was connected with those who were earnestly engaged in the missionary work; and the idea of leaving them and uniting with a people who were doing little or nothing in that work troubled him exceedingly. But now he could see that his fears of losing his influence in the missionary work by joining the Seventh-day Baptists, were groundless and wicked. He believed, however, that there were many others standing in the same position which he once occupied. The perusal of this Report would do much to enlighten them, and thus have an influence to establish our views of the Sabbath. He was anxious to have it printed also that he might read it to those who are so faithless about the missionary work that they refuse to contribute for it, even if they do not set themselves in opposition to it. The facts contained in the report will put to rest their objections.

S. S. Griswold spoke of the fears which he once had, that in embracing the Sabbath he should be cut off from opportunities of laboring for the conversion of the heathen. Now he saw, however, that God had owned and blessed our efforts in that course, on which account he felt a joy he had never expected to feel. He believed that our missionary efforts were doing more than all other things to secure a favorable and candid consideration of the claims of the sabbath.

Nathan V. Hull spoke of the anxiety which he felt for a general revival of religion throughout our churches. This Report, he believed, would do much to create the spirit of revivals; and he therefore felt encouraged in view of its being circulated extensively among our people.

Resolved, That this Association considers it important that our missionary operations be enlarged, and that the spirit of missions should be cultivated in our churches, until witnesses to the everlasting equity and perpetuity of God's law, and to the gospel of Jesus as the only power competent to save souls, shall be sent to all lands.

This resolution was presented by **Nathan V. Hull**, who advocated it with considerable earnestness. Our efforts in China he thought, ought to be increased; especially ought we to provide our missionaries there with means to print portions of Scripture, and such Tracts as they may deem useful. Arrangements ought also to be made, for a reinforcement of that mission at no distant day. Other fields, likewise, are open, and invite cultivation. Mr. Hull, in this connection, referred to the fact that there is even now, among our brethren considerable skepticism in relation to the success of missionary efforts. In his opinion, a vigorous prosecution of the missionary work will, with the blessing of God, do more than any thing else to eradicate this unbelief.

James Summerbell spoke of the common impression among the people, that our missionary efforts have reference simply to the support of Brethren Carpenter and Wardner in China. There are other inviting fields, however,—Let these also be kept before their minds, and the hold of the missionary enterprise upon their hearts will be proportionally increased.

Resolved, That the leadings of Divine Providence require the Seventh-day Baptist Denomination to undertake a missionary enterprise in Hayti, and that the Executive Board be directed to take immediate steps towards the occupancy of that field.

This resolution was presented by **Geo. B. Utter**, who made some remarks in relation to the condition of Hayti, and then invited Rev. J. W. **Morton**, late a missionary to Hayti, to give to the meeting his views of Hayti as a field of missionary labor. Mr. Morton expressed his settled conviction that Hayti is a good field, and that the Seventh-day Baptist Denomination ought to have a station there. One consideration to which he alluded as indicating the propriety and duty of this course, was, that as a body we sympathize with the African race—a remark which can be made of only a few denominations. The Haytiens, said Mr. Morton, are not now slaves, nor are there many now living who ever were slaves; but if you want to see the effects of slavery, go to Hayti. Superstition in its worst form is found there. From Africa they brought superstitions that were bad enough; but while they have retained those superstitions, they have adopted also the superstitions of Romanism. Their condition is such as demands Christian effort, and your circumstances are peculiarly adapted to bestow that effort. Another consideration, which seemed to Mr. Morton to indicate our duty, was the fact that there is in that field one who sympathizes with us in regard to the Sabbath. Bro. Jones is laboring there, and would undoubtedly welcome a missionary from us. Our Saviour sent forth his disciples two and two, and experience has proved the wisdom of that arrangement. Now send a missionary to Hayti, and he will have the sympathy and coöperation of the brother already there. One will assist the other by counsel, as truly as if both belonged to the same Society. The ease of getting to Hayti was also alluded to. For less than a hundred dollars a missionary family can be taken to the station; and when once there, he can communicate frequently with home, and so keep the Board well informed of his movements and prospects. In view of these considerations, and others which he presented, Mr. Morton urged the passage of the resolution.

James H. Cochran and Wm. B. Maxson also advocated the resolution, and it was passed by a strong rising vote.

The delegate appointed at the last meeting of the Association, to attend the Anniversary of the Baptist Free Mission Society, made a full report of his visit. The facts have already been laid before the readers of the Recorder, rendering it unnecessary here to state them. Eld. Wm. B. Maxson was appointed to attend the next Anniversary of that Society.

A proposition was submitted by Eld. Lucius Crandall, to make such a change in the Constitution as will admit of the use of the term *Society*, instead of *Association*, as the name of this body. It seems that when the Constitution was adopted, there was a Seventh-day Baptist Missionary *Society* in existence, on which account the term *Association* was chosen—a term which is very often confounded with other than missionary operations. But now that Society has ceased to exist, and the objection then urged to the use of the term *Society* is removed. Hence the proposition. After some explanations and remarks, the change was agreed to, so that this body will hereafter be known as the Seventh-day Baptist Missionary Society.

After an exceedingly interesting session, the Society adjourned to meet with the first Church in Alfred, Allegany Co., N. Y., on the fifth day of the week before the second Sabbath in September, 1850.

Officers for the Ensuing Year.

President—DAVID DUNN, of New Market, N. J.

Vice Presidents,

WM. B. MAXSON, ISAAC D. TITSWORTH,
ELI S. BAILEY, T. B. STILLMAN,
NATHAN V. HULL, J. W. LANGWORTHY,
LEMAN ANDRUS, GEO. H. PERRY,
JAMES BAILEY, JAMES H. COCHRAN,
LESTER T. ROGERS.

Cor. Sec.—T. B. BROWN, of New York.
Rec. Sec.—GEO. B. UTTER, of New York.
Treasurer—A. D. TITSWORTH, of Metouchin, N. J.

Directors,

W. B. GILLETT, JOHN D. TITSWORTH,
LUCIUS CRANDALL, EDWIN G. CHAMPLIN,
GEO. GREENMAN.

ANNIVERSARY OF THE TRACT SOCIETY.

The American Sabbath Tract Society held its annual meeting in the meeting house of the 1st Seventh-day Baptist Church in Hopkinton, R. I., on the 3d inst. The President N. V. Hull, of Alfred, N. Y., in the chair.

The Treasurer's Report showed that the receipts of the Society during the year have been small; only $224 87, which, including a balance on hand last year of $155 87, make the total $380 73. The expenditures have been $308 33, leaving a balance now in the treasury of $72 40.

The Report of the Board of Directors showed that notwithstanding the limited receipts of the year, more had been accomplished in the way of tract distribution by agents, colporteurs, &c., than for some time before. It appeared, however, that urgent necessity existed for more abundant contributions and enlarged operations. Upon the motion to adopt the Report, very interesting and animated addresses were made by brethren, W. B. Maxson, G. B. Utter, L. Crandall, S. S. Griswold, J. H. Cochran, N. V. Hull, A. B. Burdick, and J. W. Morton.

A resolution, instructing the Board to employ, as soon as practicable, an Agent, to present the claims of the Society to the denomination and the public generally for the ensuing year, was submitted by Bro. W. C. Kenyon of Alfred, and advocated by him in an earnest and forcible manner. Brethren Cochran, Maxson, and others, participated in the discussion, and the resolution was finally adopted.

The Society being desirous of operating, the coming year, in a more vigorous and effective manner than heretofore, passed the following resolutions:—

Resolved, That in the opinion of the Society the sum of at least one thousand dollars will be needed the ensuing year to carry forward its operations

The following resolution, submitted by Bro. Crandall, was also adopted.

Resolved, That this Society instruct the Corresponding Secretary to furnish the pastors of our Churches with the names of all annual subscribers to its funds, and the amount of their several subscriptions, with a request that he will collect and transmit the same to the Treasurer.

These resolutions were all accompanied with animating addresses, of which we regret that we cannot give an abstract; but unfortunately we took no notes. They all evinced a determination to work more vigorously to promote the Society's interests and the cause of Sabbath reform generally, than ever. It seemed to be the settled conviction of all present that "the signs of the times" indicate very clearly our duty "to do with our might what our hands find to do" in this great work, and that the prospects of success were never more encouraging than at present.

All the old officers of the Society were re-elected, and after a very harmonious and refreshing session, the Society adjourned to meet with the first Seventh-day Baptist church in Alfred, N. Y. on the sixth day of the week before the second Sabbath in September, 1850.

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A New Church on a New Plan.—The Third Presbyterian Congregation of Trenton, N. J., says the Burlington Gazette, proposes erecting a new and spacious church edifice. The Trustees, as a corporate body, to issue 100 shares of stock at $100 each. The subscribers to this stock to be furnished with certificates, redeemable in pews. Those who hold several shares can dispose of them to purchasers of pews, and thus receive back their principal without loss. Those who hold a single share are entitled to a pew of its value. The Church is by this means relieved of debt, and the responsibility left with the individual stockholders. It is also proposed to retain several pews for the exclusive use of the poorer members—not according to the present inviduous custom, *in the rear of the Church*, but scattered indiscriminately over the edifice.

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Population of Hungary.—Dr. Kraitsir is delivering a series of lectures in Boston, on the war in Hungary, of which the Boston Traveler is publishing well prepared extracts. From a report in that journal, of a recent lecture, we learn that the Maygars number 4,800,000; there are 4,200,000 Sclavonians; of Croatians, 2,200,000; Germans, about 1,200,000; Bulgarians, a kind of Sclavonians, 12,000; Jews, 244,000; French, 6,000; Greeks, 6,000; and Armenians, 3 to 4,000; making a grand total of 12,800,000. Of this number 6,000,000 are Catholics, 2,600,000 belonging to the Greek Church, who obey the Patriarch at Constantinople. The Maygars are the representatives of the nation. What is technically called Calvinistic, is their religion, and it may be called the Maygar religion.

Descendants of Rev. Thomas Hooker.—It is stated in the life of this eminent New-England divine, that among his posterity there are *forty-one* ministers of the Gospel, and *forty* more who married his female descendants; nine professors, authors and poets; *forty* who have occupied important public offices; fourteen members of the bar, not included in the preceding, and seventeen doctors of medicine.

Revival in Caroline County, Va.—The Religious Herald, Va., contains a letter from A. Broaddus, which reports a revival in Salem, Caroline county, and vicinity, the result of which will be the addition to the church of sixty or more persons. Already forty-nine have been baptized. The letter says:—"Among the number who have united with the church are two old men, upwards of seventy-seven years of age, and a lady who has been for several years a member of the Presbyterian church. This has been, not a mere excitement, but a genuine *revival of religion*."

Sunday in a Catholic Country.—At Rio all the shops and stores are open on Sunday, and all sorts of work done as on week days. A Sunday letter, dated June 18th, says: "This has been the celebration of some saint, and it was accompanied by fire-works, firing of guns and cannon, ringing of all the bells, and bonfires, exactly as we celebrate the 4th of July at home. There are exhibitions at the theatres, bull-fights, cock-fights, and horse-racing as on the other days of the week."

Presbyterian General Assembly.—The Philadelphia North American, from a copy of the Minutes of the General Assembly of the Presbyterian Church of the United States, has collected the following statistics showing the progress of that church during the past ten years:—

	1839.	1849	Increase
Synods	17	23	6
Presbyteries	96	122	28
Candidates for the ministry	173	364	180
Lidentiates	192	252	57
Ministers	1243	1860	619
Churches	1833	2512	689
Members added on examination	6377	8976	2599
Members added on certificate	4198	8976	5598
Adults baptized	1614	2412	763
Children	7712	9895	1189
Whole number of communicants reported.	128,043	200,832	72,718
Amount contributed for religious purposes.	$123,436	$369,371	$245,935

The average annual increase of the Church during the past ten years has been—Ministers, 61; Churches, 68; Communicants, 7,271, and in pecuniary contributions, $24,593.

The Proper Distinction for a Minister.—One of the editors of the Inependent, who is rusticating in the vicinity of Portsmouth, N. H., makes the following commensense suggestion on this subject:—

"I observe that the ministers here wear the gown in the pulpit. This is not an innovation, but a return to an old custom. Some good people have a superstitious horror of the gown, as a badge of Episcopacy if not of Popery; but the gown belongs to the university, not to the church; to the scholar, not to the priest; and if such persons would examine the prints of Luther, and Calvin, and Knox, and of the old Puritan divines, they would discover their mistake. To some figures the gown is quite becoming; and in the summer season, when worn in lieu of a coat, it must be very comfortable. It is entirely a matter of taste; but my objections to it are that it hampers a speaker who is naturally animated and graceful, and that it forms a badge of distinction between ministers and other classes. *The minister should appear as a simple citizen, a plain Christian man, and not as one of "an order;" and should rely upon his character, talents, piety, and works for that distinction which is proper and desirable, and not upon the color of his coat or neckcloth, a silk gown, or a three cornered hat.*"

Prize Essays in England.—Five prizes are offered by the London Tract Society for treatises on the Condition of the Working Classes, and the best means of promoting their temporal and spiritual welfare.

£100	for the best work, not over 144 pp., 12mo.
50	for the second best, "
25	for the best tract, not over 48 pp., 12mo.
20	for the second best, "
15	for the third best, "

"The principles of these works must be in harmony with the Scriptures, and free from all sectarian bias. The subjects introduced, whether religious, moral, social, or economical, must be viewed in the light of Divine revelation. The copyright of all the prize pieces to belong to the Society.

The adjudicators to be the Committee and Officers of the Religious Tract Society.

The manuscripts to be addressed to Mr. William Jones, Religious Tract Society, 56 Paternoster-row, London, on or before the 1st of January, 1850. They must be distinguished by a motto and initials, with a sealed letter, containing the name and address of the writer."

Scott's Commentary.—The proprietors of the English copyright of this great work have held the work at six ginueas. They now offer to print an edition at three ginueas, in cloth boards. It is in six quarto volumes, upwards of 5000 pages, with 15 maps, and 69 engraved illustrations. It has been estimated that in England and America not less than £500,000 have been expended by the public in the purchase of this work. In 1823 Mr. Scott's biographer said:

"Besides the English editions, up to this time amounting to 12,000 copies, I have received the particulars of eight editions printed in the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to 25,250 copies. The retail price of the English copies would amount to the sum of £67,600; that of the American copies to £132,000—making together £199,000. Probably no theological work can be named which produced by its sale during its author's life-time an equal sum."

Free Bread.—Among the legacies which the corporation of Trinity Episcopal Church, New York, has long had in charge, is one made many years ago by John Leahe. He leaves £1,000 with the following instructions:—

"I give and bequeath unto the Rector and inhabitants of the city of New York, in communion of the Protestant Episcopal Church, in the State of New York, and their successors, one thousand pounds lawful money of said State, to be by them put at lawful interest, and the annual income thereof to be laid out in sixpenny wheaten loaves of bread, and distributed on every Sabbath day, in some part of said church, after divine service in the morning, to such poor as to them shall appear most dervibSu."

THE OVER-RULING HAND OF PROVIDENCE.

In his address to a company of miners emigrating to California, Rev. E. N. Kirk, of Boston, thus strikingly illustrates the Divine superintendence in reference to the disclosure of the Gold on the Pacific coast:—

"A British merchant discovered it more than a century ago, and was carrying, for a specimen, a box of gold dust to England by way of China. This box was lost in some affray with Chinamen. Had he carried it to England, the condition of the world might have been prematurely changed. Had Great Britain found a gold mine of such value on this continent, we may readily believe the whole current of political events would have been totally changed by it. But God, who works by small instruments as well as by great, did not suffer that box to reach England, and induce her to plant a strong colony on the great western outlet of North America. He reserved it for this age and this people."

A Curiosity.—An English paper states that there has been exhibiting at the Egyptian Hall, London, a full-length minaiture of a female discovered by Mr. Eades in a block of marble which he was preparing for an obelisk. Mr. Eades thus describes it:—

"This unprecedented phenomenon of nature is a most mysterious and truly astonishing full-length miniature of a lady, three inches in height, in the costume of the aristocracy of the present time; possessing accurate and pleasing features, graceful figure, beautiful ringlets; upon the head is a cottage bonnet, to which is attached a superb veil; under the arm she carries a fashionable muff, which has the appearance of one of the most recherche of the Hudson Bay Company. The incomparable miniature has been examined by several antiquariies, scientific gentlemen, first rate artists, and numerous distingnished ladies and gentlemen, who have unanimously pronounced it to be the finest specimen ever beheld, and may be challenged against the world; so perfectly uniform in every particular, combining grace and elegance, that it appears a production of Mr. Martin's or some other celebrated artist."

The Calabers.—The following particulars in relation to the race of negroes on the Coast of Africa, known as the Calabers, are communicated, says the Boston Journal, by a missionary who spent five years on the Calaber River:—

"The mission house up the Calaber River is 100 miles north of the Island of Fernando Po. This river is deep, and navigable for any sized vessel all the year, and is three-fourths of a mile wide, and eight fathoms to this station, and good water far above, and *is not* a branch of the Niger; but there is a channel some distance above, through which the surplus waters in an overflow find their way into the Niger, but most of the year the channel is dry. The iron house of the Chief or King at the station was from England. Many houses of Chiefs are as well furnished as gentlemen's houses in America. The slave trade cannot be abolished by the present war system. Colonization and religious instruction is the true method. The common people on the coast are slaves. The grave of Lander is on Fernando Po, but is unmarked by a stone!"

At a meeting of the Italian residents in London, the following resolution was passed: "That this meeting, highly condemning as tyrannical, infamous, anti-evangelical, and impious, the conduct of Pope Pius IX., invites all the Italian patriots to follow the true religion of Jesus Christ, as followed by their ancestors, throwing aside their Papal church, which is conspiring against the liberties of the people."

Fifty-three priests have been arrested at Rome, by the established court of the Vicar General, for having been present at the decease of the republicans killed in defence of Rome, and for having administered to them the last consolations of religion.

A Home Exemption Bill has been passed by the Legislature of Maine, and signed by the Governor. It exempts real estate to the value of $500, and if a debtor is not the owner of real estate to that value, then $500 of personal property to be by him selected, *in addition to the specific exemptions already provided for*. The change is not to affect existing debts.

The Baptists in Indiana are moving in earnest towards the permanent establishment of "Franklin College." Incited by the example of Lewisburg, they are putting forth vigorous efforts to secure an endowment of $100,000.

Georgia has now more than 600 miles of railroad, and three railroads are in process of construction which will cost about $400,000, and make 1000 miles of railroad.

The time for the final closing of the affairs of the Commercial Bank at Portsmouth, N. H., expired on the 1st day of September, after which time the bills of said bank will not be redeemed.

The Journal du Havre says that the French Government intends to present to the Assembly a project to establish a line of transatlantic packets under new regulations, and different from those which were admitted under the last reign.

It is stated that Rhode Island has within her limited territory 163 cotton mills, consuming 560,000 bales of cotton, and manufacturing 70,000,000 yards of cloth annually.

The editor of the Middletown (Ct.) Sentinel has been presented with a hen's egg "measuring fully *nine inches by six and three-quarters*, and weighing *five* ounces!"

The papers say that Sheridan Knowles, the great English dramatist, has turned preacher.

Gen. Taylor has been invited to visit Springfield, Mass., and writes back word that his engagements will not permit.

General Intelligence.

EUROPEAN NEWS.

The steamship Washington has arrived since our last, bringing advices from Rome to the 10th, London 20th, Paris 19th, and Vienna the 14th ult. There have been several important military movements and battles between the Hungarians and the Austro-Russians. The news from all parts of the European Continent is rather interesting.

The French President was still on his tour to the various cities of France. His reception at Rouen was favorable, his friends say enthusiastic; but at Havre, and other places, the reception seems to have been cold. It is thought by many that this tour of Louis Napoleon is intended as a feeler put out with a view to his establishment in his present position for life, with the empire in the background; or, if the occasion appears favorable, the taking of an immediate possession of an imperial throne. It is admitted, however, that as yet there has been but small encouragement afforded for this in any quarter. The state of siege under which Paris and the departments of the Seine has been hitherto placed having ceased, the democratic journals, which were suspended, have commenced to re-appear. Several of the southern departments have been lately devastated by fires, which are known to be the work of incendiaries. In the departments of the Isere and the Drome, the devastation has been terrible. The crops were completely destroyed, and a great amount of furniture and farm stock lost. At Laumur, on the 7th, fifteen farm-houses, and their appendages, were burned. Similar fires are reported in the Tarbe.

The imposing spectacle on which, at the present moment, the attention of Europe and the whole civilized world is riveted—the struggle of the Hungarian nation against the united forces of the vast empires of Russia and Austria, is becoming of more interest every day. The large Russian army under Paskiewitsch, has advanced as far as Debreczin; whilst the Hungarians, not wishing to engage the main body of the Russian troops, have retreated from that position. In the same manner the Austrian commander-in-chief, General Haynau, has penetrated into the interior of Hungary, and having crossed the river Theiss, now occupies the important position of Szegedin, from which he is able to give effective assistance to the army of the Ban of Croatia, which is operating at the South. At the same time, also, the Russian troops under General Luders, have succeeded, together with another division of the Russian army, in clearing Transylvania; and, according to the latest official accounts, the Hungarian General, Bem, has retired into Moldavia. Thus far, the operations of the imperial armies seem to have been attended with success. But the retreat of the Hungarians has evidently been made only according to the tactics they have observed throughout the whole campaign, that is, for the purpose of leading the enemy into the interior of the country, where the vast Russian and Austrian armies will be without sufficient supplies and provisions, exposed to a deadly climate, and cut off from retreat by fresh forces of the Magyars, which are every where organizing in the rear of the imperial troops. According to all accounts, the country population in Hungary is rising *en masse*. If the armies of the allied powers do not succeed soon in forcing the Hungarians to engagements, and in defeating Generals Gorgey and Dembinski, their position must become desperate. In consequence of a sortie made by the Magyars from the fortress of Comorn, that lies between Vienna and Pesth, in which a division of the Austrian army has been completely defeated, matters have taken a very unfavorable turn for the Austrians in the western part of Hungary. Nearly the whole country between Pesth and the Austrian capital is now in possession of the Hungarians. The fortress of Raab, near Comorn, is in their hands. The communication with the armies under Haynau and Pskiewitsch is, thereby, completely cut off. No knowledge of the fate of the latter armies will now reach Vienna. By accounts from that city we learn that a general panic prevails there, in consequence of the report of the advance of the Hungarians against the capital. The forces of the Magyars, stationed in the fortress of Comorn, were much more considerable than it was believed or else the capital would not have been left without sufficient protection. All disposable forces of the Austrian troops, amounting to about 27,000, have now been concentrated in Presburg, near Vienna. A large body of the Hungarian troops is stated to be stationed between Wiselburg and Hochstrass, in the vicinity of Presburg. According to the latest advices from the latter place, active preparations were made to defend the city, and fortifications were being thrown up. But, whilst something decisive is about to take place in western Hungary, there is every reason to believe that the operations of the Russian and Austrian armies against the Hungarians under Gorgey and Dembinski, are at the present moment in full progress. General Haynau has imposed a tremendous fine upon the Jewish communities at Buda and Pesth; forcing them to furnish the imperialist army with an immense quantity of clothing, provisions, and also a large number of well-caparisoned horses. It is estimated that there is over 50,000 Jews in the Hungarian army, comprising a large number of superior officers.

The Romans have been thrown into a state of strong excitement by a proclamation of the three Cardinal Commissioners appointed as a provisional executive by the Pope, until he himself returns to the Eternal City. By an edict of these ecclesiastics, all the paper money issued by the Roman Republic, and which of course, has passed into the hands of all sorts of citizens, is reduced 35 per cent. in value. On account of this piece of politico-ecclesiastical wisdom, the French forces were obliged to occupy the squares and streets as much as if the city were in a state of insurrection. No ministry has yet been appointed. It is reported that the Austrian land forces have been compelled to retreat from the blockading of Venice.

The differences between Prussia and the southern States are daily assuming a more serious character. The Prussian troops in the west of Germany are still remaining there, under the command of the Prince of Prussia, though the insurrection is completely quelled. The Prussian forces in and around Frankfort are being considerably increased, whilst the Bavarian troops stationed in that city have also received reinforcement. The whole Bavarian army is being placed on a war footing; and according to the papers, which are regarded as the organs of the Bavarian Government, the latter is stated to intend asserting its claims to different parts of the Grand Duchy of Baden, now occupied by Prussia.

Nothing of importance from England or Ireland.

ADVICE FROM THE GOLD REGIONS.

Some of the letters from the Gold Region, which are found in recent papers contain advice worth heeding. From letters in a recent number of the N. Y. Daily Tribune, we copy the following :—

"*I wish you to advise all persons that have a good business at home, to think well on it before they leave all their comforts to struggle and dig for gold in California*, for, believe me gentlemen, gold cannot be obtained without the hardest of labor and privations. Good hearty men, and all sorts of mechanics that are used to hard work, can make money here at present. How it will be, after ten or twelve thousand get here, I cannot say; but owing to the absence of all LAW and ORDER, I am afraid there will be a bad state of things. Judge Lynch's system of trials and punishments seems to predominate here as well as at the mines, and all you have to do is to look out for yourself."

"You did wisely when you decided not to come out here. There is a large class here and bound hither, to which, by your own confession, you belong, who expect to pick up gold as they would pebbles on the beach, one and all of whom are doomed to disappointment. To acquire gold, even in this golden region, hard work is necessary, and it is only the hard working men, those who are accustomed to exposure and who know how to use the pick and the crowbar —men of muscle and robust constitution—who can be certain of improving their condition by coming to the mines."

"There is little law or order here, and what you have to do is to look out for yourself. There are hundreds of Chilians, Sonorians, Kanackers, Malays, and, in fact, all nations on the globe here, and thousands more a coming. On the 22d inst. we had quite a fracas in the streets, between a party called the Hounds and the Chilians. One of the Hounds was shot by a Chilian, and died in 48 hours. They next day they went to the Square, called a meeting, and adjourned to the Chilian's tent; took it down, sold him out, and gave all the money to defray the expenses of the funeral of the deceased. The Chilian escaped, and has gone to parts unknown."

Americans Imprisoned in Mexico.

The Cincinnati Daily Commercial contains a letter addressed from Puebla, June 1, by W. B. McElhany, a keeper of the Cincinnati and Harrison turnpike, from which it would appear that young McElhany and ten other Americans are held in close confinement there on a charge of robbing. His version of the affair runs thus :

"On or about the 5th of June, 1848, I, with about twenty more young men, set out for Vera Cruz on horseback. We were very badly armed. When we arrived at a small town about twelve miles from this city, we were persuaded to leave the main road, and take a nearer cut to Jalapa. We proceeded on this new road about forty miles, when we were attacked by a party of lancers, and after killing eight of our party they made us prisoners. After securing us, we were robbed of everything but our shirts and pantaloons, and then taken to a small town called St. Andres, where they held a consultation whether they should shoot us or not, and concluded to shoot us the next afternoon, but they did not; some Colonel interceded for us. From that town they marched us to another, and kept us until Gen. Worth, with the remainder of the American army, had left for Jalapa, and then marched us to this city. When we were coming here we could see the last of the Americans going on another road, about two miles distant from us, but we could give them no sign. After we had been here fifteen days they took us out and tried us for highway robbery. Such a trial and Court was never seen before. The whole Court consisted of the Judge and interpreter—no jury or witness. After trying us they sent us back to prison, where we remained for seven months more, when we were called out again and tried after the same manner. No witnesses have over appeared. What ground they have for charging us with this crime we cannot see. Yesterday we were told that they were going to send our cause to another town, and have it settled by another Court."

TERRIFIC EXPLOSION OF A STEAM BOILER. —One of the most heart-rending occurrences that has ever been our lot to record, says the Cincinnati Commercial of Aug. 23d, occurred in Covington yesterday morning on Lexington turnpike. It was occasioned by the collapsing of the flues in a boiler attached to the steam saw-mill of Ambrose Rose & Co. The boiler was wrenched from its fastenings carried across a common some 240 feet, and then passed through the house of Mr. Aikenbroke a German, passing through the dining-room, making a clear sweep of all the household furniture, and leaving that family destitute of almost everything, as the most valuable articles were stored in that room. Two women who were standing in the door leading to the front shop came within a hair's breadth of losing their lives; they were struck with some of the timbers which fell from above. The boiler then entered the wagon shop of John Attenschmidt, clearing it of benches, wagons, wheels, tools, &c. A man by the name of Valentine, employed in this shop, was carried in advance of the boiler some 60 feet across a stone yard, and then stove through the second story of a frame building, where he was found, all torn and mangled to pieces. The boiler entered the stone yard of F. Harman, and struck a huge stone and glided upward and passed through the house of Mrs. Roland, smashing everything, prostrating the building in a great degree to the ground, but not injuring her person. It then passed to the house of Mr. Kehler, demolishing it in like manner. The check it received by a large stone, retarded its progress, causing it to land in the second story of Mr. Kehler's house; Mr. K. was lying in a bed directly beneath the boiler, not two feet below. The bed was all broken to pieces. Mr. K. was buried beneath a quantity of dirt, but not badly injured. Herman J. Debling, engaged in sawing stone, had his skull fractured, and a piece of the bone covering the membranes was forced into his baains. The boiler was carried the distance of 400 feet. Its weight is 6 tons. It was 80 feet long and 40 feet in diameter. The loss is $5,000.

ONE OF THE PRINTERS.—There is a good practical printer by the name of James Evans, who lives at Batavia, Ohio, who educated himself at a distinguished Literary Institution in New-Hampshire, is a practical farmer, has taught schools of various grades in New England, traveled through most of the States of the Union, taught a "High School" in Ohio, a "Seminary" in Kentucky, an "Academy" in Illinois, and one in Missouri; been Superintendent of Common Schools and School Examiner, President of a College of Teachers, and of a literary Association, who once offered a prize of $50 for the best method of teaching the branches usually taught in a High School, and $25 for those taught in Common School; who has acted in the capacity of Editor of three different newspapers, and more or less in the capacity of Constable, Sheriff, County Treasurer, Recorder, Auctioneer, and Merchant, wholesale Peddler, and Postmaster at three different places; who is a practical Surveyor, Engineer, Map-maker, also a regular member of the Bar, and Notary Public, &c., &c.; and who works at the printing business more or less every day. He is about 30 years of age, and in easy circumstances. His father died very poor, when he was young, and his mother supported the family several years by hard labor. He has made himself what he is. [Cincinnati Com.

EXPEDITION AGAINST CUBA.—The editor of the Providence Transcript is informed that emissaries from abroad are in that city, attempting to enlist men for the invasion of Cuba; and, in order to induce citizens to enlist, they offer very liberal pay in money, with a bonus on landing at Cuba, where it is said many of the people are in favor of the movement. They represent that Gen. ——, of Cuba, now in this country, is at the head of the movement in the United States; and that fifteen thousand individuals in the United States have already agreed to join. It is farther said, that the Cabinet of President Taylor, or a part of them, socretly favor the movement. As a farther inducement to recruits, it is said that the commanding officer of the United States vessels, sent to watch the movement, is favorable to, and will not interrupt it. One muster of officers for INSTANT embarkation was to take place in New York THIS DAY, (Saturday, Sept. 1,) and persons left New England yesterday to be present.

SINGULAR STATISTICS.—A very curious statement was published in Paris by M. Eairet, a medical professor, relative to the number of suicides committed in France for 30 years. From the records of the police, that the total number of suicides *attempted* to be committed were 6,782, and three-fourths of the individuals were unmarried. We subjoin the relative numbers of male and female suicides :—Crossed in love, 97 males, 157 females; jealousy, 39 males, 53 females; mortified pride, 27 males, 27 females; calumny and loss of reputation, 97 males, 28 females; remorse, 37 males, 12 females; disappointed ambition, 110 males, 12 females; reverse of fortune, 283 males, 39 females; gaming, 141 males, 14 females; other species of misconduct, 208 males, 79 females; domestic chagrins, 524 males, 250 females; misery, 511 males, 594 females; fanaticism, 1 male, 13 females.

ONE WAY TO GET RID OF INDIANS.—The St. Louis Union says that the State Congress of Chihuahua has passed an Indian Appropriation bill, to defray the expenses of an Indian war, to be waged by foreign chivalry under contract with the State Government. Major Chevallie, of renowned fame in Texas, with 25 well armed and equipped Americans, was the first to enter the field. The terms of contract were $200 each for the scalps of warriors, $150 each for those of women and children, and $200 for prisoners, and all the captured animals to be retained by the Major and his command. The Major secured 9 scalps, 4 prisoners, and 55 animals in his first campaign.

CONNECTICUT MANUFACTURES.—Connecticut, though but the twenty-eighth in size of the States of the Union, holds probably about the sixth place in rank as to the amount of manufacturing carried on within its limits. In that State late returns show the following results : There are 137 cotton mills, consuming yearly 13,319,170 pounds of cotton, and manufacturing 33,431,985 yards of cloth, 1,872,863 pounds of yarn, 70,000 dozen spools of thread, 608,547 pounds of batting, 30,000 dozen sheets of pelisse wadding, 47,817 yards of cotton flannel. The amount of capital invested is $3,312,450. There are 2,312 males, and 3,050 females employed in this business.

AN IMPORTANT INVENTION.—The Rochester Democrat says : We were shown yesterday the model of a machine invented by an old citizen of this place, which he is about sending to the Patent Office, constructed for sawing out the beveled and curvilinear timbers used in boat-building. A trial of one of them has tested satisfactorily the capacity and usefulness of this new invention. Since June last, the machine has done excellent service. It is the intention of the inventor to have one of his machines at the State Fair.

MILWAUKEE.—The Sentinel and Gazette tells us that 15 years ago the City of Milwaukee contained one white settler, and no more; now it contains 18,000: in the year ending July 1, 1849 it exported 1,148,807 bushels of Wheat and 201,942 barrels of Flour: its manufactures are valued at $1,714,200, beside 6 Flouring mills, consuming 7,000 bushels Wheat daily. Its citizens own 39 vessels, 5,542 tuns, and of stock in steamers 3,000 tuns: 16 sail are engaged in the Lumber trade. The arrivals at the port dnring 1848, of steamers, brigs, barks and schooners were 1,376.

A NEW SCOURGE.—The Washington Republic publishes a letter from Hungary, in which a terrible scourge is said to have seized the Roman soldiers, known as the "lice pest." The individual is attacked by vermin under the skin, which increase until the whole body becomes one mass of corruption. Hitherto no remedy has been discovered, and the person attacked is considered as doomed; and the letters say, "hundreds have, at their own solicitations, been thrown into the river, to terminate their sufferings."

ICE-WATER AT SEA.—An experiment has been recently tried at sea to render the insipid waters taken from the casks cool and refreshing, which proved entirely successful. A wine bottle was procured, which being filled from the cask, and corked tightly, was thrown into thirty or forty fathoms of water by means of a lead. Upon being taken up in five or seven minutes interval, the temperature of its contents was found to be almost as cold as ice-water.

REMEDY AGAINST THE CLOTH MOTH.—The vapor of oil or spirits of turpentine acts as a terrible poison to moth grubs. A small piece of paper or linen just moistened with it, and put into the wardrobe or drawers, for a single day, two or three times a year, is a sufficient preservative against moths. If a small quantity of turpentine be dissolved in spirits of wine, whereby the odor will be almost wholly removed, it will be sufficient.

SUMMARY.

Fourteen hundred tailors are now in London totally unemployed, and hundreds daily applying for relief to the general fund; the funds are however, exhausted. Nine hundred shoemakers out of work, have their names on the books, and seventeen hundred are working for half wages. The curriers and leather dressers are in the same situation. There were never known so many working jewelers out of employ, and meeting are now holding to petition Parliament for protection against the competition of foreign labor.

Mr. L. T Brown, of the United States Legation at Bolivia, has written to the Managers of the American Institute, offering to procure alpaca, vicuna or lama sheep for American Agriculturists. Their cost in Bolivia is from three to five dollars each, but on account of the difficulty of transportation, they would be worth $75 each delivered in New York. Mr. Brown thinks it would be an object to introduce these animals into this country, as their wool is superior to that of the common sheep, and the Northern States seem adapted to their habits.

The Hadley Falls Company, which has a larger capital than any other Cotton Manufacturing Company in the United States, is now building the largest dam in America, being 1,017 feet long, and 30 feet high. The water-power is estimated capable of driving 1,200,000 spindles, with the preparatory and finishing machinery, being more than twice the power in Lowell.

A rogue, calling himself Washington, has been passing himself off as general mail-agent, and by means of a forged letter in the name of S. R. Hobbie, Assistant Postmaster General, has been traveling free over the rail-roads and stage routes of the West, borrowing money of postmasters, landlords, and State agents, and otherwise imposing on the public. He was detected at Pittsburg.

The grain trade through the great canal of China is of vast magnitude. In 1845, the number of lighters sent by the Government to meet the grain fleet on this canal was 2,500, and those chartered by the people 1246, showing a total of 3,746 lighters, at a cost of 21,000,000 taels. In 1846, the number of lighters was 4,700, at a cost of 508,300,000 taels. The number of the grain fleet is not given.

In New York, one day last week, as one of the large four-horse cars of the Harlem Railroad was passing up Centre-st., a little girl, in attempting to cross the track, was knocked down by the first team, and the cars passed over her. Singular to relate, upon being picked up, she was found to have received little or no injury, she having laid between the rails, the whole platform of the car passing directly over her

A lady in Washington the other day, washed a whole week's washing, hung the clothes out to dry, cooked three meals, made a pair of pants for her youngest boy, darned her husbands stockings, had the cholera, cured herself, and then dyed four dresses, between the hours of 6 A. M., and 8 P. M. This is what we call a smart woman. Barnum should exhibit her in a glass case as a model wife.

The London Times says that one of the crying sins of the people of Great Britain is the National habit of indebtedness. Everybody is in debt, and half the people, if their affairs were inquired into, would be found insolvent. The State sets the example. It owes nearly £800,000,000, and because the debt is of such fabulous proportions, it gives up all efforts to repay.

A little girl, only 11 years of age, attempted to poison a whole family in Pittsburgh recently, by putting into the tea a quantity of alcohol, in which corrosive sublimate had been dissolved to kill rats. The taste of the alcohol fortunately caused the detection of the poison, and the juvenile criminal confessed that she had done it. Her desire was to poison the family in order to get home to her family in Ohio.

The Portsmouth, N. H., Journal says that six ships, of large size and unsurpassed beauty, are now on the stocks at three yards on the Piscataqua river. Their aggregate tonnage is 6250, or an average of 1040 tons each, all of which have been built this season and will be launched before December.

The Carmen of this city have recently renewed their licenses at the Mayor's office. Among them were andrew Romaine of cart No. 11, who has held a cartman's license for 55 years; Isaac Reed, cart No. 114, who has held a license for 43 years, and Peter Smultz, cart No. 1,115, who has held a license for 35 years.

It is estimated that three thousand tourists have visited the White Mountains in New Hampshire the present season; and we believe this to be an under estimate. The rush has continued without abatement from the commencement of the season till the present time; and from appearances, will so continue through September.

The Eastern (Va.) Star says that on Saturday night week three slaves belonging to H. L. Edmonson, Esq., made their escape, and last Saturday night one of James L. Martin's, Esq., one of Joseph R. Price's, Esq., and one belonging to Mr. George Hale, also absconded, and nothing have been heard of them since.

Land Warrants are selling at $125 and $128 rather slowly. The supply is not large, but the demand is moderate. This is the price for Warrants which are guarantied to be good by the sellers. There are many Warrants afloat of doubtful legality of form, but which are probably good, which are selling at considerably lower rates.

In a late English publication, it is said that an engine which is sufficient to draw a given load 15 miles an hour, can only draw half the weight 30 miles an hour. An engine which will draw 250 tons 10 miles an hour, can draw only 28 tons 30 miles an hour. This shows the great saving of slow speed, and the necessity of high fares to pay for rapid driving.

So anxious were the passengers on board the schooner G. H. Montague to reach the gold region, that, on their passage to California, during the prevalence of calms, they frequently got out the boats, and towed the vessel toward her port of destination.

The Boston Traveler says that Hull, the absconding Expressman, was caught in consequence of having written a letter to a woman in that city who could not read. She got some one to read the letter to her, and thus the whereabouts of Hull was discovered.

Several new banks are about to go into operation in this State, among them the Commercial Bank of Whitehall: Watertown Banking and Loan Company, Watertown; Dutchess Co. Bank; Amenia and Pawling Bank, Pawling, Dutchess Co.

The Cholera seems to be subsiding not only in this city but in other sections of the country. The City Inspector reports the number of deaths by Cholera last week as 171 against 233 of the week before; showing a decrease of 62.

The Falcon which sailed for San Francisco last week, carried out 22,000 letters; on these only about $800 postage were paid, the balance of nearly $4,000, remains to be collected at San Francisco. Beside the letters, there were some dozen bags of newspapers.

In firing a salute at Erie in honor of the Vice President on board the United States Steamer Michigan, one man was killed, by the name of Gilbert, by the premature explosion of the gun, and three others were blown over-board. One man by the name of Robbins lost his hands by the same.

Rev. Dr. John Austin Yates, late Professor of Modern Languages in Union College, died Aug. 26th, of the prevailing epidemic. He was universally respected and esteemed by a large circle of friends throughout the State.

The St. Joseph County Advertiser cautions citizens from bidding off lands in that County at the October tax sales, because the law of the State regulating the advertising of the lands has not been complied with by the Auditor General.

Bertholdi, the celebrated geologist, died at Alsace on the 26th of July, at the advanced age of 87 years. He was educated under Blumenbach, was an admirer of Franklin in politics and of Herder and Jacobi in philosophy.

At Hadley Falls, Mass., more than 100 deaths by Cholera have occurred during the last six weeks. More than half of the laborers and their families have fled, leaving less than 1,000 behind.

The inhabitants of Milwaukee, have prepared free bath-houses on the lake shore, for the accommodation of the emigrants arriving at that city.

There is a negress on the estate of John C. Calhoun, aged 112 years. She was brought from Africa and has been in his family for a century. She has 63 descendants, all living on the same plantation.

The Boston Transcript says that the relatives of a young man named Sweetser, who went from Cambridge to California, have received a letter from him stating that he secured $16,000 worth of the "dust" in *six weeks* after his arrival.

Ninety thousand land warrants have been issued to soldiers who served in the Mexican war, giving away to them as a bounty 13,800,000 acres. Estimating the value of this land at $1 25 an acre, we have an agregate of $17,230,000.

The corn crop in many portions of the counties of Frederick, Clarke, Jefferson and Berkley, is reported to have suffered very much from the drought.

MARRIED,

On the 28th ult., by Rev. S. S. Hayward, Mr. N. L. COON, of Milton, Rock Co., Wisconsin, to Miss E. O. MADDOCK, of Peterboro.

DIED,

At the residence of her son, Thomas W. Potter, in Westerly, R. I., on the 15th ult., PHEBE POTTER, widow of Joseph Potter, aged 86 years and 11 months. She had been a member of the first Seventh-day Baptist Church in Hopkinton from early life, and walked with God. She was an example of piety, and a counselor of the youth, and a true friend to the cause of Christ, her love to the Church ardent, and her prayers were incessant for the prosperity of the Church, and for the salvation of souls.

In Westerly, R. I., on the 29th of August, of dysentery, SARAH CATHARINE BARBER, aged 19 years. She was a member of the first Seventh-day Baptist Church in Hopkinton, and in the trying hour gave evidence of the power of grace on the heart. She was calm and collected, and when asked if we should pray for her recovery, said, "No, I do not want to live, I want to see Jesus, I want to see His face."

Union Academy.

THE second or Fall Term of the Union Academy will commence on the 13th of August, 1849, under he charge of—

E. P. LARKIN, Principal,
Rev. G. M. LANGWORTHY, Lecturer on Moral Science.
Wm. S. GREEN, Assistant.
Miss S. E. CRANDALL, Preceptress,
Miss AMANDA M. CRANDALL, Teacher of Piano.

During the Fall Term of each year, a TEACHERS' CLASS will be organized, for the purpose of more thoroughly preparing Common School teachers for their responsible, but too long neglected avocation. A Course of Lectures will be delivered before the Class upon the varions modes of teaching and governing Common Schools; and during the Term, the Class will be critically examined and instructed in those branches which they are expected to teach. Every effort will be made to ascertain the qualifications of those proposing to teach; and no individual can receive a recommendation from the Faculty of this Institution, who is not thoroughly qualified to fulfill all the specifications of his recommendation.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the School :—

First—Nothing sectarian shall be taught or countenanced in this School.

Second—Equal advantages shall be afforded to every student, whatever may be his religious denomination.

Third—The exercises of the Institution shall be suspended on the first and seventh days of each week.

Fourth—No efforts shall be wanting to make the advantages of the Institution equal to those of the most approved Academies in the Eastern and Middle States.

This Institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county-seat, and twelve miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

Terms:

Tuition from $3 50 to $5 00 per Term. Piano music $10 00 extra. Incidental expenses 25 cents per Term. Settled invariably *in advance*, either by payment or satisfactory arrangement. No admittance for less than half a term.

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. PASSENGER TRAINS UP—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. PASSENGER TRAINS DOWN—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M., Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. RETURNING—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

NEW LINE FOR SCHOOLEY'S MOUNTAIN.

Splendid stages will leave for the Mountain on the arrival of the 9 o'clock train from New York at White House. This route has less staging than any other.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I, Chap. 6, Title 3, Article 3, Part I., Page 140. [illegible]

Miscellaneous.

THE BLIND BEGGAR.

BY C. G. EASTMAN.

He sits by the great high road all day,
The beggar blind and old;
The locks on his brow are thin and gray,
And his lips are blue and cold:
The life of the beggar is almost spent,
His cheek is pale and his form is bent,
And he answereth low, and with meek content.
The sneers of the rude and bold.

All day by the road hath the beggar sat,
Weary and faint and dry;
In silence, patiently holding his hat
And turning his sightless eye,
As with cruel jest and greeting grim,
At his hollow cheek and eye-ball dim,
The traveler tosses a cent at him,
And passeth hastily by.

To himself the blind old man doth hum
A song of his boyhood's day,
And his lean, white fingers idly drum
On his thread-bare knee where they lay;
And oft, when the gay bob-o-link is heard,
The song of the youth-hearted yellow bird,
The jar of life and the traveler's word,
And the noise of children's play,

He starts and grasps with a hurried hand,
The top of his smooth-worn cane,
And striketh it sturdily into the sand—
Then layeth it down again;
While his black little spaniel, beautiful Spring,
That he keeps at his button hole with a string,
Jumps up, and his bell goes ling-a-ling! ling!
As he yelps at the idle train.

He sits by the great high road all day,
The beggar blind and old,
The locks on his brow are thin and gray,
And his lips are blue and cold;
Yet he murmureth never, day or night,
But seeing the world by his inner sight,
He patiently waits with a heart all light,
Till the sum of his life shall be told.

THE SLAVE TRADE IN BRAZIL.

A correspondent of the N. Y. Tribune, writing under date of Bahia, June 5, 1849, gives the following account of the manner of carrying on the Slave Trade in Brazil:—

The first thing done is to send a vessel with a cargo of goods suited to the trade, apparently entirely unconnected with anything else—and really so, as far as bringing Slaves away in her is concerned. This is done to prevent the loss of vessel and cargo if boarded by a man-of-war, and made a prize of if anything can be found on board to identify the vessel as a slaver. The capital being thus placed where it is wanted, the vessel returns in ballast, or with what little cargo can be procured. The Slave-dealers in Africa, with goods thus placed in their hands, buy up the black diamonds, as they term them, and keep them imprisoned until they get a chance to ship them in the swift-sailing small schooners and brigs which leave here in ballast for that purpose. On arriving here they land them on an island opposite to this place, about four or five miles distant, on the other side of the Bay of All Saints, on which this city is situated.

The price paid for bringing slaves varies from $60 to $70 for every one taken on board, and $5 to $10 additional for every one safely landed. We heard of two arrivals of slavers last week with slaves—one little felucca of less than 50 tons, brought 430, and landed them: and a small brig, (not half full they say) brought 450, and landed them also. We hear that the Baltimorean-built pilot boat Henry Clay is now gone on her eleventh voyage to the Coast of Africa for slaves in the four years she has been owned here, and that she has made in that time over $300,000 for her owners. While such profits are realized, doubtless men will be found base enough to run the hazard of being taken, as no punishment follows—the loss of the vessel and cargo being the only penalty.

It is said that some 10 or 12 vessels are engaged in the business from this place alone, and probably four times as many more from different ports of this very extensive Empire, though at present the market is overstocked with slaves, and the price less than usual, and consequently the trade is not as active as common.

The goods sent out with which the slaves are bought are all of English manufacture, and consist principally of guns, pistols, swords, powder and ball, rum, &c., fit instruments to perpetuate such a trade. Formerly by Treaty with Great Britain, France and the United States, Brazilian vessels engaged in the trade were lawful prizes, but that Treaty expired some two years since; and now, if the English take them, it is not in consequence of any right except the right of strength and humanity. The Government of Brazil do not exactly legalize the trade, though they take no measures to prevent it.

SLAVERY IN BRAZIL.

On entering the beautiful Bay of Rio two or three boats passed us, rowed by negroes, with cloths only from the knees to the hips. This prepared us to see slavery in its perfection in Rio, and we were not disappointed I assure you. The streets were crowded with half-dressed blacks, twenty of them, perhaps, doing the work of two smart white men. Most of them are *natives* of Africa. Some were pointed out to me as not being three months in Brazil. They belong to 20 different tribes, and in many cases are very hostile to each other, which is one great obstacle to their ever combining against their masters. There is a law requiring the slaves to be clothed as much as I have described. The negroes of some tribes sell for a much higher price than those of others. Some that were pointed out to me of a celebrated tribe were the finest looking men and women I ever saw. By law no slave can wear shoes or other covering for his feet, and in this way he is known from the free negro. *The moment a negro in Brazil becomes free, he is entitled to* ALL *the privileges of the whites*, and is, in fact, received as an equal by them. Almost all the common soldiers of Brazil are free negroes: ALL we saw in Rio were such. The whites intermarry with the mulattoes, and the mulattoes with the blacks, so that there is less and less pure white blood being left in Brazil every year. The laws encourage emancipation. All blacks born in Brazil are free at, I was told, 25 years of age. There are some conditions attached, which often enable the master to evade the law. The free blacks being so very numerous, and being on a political equality with the whites, and the owners of many slaves themselves, is the great reason why such a vast number of slaves are held in subjection with such ease by a weak Government. The slaves, too, are nine-tenths of them foreigners. The fact that the slaves are foreigners, torn from their *own land* and from their *own* free homes to drag out a life in the most revolting bondage, is what renders Brazilian Slavery, after all, the most detestable on earth. The free blacks are in a far superior condition to that class with us. In fact there is no apparent difference between them and the whites.

"GIVE ME YOUR BABY."

From the Cincinnati Commercial.

We saw a poor woman sitting on the steps in front of a hotel, on Fifth street, the other morning, holding a pale yet beautiful infant in her arms; in one hand she held a saucer containing a few pennies. She was apparently about thirty, and neatly clad, although the dress was of the cheapest material. One could see that her position in life had been better, and perhaps a happy one for years.

Our attention was arrested by a crowd of well-dressed ladies, who were standing around, and endeavoring to beg the baby.

"What a sweet child!" said one.

"Poor little dear!" said another; "how I should love it, if it was my own!"

The mother drew the child closer to her bosom, but said not a word.

Another lady, in whose face one could see at a glance a fountain of charity and love, seemed more intent on the child than any other.

"Give me your baby," said she, "and I will take good care of it."

The poor woman looked up for the first time, with a face so melancholy, and the tears trembled in her eyes. "No, Madam, I thank you for your kind feelings, but I cannot part with the only thing I have left to love on earth!"

This was enough. The lady dropped a half eagle upon the saucer, and turned away in tears. The others opened their purses, and placed their offerings in a charitable sociability with the gold piece. We added our mite, and walked away a happier and better man.

RICH BEGGAR WOMAN.

The Cincinnati papers give us some singular facts connected with an old beggar woman named Elizabeth Morelock, whose death recently occurred in that city. She died in the night, and in the evening a lighted candle was placed upon a stand beside the bed, her idiot daughter, a frightful looking hunch-back, being the only attendant—though, for part of the time, the physician was present. The old woman opened her eyes, and perceiving the burning candle, ordered it to be blown out, saying that she could not afford to pay for it. When first taken sick, she ordered the chest which was, after her death, found to contain near four thousand dollars in gold, to be placed beside her bed, and she kept it within reach of her arms during the whole of her sickness; and when the death struggle came on, and she was told that she must die, she flung herself upon the chest, and clawed at it, in her wild avaricious phrensy, until she tore the very nails from her fingers, and thus, embracing the ill-gotten treasure, her spirit took its flight. An old stove in the room was found, after her death, to contain a considerable amount of silver and copper coin, carefully stowed away. The money and effects have been placed in the hands of an executor appointed by the court. In 1840, when small change was scarce, this woman made a handsome speculation by selling five hundred dollars' worth at one time to a single individual. This money was accumulated by beggary by herself and her idiotic daughter. The latter was generally flogged upon her return home at night, when she did not make a good day's work of it, and was always whipped before she was sent out in the morning. The cries of the poor creature while under the lash of her avaricious mother, have frequently excited the indignation of the neighborhood. The poor idiot herself was afterwards under an attack of cholera, and is probably numbered with the dead.

COPPER TYPES.

An exhibition of the machine for making types out of copper, has recently been made in London with success. The inventor is a Mr. Pettit. Instead of the old and complicated processes by which types are usually cast, a strip of copper wire, upon a revolving wheel, passes through a series of wheels, levers, pulleys and cranks, of the simplest description in reality; the type is struck or punched at the same moment that its size is mathematically determined; and after passing two other simple machines, is ready for use. By means of a small steam engine, applied to the type-making machine, sixty per minute can be struck, or thirty-six thousand per diem. The clearness and beauty of the impression of the types thus produced delight all connoisseurs. In the new process, instead of fusing the metals, and pouring into moulds to give the necessary form, the inventor of the apyrotype machine effects this by a mechanical operation at ordinary temperatures, chiefly by means of powerful pressure and the use of steel dies and matrices. The type thus produced possesses the utmost sharpness of outline and hardness, in consequence of the superiority of the metal employed, and the pressure to which it has been subjected. As soon as the proper arrangements can be effected, the use of copper types will be commenced in the New York Sun establishment. The immense circulation of this paper requires a renewal of types *every six weeks*, at an annual cost of $10,000.

AN ARTIFICIAL LEECH.—We learn from and article in the Paris Journal des Debats, quoted in the Courrier des Etats Unis, that an important discovery, which is likely to be of the greatest service to humanity, occupies at this moment the attention of the French scientific world. It is a mechanical leech (*sangsue mechanique*) which M. Alexander, civil engineer, already celebrated for his useful discoveries, has submitted to all the scientific bodies; which, after satisfactory trials, have caused this *sangsue* to be adopted in all the hospitals, after having proved not only the immense economy of its use, but, what is better, the decided advantage which it has over the natural leech, often so rare, always repugnant to the patient, and sometimes dangerous. The President of the French Republic has given orders for the supply of the apparatus in every commune where it may be found serviceable by indigent patients.

AGRICULTURAL ITEMS.

From the Albany Cultivator for August.

KEEPING HENS.—Mr. J. R. Mason, of Orwell, Vt., usually winters two hundred hens. His practice is, to buy pullets in the month of November. He buys those which were hatched early, as such are the best to lay in the winter. They cost about twelve and a half cents each. They are fed in a great degree on *mutton*. Mr. M. buys sheep in the fall at low prices—about what their pelts and tallow are worth. The carcases are boiled, the tallow saved, and the flesh and bones, after being allowed to freeze, are kept till spring,—a suitable portion being fed to the hens daily. They allow, in addition to the meat, a little corn, oats, or buckwheat. They lay well through the winter—comfortable quarters being provided for them—and continue to produce eggs in abundance till June. It is found most profitable to sell the whole stock at this period, as they are generally fat, and will bring from twenty to twenty-five cents apiece. If kept through the summer, they lay but little in the warm months, the eggs will keep but a short time, the fowls grow poor in moulting, and if kept another year will not lay as well as young ones. Mr. M. keeps hens only, and is inclined to think he obtains as many eggs, and that thep keep better. As to varieties, he has tried several, and thinks the *top-knots* will generally lay rather more eggs the first season: but their carcases are of less value than most other kinds.

MOWING PASTURES.—We have before spoken of the necessity of keeping the grass of pastures from running up to seed and dying on the ground. As grass grows with more rapidity in the early part of the season than at a later period, it is difficult to keep it properly fed down, without putting on more stock than can be kept on the land after the *flush* of feed is over; and yet, if the grass goes to seed and lies on the ground, the after feed will be less in quantity and of poorer quality. The difficulty may be overcome by mowing the grass at the right time—before it has run to seed, at all events. This may be done on many pastures to good advantage, the hay obtained being of good quality for any kind of stock; and the pastures are left clean, start equally, and afford a good growth of fresh after feed. We have lately met with several farmers who have followed this practice for many years, and they agree with us in regard to its utility.

USEFULNESS OF SWALLOWS.—While visiting a friend in the country, a few weeks since, we noticed, under the eaves of a barn, near the dwelling, about fifty swallows' nests. The bird was the *Hirundo fulva*, or Cliff-swallow, of ornithologists. In most of the nests there were young, and the old birds were very assiduous in providing them with food. We observed them at different times in the day, and not a minute elapsed in which one or more birds did not return to the nests with something for the young. Their food consisted of winged insects taken in the air; and the numbers which were thus destroyed by this colony of swallows, must have amounted to thousands, each day. We were informed that no flies, or very few, were to be seen around the house or barn—the family and the domestic animals of the farm being thus freed from a disa greeable annoyance.

A PROFITABLE ORCHARD.—The American Agriculturist says, "A gentleman within our knowledge has a small orchard on the Hudson river, of less than seven acres, which produces from $500 to $750 worth of apples annually. This is not one year of plenty, and another or two of famine, but is a regular, steady, average yield. All this is secured by the simplest process, viz., good management."

ANOTHER ORCHARD MADE PROFITABLE.—An old orchard of four acres had not been plowed for nearly 30 years, and was regarded by the neighbors as worthless. It did not yield more than eight barrels a year. It was well plowed, and thoroughly manured for three successive years, and cultivated with crops. It then produced *two hundred and eighty barrels of Apples.*

WEEDS IN GRAVEL WALKS.—An English gardener has for more than twenty years past, kept down the weeds in gravel walks, without any apparent bad effect, by sprinkling over them annually dry salt, in dry weather, and then sweeping it thinly and regularly with a broom.

LARGE CORN CROP.—The Ohio Cultivator states that John Loughry, of Adams Co., raised 1500 bushels of shelled corn on eleven acres, or 136⅓ bushels per acre for the whole field.

THE HORSE'S EYE.—Examine the eye first, when the horse stands with his head to the manger. Look carefully at the pupil of the eye, in the horse; it is of an oblong form; carry the size of the pupil in your mind, then turn the horse about, bring him to a bright light, and if the pupil of the eye contracts, and appears much smaller than it was in the darker light, then you may be sure the horse has a strong, good eye; but provided the pupil remains nearly the same size as it appeared in the darker light, the horse has a weak eye, therefore have nothing to do with him. [Old Almanac.

A RUSSIAN RAILROAD.—The post of Chief Engineer of the Imperial Russian Railroad, vacant by the death of Major Whistler, has been tendered to Major T. S. Broome, Chief Engineer of the Erie and New York Road. This is a very important post, and the offer is a high compliment to American skill. This road has been vigorously prosecuted during the past six years under Major Whistler, and if he had been permitted to live, would probably have been completed within the coming two years. The distance is 420 miles, and the road is constructed and its appointments made under the expectation of its being traversed within twelve hours. A double 5 feet track is to be laid on an embankment 400 feet wide and over 6 feet above the level of the country, the whole distance. The whole estimated cost of the work and its equipments is forty millions. An American house—Messrs. Harrison, Winans & Eastwick, of Baltimore—has the contract for the equipment of this road, and they have already supplied it with 162 locomotive engines, averaging 25 tons weight, 72 passenger cars, 2,580 freight cars, two imperial saloon carriages, capable each of carrying the Imperial Court of Russia. The equipments have been built in Russia, in shops prepared by the contractors, and supplied by them with Russian labor. The whole contract with Messrs. Harrison, Winans & Eastwick, has amounted to between four and five millions of dollars. They engage to instruct a suitable number of Russian mechanics to take charge of engines when completed. [Tribune.

FATHER MATHEW AT THE MASSACHUSETTS BLIND ASYLUM.—By invitation of Dr. Howe, Superintendent of the Perkins Asylum for the Blind, Father Mathew recently visited the Institution in company with several friends, and was highly delighted. There are between 80 and 90 blind persons at this excellent institution. Among the number are two blind boys, *twins*, about 9 years old, with flaxen hair. They are from the State of Maine, and arrived at the Asylum only a few days since. They were hardly tame or easy, so long had they run wild at home. Father Mathew was particularly interested in Laura Bridgman, the *deaf, dumb* and *blind* girl, having never witnessed such a case before. On being informed that she was shaking hands with Father Mathew, Laura expressed great pleasure, by her animation. He presented her with a temperance medal, and she wrote on paper, in reply, "I thank you most sincerely, for the medal; we are all very glad to see Father Mathew." He thanked her and remarked, "I shall keep the writing and put it in a frame, and take it home with me to Ireland." Eighteen of the scholars expressing a wish to take the pledge, it was administered to them with great interest, and each received a medal and certificate, with which they were much delighted. [Boston Traveler.

PHENOMENA OF STORMS.—It is interesting to find the attention of mariners turned to the peculiar phenomena of tropical storms. Captain Handley, of the Sultana, has recently most successfully tested the truth of the law which regards these tornadoes as cyclones, or revolving masses of air traveling along certain curved lines. The edge of the cyclone was thirty degrees at least from Bombay, Calcutta and Aden, and its effects were felt at the distance of two thousand miles. The course of the ship Sultana was south-west, when, overtaken by the storm, Captain Handley says, in his log, he "*furled the topsails and foresails, and rounded the ship to, with her head to the eastward, as I have every reason to believe I am on the north-east edge of a hurricane.*" The storm passed onward to the south-west; and thus by laying to, and steering to the eastward, Captain Handley no doubt saved his ship and the three hundred Coolies on board. This triumph of scientific observation cannot be too widely known. [Prot. Churchman.

A CURIOUS CASE OF SURGERY.—Some time ago a little child of Mr. Lathrop, of Boston, was playing with a pair of bivalve-shells, round in form, and each fully as large as the eighth of a dollar, when one of them disappeared, and nothing could be found of it. After several weeks there was an appearance of something growing in the child's mouth, in the roof of it. The child was carried to Dr. Clarke, the City Physician, who pronounced it a case of the enlargement of some bone, the anatomical name of which is too hard for us, but we will call it one of the rafters of the mouth. Subsequently Dr. Warren was consulted, who confirmed Dr. Clark's opinion, and proposed to operate to reduce the size of the enlarged bone. On cutting around the protuberance, the before-mentioned shell fell out. It seems to have adhered, the concave side up, to the roof of the mouth, until it had become completely embedded under the skin. [Chronotype.

EMIGRANTS WORTH HAVING.—A large company of Hollanders, under the direction of their pastor, Rev. Dr. Kline, a celebrated divine, arrived in the ship Lelia, at this port, last week,—a healthy, enterprising and industrious body of emigrants. They number 200 persons, and are all in comfortable circumstances, bringing with them in the aggregate between 400 and 500,000 guilders in gold. About 160 of them have already started on their way to Allegan, Ottawa County, Michigan, where they intend to settle. The remaining forty will remain at Warwarsing, Ulster County, in this State, until Spring, when they will rejoin their brethren.

THE NEW OHIO STATE HOUSE.—The Capitol of Ohio, now in progress of building, will be one of the largest and noblest piles in the Union. It is of dressed stone, 304 by 184 feet; and covers a superfice of 55,936 square feet, the Capitol at Washington is not much larger, as it covers a superfice of about 61,700 square feet. The Capitol of Ohio is not built merely as a State House—that is, simply for holding the sessions of the General Assembly—but it will include all the public offices on the second floor, in addition to the Chambers for the Senate and House of Representatives, and numerous committee-rooms.

IMPORTANT DISCOVERY.—A surgeon of Gottingen has discovered a complete antidote to arsenic. It is peroxyde, or the red oxyde of iron, twelve parts of which neutralize one of oxide of arsenic. Experiments with this antidote have been tried upon rabbits and other animals with complete success. One advantage of it is, that no injury can be done by too large a dose. In cases where large quantities of arsenic have been taken, it has been found useful first to encourage vomiting.

WHO WOULD NOT BE A U. S. SENATOR?—One day last week, says the Jonesville (Wis.) Gazette, a bag weighing not less than *eighty pounds*, addressed to Hon. Henry Dodge, passed through the Post-office of this place. How many letters were subjected to a high postage to pay the expenses of the transportation of that bag? One would suppose the $8 a day for a good portion of the year, and from $1,500 to $1,800 a year mileage, would be a sufficient compensation for the services of our "Hon. Senators" to warrant their votes for the abolition of a privilege which taxes poor men for its continuance. The opportunity will be given, ere long, to try them.

A returned volunteer was asked if he had been *hospitably* treated while in Mexico. "Oh, yes," he said, "I was in the hospital almost all the time I was there."

NEWLY INVENTED MAN-CATCHER.—Mr. J. Milton Beneam, of Wilmot, Racine county, Wisconsin, has invented an apparatus to be attached to the front of railroad bridges for the purpose of preventing careless conductors from losing their lives, as has sometimes happened, when standing or walking on the car, forgetful of the bridge. The apparatus consists of graduated springs projecting like arms or bars from the bridge, which, if a person be standing on the car, will grasp him in a moment and lay him flat upon the car to pass under the bridge.

MONSTER SEWER.—Mr. Phillips, an English architect, has submitted to the London Commissioners, a plan for a great drain 100 feet below the surface; the main pipe to be 8 feet high, and to extend from London into the marshes of Essex and Kent, ultimately to the sea. It will be so deep as to be below the bed of the Thames, and completely drain the lowest localities of London. This will give to the citizens their beloved Thames in all its native purity, unsullied by the filth of two millions of inhabitants.

CURE FOR HEAVES IN HORSES.—A farmer informs us, says the Michigan Farmer, that he has recently cured two of his horses, which had the heaves badly, by the use of the following remedy:—To three quarts of sweet milk, add a tea-spoonful of sulphuric acid, and mix with the horse's feed. Give at first three times a week, and afterwards once or twice as there may seem occasion for a week longer. Our informant says there was little appearance of heaves after the first week.

DECREASING MORTALITY.—The Medical Times states that the annual mortality of England, in 1700, was about 1 in 25. About the middle of the last century it increased to 1 in 20. In 1801, it was 1 in 35; in 1811, 1 in 28: and it is now 1 in 45; so that, in about 80 years, the chances of existence are exactly doubled in London. In Rome, the annual deaths are now as 1 in 25; at Amsterdam, as 1 in 24; at Vienna, as 1 in 22. The inhabitant of London, therefore, has twice as good a chance of living as the burgher of Vienna.

VARIETY.

When lady Wallace was in company with a large party, and the conversation turned upon the time at which the canon law at Paphas forbids a female to tell her age, she applied to David Hume, who had sat without speaking for some time, with a—"Pray, Mr. Justice Silence, when I am asked what is my age, what answer shall I give?" "Say, madam," replied he, "what I believe will be the truth, that you are not yet come to years of discretion."

The English papers say that 45,769 acres of land in that country are occupied in the cultivation of *hops*, and *one million* of acres in that of *barley*. 40,000,000 bushels of barley, besides some oats, rye, carrots, potatoes, and even wheat, have been used up every year in making strong drink. This alone would have given three four-pound loaves per week to every family of the kingdom, if it had been preserved for bread.

It has been eloquently and truly said, that if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throngs of busy men, we should find her last retreat with women at the fire-side; her last audience would be the children gathering around the knees of a mother; her last sacrifice, the secret prayer, only at the throne of God.

Brigadier General Brady, of Detroit, is now the oldest surviving officer in the American army. He is now Colonel of the 2d Infantry. A few days since the General was taken violently sick. The attending physician thought him to be dying, and communicated to him his fears. "Beat the drum—my knapsack is slung, and Hugh Brady is ready to march," was the soldier-like response.

The Rev. Mr. Cooper, Bethel Chaplain at Sandusky, left the city during the prevalence of the cholera, for one of the adjoining towns, to be married. It having been reported that he left through fear of the cholera, it is now stated, upon authority, that he left to fulfill a long-standing engagement to be married, and died the very morning appointed for the marriage.

Dr. Bosworth, of Vermillion, Missouri, was drowned a few miles from Burlington, on the Illinois side of the river, a week or two ago. Papers found with him state that since he left he buried his wife and four children, from cholera; and depression of spirits, it is supposed, caused him to drown himself.

We have this year fruited, and had presented as fruited in this State, says an Ohio paper, one hundred varieties of Pears—over one hundred and fifty varieties of Apples—more than thirty of Cherries—over forty of Peaches, and some twenty-five or thirty of Plums.

A little child being at a sermon, and observing the minister very vehement in his words and bodily gesture, cried out—"Mother, why don't the people let the man out of the box?"

The London Examiner says that Kossuth, the great Hungarian, "is consumptive, and therefore redoubles his activity," in order to effect more for his country before death claims him as its victim.

During one of the recent engagments between the Austrians and Hungarians, near Comorn, a battle-painter, named Lalleman, was killed by a cannon shot, while he was taking a sketch of the fight.

A hanger-on was complaining that some one was ruining his character. "So much the better," Bemus told him, "for it was always a bad one, and the sooner it is destroyed the better it will be for you."

In Georgia, efforts are making to endow scholarships in the Mercer University. These scholarships are of different orders; some permanent and transferable, others terminating with the individual. The sum required for a permanent scholarship is $400.

The most useful lesson in the school of life is that which teaches us to be content.

The steamship Canada, in her last trip out, was only 7 3-4 days from Halifax to Liverpool.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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GEORGE W. SAVAGE, President.
RICHARD H. BULL, Secretary and Actuary.

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WHOLE NO. 273.

The Sabbath Recorder.

FOREIGN MISSION.

The following very interesting letter from sister Carpenter, will be read with eagerness by every lover of missions. It was received a short time since per overland mail. Other communications are on hand, which shall be published as fast as we can find room for them.

SHANGHAI, May 9, 1849.

DEAR BRETHREN,—In consequence of a kind of economical arrangement among ourselves, of time, labor, &c., it falls to my lot to write you such little items as have come under my own observation, or in which it has been my happiness to share, in common with those whose other duties make it a relief to them, as well as a pleasure to myself, thus to divide our correspondence with you. I know you will rejoice in our united testimony to the ever-increasing attachment which we feel for our work, and for the poor perishing heathen around us. A door of usefulness is fully open before us, and we earnestly beg your prayers, that we may each be able to enter in, and occupy our appointed lot.

In addition to the daily routine of studies, and the weekly recurrence of chapel exercises, there is very much to be done. Our neighbors are to be visited at their own homes, and received and made welcome at ours. Our own families have demands upon us each individually, and we are all, I trust, relying upon God for a blessing upon our feeble efforts.

The late semi-annual festivities, and the consequent gatherings of the people, have furnished some excellent opportunities for making known the truth, and it is with God to accept the offerings, which have been made in weakness, but in reliance upon his sure promise, that his word shall not return unto him void.

On one of the festival days, we took a trip to the Pagoda, accompanied by both the teachers, and some of their friends. A pleasant sail of two or three hours brought us to the foot of "Lung-hwo-tah," which we attempted to ascend; but the narrow, winding staircase, was soon so crowded with people, rushing up to catch a glimpse of the foreigners, that we were glad to beat a retreat as speedily as possible, for the press below. We then made our way to the idol temple near, thronged as usual by the curious multitude, with their quota of beggars, to whom we gave alms, sufficient to win from the spectators the plaudit, "Well done!" and after glancing at the smaller temples, went out to the open lawn near by. Here Mr. C. spoke at some length to the people, who listened with much attention, and apparent interest, to the word spoken. Seeing it impossible to free ourselves from the crowd, we concluded to come directly home, and accordingly made the best of our way to the boat, where we learned that the tide would be against us for the next two hours, and the boatmen wished to wait. The brethren then decided to pass the interval in speaking; and, standing on an eminence near the river side, they each, in turn, addressed the listening throngs. Our teachers then led the way to a little village near, where, entering a temple, and being invited to sit, they both again proclaimed the doctrines of the cross, to perhaps a hundred or more. Many then accompanied us to the boat, whom we left on the shore, thankful in our own souls, that although we had lost the anticipated pleasure of a quiet excursion, it had been more than made up in the privilege of telling to hundreds the truth as it is in Jesus. That day's excursion we shall not soon forget. The constant chiming of the pensive little bells, suspended from every corner of the ascending series of roofs, ever moaning to the slightest breeze; their mammoth counterpart, in the temple below, struck at solemn intervals by the huge stone hammer of a very vulcan among the natives; the varied accompaniments of gongs and voices without—these will live in our memories; but longer still, the kindly responses to the echo of the Living Oracle, roused by the scenes of heathenism which every where met the eye. Those colossal gods, surrounded by their myriads of winged cherubs, perched upon carved boughs, or (as was probably designed, and to an eye sufficiently ethereal might appear,) nestling among the clouds, and fluttering to escape from the wooden vapor which held them fast, constitute a group not easily blotted out. But the darker picture of those who go down to the pit, whose graves are round about them, who all of them lie down with the uncircumcised in heart, each bearing his own iniquities, will long outlive the stupid objects of their still more stupid idolatry.

The minute description of the Pagoda, which Mr. Wardner formerly gave you, will save you the infliction of particulars at this time. He wishes me, however, in this connection, to correct a mistake which he finds in his description of the splendid bridge near it, in which the *printer* makes him give *two* rods, instead of *ten*, its actual measurement. The natives also gave him a wrong name, (Haw-bo-koo,) for the Pagoda itself, which, instead, is Lung-hwo-tah.

The wind and tide driving us ashore, we left the boat about half way home, preferring a long walk to a still longer sail. Soon after landing, we passed a house at which they had given me some flowers a few evenings previous, in our walk; and no sooner did they see us approach than they ran out, with their fresh-gathered offerings, begging me to go in and rest. Of course I accepted their kind invitation, and Mr. C. and Mr. W. found a little opportunity for conversation with the men outside. As usual, there were soon a number of visitors, and among the rest a Ne-koo, or priestess, who kept constantly beating her gong for cash. This being given her, the lengthened visage quickly contracted, and she joined heartily in the general sociability, as if well satisfied that her own importance should be for the time being lost in that of the Nah-ko-koo nyang-nyang, (foreign woman.) Tea being brought, I begged them to carry some to the seen-sangs without, which suggestion delighted them much, as I told them they were weary, and they ran to invite them in, which I hoped and expected they would do, as I have long since learned that the nearest way to the ears of the heathen is through the medium of their sensibilities.

I mention this as a specimen of our way of making friends and acquaintances in our remote walks. However this may appear to any who know heathenism only by the hearing of the ear, to me it seems, under the circumstances, not only proper, but a duty, thus to encourage those who otherwise might never hear of the gospel or its blessed Author. The inhabitants of these remote hamlets cannot be expected to come to the place of worship, and the females, particularly, *could* not, if they *would*. Their little feet are utterly inadequate to such a task, and their extreme timidity would make them shrink from so public a place, even if they lived near. But by going to their homes, by winning them out, they may hear the glad tidings of salvation, even though they never enter a temple dedicated to the one true God. Indeed, their sympathetic natures seem more open to receive the truths thus imparted, than do the sterner hearts of their husbands, brothers, and sons. Often we meet with one, more communicative or more deeply interested than the others, who will repeat, with much vivacity, the words of the speaker, and explain them to the household in a manner that proves even a heathen woman to be sometimes apt to teach.

A few days since, in passing a temple for Ne-koo, or priestesses, a priest politely invited us in, and with more complaisance than one ever exhibited to us before, took us over the grounds, and showed us the preparations then in progress for the building of a new temple adjoining the old one, intimating in a very significant manner his readiness to receive whatever our bounty pleased to bestow for so laudable an object. The numerous gods, from the giant Budh down to the tiniest little image of his majestic self, were stowed away in the corners of the building, quietly awaiting a bright reversion in their future lot. Mr. C., pointing to them, began to inquire of the self-complacent priest, in the presence of his adherents, where was the profit in idol worship, and beginning with the first commandment, told them, in the most direct and pointed manner, the folly of trusting to gods of their own hands' making. They listened with much politeness, but with ill-concealed annoyance, to his remarks, without once attempting to discuss or dispute a point, only anxious, as it seemed, to evade the subject, and were evidently relieved by our first movement to withdraw. How much we wished for tracts to give them; but our proclaiming Shang-ti as the true God would have been hardly appropriate, as the inscription over their altar was to Shang-ti himself, "Wang-tea-neo, Wang-shang-ti," who, with his large family of little Shang-tis, were looking down upon us from every shelf. It was no unknown God, whom thus ignorantly they worshiped, but as, the priest said in answer to my inquiries, it was "Veh," (Budh,) or "Tean-ti," terms synonymous with Shang-ti, (Heavenly Ruler.)

But we have still another subject of interest to mention to you, and one that comes still nearer our own hearts, and for which we beg your most earnest prayers. The family of our late teacher seem to have been made, providentially accessible to us, and our desire is, that we may be made a blessing to them. The Chinese custom of grouping together the different branches of a family, makes this a very large one. The wife and little son, the mother and mother-in-law, uncles, aunts, sisters, and cousins, and an aged grand-mother, in all thirty-four, constitute one household, arranged of course in separate departments, but all accessible by one common entrance from the main street. It would do you good to drop in with us for a friendly call, which we often make them. Our knock is responded to by the accustomed question, "What man?" and no sooner do we announce ourselves, than the doors fly open, and the general cry is raised, "Cah-seen-sang and Cah-nyang-nyang," and then comes a general gathering from all parts of the house. Kind inquiries are exchanged, and the conversation turns almost instinctively upon the new doctrine. A sister of the teacher reads nearly as well as did her lamented brother, and generally brings forward at once some of the books we have given her, talks of their contents, asks questions, raises objections, answers inquiries, and compares creeds, with a zeal which would do honor to a seen-sang himself. Meanwhile a score of eager listeners are gathered around the table at which we stand or sit, whose earnest faces, and inquiring glances, contrast sadly in our minds with the symbols of heathenism which are every where apparent. The doctrine of the resurrection is often the theme, and they seem anxious to lay hold upon something that shall enable them to say, "I know that my brother shall rise again." They often ask what he used to say and to believe on such and such a point, and whether his knowledge of the doctrine was sufficient to insure his salvation, and whether we believe that he will be raised up at the last day. These are precious moments to us, and never have I felt more the need of an arm of faith, to lay hold on the promises, than when I have sat and listened to the conversations thus carried on, and felt that prayer might yet prevail, to bring down a blessing upon these dear immortals. I often think that Ne-May, the literary sister, is doing real missionary work in the family, by reading to them from our books, explaining to them, and acting as our organ of debate on all occasions. The mother-in-law is also a reader, but is much less talkative than Ne-May, although she is free to converse, and to refer to what she reads. She showed me her household gods, and I asked her if she did not know the true God forbade idolatry. She immediately repeated the first and a part or all of the second commandment, and then turned the conversation to other subjects. The youngest sister, twelve years old, asked me if I would come again to see them on a specified day. I told her it would be the Sabbath, and that I supposed she had heard Ne-May read the fourth commandment. She immediately repeated it, and went on to explain its proper meaning to several persons present, whom I had not previously known. Such little events, often occurring, cannot fail to keep alive in our hearts a most intense anxiety as to the final issue. That issue is in the hands of God; He alone can turn the hearts of the heathen to himself. They still cling to their idolatrous customs, but plead only the force of custom for so doing, some of them being free to declare, they have no stronger hold upon their hearts.

During a recent visit from several members of the family, they expressed much astonishment to Mrs. W. and myself, that we could leave our country and come to a land of strangers. "And have you a father and mother living, and brothers and sisters, and do you love them?" "Yes, very much indeed." "And do you not wish to return to them?" "No, we wish to live and die in China, and to be buried here." "But no Chinese woman who loved her friends would do so, and how could you?" "Because we wished to tell them of Jesus, and his doctrine, as we feared there were some Chinese women, who would never hear of the true God and the Savior, unless we came and told them, and that they would live and die unforgiven, and after death receive everlasting distress." "And is your God in China?" "He is every where, although we see him not." "Does he come down in the Flower-flag country, (America,) is he visible there?" "He is near us there, as here, and we know that he sees us, although invisible to us." "How do you worship him?" "We kneel down, close our eyes, and pray to him." "Do you see him, then?" "We try to realize ourselves in his presence, and in our hearts we commune with him." "Where do you go to worship him." "Some times here, in this room, we all kneel together, and worship, and if we wish to worship alone, we go to our closet, and pray." "And does your God give you money to buy rice and clothes with, and to pay for a house to live in?" "We depend upon him for all things, but he does not give in person. He puts it into the hearts of our friends in America to do it for your sakes. They labor that they may be able to send the gospel to you." "And why should they love us, whom they have never seen, so much?" "Because they believe that the soul, compared with all other things, is very precious, and it is to save souls that they are willing to make these sacrifices."

I wish I could give you the whole of the conversation in which these remarks occurred, as well as the wondering looks, and expressions of astonishment, which accompanied them, the eager lifting up of hands, and the earnest appeals to Mrs. Wardner and myself, (our husbands were both absent,) and their repetition of our remarks to each other, intermixed with their own comments. But this is only a sample of what we often meet in conversation. The idea of an invisible, a spiritual God, bewilders them, and when I see how difficult it is to give them any correct idea of the first principles of the doctrines of Christ, I think I realize in some measure the utter inefficiency of all human wisdom, and long for faith to look alone to Him who can give sight to the blind, and an understanding heart to those who are led captive by Satan at his will. Let me repeat our constant plea—Pray for us and for China. L. M. CARPENTER.

A FATHER READING THE BIBLE.

'Twas early day, and sunlight streamed
  Soft through a quiet room,
That hushed, but not forsaken seemed,
  Still, but with naught of gloom;
For there, serene in happy age,
  Whose hope is from above,
A father communed with the page
  Of Heaven's recorded love.

Pure fell the beam, and meekly bright,
  On his gray, holy hair,
And touched the page with tenderest light,
  As if its shrine were there!
But oh! that patriarch's aspect shone
  With something lovelier far,
A radiance all the spirit's own,
  Caught not from sun or star.

Some word of life e'en then had met
  His calm, benignant eye,
Some ancient promise, breathing yet
  Of Immorality;
Some martyr's prayer, wherein the glow
  Of quenchless faith survives:
For every feature said—"I know
  That my Redeemer lives!"

And silent stood his children by,
  Hushing their very breath,
Before the solemn sanctity
  Of thoughts o'ersweeping death;
Silent—yet did not each young breast
  With love and reverence melt?
Oh! blest be those fair girls, and blest
  That home where God is felt!

THE CHINESE—THEIR DRESS AND APPEARANCE.

The following interesting article is from a new work entitled "The Canton Chinese, or an American's Sojourn in the Celestial Empire:"—

The summer dress of the common orders is simple in the extreme; the eternal jacket is looped almost invariably over the right breast with little gilded balls, and the pantaloons being made very large at the middle as well as below, they dexterously wreath a portion around the waist, confining it by folds instead of following the barbarian custom of wearing suspenders.

These dresses are of blue cotton or a stuff resembling coarse crash.

Those who are thus attired seldom wear stockings or shoes, but in rainy weather they invest themselves with high-heeled slippers, that clatter on the pavement like the sabots of the French peasantry.

Their enormous summer hats of strips of bamboo, are six feet or more in circumference, forming a striking feature in the laborers' costume.

The females of the same rank wear them also, and at a short distance in the fields it is difficult to distinguish them from the men. But the dress of the laborer, however common or ugly it may be, resembles little that of the higher classes of citizens or civil officers. The great heat of six months of the year compels all persons to adopt as light a garment as possible, and this is no doubt one of the many causes of the general good health of the Chinese, their dresses admitting of a perfect development of their limbs.

A blue or brown silk gown, long and flowing, leaving the neck bare; short breeches tied at the knees; stockings and shoes, make up the ordinary costume. But think not, reader, that by stockings are meant those knit and close-fitting articles of German or English importation, with which we associate the name of hose; oh no, those of a Chinese gentleman are of woven cotton, gartered with blue ribbon, and set loosely in a series of graceful wrinkles. These are introduced not into highly polished boots, but thrust into clumsy shoes of cloth, or satin, or varieagated velvet, with enormous white soles.

The fan is indispensable, for in summer the caps of the respectable portions of the community are doffed, and their bare heads would be unsheltered from the sun, were it not for the use of this graceful article, which is held in the right hand over the head. Often it is elegantly embroidered, painted with figures and landscape, or inscribed with a maxim from Confucius. In the warm months the grass cloth for which the Chinese are justly celebrated, is also used extensively for dresses, and the light cool material appears to great advantage on the person of a gentleman.

One of the most elegant of the Chinese that I ever saw was a tea merchant, and from the style of his dress, its fineness of texture, and the polished demeanor of the man, it was evident to the most heedless observer that the exquisite existed in China as well as elsewhere.

Over an under garment of figured silk, flowed this graceful grass-cloth toga, looped with gilded balls; and at the right breast was suspended a silk purse embroidered with pearls; a brilliant fan case hung at the left side, and as a counterpart, a watch and worked pouch appeared upon the right. A grass-cloth handkerchief, the finest of China's loom, was held in the left hand, which was in itself beautified by nails of several inches growth; the other waved a gorgeous fan. The stockings were snowy white, and the shoes were black satin.

His face was remarkably handsome, and more expressive than the general countenances of his race; the pointed jet moustaches were the admiration of all the foreign clerks of Canton; and his fine long tail, descending nearly to his feet, an especial object of envy to his countrymen.

The dresses which we have given a description of are well adapted for a burning climate, and are worn till quite late in the autumn.

But towards November, when in the square the broad ensign of America waves in the blast of the north-west monsoon, there is a universal and simultaneous change in the costumes.

The chief officer of the province puts on a winter dress, assumes the skull cap with its scarlet button, and all the inferior millions follow his example. The appearance of the low orders is little changed, but in the upper the difference is very perceptible.

The loose gown is now drawn at the waist, by a sash with fringed ends hanging down behind; and over this is worn a large cape of figured silk or cloth, but usually of furs.

A mantle, made from the skin of a lamb taken from its mother before birth, is very highly prized. Now it is that the fan-case, watch and purse, are seen to the best advantage, and the blue cap and scarlet button give that finish to the winter garments, which those of the summer require for beauty; as none but government officers wear hats during the hot season, except those laborers who are exposed to the sun.

The summer habits of the mandarins are beautiful. Frequently they wear a long gown of blue gauze drawn at the waist, black satin boots, and the decorated appendages before mentioned, which make altogether a very striking show; their hats are then of white braid, conical in shape, surmounted with a ball indicative of rank, and adorned with a falling plume of shining scarlet hair.

During the winter their state robes are stiff with gorgeous embroidery. Those of the highest mandarins are splendid in the extreme, being worked in brilliant hues on superb silks of the finest texture. Their shoes are ornamented also, one of the principal figures being the imperial dragon.

On the back and breast of some dresses is the figure of a bird inclosed in a square, and the neck-lace of one hundred and eight large court beads of bright agate, quartz, or rare perfumed wood, always accompanies a state costume. The mandarin's winter cap is utterly different from that of the summer. It is usually of dark blue velvet, fitting close to the head, with a broad edge turning up all around, and instead of the hair plume, it is furnished with one of scarlet silk.

The ball, always worn except in case of mourning, is red, blue, white crystal or gold, according to rank, and these varieties, with some other insignia, distinguish the nine grades of mandarins.

The peacock's feather is an honor granted for signal merit, and it is worthy of note that such marks of favor are seldom or never bestowed unless well deserved. The privilege of wearing a state dress may indeed be purchased for an immense sum, but this confers no rank or honor. The aristocracy of talent and not of wealth bears sway in China.

Judging from a few specimens of splendor to be seen in a city so remote from the court as Canton, there must be a vast deal of wealth and magnificence at the capital, and the accounts of old travelers as well as of later embassies, speak of state and pomp worthy of so immense an empire.

Never was there a country in which tailors have been as completely subdued as in China. Not one of the class ventures to originate a fashion; for the costumes of the nation are regulated at court by a board of officers from whose decree no one dares to dissent.

The common order of females dress much like the men, but the visitor who walks from the foreign factories towards the western part of Canton, passing through retired streets only occupied by the houses of wealthy Chinese, will often see ladies walking beautifully attired in rich silks, and with children or servants in company.

Their dress conceals the person entirely; the long gown or toga fits close around the neck, and has loose sleeves enveloping the hands.

Their heads are uncovered, and their style of coffure is singular and usually thought becoming.

The front hair of unmarried females is combed straight back, with the exception of the small portion hanging over the forehead.

The other portion of the hair is combed and braided into the tail like the men's, but no part of the female's head is shaved.

When married, or shortly before, the whole hair is combed up, and a false piece set on the back of the head, fastened by clasps and pins of gold, or other less precious material, according to the wealth of the fair one. A beautiful ornament is sometimes worn by rich women, representing a bird with extended wings, which, formed of gold or silver filagree, studded with pearls and supported by light wires trembling with the slightest motion, seems to hover over the head of the lady.

What need of the long wide pantaloons of the Chinese ladies. To conceal their feet? They have none for service, and hobble along more awkwardly than a child first learning to walk. Soon as the female child is born, its feet are enclosed with shoes and bound firmly round and round, so that *no* growth can ensue. Nature, endeavoring *to* have its way, can only produce exquisite torture as each attempt proves useless.

How these females ever learn to stand or move is strange, yet, as we before observed, they may sometimes be in the streets supporting their trembling limbs with a staff.

Models in clay of the contracted feet, painted flesh color, and set into shoes of the same size as those actually worn, are sold in Canton as curiosities.

The large toe fits into the point of the shoe, and the others, instead of being in their natural position, are jammed and driven into the side of the foot, appearing one directly behind the other. It is as though the foot was cut off just below the ankle joint and the stump sharpened to a point.

This custom is exclusively Chinese, and is not followed even by the Mauchou Tartars, who, being the last Asiatic conquerors of China, have adopted many of its customs, and whose emperor now wields his despotic sceptre over one half of the human race.

The sexes in China live mostly apart. The women are uneducated generally. Some of the courtezans of the cities are well taught and skilled in luxurious and fascinating accomplishments, among others they sing and play upon musical instruments. Brothers and sisters after a certain age bid good bye to each other, and though they meet, of course, in the bosom of the family, they have little social intercourse. The Chinese husband goes out into the world and attends to his business, and amuses himself as he pleases, but the wife must stay at home and be contented to eat separately, and attend to her children; or, if her husband be rich, dress in fine style and make her female neighbors cry their eyes out with envy.

Polygamy is sanctioned, yet a man loses caste in some degree for every additional wife he takes, and should he venture on half a dozen his friends would cut him.

An old compradore was telling me once about his domestic felicity; he said, I hab got one wife, one old ting, good for noting.

Then why don't you marry another? I asked. Oh, said he, no two no good.

A great point in Chinese happiness is the number of children the fortunate man may boast of. The principle they go upon is, in the words of Shakespeare, "The world must be peopled."

A man with half a dozen sons is wealthy, but with the same number of daughters, his poverty is a general subject of pity. In speaking of his offspring, one will sometimes say, that he has three children, and if you ask if any are daughters, he will answer yes, four, meaning seven in all, though he does not consider the girls worth mentioning.

Should his wife prove childless, he eagerly seizes the opportunity of putting her aside and marrying again.

The manners of the Chinese, those of the middling and upper classes, are very pleasing to a stranger. The low laborers are brutish enough, but among the better bred a gentility of manner is strikingly apparent.

When you meet a Chinese gentleman, he folds his hands and shakes them at you, saying, chin chin, words of the Canton-Chinese Anglo jargon, signifying welcome, or thank you, or farewell, according to the occasion.

If your visit is one of ceremony, he is careful to keep his cap on while you uncover, and seats you of course on his left hand.

He is so courtier like, that he will not touch the chair a moment before you, and if he perceives that he is doing so he instantly rises a little. Then, perhaps, he treats you to sweetmeats and tea. The tea is always delicious. It is not contaminated by cream and sugar; he would not condescend to such a barbarian custom. There are no saucers for the cups to stand upon, but you will see that they are on top of the cup, to keep in the aroma of the clear amber colored beverage.

A FUNERAL IN HAYTI.

Some of our readers may have seen an account of the death of the Rev. Mr. Cashmap, a missionary of the Foreign Evangelical Society in Hayti. Mrs. Judd, of the same mission, thus alludes to it:—

Immediately on learning (by express) of his death, Mr. Judd set off on horseback, accompanied by a guide, in order, if possible, to reach St. Marc before the interment of the body. But in this he failed, as the law does not allow a corpse to remain unburied over twenty-four hours after death, and he was therefore buried before Mr. J. left home. And who, say you, was there to perform the last rites over his senseless clay? *His own wife!* Yes, his young, (not yet twenty years of age,) delicate, and tenderly-nurtured wife, to whom he had been married only about ten months, (who had said but a few months before, that "she never had a disappointment in her life,") was left as it were alone, a stranger in a strange land, to be his physician and nurse, in his last sickness, and then to perform the last sad rites over his lifeless remains. This she did by reading a chapter in the Bible, singing alo and accompanying her voice with the lodeon, and then praying, all in *French*; then walked to the grave, leaning arm of Capt. Williams, (of the Elizabeth "Alice Aviland,") where she again prayed in *English*, when the s handed her; and, according to the of the country, she threw in the fir that was to "bury her dead out of si

There is something in this last act, to me is peculiarly touching. The nearest bereaved relative is to throw in the first spadeful of earth, and then others of the relatives in succession; and then the friends and neighbors throw in a handful. As Mrs. C. was the only relative, after her the captains of the vessels and their men threw in "earth to earth" upon the coffin of the "white stranger;" and soon all was finished.

Mrs. C. was perfectly calm and collected through the whole of this trying scene. I think I never realized the beauty and force of that passage of Scripture—"As thy days, so shall thy strength be," as I have in seeing how this bereaved one has been sustained, especially under her own feeble health; and then to have this crushing affliction fall upon her so suddenly.

JOHN NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer succeeding, the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom, on these occasions, to make a short family exposition of the passage read. After the reading of this text he paused for some moments, and then uttered the following affecting soliloquy:—

"I am not what I *ought* to be! Ah, how imperfect and deficient! I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good. I am not what I *hope* to be! Soon, soon shall I put off mortality; and with mortality, all sin and imperfection. Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, *By the grace of God I am what I am!* Let us pray."

The Sabbath Recorder.

New York, Setember, 13, 1849.

MISSION TO HAYTI—AGAIN.

We penned a few remarks on this subject last week, very hastily; we wish to say a few things more. Indeed, we wish to keep the subject before our people, until they shall send at least one missionary family to the aid of Bro. Jones; and we would that we were able to send a dozen. We can not contemplate the Haytiens, struggling for liberty, from the time they first drove their French masters from the island—for *true* liberty they have never yet obtained—without feeling our hearts warmed with sympathy for them. Notwithstanding the energy which achieved their independence, and the noble traits of character which have appeared in some of them, they are still a degraded people. Nor is it possible that they should rise to respectability among the nations of the earth, without the civilizing, humanizing, and refining influences of Christianity. As for Popery, the religious influence under which they are now held, it will never elevate them. Whatever is done for them, must be done by Protestantism, refined from all the elements of human corruption. Seventh-day Baptists are the only Protestants who do not more or less, symbolize with "the man of sin." All others tenaciously uphold that chief pillar of Popery, the observance of the first day of the week, thus making void the fourth commandment, as effectually as Papists, by their image worship, make void the second. Papists know that the world has no other authority for this observance than that of "holy Mother Church," and feel disposed to laugh at the credulity of those Protestants who think to destroy Popery by battling against her, while they sedulously nurse the elements of it among themselves. Of course they are not much alarmed—or need not be—at the progress of Protestant missions in general, as long as Protestant missionaries will carry with them into Roman Catholic countries the Sunday observance, they must expect to find it an up-hill business in renovating the state of society. They will be baffled on every hand. A few converts may be made; here and there one may be brought to subscribe to the doctrine of justification by faith alone; but, in spite of this, Popery will still exert its blighting influence over society at large. Upon whom, then, does Providence call to labor for Hayti's redemption? There is but one answer. Seventh-day Baptists are summoned to the work. And we honestly believe that when Seventh-day Baptists shall betake themselves to the work, with a true martyr spirit, the day of Hayti's redemption will not be long delayed.

We have just been looking over the minutes of the last session of the Central Association; and we gather that among the churches of that body, at least, there is a zeal to undertake a mission to Hayti, which is impatient of delay. One of the resolutions *unanimously* adopted, "after an animated and deeply interesting discussion," sets forth "that circumstances with relation to Hayti render it very probable that we shall soon be called to establish a mission in that Island; and therefore, that it is our duty, so far as our pecuniary ability may enable us, to be prepared for it." The Business Committee also brought in a report on the same subject, as follows: "Relative to a mission [illegible] Hayti, your Committee are of opinion, [illegible] a person qualified for a mission to [illegible]ople can be obtained, funds to sustain [illegible]me will not be wanting." This is a [illegible] beginning. The people of the Central [illegible]ociation are no doubt in earnest. But [illegible]at is the voice of the Western? We are not able now to lay our hands upon the minutes of that body; but, if we are not mistaken, similar action was taken there. At all events, we have it from good authority, that the churches within the bounds of the Western Association are ripe and ready to pour out their offerings, so soon as the Missionary Society is prepared to undertake the work. As for the Eastern, though no particular action was taken on the subject at the last meeting, we know the state of feeling in all the churches composing it well enough to say, that there is a readiness, yea, an eagerness to coöperate in the undertaking. We can not doubt that we shall hear the call responded to from Wisconsin and the South-West.

The next question is, *Who will go?* The Executive Board of the Missionary Society will not delay one moment to give the appointment, whenever a family shall be found of suitable qualifications. We repeat the question, WHO WILL GO?

THE COUNTRY CHURCH AT WEST POINT.

We do not know when we have read so touching and interesting a legend as is contained in the following relation of the circumstances, which induced the painter of the Embarkation of the Pilgrims, to found the beautiful structure referred to in the extract below:—

"Within a stone's throw from the portico of the hotel, upon a knoll half hidden with trees, stands one of the most beautiful structures, of its kind, in this country—a stone church, of English rural architecture, built by the painter, Robert Weir. The story of its construction is a touching poem. When Mr. Weir received ten thousand dollars from Government, for his picture on the panel of the Capitol, he invested it, untouched, for the benefit of his three children. On the death of these children—all three—soon after, the money reverted to him, but he had a feeling which forbade him to use it. Struck with the favorableness of this knoll under the mountains, as a site for a place of worship, much needed by the village near by, he applied for it to Mr. Cozzens, on whose property it stood, who at once made a free gift of it for the purpose. The painter's taste and heart were set to work, and, with the money left him by his children, he erected this simple and beautiful structure as a memorial of hallowed utility. Its bell for evening service sounded a few minutes ago—the tone selected, apparently, with the taste which governed all, and making sweet music among the mountains that look down upon it. Mr. Weir named it 'The Church of the Holy Innocents.'"

THE GENERAL CONFERENCE.

The 43d session of the Seventh-day Baptist General Conference was held with the first church in Hopkinton, R. I., on the 5th, 6th, and 7th days of September, 1849. The delegation in attendance from various sections of the denomination was quite large, embracing nearly all those who attended the anniversaries of the Missionary and Tract Societies, and some who arrived after the anniversaries were closed. The number of persons residing in the vicinity who attended the meeting throughout, was larger than we have ever before seen collected on a similar occasion.

The opening discourse was preached by Nathan V. Hull. At the conclusion of it, the Moderater of the last Conference took the chair, and a committee was appointed to nominate officers for the present session; after which the Conference adjourned for one hour.

On assembling in the afternoon, the Nominating Committee made their report, and the following officers were chosen:—GEO. B. UTTER, Moderator; WM. C. KENYON, Recording Secretary; CHARLES POTTER, Jr., Assistant Recording Secretary.

Communications from Associations, churches, and individuals, were then called for and read. Among them was a letter from the North-Western Association, asking to be received as a member of the Conference. There was also a letter from the Church in Petersburgh, N. Y., requesting the examination of Bro. James Summerbell, with a view to his ordination to the gospel ministry; also a letter from a member of the church at Woodbridgetown, Pa., soliciting aid to support the institutions of religion at that place. A letter was also read from the German Seventh-day Baptists at Ephrata, Pa., expressing their desire to coöperate with us in Christian efforts, and requesting the Conference to receive Dr. Wm. M. Fahnestock as their delegate. Dr. Fahnestock being present, addressed the Conference, expressing his own feelings and those of his German brethren towards the English Seventh-day Baptists. In compliance with a vote, the hand of fellowship was extended to him. An interesting letter was then read from the Seventh-day Baptist Church in Mill Yard, London, dated Aug. 8, 1849, and giving the particulars of their present condition and prospects. The reading of these letters occupied a great part of the afternoon, and rendered that session one of deep interest. At their conclusion the Standing Committees were appointed, the letters containing requests were properly referred, and the Conference adjourned to Fifthday morning.

On the re-assembling of Conference, Fifthday morning, the Committee on Petitions made their report, advising the reference of the request from the Petersburg Church to the Presbytery, and the request from Woodbridgetown to the Missionary Association. The Committee on the State of Religion also reported, and their report, which was adopted with some modifications, will be found below.

The Business Committee made a report, embodying in a series of resolutions the subjects which they regarded as having a claim upon the consideration of the Conference. Their report was taken up by items, and the discussion of it occupied the principal part of Fifthday, and a portion of Sixthday. It is impossible for us here to give anything like an adequate sketch of the discussions. Suffice it to say, that nearly all of the delegates took part therein, and that their remarks were such as evidently to interest the large audience in attendance. The resolutions on the manner of keeping the Sabbath, on Secret Societies, and on Ministerial Education, in particular, elicited somewhat lengthy and very earnest remarks. For the benefit of those who wish to see at a glance the resolutions passed by the Conference, we will place the more important together. All but two or three were presented by the Business Committee.

Near evening on Sixthday, the Conference adjourned to meet at Plainfield, N. J., on the fifth day of the week before the second Sabbath in September, 1852, at which time James H. Cochran is appointed to preach the Introductory Discourse—James Bailey alternate.

Report on the State of Religion.

The Committee on the State of Religion respectfully report—That the letters from the churches, with the statistics of the Associations and their several reports, do not present as favorable appearances in respect to our increase of numbers as could be desired. Yet, when we take a more enlarged view of the operations of the denomination, we feel that the prospect is truly cheering.

Missions,—In this important department of religious effort, we are happy to say that there is an encouraging degree of interest manifested, in the increase of contributions, and in the extension of our field of missionary operations.

The Sabbath—Although we have great occasion to regret the prevalence of Sabbath desecration, even among our own churches, still we see favorable indications of a spirit of reform in the denomination on this subject, which leads us to hope that God is preparing us to labor more efficiently in the dissemination of the truth in respect to his holy day.

Finally, with a feeling of humiliation before God for our want of conformity to his divine will, we would lift up our hearts in devout thanksgiving to the Father of mercies for his benign favor which has been so graciously shown to us in the past, and beseech him still to attend all our labors with his blessing, that, as a poeple, we may be pure and holy, and do much for the promotion of righteousness and truth in the earth.

Resolutions adopted by the Conference.

1. *Resolved*, That this Conference recommends the members of this denomination to conform to the Scriptural mode of designating the days of the week numerically.

2. *Resolved*, That it is the opinion of this Conference, that the Sabbath begins with the setting of the sun on Sixthday, and closes with the setting of the sun on the Seventh-day; and we earnestly and affectionately recommend to the members of the denomination uniformity of practice on this subject.

3. *Resolved*, That this Conference would urge upon all Sabbath-keepers the importance of a strict observance of the Sabbath, by abstaining from all unnecessary domestic labors and social visiting, and by devoting the hours of the Sabbath to the consideration of moral and religious subjects; and especially that they keep aloof from all connections or copartnerships which are likely to interfere with the faithful discharge of the duties of the Sabbath, or to weaken the influence of their testimony in its favor.

4. *Resolved*, That the sin of slavery is a high-handed outrage against the Majesty of Heaven and the Rights of Man, and that we have no fellowship with those who hold their fellow-men as slaves, or with those who aid or abet them.

5. *Resolved*, That this Conference is conscientiously of the opinion, that Secret Societies are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity; and therefore most earnestly and solemnly entreats the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such Societies.

6. *Resolved*, That this Conference is gratified to recognize the Society recently organized among us, under the name of the Seventh-day Baptist Publishing Society, as its accredited and general organ of publication, and would recommend said Society to the confidence and patronage of the churches and members of this denomination.

7. Whereas, in the opinion of this Conference, the practice of attending circus exhibitions, and other exhibitions of a similar nature, is in its effects wholly and unqualifiedly opposed to the spirituality and moral purity of our holy religion, and is also a sinful waste of time and money, therefore—

Resolved, That we earnestly recommend to the churches in our communion to pass resolutions advising their members to withhold their presence from such exhibitions, and in all suitable ways to discourage them in the community.

8. Whereas the main object of church organization is the concentration of effort for the advancement of religion, therefore—

Resolved, That it is the duty of church members to connect themselves with the churches in the vicinity where they reside, or where they attend meeting; and this Conference would earnestly recommed the churches to advise their members to such a course.

9. *Resolved*, That in the opinion of this body it is exceedingly desirable that we, as a denomination, should have a College and Theological Seminary, where our youth, and especially those young men expecting to devote themselves to the gospel ministry, may be properly educated.

10. *Resolved*, That the different Associations of this denomination be each requested to appoint a Committee of five, at their next anniversaries, to act in concert in making inquiries relative to the most feasible location for a College and Theological Seminary, and report the result of their inquiries to the next session of this Conference—the Conference reserving to itself the right of then advising concerning the final location.

11. *Resolved*, That this Conference appoint an Educational Committee, whose business it shall be to labor to secure funds for educational purposes, hold annual sessions, and take such other measures for the establishment of a College and Theological Seminary as they may deem proper, with the exception of locating the institution.

12. *Resolved*, That in the opinion of this Conference our young men proposing to enter the gospel minisiry ought, whenever it is at all practicable, to go through with a regular collegiate course of instruction, or its equivalent, previous to ordination.

13. *Resolved*, That our churches ought to encourage our indigent young men pursuing their studies in view of the ministry, by aiding them with funds to pursue their studies.

Corresponding Letter.

The Seventh-day Baptist General Conference, convened at Hopkinton, R. I., Sept. 5th, 6th, and 7th, 1849, to the churches and brethren of like faith, sendeth Christian salutation:

DEAR BRETHREN,—It gives us pleasure to address you again in the capacity of a General Conference. Our present session has been characterized by a good degree of harmony and brotherly love. Although communications were received from only a small part of the churches, yet we have obtained from delegates a tolerably full account of the condition of the churches generally, as will be seen by reference to our statistics, and the report on the State of Religion. It has been our privilege, at this meeting, to welcome among us Dr. Wm. M. Fahnestock, a delegate from the German Sabbath-keepers of Pennsylvania. We have also been informed, through a letter of Eld. Wm. Henry Black, elder and pastor of the Seventh-day Baptist church at Mill Yard, London, of the state of the Sabbath-keeping churches in England.

For a full acconnt of our proceedings, we refer you to the minutes herewith printed. You will learn from them the opinion of the Conference upon various subjects of general interest, such as the mode of naming the days of the week, the time of commencing the Sabbath, the manner of keeping the Sabbath, the evil of slavery, the tendency of Secret Societies, the claims of the Seventh-day Baptist Publishing Society, the evil of encouraging circus exhibitions, the duty of church members, the desirableness of a College and Theological Seminary, and the mode of obtaining it.

The next session of the General Conference is appointed to be held at Plainfield, N. J., on the fifth day of the week before the second Sabbath in September, 1852. It is sincerely hoped, that all of the churches, either in their individual capacity, or through the Associations with which they are connected, will report to that meeting their condition, with the changes that may have taken place since the previous session, and any other matters that they may deem of general interest.

The grace of our Lord Jesus Christ be with you all, and encourage you diligently to "keep the commandments of God and the faith of Jesus."

WHAT ONE GOOD MAN SAYS ABOUT TOBACCO.

One of the best and most venerable Congregational pastors in England, says a correspondent of the Independent, is the Rev. William Jay of Bath. He has been long and favorably known in this country, not only by the reputation of his excellence as a Christian, and his eloquence as a preacher, but by the published works in which his mind has expressed itself to the delight and edification of thousands. His "Memoirs of Cornelius Winter," is perhaps the most fascinating and instructive volume of religious biography that can be found in the English language. In the "*Memoirs of Cornelius Winter*," when first published, My. Jay introduced the following sentence:—

"Mr. Winter was peculiarly attentive to the behavior and manners of his young men. It was an object with him to teach them how to appear in the parlor as well as in the pulpit. He did not think it unnecessary to guard them against superfluous wants and unseemly customs—against the sottish and offensive habit of smoking—against giving trouble where they happened to lodge—against the use of spirituous liquors—and against fondness for delicacies!"

In his new edition, Mr. Jay has appended a note, which is of so much wider application in this country than even in Britain, that we copy it as a high recommendation of Mr. Jay's entire volume.

Smoking.

Here the author has been not a little censured by some of his brethern. One very renowned *smoker* said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco-plant! There have been some to whom perhaps few things would be deemed so paradisaical as that stupid luxury.

The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation of many years; and he cannot but lament that no physical or civil consideration, and no motive derived from usefulness or decorum, can induce many preachers, to avoid or break off this exceptional habit.

He called it a "*sottish practice.*" Is it not so in its appearance? fume? smell? and immoral associations in the mind of the observer? Does it not hint almost inevitably the pot-house, and the low and sailorly fellowship there? Let a person enter a room in the morning where there has been smoking over night, will the devout savor remind him of a sanctuary, or lead him to think of an assembly of divines?

He called it an "*offensive practice.*" Is it not so to many of his own profession, and to many of his own sex? But how trying is it to women, almost without exception! though from the kindness and obligingness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value.

We say nothing of the *silliness* of the practice, especially in a "*bishop*," but to see a man of education, and filling an office that would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the smoke of a burning herb, as if his head was on fire, were it not for its commonness, must always excite an inquiry or a laugh. Nor do we speak of its *vulgarity*. But is not every silly coxcomb, and every pert fop, now seen with a pipe in his mouth, or a cigar? Can every preacher afford such a dear indulgence consistently with the claims of household comfort, and education of his children, and some charity to the poor and needy?

Should its *injuriousness* be forgotten? TOBACCO IS A VERY POWERFUL NARCOTIC POISON. If the saliva, the secretion of which it produces, being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid is lost. But is not an *ensnaring habit*, with regard to the waste of time, the danger of drinking, and fondness for company, not always of the most refined and improving sort?

Were I upon a committee of examination, *I would never consent* to the admission of a young man into one of our academical institutions, but upon the condition that *he did not and would not smoke*.

I would exact the same condition from every student, if I filled the responsible and honorable office of tutor.

If I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher who, while he complained of the smallness and inadequateness of his means, reduced it by indulging that needless and wasteful expense.

The author was one day attending a missionary meeting. Before the close of it, a minister arose and said that he had to present a donation. "These two guineas," said he, "are from a servant who was allowed by her mistress so much *for tea*; but during the two last years she has denied herself the use of that beverage to aid your collection." But suppose a person had immediately said, "Go thou, and do likewise. Spare for the same all-important cause the eight or ten pounds which you spend in wanton, in needless and noxious gratification"—SMOKIFG—"and at our next anniversary how many will praise and bless you!" A minister should be an example. But behold! "*There are first that shall be last, and there are last shall be first.*"

FARTHER ENCROACHMENTS OF SLAVERY.

When placing together, a few weeks ago, several incidents illustrative of the tendency of slavery to encroach upon the rights of northern freemen, we had no idea that the most flagrant illustration was yet to be given. But such is the case. The Charleston Mercury, of August 29th, contains the official proceedings of two meetings of the citizens of St. Peter's Parish, South Carolina, held at Lawtonville—the first on the 8th of February, 1848, and the second on the 10th of August, 1849. The object of the first meeting is stated to have been "to take into consideration the fact that Rev. Wm. H. Brisbane, M. D., is in this section of country, and to devise some plan by which to rid ourselves of the presence of so unprincipled a personage." At this meeting, which was presided over by Hon. J. D. Johnson, a committee of five, including Hon. H. Smart, was appointed to draft resolutions, among which was one declaring that forbearance on account of Dr. Brisbane's "numerous and highly respectable connections," must have a limit. The farther proceedings are thus recorded by the Mercury:—

"About four years since he visited this section of country, and after his return North gave a garbled and false statement of his sojourn here, endeavoring to make capital for himself by recounting the great personal risks he encountered in appearing among us; when unfortunately for ourselves he was permitted to remain and depart unmolested, after having settled his personal and private business, having made no public demonstration of himself or his abolition principles. But during his present sojourn he has had the audacity to show himself in one of our pulpits, there alluding to his estrangement from his native place not being the result of choice, but of necessity, a necessity brought about by the force of conscience, there *insulting us with the prayer that universal liberty might soon prevail.*

In consideration of these facts, and regarding him as we do to be an enemy to his country, a *traitor* to the South, and particularly dangerous to this section, *where he has the sympathy of the slaves*, having liberated a part of his own here, we think he should not be permitted to rest among us.

Therefore be it resolved, That a Committee of three wait on Rev. Wm. H. Brisbane, M D., instanter, and warn him to leave the State in forty-eight hours, or abide the consequences from a hitherto patient but now indignant community.

Resolved, That if the Committee find Mr. Brisbane unwilling to depart, that they wait upon the Chairman and Secretary, who are charged with disseminating the information so as to call the people together at an early day."

Of course Dr. Brisbane, hearing of the above proceedings, fled from his native State, to save his life. One of his relatives, Dr. T. D. Mathews, ventured at the time to say a few words in behalf of Mr. Brisbane, and subsequently wrote to him, giving some account of the meeting. Hence a second meeting was called on the 10th ult., which Dr. Mathews attended, and at which he was accused of having prepared an account of the former meeting, and sent it for publication to the North. The Doctor defended himself, by asserting that more had been printed at the North than he had written—that he was of Revolutionary blood, and was never an abolitionist, but scorned and detested them. Through this means he escaped lynching without flight. The facts in this case give one an idea of the character of slavery, and of that liberty which northern freemen enjoy in the slaveholding States.

THE PEACE CONGRESS.

The Peace Congress commenced its session in Paris on the 22d of August—M. Victor Hugo in the chair. The attendance was very large, and included delegates from the most influential and enlightened nations of the earth. Among the delegates from the United States were Hon. C. Durkie, member of the United States Congress, Wisconsin; Rev. A. Mahan, President of the Oberlin Institute, Ohio; Rev. Dr. Allen, Massachusetts; Prof. A. Walker, Vice-President of the American Peace Society; Rev. J. F. Clarke; Mr. H. Clapp, Jr., editor of the Lynn Pioneer; Mr. Albert Brown; Rev. J. W. Pennington, New York; Rev. A. Crummell; Mr. W. Brown, Kentucky; Mr. Hurlburt, South-Carolina; Rev. Philip Berry, Maryland; Rev. W. Frothingham, Massachusetts; Elihu Burritt, and Hamilton Hill.

At an early stage of proceedings, a programme of resolutions prepared by the Standing Committee was submitted, the discussion of which occupied the Congress up to the latest dates. We give the programme below, and shall endeavor to give some account of the discussion when it comes to hand:—

1. As peace alone can insure the moral and material interests of nations, it is the duty of all Governments to submit to arbitration all differences that arise between them, and to respect the decisions of arbitrators whom they may choose.

2. It is of the highest importance to call the attention of Governments to the necessity of entering, by a general and simultaneous measure, upon a system of disarmament for the purpose of reducing the national expenditure, and of removing at the same time a permanent cause of disquietude and irritation from among the nations.

3. The Congress recommends all the friends of peace to prepare public opinion in their respective countries for a formation of a Congress of Nations, whose sole object it should be to frame a code of international laws, on just principles, and to constitute a Supreme Court, to which should be submitted all questions relating to the reciprocal rights and duties of nations.

4. The Congress condemns all loans and taxes intended for the prosecution of wars of ambition and conquest.

5. The Congress recommends its members to endeavor to eradicate from the minds of all, in their respective countries, both by means of a better education of youth, and by other practical methods, those political prejudices and hereditary hatreds which have so often been the cause of disastrous wars.

6. The Congress addresses the same invitation to all ministers of religion, whose sacred mission is to encourage feelings of good will among men; as to the various organs of the press, which exercise so powerful an influence over the progress of civilization.

7. The Congress earnestly hopes for the improvement of the means of internal communication; for the extension of postal reform; for the universal adoption of the same standard of weights, measures and coinage; and for the multiplication of Peace Societies, which shall keep up a correspondence with each other.

8. The Congress decides that the Committee be instructed to draw up an Address to all nations, embodying the resolutions of the Congress; and that this Address shall be presented to the various Governments, and that special means be taken to bring it under the attention of the President of the French Republic.

LARGE BEQUESTS.—Alfred Bishop, recently deceased, in New Haven, Conn., disposed by will of an estate valued at one million of dollars. He gave liberally to his near relations, as well as to others who had been unfortunate in business. These donations ranged from $15,000 down to a few hundreds. $8,000 to the American Bible Society; $5,000 to the Female Benevolent Society of Bridgeport, and an annuity of $100 to be paid by his widow during her life to the Rev. Dr. Hewitt. The residue of his estate he gave to his wife and children, to be divided according to the statutes of Connecticut.

RESIGNATION OF PRESIDENT WAYLAND.—We learn from the Providence Journal, that at the annual meeting of the Corporation of Brown University, DR. WAYLAND announced his resignation of the Presidency of that Institution, to take effect as soon as his successor could be selected. A Committee was appointed to confer with him, and to endeavor to persuade him to retain the office which he has filled for more than twenty years with so much honor and credit to that University. The result of the interview is not yet known.

THE SECRET EXPEDITION.—This Expedition, against which the President recently issued his Proclamation, has been pretty effectually frustrated. About one thousand persons connected with it, assembled on Round Island, mid-way between Mobile and New Orleans, where they were blockaded by Government vessels. Two propellers and one steamer, lying at New York, have been taken possession of by Government, on suspicion of being connected with the expedition. It is said that except for some difficulty and delay about getting funds, the expedition would have been off before Government was ready to act in the case.

THE NORTH BRITISH REVIEW for August—a capital number—appears on our table with its usual promptness. The following is a list of its articles:—Morrill's Philosophy of Religion; Dean Swift and his Biographers; Vincent Gioberti; German Socialism; The ten years' Conflict, being a History of the Disruption of the Church of Scotland; The Slave-Trade Policy; Noteworthy Novels; The River Jordan and the Dead Sea; The Slavonians and Eastern Europe; The Railway System of Great Britain; The Fall of the Sikh Empire. Published by Leonard Scott & Co., 79 Fulton Street, New York.

THE CHOLERA has become so scarce in New York, that the Board of Health consider it no longer an Epidemic, and deem a daily report upon the subject unnecessary. The report of the City Inspector shows that there were only 94 deaths from that disease last week, and these were mostly of persons residing in filthy neighborhoods. The whole number of deaths by Cholera, in New York, up to the present time, is about five thousand. In some of the New England States, the Cholera is now quite prevalent. At Boston, there were 51 deaths by Cholera last week. At Bangor, Me., also, the disease prevails.

THE PRESIDENT of the United States has been compelled to return to Washington, on account of pressing business, and feeble health, thus disappointing the expectations of those who anticipated seeing him at the State Fair in Syracuse.

HON. HENRY CLAY spent last Firstday at Utica, and is to attend the Agricultural Fair at Syracuse this week.

The priests of the Greek church, in order to encourage the recruits raised for the Russian army, assure them that if they are killed in Hungary, they will rise the third day at Moscow.

General Intelligence.

FIVE DAYS LATER FROM EUROPE.

The Steamship Niagara arrived at New York on Seventhday last, bringing news from Paris to Aug. 23d, London 24th, and Liverpool 25th.

The intelligence from the seat of war in Hungary is of the most disastrous kind. The *Hungarians have been defeated at all points*, and the cause which they so courageously upheld against fearful odds has fallen past redemption. The precise details of the circumstances which led to this unfortunate and unexpected result are not certainly known. But of the main facts, that the Hungarians have been forced to lay down their arms and submit unconditionally to the Russian forces, there is no reason whatever to doubt. Several severe battles were fought near the close of operations, in which the number of killed and wounded was unusually large.

From Rome we have intelligence that the three cardinals who form the Pontifical commission of Government have decided that they will not recognize any notarial act or any contract passed under the Provisional and Republican Governments. They have also declared all engagements contracted within that period invalid. All proceedings on such engagements are stopped, and the tribunals are forbidden to enforce them. Even a will made in the absence of the Pope is considered as non evenu. The judgments given by the tribunals under the Republic are also considered null.

The Pope has conferred on Gen. Oudinot the title of Duke of Pinerazio, and granted him a pension of 6,000 crowns for his valuable services in the cause of the Holy See.

Greece is filled with political fugitives, especially from Italy. The Minister of the Interior has ordered that hospitality and all possible assistance be extended to them. The inhabitants of Calamatta and Patras have also done everything to meliorate the lot of these unfortunates.

In England it is in contemplation to appoint an early day of fasting, prayer and humiliation, that Providence, in his infinite mercy, may be pleased to stay the devastating malady with which the country is so afflictingly visited. No day has yet been fixed upon.

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.

We are gratified to learn, says the N. Y. Observer, that there is now a fair prospect, that a law will soon be passed in Portugal, for the abolition of Slavery in all the colonies of that country. A bill for that purpose was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was then referred, made their report on the 25th of June, *approving the bill, and recommending its adoption by the Chamber*. The bill provides,

1. That the children of slaves born after the date of the law shall be free from the moment of their birth.

II. That all slaves who enter any territory or ship of Portugal, after the date of the law, from whatever motive, shall be considered free from the moment that they enter such territory or ship.

This clause is thus qualified: In those countries where Slavery is sanctioned by law, if slaves go on board a Portuguese ship, while in any port of such country, that they are of course amenable to the laws of that country while the ship is in port; but if they be carried out of the port, they shall be free from the moment the vessel is clear of the port. The persons who decoy them or take them away, however, are to be responsible for their value. Slaves accompanying the embassies which African potentates send to the Governors of Portuguese colonies, may be held as slaves while the embassy is in the country, but will be set free if they remain after the embassy has left the Portuguese territory.

III. The transportation of slaves from one Portuguese port to another, or from a Portuguese port to a foreign country, is strictly prohibited.

IV. All Slaves now belonging to the State are declared to be immediately free, on publication of the law; and all who may hereafter become its property are, at the moment they become so, declared free.

V. Every person throughout the Portuguese empire, is to be considered a freeman unless he can be legally proved to be a slave.

VI. In each Portuguese ultra-marine colony, there shall be kept books for the registry of the slaves: and it shall be the duty of every slaveholder, to see that the names of his slaves are entered, with the descriptions necessary for their identification. No person who is not registered can be held as a slave.

VII. If a slaveholder shall cause to be registered as a slave the name of a person legally entitled to liberty, he shall forfeit all his slaves, who are to be immediately declared free; and he himself is to suffer the penalty usually imposed on the kidnapper.

Slaveholders are also required to report every half year any alterations which may have occurred in relation to their registered slaves; and if they omit to make this report for three successive half-years, their slaves are all to be forfeited and declared free.

VIII. The slave, or any of his friends, may demand his emancipation at any time by paying his master the price fixed by arbitrators, chosen one-half by the master and one-half by the civil authorities.

IX. Curators of slaves shall be appointed in each of the ultra-marine colonies, whose duty it shall be to superintend the execution of the law, and to do all in their power to protect the slave and promote emancipation.

From this outline of the provisions of the proposed law, it will be seen that the friends of emancipation in Portugal are disposed to do their work thoroughly. If the bill passes, Slavery will cease at no distant day in every part of the Portuguese empire. The number of slaves in that empire since the separation of Brazil, is computed at from 50,000 to 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa; about 6,000 in the Cape de Verde Islands; and the remainder, chiefly in the settlements and on the islands along the western coast of Africa.

Arrest of an American Citizen in Ireland.

Mr. Charles Whitney, of the United States, has been traveling through Great Britain, delivering lectures on American Oratory in Dublin, Belfast, and other places. In Dublin his lectures produced much enthusiasm, and on introducing the speech of Patrick Henry much excitement prevailed among his hearers. When he came to the words, "We *must* fight! I repeat it, Sir, we must fight! An appeal to the arms and to the God of Hosts is all that is left for us!" the noted Juror of Duffy's trial, Mr. Burke, stood up and exclaimed, "I am of that man's opinion," which had the effect of raising the entire assembly *en masse*, whose cheering shook the walls of the Rotunda. In consequence of this, Mr. Whitney was arrested as he was leaving Belfast, for the Giant's Causeway, We find his story told as follows in the *Boston Pilot*:—

"I was accompanied by Mrs. Whitney, and just as we were entering a stage-coach, "a well dressed traveler rode up and said to me, 'Sir, I want to speak a word in private to you.' I answered, 'Certainly, sir,' We passed into an an upper room of the Inn, where he drew out of his coat-pocket a warrant and said, 'You must return with me to Dublin." I rejoined, 'Why, Sir, I do not owe any one anything in Dublin.' He said it was something worse than that—'it was *sedition!*' 'Sedition,' I answered. 'Yes,' he said, 'and you must go to Dublin.' Not to make this case of singular outrage and oppression too long, I will inform you that I was compelled to go to Dublin Castle, (Mrs. Whitney at the time was trembling, fainting, and anon in tears, and this, too, when she is *enciente*.) All my private letters and papers were minutely examined. The Secretary consulted with Lord Clarendon in another room, and in about an hour returned. I then had my choice, either to be remanded to Newgate Prison (a vile, loathsome gaol, where two Americans were confined last summer,) or, give bonds to leave Ireland at once! I gave the required bonds, and am now here in Manchester."

An Inundation.—We perceieve by the following from the *Martinsville* (La.) *Villager*, of the 21st August, that the Bayou Rouge, Bayou Clair, and Bayou Bœuf, in Louisiana, are overflowed:—

We record the melancholy fact that the alluvial lands of our parish are inundated, Bayou des Glaises excepted. Red River for three weeks has been steadily rising, with a rapidity hitherto unknown, until the accumulated waters have burst every barrier opposed to them, and now foam in sea-like firandeur over the ripening fields of cotton, cane and corn. The amount of property destroyed is incalculable. The great fire at St. Louis did scarcely a tithe of the injury produced by this overflow. Not only the crops have been entirely submerged, from the western limits of Arkansas to the mouth of the river, but houses, fences, horses, cattle, hogs, sheep, &c., have been destroyed to an extent beyond computation. Bayou Rouge is under water, from its head to near the limits of our parish. A traveler lately passing along its channel found the planters on its banks wading waist deep in the water; pigs were huddled on floats, horses and cattle on plantations, turkeys and chickens on scaffolds, and corn, cotton and cane submerged. Bayou Choupique is said to be overflowed. Huffpower is under, and so are Bayous Clair and Bœuf. We know not when our troubles will cease, the Red River is still rising at the rate of half an inch in 24 hours. The great rains during the Summer have ruined the crops of corn and cotton on the prairie, and the floods have done the same to those on the Bayous; consequently, our chances for bread are none of the best.

A Bull Fight.—One day last week, a large and vicious bull broke out of a slaughter house in Houston-street, New York, closely followed by many pursuers, and took his course down town, knocking down and running over every person he could, though fortunately goring none. In Grand-street he attacked four boys, and after running over them proceeded furiously upon his way, notwithstanding he was several times struck with sticks and stones, the blows seeming to aggravate him more. About seventeen persons were injured by the bull in his mad career, and finally he made his way down toward the Park, and through the cross streets to Chambers. As he neared the North River, the Ringold Association were preparing to march, having just disembarked from the steamboat Columbus, from their excursion to Keyport. Among them the animal dashed, making a considerable scatter, though one of the soldiers stabbed him with a bayonet, but with no effect. He then knocked a man down who was standing upon the side-walk, and trod upon his head, injuring him dangerously. The unfortunate individual was picked up covered with blood, and conveyed away to receive medical attendance. In the meantime the bull was secured, with a rope, and the young man who had followed the animal from the commencement of the flight, and had several times attacked him with great intrepidity, procured a cleaver, and killed him with one or two blows.

Desperate Bravery.—Three trappers, Vale, Cass, and Young, says the Jackson Co. (Iowa) Democrat, while looking for beaver in the vicinity of Marcon River, discovered a large trail, rightly supposing that they were in the vicinity of a strong band of Indians. They selected a suitable spot, and built of logs and poles a small hut, to which they gave the name of a fort. Before it was finished the Indians made their appearance. They showed that they were determined to have their scalps. Vale and his companions prepared for a desperate resistance. At the first fire of the Indians, Young was shot through the head. Vale and Cass returned the fire, and three Indians fell, at which they raised the war-whoop. The unequal contest lasted several hours, Cass loading the guns while Vale with unerring aim, thinned their ranks. Cass imprudently exposed his face and received a ball in the eye. Vale was now left alone to contend against the Indians. He made the best of it, loaded and fired in such rapid succession, that the Indians were on the point of retiring, when he fell mortally wounded. The Indians lament his death; they buried him without scalping him, and honor him with the name of Eagle Brave. 28 Indians were killed in the action. Vale's relatives reside in Milwaukie.

Young Travelers.—Two boys, aged 9 and 11 years, by the name of Anderson, passed through Baltimore on Monday, on their way from New York to Wheeling, Va., having traveled thus far alone and without money. They stated that their father was employed on a steamboat running from Wheeling on the Ohio River; that their mother resided in New York, and that a few days since, while they were at school, their mother died of cholera. They came home to find her a corpse, and she was buried at the city's expense. The landlord of the house in which they lived immediately seized upon everything their mother possessed, even to their clothing, for rent due him, and they were turned out among strangers penniless. With a resolution and fortitude beyond their years, they determined to go to their father at Wheeling, and accordingly started off. Their appearance and straight-forward story enlisted friends, who procured them a passage to Philadelphia on the Camden and Amboy Railroad. At Philadelphia they again obtained means to come to Baltimore, but unfortunately got into the wrong cars at Philadelphia and were carried to Lancaster. From thence they walked to York and nearly all the way to this city, having rode a short distance. Here they again met with those who, impressed with the truth of their melancholy story, set to work to procure them a passage to Wheeling, and they were also provided with clothing, having started with nothing but what they had on their backs, and parted with a portion of that on the road. On Monday evening they left for their destination, their passage through having been secured, and a small sum of money being also placed in their possession to subsist on until they should find their parent. [Balt. Clip., 5th inst.

Railroad Accident.—On Sixthday last a fearful collision occurred on the Auburn and Rochester Railroad. When about a mile east of Cartersville the passenger train was met by the freight train running at the rate of twenty-five miles an hour. There was a high bank and a piece of wood on the inner side of the curve, which prevented either engineer from discovering the other train until they were close together. The Engineer on the freight train reversed his engine and leaped to the ground. The Engineer on the other train, not so quickly discovering his danger, had not time to reverse his engine, but jumped quickly off, and the two locomotives came together with terrible force—almost entirely destroying them. A number of the cars were badly broken—and John Sholtus was killed. He was standing on the foot platform of the forward passenger car. Both of his legs were broken below the knees, his right arm was broken near the shoulder, and his chest was badly crushed. He was dead before he could be extricated. He was Superintendent of the depot at Rochester, and left a wife and two children. Many of the passengers were slightly injured, having their faces bruised and cut somewhat, but none were dangerously hurt. The engineer on board the freight train had his forehead cut severely, and Michael Buchan was considerably hurt by jumping off the car.

Slaves freeing Themselves.—There is a great commotion among the slave-owners of Maryland, in consequence of the large number of slaves who have seen proper to *take* "French leave" of their masters, and emigrate into the free States. Every paper published in the counties comes teeming full of advertisements offering rewards for runaways, and editorial notices of the absconding of whole gangs and families of slaves, who are seldom ever caught, and only heard of when safe far north of Mason and Dixon's line. So great has been the loss to planters on the Eastern shore counties of the State, that the owners of slaves are proposing to construct a line of telegraph through the center of the counties, for the purpose of giving early information to police agents of the flight of their property, and thus aiding in their detection. Several instances have occurred lately of gangs of slaves having run away in one night, and successfully got off, whose value would be from $5,000 to $8,000.

A Narrow Escape.—The superiority of felt over paper, to be applied to the bottoms of ships beneath copper, is well illustrated by the following singular fact. The ship Dorothea, sent on a voyage of discovery to the Arctic regions, was crushed between two fields of ice; the shock was so tremendous, that several of the beams which support the deck were broken, and all on board expected she would founder; but, to their surprise, no leak was discovered; and hence it was thought that the beams were the only parts damaged. She arrived in England without leaking; but when taken into the dock and stripped, for the purpose of examining into her state, it was discoverd that ninety-six of her timbers under the water were broken, the plank of the bottom deranged, and that the felt had saved the ship.

Heavy Damages and Important Verdict.—Rev. Alexander Campbell, [President of Bethamy (Va.) College, has recovered $10.000 of Rev. James Robinson of Scotland. Mr. Campbell, on a tour through Scotland, in 1847, was arrested and imprisoned in Edinburgh, through the agency of the Rev. James Robinson, for having, while discoursing on the subject of slavery, uttered sentiments obnoxious to that gentleman. Some of his friends instituted a suit against Mr. R. This suit has recently terminated, and the result is a decree of the Lords of Council and Session in favor of Mr. Campbell for two thousand pounds sterling. [Phil. Ledger.

Signs of Civilization.—Mr. Scofield, of New London, Ct., in his letter from California, writes that he was absent from camp four days, and though he intended to go where no one had ever been before, yet all along he found marks of civilization, such as pieces of playing-cards and brandy bottles

Poisoned—A Warning.—Mr. Henry H. Whitcomb, his wife, two children, brother and sister, says the Jefferson (N. Y.) Democrat, were all poisoned the other day by eating plum sauce, in which a german silver spoon had been used for stirring while cooking. They ate of the sauce about five o'clock, and about ten the same evening the nursing child commenced vomiting and cramping, having imbibed the poison from its mother, and soon after the rest of the family were taken in the same way. They were all very sick for several hours, and it was doubtful what would be the termination, but they have all recovered and are now nearly or quite well.

Emigrants Coming.—We are informed by the *Paris Temps* that the Polish refugees in France, galled by the restraints and supervision to which they are subjected, have formed the project of emigrating in a body to the United States, and establishing a colony to be called *Polish Fraternity*. 232 families have entered into the plan, and appointed a committee of arrangements. It is stated that most of the German political refugees in Switzerland, who are still more numerous, entertain a similar project.

A Religious Storm in the Bermuda Isles.—The Bermudian of the 15th ult. states that thirty years ago a bill was passed for paying the Church-of-England clergy by the people of Bermuda. It will soon expire. A new bill included $500 a year to the Methodists, and at this the high Church party have kicked, and thrown out the bill in a pet. Colonial government trusts far more to paid persons than to the people, and did so in Virginia 80 years ago.

Benevolence.—The late Joseph Titus, of Titusville, near Trenton, bequeathed $500 to each of the two Boards of Presbyterian Missions, $500 to the Board of Education, $1,000 and a house for a parochial school at Titusville, and $1,000 to the church—for which he originally gave the lot, and one-tenth of its cost, besides paying an eighth of its annual expenses up to his death.

SUMMARY.

An Irishman wishing to go from Manchester to Concord, N. H., made a mistake and got into the Boston train of cars instead of the Concord. Thinking that something was wrong, he inquired of a fellow-passenger, who informed him that he was going in an opposite direction from the place of his intended destination. Upon hearing this, although the train was going at full speed, the Irishman stepped to the platform, sprang from the car, landed head foremost upon a ledge of rocks, and was instantly killed.

In one building in New York, 7 Little Water street, there have been found 200 colored people as regular occupants. In the locality known as Cow Bay, there are 400 persons in five houses. At the corner of Orange and Cross streets, there are 95 colored and white females in a rear basement; and in the rear of 10 and 12 Mulberry street, there are 809 persons crowded upon two lots, six persons living in almost every room. The chances of these residents for cleanliness, health, or decency, are obvious.

A resolve has passed the Legislature of Maine, directing the clerk of the Judicial Court in each County in that State to purchase, bind and preserve, for the use, and at the expense of the County, a copy of the newspapers published therein, not exceeding three in number, commencing with the year 1849, and giving preference to those most abounding in historical and other information valuable to the public.

Recent accounts from Yucatan tell of some hard fighting there. A battle has been fought between the Yucatecos and the Indians, in which the former were badly whipped, and lost 860 men. The battle lasted a whole day (the 16th,) and was ended by the whites retreating into Bacalar, and taking refuge in the citadel.

In Philadelphia, the other day, two merchants from Galveston, Texas, named Stewart Newell and Alexander Crawford, became involved in a business dispute, at the Merchants' Exchange, which resulted in a fight. They were arrested and held to bail to keep the peace.

The Directors of the Camden and Amboy Railroad Co. have appointed a committee to make the necessary arrangements for facilitating and cheapening the freighting business over the company's works. So the noise and opposition of the Anti-Monopolists, it would seem, have not been without some effect.

Lieut. Bayfield, an Edglish officer, has been for 30 years engaged in surveying the St. Lawrence River, from the gulf to the head of Lake Superior, and is still at the same work. He says there are 22,000 islands in the river and the eastern waters of Lake Huron.

Herman Livingston, one of the proprietors of the Manor of Livingston, in Columbia County, has plead the "statutes of limitation" against a suit commenced by the Attorney General in behalf of the People of this State, in order to eject them as *squatters* on the State lands.

Counterfeit $10 bills on the St. Albans Bank, Vt., are in active circulation, well calculated to deceive; $2 counterfeits on the Essex County Bank, Keesville, badly executed, are also afloat.

Deputy Sheriff William Hegeman was assaulted by some eight or ten men in disguise, on the 28th, at Sandlake, and his papers forcibly taken from him while in the act of making a public sale of the personal property of John Snoeck for rent on an execution in favor of W. P. Van Rensselaer.

The steamboat Haide, on her passage from St. Louis to Council Bluffs, burst her connection pipe a few days since, when 30 miles above Reston, killing the Captain George Wishbank, and scalding, supposed mortally, George Martin, the pilot, and Robt. Lindsey, the clerk, two ladies by the name of Powell of Brownsville, and Mrs. Tompkins of this city, were also several scalded.

The steamboat Mayflower, on her way from Pittsburgh to Cincinnatti, burst her larboard boiler at Longstown, by which 11 persons were scalded, though none supposed dangerously.

Dr. Sayre, who was appointed by the New York Board of Health to investigate the causes of cholera in the Twelfth Ward of that city, reports that in the district bounded by Nineteenth and Fortieth streets, the Sixth Avenue and the North River, about twenty thousand hogs are kept. The cholera has been remarkably fatal in this Ward.

A party of Philadelphia rowdies recently visited Trenton, N. J. As they were passing through the place one of them, called Walker, fired a pistol at an industrious, inoffensive colored man, named James. The whole party were taken before a magistrate. After a hearing of the facts, Walker was ordered to give security in $1000, for want of which he was committed.

The citizens of St. Louis have, by committee, issued an address to the United States, inviting them to send delegates to a National Convention to be held in that city on the 3d Monday of October next, for the purpose of taking measures to establish a railroad communication with the Pacific.

The frame-work of a magnificent hotel to be erected in San Francisco is now under construction in New Orleans, which will be sent forward as soon as completed. It is to have 100 feet front by 75 feet depth, and the fittings up are to beof the most superb style.

A statement has been going the rounds that eight thousand of the citizens of St. Louis had died by cholera. The *Daily Organ* of that city denies the statement, and says that little more than half that number perished by that fell disease.

Mr. Calvin Fairbanks, who was sentenced to fifteen years confinement in the Penitentiary at Frankfort, Ky. about five years since, for aiding a slave to escape from that State, has been pardoned by Gov. Crittenden, and is now on his way to Little Genesee, N. Y., where his mother and friends reside. His conduct while in prison had won the regard of all who saw him.

The colored men of Connecticut propose to have a Convention on the 12th inst. to consider their "political condition," &c. The call is a well written and spirited appeal. They wish, if possible, to obtain the right of suffrage, and regard their exemption from taxation as a privilege of little importance.

A fellow advertised a musical performance at Springfield, Mass., took six dollars at the door, and started to call the performers at the hotel, since which he has not been heard of, and the patrons of the concert had to whistle both for their fun and their money.

An article in the Builder, published at London, says, "fire-proof ceilings of wire-work have been successfully applied with stucco and plaster, at the Chester Lunatic Asylum."

Late advices from the Plains represent the cholera as raging fearfully among the Indians at the North-west. It is thought that the disease will prove a greater scourge than the small pox in 1839.

Adam White, a youth of 14, was accidentally shot at St. Louis, as they were snapping in sport a pistol they supposed not to be loaded.

Mr. Burk, at Chester, Pa., had his foot crushed last Saturday by the falling of a large wall in a quay. He died before amputation.

Operations have been commenced on the Belvidere Railroad, N. J. It is expected it will be ready for use next summer.

The fare on the New York and Philadelphia Railroad has been reduced from four to three dollars.

The Mackerel fisheries of Cape Cod are not productive this year.

It is said there are 60,000 persons in South-Carolina who cannot read.

LETTERS.

Job Tyler, Maxson Green, S. S. Griswold, L. A. Picket, Elias Frink, E. Maxson, J. Jennesa, Jonathan F. Randolph, Daniel Coon, E. Babcock, G. Evans, B. G. Stillman, H. P. Burdick, N. Saunders, C. A. Stillman, I. D. Titsworth, A. C. Potter (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Thos. P. Lanphear,	$2 00	Rowse Stillman,	$2 00
Nathan Babcock,	2 00	Albert Smith,	2 00
E. D. Randolph,	2 00	Thomas Lewis,	2 00
T. M. Clarke,	2 00	Jesse Teft,	2 00
Edmund Darrow,	2 00	R. A. Thomas,	2 00
Lester T. Rogers,	2 00	D. M. Burdick,	2 00
John Webster,	2 00	Amos Crandall,	1 00
C. C. Lewis,	2 00	A. Davis, Jr.,	2 00
J. D. Langworthy,	1 60	Azor Estee,	2 00
J. W. Brown,	2 00	Barton Hall,	2 00
Eph. Stillman,	2 00	Caleb Green,	1 00
Eliz. Langworthy,	2 00	J. C. Burdick,	2 00
C. W. Crary,	2 00	Benj. Edwards,	2 00
S. A. Champlin,	2 00	Asa Lanphear,	2 00
Eph. Gavit,	2 00	Martin Wilcox,	2 00
Daniel Lewis,	2 00	Ch. Langworthy,	2 00
G. A. Babcock,	2 00	Peleg S. Clark,	2 00
Nancy Clark,	2 00	Betsey Saunders,	2 00
Geo. Irish,	2 00	Elias Frink,	2 00
T. W. Potter,	2 00	Judith Clark,	2 00
Jos. Potter,	2 00	D. Brundridge,	2 00
Thos. Lewis,	2 00	Dewitt C. Coon,	2 00
Paul Babcock,	2 00	John Maxson,	2 00
Eliz. Stillman,	2 00	Nathan Burch,	2 00
A. M. Babcock,	2 00	Benj. Burdick,	2 00
Peleg Saunders,	2 00	Betsey Crumb,	2 00
Emily H. Babcock,	2 00	John S. Coon,	2 00
Thomas Avery,	2 00	S. B. Crandall,	2 00
Richard Ford,	2 00	Andrew Babcock,	2 00
Wm. S. Dunham,	1 00	Ethan Stillman,	1 00
Joseph Swinney,	2 00	Hial Williams,	2 00
Geo. R. Wheeler,	2 00	Wm. Whitford,	2 00
Asa Barritt,	2 00	C. T. Rogers,	2 00
L. M. Cottrell,	2 00	Albert Babcock,	2 00
B. W. Millard,	2 00	Collins Miller,	2 00
Josiah Sherman,	2 00	Nancy Burdick,	50
S. R. Smith,	2 00	Betsey Crumb,	2 00
Geo. Maxson,	2 00		

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Wm. S. Burdick,	$5 00	Noyes Stillman,	$5 00
Thos. A. Kenyon,	5 00	Geo. B. Clarke,	5 00
Nelson Clark,	5 00	Ethan C. Rogers,	5 00
Martin Wilcox,	5 00	Albert Clark,	5 00
Ethan Clark,	5 00	Hial Williams,	5 00
Clark Saunders,	5 00	Collins Miller,	5 00
A. B. Spaulding,	5 00	Augustus Saunders,	5 00
David Whitford,	5 00		

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Nathan Williams,	$4 00	Jerod Clark,	$1 60
Jonathan C. Burdick,	50	R. T. Stillman,	1 00
David Whitford,	2 00	Nancy Burdick,	2 00
Wm. H. Stillman,	3 00	Leonard Babcock,	2 00
J. R. G. Weeden,	7 00		

New York Markets—Seconday, Sept. 10.

Ashes, $6 44 a 6 50 for pearls, and $6 [illegible] 7 00 for pots. Flour is dull and low, prices having fallen [illegible] 6 cents in two days, common State and Western 5 35; prime Genesee $5 44 a 5 62. Genesee Wheat $1 21. Corn from 60 to 63c. Rye 59c. Oats, from 35 to 41c. Butter is in good demand at 8 a 10c for Ohio, 12 a 16c for State. Cheese 4 a 6½c.

MARRIED.

In Westerly, R. I., Sept. 3d, Mr. Franklin H. Crumb to Miss Ann Gardner.

DIED.

In Berlin, Rensselaer Co., N. Y., on the 27th ult., Mrs. Abigail Denison, wife of David Denison, and daughter of the late Jairus Maxson, in the 31st year of her age. Mrs. Denison made a public profession of religion some few years since, and connected herself with the Baptist Church in Berlin, where she remained a member until we trust she was removed to join the church triumphant above. Her disease, which was consumption, was borne with patience; and although she leaves a family of small children, yet she gave them up to Him who regards them as of more value than *many* sparrows.

In DeRuyter, N. Y., August 23d, of dysentery, Charles Henry, son of Ira and Jane Stillman, aged 2 years and 5 months. On the 27th of August, of dysentery, Mary Elva, daughter of Ira and Jane Stillman, aged 11 months and 12 days. On the 28th of August, of dysentery, Mrs. Jane Stillman, wife of Ira Stillman, aged 22 years, 11 months, and 12 days. Mrs. Stillman, though called to mourn the loss of her two only children on her own death-bed, sustained the bereavement, and bore the pain of her own distressing illness with true Christian fortitude, leaving her mourning husband and friends the assurance that she awaits their coming in the realms of bliss.

In DeRuyter, N. Y., Sept. 1, Charles Herbert, only child of Charles A. and Esther V. Stillman, aged 1 year, 5 months, and 15 days.

A flower too fair to bloom on earth,
Where storms and passions have their birth,
Removed to brighter worlds on high,
Blooms with fragrance that ne'er shall die.

Union Academy.

THE second or Fall Term of the Union Academy will commence on the 13th of August, 1849, under the charge of—

E. P. LARKIN, Principal,
Rev. G. M. LANGWORTHY, Lecturer on Moral Science.
Wm. S. GREEN, Assistant.
Miss S. E. CRANDALL, Preceptress,
Miss AMANDA M. CRANDALL, Teacher of Piano.

During the Fall Term of each year, a TEACHERS' CLASS will be organized, for the purpose of more thoroughly preparing Common School teachers for their responsible, but too long neglected avocation. A Course of Lectures will be delivered before the Class upon the various modes of teaching and governing Common Schools; and during the Term, the Class will be critically examined and instructed in those branches which they are expected to teach. Every effort will be made to ascertain the qualifications of those proposing to teach; and no individual can receive a recommendation from the Faculty of this Institution, who is not thoroughly qualified to fulfill all the specifications of his recommendation.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the School:—

First—Nothing sectarian shall be taught or countenanced in this School.

Second—Equal advantages shall be afforded to every student, whatever may be his religious denomination.

Third—The exercises of the Institution shall be suspended on the first and seventh days of each week.

Fourth—No efforts shall be wanting to make the advantages of the Institution equal to those of the most approved Academies in the Eastern and Middle States.

This Institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county-seat, and twelve miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

Terms.

Tuition from $3 50 to $5 00 per Term. Piano music $10 00 extra. Incidental expenses 25 cents per Term. Settled invariably *in advance*, either by payment or satisfactory arrangement. No admittance for less than half a term.

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M., Somerville 4½ A. M., Plainfield 5½ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I, Chap. 6, Title3, Article 3, Part I., Page 140. Aug. 2.

Miscellaneous.

A SHORT FIRE-SIDE STORY ABOUT HONESTY.

One evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread which he had bought in the town, and broke it, and gave half of it to his boy. "Not so, father," said the boy; "I shall not eat until after you. You have been working hard all day, for small wages, to support me; and you must be very hungry, I shall wait to you are done." "You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food; and those eyes of yours remind me of your dear mother who has left us, and who told you to love me as she used to do; and, indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn to eat." "Thank you, father; but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for you, my boy; but eat it I shall not; I have abundance; and let us thank God for His great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our immortal souls, how shall He not give us all other food which is necessary to support our mortal bodies!" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold, of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money; it is not ours?" "But whose is it, father, if it is not ours?" "I know not, as yet, to whom it belongs; but probably it was put there by the baker through some mistake. We must inquire." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and"—"I will not listen to you, my boy; I bought the loaf; but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him; remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us; but that is no reason why we should try and cheat him. I am poor, indeed; but that is no sin. If we share the poverty of Jesus, God's own Son, oh! let us share also, his goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done, should we die in doing it! Yes, my boy, *trust God, and walk in his ways, and you shall never be put to shame.* Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker. "Brother workman," said the old man, "you have made some mistake, and almost lost your money; and he showed the baker the gold, and told him how it had been found. "Is it thine?" asked the father; "if it is, take it away." "My father, baker, is very poor, and"—"Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and my neighbor, David, the flax dresser, spoke but the truth when he said, thou wert the honestest man in our town. Now, I shall tell thee about the gold:—A stranger came to my shop three days ago, and gave me that loaf, and told me to sell cheaply, or give it away to the honestest poor man whom I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse; and the loaf, with all its treasure—and certain, it is not small!—is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hands about his neck, and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame."

[Edinburgh Christian Magazine.

LAWS OF HEALTH.

Children should be taught to use the left hand as well and as much as the right.

Infants should be sponged with cold water every day. Infants should be carried into the air every day of the season. Infants should be nursed at regular intervals, once in about three hours. From the time they are weaned, until they have passed the first dentition, children should be fed on bread and milk.

Coarse bread is better for children than fine.

Children should sleep in separate beds, and should not wear night caps.

Children under seven years of age should not be confined over six or seven hours in the house—and that time should be broken by frequent recesses.

From the time of the first to that of the second dentition, children should be denied animal food.

Children and young people must be made to hold their heads up and shoulders back, while standing, sitting or walking. The best beds for children are of hair, or in winter hair and cotton.

At proper times and in proper places, children should be indulged in the free use of their limbs and lungs. A play room is a useful appendage to a house.

After the second dentition is passed, young people may eat all kinds of wholesome food. Young children should drink only water. *One pint* of liquid to a person a day is sufficient for health; and that should neither be hot nor very cold, and should be taken at some interval after eating.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocation of business. Persons in sedentary employments should drop one third of their food, and they will escape dyspepsia.

Young persons should walk at least two hours a day in the open air.

Young ladies should be prevented from bandaging the chest. The author has known three cases of insanity, terminating in death, which began in this practice.

Every person, great and small, should wash all over in cold water every morning.

Reading aloud is conducive to health.

The more clothing we wear, other things being equal, the less food we need.

Sleeping rooms should be furnished with a fire place, or some other mode of ventilation beside the windows.

The proper temperature of sleeping rooms is from fifty-five to sixty degrees Fahrenheit.

The temperature of a room warmed by an open fire place, is sufficiently high for health and comfort at seventy degrees of Fahrenheit, but a room warmed by an air-tight stove needs to be at seventy-five degrees. Air tight stoves are not good for health, unless the room is plentifully supplied with cracks and crevices.

Young people and others cannot read and study much by lamp light with impunity.

The best remedy for eyes weakened by night use, is a fine stream of cold water frequently applied to them.

When eyes fail by age, the aid of spectacles should be called in, instead of being deferred as long as possible. [Dr. Warren.

EVERY MAN HIS OWN LANDLORD.

There is in New York a Society whose object it is to secure to every man a residence, under the conditions stated in the following article from the New York Organ. This Society has already been in existence for about one year, and it is in a very prosperous condition:—

The object is to enable subscribers to purchase their own residences, or rather freehold or leasehold property, to buy land for building purposes, to assist them to complete unfinished houses, or to erect others, with little or no outlay of their own capital, and to afford those members who do not wish to purchase property, a secure and profitable investment for their savings, which is done upon a principle of mutual assistance. The Society consists of shareholders, who subscribe $2 50 per month for each share, until, with principal and profits, they amount to $600 per share, which will be when the shareholder has paid in $280, or from that to $300. The practical working is as follows:—The association is to continue in existence until every unadvanced share becomes of the value of $600; to bring the share to this value, each shareholder pays in $2 50 per month for each share he may hold, and this payment, with the profits made by the association, will cause the shares to be worth $600 in ten years, perhaps in less; but, say ten years, and every shareholder who does not previously borrow money on his share, would then be entitled to receive $600.

The subscriptions, as they accumulate, say once in one, two, or three months, are advanced in large or small sums to those shareholders who may be desirous of purchasing freehold or leasehold property, upon condition of their submitting to a suitable discount from the ultimate value of their shares, $600, and paying a redemption fee of $1 per month on each share so advanced; and the property so purchased, or some other of sufficient value, is to be mortgaged to the Society as security for the payment of the subscriptions, &c., until the termination of the Society; which, from calculation and experience of similar societies, is found to be in about ten years.

These societies, we are informed, are very numerous in England, and prove very advantageous to the laboring classes. They are generally identified with the temperance movement, and it is proposed in the Society above alluded to, that no one shall be eligible for office unless he be a pledged teetotaller. Mr. Jessurum, who has been connected with a similar association in England, has kindly furnished us with the following interesting anecdote:—

"A journeyman shoemaker in London was for many years in the habit of treating himself and wife to a gill of gin, the cost of which is fourpence sterling, every morning, and an extra half gill on Sunday. They attended a temperance meeting, and were induced to sign the pledge. The next morning, on going to the cupboard, the good wife saw the favorite black bottle, and handing it to her husband inquired what she should do with it. His first impulse was to throw it out of the window, but on second consideration he determined to keep it for a better purpose. It had been his bane, and he resolved it should be his antidote. He resided in a house for which he paid, with the assistance of sub-tenants, a sum equal to $120 per annum. His landlord was willing to sell it for $1,050, but the shoemaker had not the means to purchase. He therefore joined the Temperance Building Society, which was then just organized, and by putting a silver fourpenny piece every morning, and sixpence every Sunday, in his black bottle, instead of its value in gin, he was enabled to pay his monthly dues of $2 50. He then applied to the Society for an advance; the directors being satisfied with the property, agreed to advance three shares, equal to $1050. The purchase was completed, and the property mortgaged to the Society to secure the payment of $2 50 per month per share for ten years. He therefore had to pay to the Society his subscription on three shares, $7 50 per month; redemption fee of $1 per share, $3. Total monthly payment, $10 50; or, in the year, $126. So, instead of paying $120 per annum to the landlord for rent, he pays the Society $126, a difference of $6 more, and the house in ten years becomes his own, showing that he purchased for $600 what cost $1050."

In his capacity as Assistant Treasurer of that Society, Mr. Jessurum says, the man used to bring him his black bottle every month, containing the amount of subscriptions, and any attempt to break it for the more speedy withdrawal of the deposites, would be earnestly opposed.

Bricks and Mortar *versus* Brandy and Water.

"Look on this picture,	*And on this."*
By means of a Benefit Building Association, a poor man may, for the payment of about 58 cents per week, or $2 50 per month, save his house-rent, and in about ten years become the owner of a house of his own—and by pursuing the easy course above specified be entitled to class himself among the free and independent owners of property in the UNITED STATES.	At a porter-house a poor man may, for the payment of 58 cts. per week, or $2 50 per month, obtain daily about two glasses of liquor,—by constant use of which he may fairly be expected to go through the usual course of degradation,—and instead of becoming the owner of a house, he may in ten years be the occupant of a cell in the STATE PRISON.

WASHINGTON CITY—TAXATION.

Unlike all the other towns in the country, Washington is exempt from taxation for State and county purposes.

Not only so, but a great part of the municipal expenses, which in other cities are paid by the inhabitants thereof, are in Washington defrayed by the General Government. Congress built the jail and the penitentiary. Congress pays the expenses of the courts, and the prisons. The judges are paid by Congress. The jurors are paid by Congress. The expenses of the coroner and of the marshall (who does here what is done by the sheriff in other places) are paid by Congress. The greater part of the cost of the engine houses and fire apparatus has been defrayed by Congress. Congress pays the city gaurd, which acts as a watch by night and a police by day. And Congress makes an annual appropriation for the relief of the sick, the poor, and the lunatic.

Congress puts the city government to no expense. The cost of grading and repairing the streets and making footpaths in front of the public grounds is paid out of the United States Treasury. Congress pays the expense of watching and lighting those grounds, and keeps the public promenades in good condition. And yet Congress aids the city in other ways. The City Hall itself is built on United States ground, and though but part of it is occupied by federal offices, Congress has lately appropriated thirty thousand dollars to put the whole in order. The market-houses, which yield an annual revenue, are built on ground granted by Congress. The bridge over the Potomac, and the two bridges over the Eastern Branch, have been purchased and made free of toll by Congress. These bridges are kept in repair by Congress; and Congress pays men night and day to tend the draw in the Long Bridge over the Potomac.

Congress supplied the means of completing the Washington City Canal. Congress relieved the Corporation of the greatest part, if not of the whole, of the debt it had incurred by its subscription to the stock of the Chesapeake and Ohio Canal.

We are far from saying that Congress has done more than it ought to have done for Washington; but we believe but few of the inhabitants know how large a portion of municipal burdens is borne by the General Government. To wake them up on this snbject, we will give a list of appropriations made for local objects at the last session:—

For completing the City Hall,	$30,000
For cleaning out the Canal,	20,000
For completing centre strip of Pennsylvania avenue,	1,200
For sewer under Fifteenth street,	2,500
For survey of the Potomac river,	1,500
For insane poor,	6,400
For sick poor,	2,000
Por the penitentiary,	8,550
For inspectors of the penitentiary,	600
For salaries of the judges,	10,700
For the Auxiliary Guard,	6,775
	$89,525

This sum does not include the expenses of the Courts, amounting to, perhaps, $25,000 more. Neither does it include the cost of lighting Pennsylvania avenue, which, in the year ending June 30, 1848, amounted to $775; nor the compensation of the doorkeepers on the Potomac Bridge, which amounted in the same year to $4,290. These, added to the above, will make a total of $119,500, without counting what is expended on the public promenades and the streets adjoining the public grounds, and what Congress pays annually for interest on and reimbursement of so much of the city debt as it has assumed. All these are expenses which in other places would have to be borne by the inhabitants thereof. Here they are borne by Congress.

Compare these with the expenditures of the Corporation for the last year, as laid before the public in the late able report of the Mayor.

The Corporation paid, during the year ending June 30, 1849, the sum of 58,608 06, for interest on and reimbursement of the city debt. In addition thereto, its expenditures were as follows:—

For streets,	$19,589 68
For wells and pumps,	4,826 46
For salaries, including Ward commissioners,	14,685 63
For poor, sick, and lunatic	6,451 46
Other expenditures, (general fund)	9,782 11
For schools, about	8,133 00
	$63,468 34

Thus the expenditures of the Councils for the benefit of the city were but little more than half as much as the appropriations made this year by Congress for the same object. Under these circumstances, it might excite surprise that taxation in Washington should be so high as to be a subject of complaint. But as the author of "Lacon" says: "The follies of our youth are drafts on our riper years, payable thirty years after date, with interest;" and cities are, in this respect, like men. Many years ago a debt of about $200,000 was incurred in attempting to build a City Hall by means of lotteries, and more debt in making a canal alongside of a navigable river. In this way and in other ways a total of debt was incurred which would have made the city utterly bankrupt if Congress had not stepped forward to its relief. And though Congress has assumed a great part of this debt, nearly one half of the city revenue has to be devoted to paying the interest on and reimbursing the remainder.

Nat. Intelligencer.

A LOATHSOME PICTURE.

Mr Spear, of the Presbyterian Mission in Canton, thus writes:—

There is a large district of this city, west of the foreign factories, built entirely on high piles, or on boats, beneath which the tide ebbs and flows, known by the name of Shamin. It is exclusively occupied by females of infamous character, and their owners and attendants, for many of the poor creatures are slaves purchased in infancy from their parents or the foundling hospital. Last night it was necessary for me to pass through this place. Our boat glided over the dark waters which are often stained by the blood of infanticide; and we saw on each side tenements built in the most costly style, numberless thin green columns, carved in as many fashions, amidst which were lighted chandeliers and lamps of cut or scarlet-colored glass, masses of gilding, stained glass windows, painted mottos from popular books, baskets, and festoons of flowers. We saw tables covered with wine, and luxuries, or with cards, dominos, or dice; about which were crowds of females with rouged cheeks and stained eyebrows, and men generally in the garb of the better classes of society; all carousing, gambling, quarreling, or fanning themselves, and listening to ballad-singers, or the shrill noise of various kinds of pipes and lutes. A scene of fearful but splendid iniquity. We seem to float over another Dead Sea, amidst the streets of Sodom raised to its surface, and the crowd of those who vexed righteous Lot reanimated. How does the anger of God smoke against this place. He will "destroy them all." It is here, amidst these poor heathen and godless people, that we can perceive fully what is "the will of the gentiles, wherein they walk in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that we run not with them to the same excess of riot, speaking evil of us: who shall give account to Him that is ready to judge the quick and the dead."

GEORGE PEARSON.

This is the name of a young man belonging to Portland, Maine, who was one of the crew of the Charles Bartlett, and perished when that unfortunate vessel was run down at sea by the steamer Europa. The Zion's Advocate gives the following sketch of the lost youth:—

"His afflicted parents are worthy members of the Free-street church in this city, the Sabbath-school of which he attended for many years, and of the choir of which he was a member at the time of his going to sea. He was an amiable and upright young man, strongly attached to friends and home, and highly esteemed by all who knew him. But notwithstanding all this, a strange infatuation drove him forth to encounter the perils of the deep, and find a grave in its fathomless bosom. In vain did his parents kindly remonstrate, and his employers, Messrs. Smith & Robinson of this city, seek to retain him in their store by assurances of their confidence and a liberal offer of increased compensation. Nothing would satisfy him but making at least one voyage, with the intimation that he might then return and devote himself contentedly to the vocation for which he had been designed. But "man knoweth not his time: as the fishes are taken in an evil net, and as the birds are caught in the snare, so are the sons of men snared in an evil time when it falleth suddenly upon them."

"The sudden death of this youth, under circumstances so painful, should remind others, especially young sailors, of the importance of seeking the Lord, and preparing themselves by a life of faith for the same fearful contingencies. It should operate also to make parents, pastors, and Sabbath-school teachers faithful in their efforts for the conversion of those who may be unexpectedly removed from under their influence, and without a moment's warning be called into eternity. To all it adresses the exhortation, 'What thy hand findeth to do, do it with thy might.'

Just Like the World.—The following instance of the instability of human affairs is extracted from the French papers. It ought to make men forbearing while doing duty in this nether world.

A Prefect of one of the French departments mentioned to a friend some days since, that about twelve months ago he received the following dispatch:—

Monsieur Le Prefect,—Arrest by all possible means the citizen Louis Napoleon Bonaparte, should he present himself in your department.

(Signed) Ledru Rollin.'

A year later the same Prefect received another dispatch in the following terms:—

'Arrest by all possible means the citizen Ledru Rollin, if he present himself in your department.

(Signed) Dufaure,
Minister of Louis Napoleon.'

Mohammedan Youth.—The children of Moslems are early taught to reverence their parents. After a certain age, the child salutes the father upon entering the room by kissing the hand, and he remains standing until he has permission to sit or depart.

They are taught from infancy to cherish a tender affection for the mother, and this feature of their character they retain through life. The father commences instructing his son, as soon as he is of sufficient age, in the religion of the Prophet, teaching him the Kalimah or profession of faith and prayers. He instructs him how to take his food, in what manner he is to dress, and how he is to demean himself in the presence of others. He is taught never to speak ill of any one, nor to say much, never to turn his back upon another, nor to eat much, nor never to spit in any assembly.

Burning Water instead of Lamp Oil.—The New York Sun has a letter from Worcester, Mass., in which the writer claims to have invented and put in use an apparatus which separates the oxygen and hydrogen of which water is composed, and produces gases for lights. This it does at no other expense than that of the use of the machinery, as no material but water is used. The water is decomposed by a current of electricity, evolved by the apparatus. The labor of five minutes once in two hours during the day, in winding up the machine, is all that is required to produce 250 cubic feet of gas. The expense of the machine is $300, and it can be carried by a man under his arm. Such is the description of it. Time will determine whether it is even so.

Reclaiming Clay Land.—An English agricultural writer says that the tillage system practiced by scientific men in England is doubtless an immense improvement on the system in vogue some years ago—"but of all the discoveries of the present day, the conversion of stiff stubborn clays into a friable mould, through the means of thorough draining, double trenching, or subsoiling, is by far the greatest. And if we consider fully the great importance of it, the enormous benefit it has conferred on landed proprietors, the great change it has effected on the face of the country, and the complete revolution it has made in the whole farming practice, we cannot be too thankful to Mr. Smith, of Deanston, the author of it."

Nankin Cloth.—Most, if not all, the Nankin now sold in our markets, is of American fabric. It is manufactured from Nankin cotton, grown in Georgia, and is spun and woven at the Lonsdale Mills, in Rhode Island. The culture of Nankin cotton was introduced to this country by the late John Forsyth, formerly minister of Spain, afterwards Secretary of State, under the administration of General Jackson and Martin Van Buren. It is now grown in large quantities by many of the planters of Georgia, and commands a ready sale at high prices. Mr. Forsyth procured the seed from the American Consvl at Canton, and at the outset the project of growing it in this country was deemed wild and chimerical. It is of a darker hue than the China article, and not as handsome.

Destroying the Canada Thistle.—The editor of the Boston Cultivator gives the following method of destroying this pest. He says:—

"We once had two acres of meadow fully stocked with the Canada thistle, which we destroyed root and branch, by a single dressing of salt, cutting them, with a knife, a little below the surface of the ground, and filling the hole with, say, a large spoonful of salt, taking care that the operation was performed before they came into flower, and while their juices were in full flow—a tedious process, bet very effectual—the grass, we presume, deriving as much benefit from the application as would pay the expenses attending it."

Gas for Streets from a New Substance.—Two French chemists, in Paris, Messrs. Livenais and Berhardt, have ascertained that the decomposition of grape skins after the last pressing and the lees of wine, disengenders a carbonited hydrogen gas of a superior quality. A pound of dried grape-skins, placed in a white-hot retort, furnished in less than seven minutes, 350 quarts of excellent carbonited gas. The gas burns with a brilliant white flame, is without odor, and emits little smoke, and rosin. An experiment with the dried dregs of wine was equally satisfactory.

VARIETY.

Sir Richard Arkwright was the inventor of machinery, by which our cotton manufactures have been increased to an almost incredible extent. His first employment was that of a barber, and he had to encounter inummerable obstacles, owing to his poverty and want of mechanical skill to reduce his inventions to practice. Still he persevered till he succeeded, and not only realized a large property for himself, but has been the means of rendering the most important services to his country and to the world.

Hayden the noted musician, was the son of a poor wheelwright, who, having a taste for music, played the harp amongst his children on Sunday evenings, his mother accompanying with her voice. When but eight years old he became a Christian, and at ten composed several pieces. To us, he is best known by a noble oratorio, called the "Creation," which he is said to have composed after a season of solemn prayer for Divine assistance.

Mr. Hector Giljam proposes to introduce madder into the States of Virginia and North Carolina, the maratime counties of which he conceives to be admirably adapted for its production. The root of the madder plant, as is well known, is extensively used as a dye-stuff, and is an important article of commerce for which the United States are entirely dependent on foreign countries.

Moses R. Moriarty, of West Hoboken, an enterprising farmer of N. J., has entered his field of potatoes for the first premium of the American Institute. The potatoes, are from seedlings of Mercers, of the second year's growth; are of superior quality, oval in shape, white with a dash of red at the ends; estimates the crop at more than 600 bushels to the acre.

Messrs. Starks & Pruyn of Albany are now building five iron bridges for the New York and Erie Railroad. They combine the essential characteristics of lightness and strength in a remarkable degree. They range from twenty-five to forty feet, and are six feet in width of span. The smallest weighs about 2000 pounds, and the largest only 3000 pounds, and will sustain a weight of from 60 to 100 tons.

Rooms in which, from any cause, there arises an unpleasant ordor, may be freed of the obnoxious effluvia, by placing a few kernels of coffee on a hot shovel, and allowing the aroma, or smoke, to be freely disseminated. It will dispel, effectually, the most powerful odor arising from putrid animal or vegetable matter. It has been much used, and with excellent success, in localities infected by cholera, the past season.

Whites of eggs and lime, (unslacked,) well beaten together, constitute a valuable and durable cement for earthen ware. A soft, ductile putty, made of common white lead and linseed oil, is also valuable for the same purpose. For China ware, powdered glass and whites of eggs make a tenacious and durable cement. Iron rust and clay, ground in common oil, make a cement that hardens under water.

During a recent thunder storm, the lightning was conducted by the wires into the telegraph office at Glasgow, Ky., and melted and destroyed all the instruments in the office, together with the battery. The electricity also melted the wire leading to the ground in its passage to the earth. The same stroke killed a negro man and a horse, a few yards from the office.

In the ranks of the Hungarian army, fighting for their liberty, is a Jewish Officer of high merit, M. Daneberg, who has served under the Americans in the Mexican war, but no sooner did he hear of the struggle against oppression in his native country (Hungary) than he proceeded from New York to Bremen and thence to the scene of war.

A writer in Europe, in some remarks on the importance of tree planting, adduces the following fact: "A gentleman on the birth of every daughter, planted 1000 trees, which, at the age of twenty-one years were sold for one pound each, and formed her marriage portion; the thinnings during the time paying all expenses, and affording a rent for his land."

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at death. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
Richard H. Bull, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

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The Sabbath Recorder.

OUR FOREIGN MISSION.

The following communication from Bro. Wardner, dated Shanghai, May 10, 1849, and received at the same time with sister Carpenter's letter, which we published last week, will be read with the deepest interest. It is addressed to the Board; and, as will be seen, refers to communications of a previous date, forwarded by ship, which have not yet come to hand. They will probably be received within a month.

Dear Brethren,—We improve this opportunity, supposing you might wish to hear from us again before our next anniversary. Our last letters to you bore the date of March 15, in which we informed you of the opening of our chapel, and the prospects then before us.

DELIVERING A SOUL FROM PURGATORY.

On the evening of December 28th, agreeably to a previous invitation, we all went to witness a Taouist performance for delivering a soul from purgatory, held at the house of Bro. Carpenter's former teacher, though not got up by him. When we arrived, burning incense and candles were placed on a table in the open court, surrounded by a band of musicians singing and playing on instruments of various kinds, which, they said, was for the purpose of calling down the gods, and of securing their attention. During this time a man was at work in an adjoining room, drawing out a representation of purgatory on the floor, by pouring down rice, and adjusting it according to his fancy. In the door-way of this prison-house stood a descendant of its king, whose image was pasted on the wall over it, having six arms indicative of his power. Several lamps and vases of burning incense, were next stationed in different parts, and in the centre stood a paper image, with a scroll in its hand, said to contain the history of the affair, with some touching appeals to the gods in reference to the sufferer.

When all was ready, the music ceased, and six priests presented themselves, arrayed in scarlet robes, richly ornamented, and commenced singing and marching around it [the image,] halting at each corner, to allow the head priest, in company with a little child, said to be a descendant of this king, to prostrate themselves before the image. After a few circuits, he knelt on a cushion in front of it, and read, in a very mournful tone, his instructions in regard to the very important mission in which he was about to embark, bowing his head to the ground in the deepest apparent humility; after which this image was burnt in the open court, and thus sent off on his embassy. This part was performed with such an air of solemnity, as could hardly fail to awaken feelings of sympathy and awe in the minds of those who believed in such things. For my own part, I found it difficult to suppress my emotions, when I reflected that the enemy of souls had such power to charm men into error, and that millions on millions of these our brethren would never be able to break this spell, till decoyed into that awful prison from which they thus in vain sought deliverance.

After this image was burnt, and about the time they supposed he was makieg intercession, strips of paper, cut into various ornamuntal shapes, were burnt over the door, the head priest with his staff made certain motions in the rising smoke to assist in opening the door for his escape; after which the representation was removed. Then, supposing him to have obtained his liberty, the priests laid aside their robes, and again came forward with servers loaded with flowers and small rolls of cotton-wool, which they threw into the ring as they marched around and sang, as tokens of their pleasure in view of his fortunate escape. After this, six flower-stems were brought in, having three branches, each bearing large flowers, with burning candles for their pistils. And after a few circuits, each one took a stem, and performed a figure similar to one of the most difficult performed in our American ball-rooms; with which the performance ended.

TERROR OF AN ECLIPSE.

An eclipse of the sun occurred on the 23d of February, which produced considerable excitement. Cannons were fired and gongs were rung, and all the officers of the city (as I was informed,) according to the Emperor's edict, came out into the open streets to worship it, thinking thereby to appease the wrath of the gods, and escape the portending judgment. My teacher says that the custom originated several centuries ago, when an eclipse occurred which they regarded as a token of divine indignation against the wickedness of the emperor then reigning.

Such is the darkness of heathenism. But we have the cheering promise that God will be exalted among the heathen, and that his word shall not return to him void. Upon these and kindred promises our hopes are based. Never before was I so sensible of the utter insufficiency of human power to change the hearts of men. Our Saviour has not died in vain, neither has he sent forth his disciples to minister in vain. Therefore we look to Him, hoping that He may guide the arrows to the joints of the harness, and thus bring prostrate at his feet many a haughty rebel. Even our short experience has not been without beholding some dawnings of a better day. Occasionally a gleam of light darts through the overhanging gloom, awakening the belief that that the Sun of righteousness is approaching to dispel the horrid darkness that rests upon this people.

ENCOURAGING TOKENS.

Our excercises in the chapel are continued twice each week, as we commenced, our congregations averaging perhaps thirty-five or forty. In this branch of our labor, we have, as yet, discovered nothing of special encouragement, except that a few attend regularly, and there seems to be a marked improvement in their behavior during the time of worship. The prospects, however, are full as flattering as could reasonably be expected; since they have nothing but our stammering communications to interest them. But we have encouragement from other sources of rather an exhilierating character. My cook, Che-qua, (a man about thirty years of age, and rather above the ordinary rank,) has been with us nearly one year. From his first coming I have been in the habit of reading the scriptures and conversing with him daily. His interest in hearing and investigating the subject has seemed to be regularly increasing, and, to all appearance, the truth has been gradually working a change in his character. For several months he has professedly renounced idolatry, with the exception of an *ancestral worship*, which he seemed to regard as necessary to the fulfillment of the fifth commandment. After some explanation he seemed to understand the difference between making his ancestors objects of worship and of dutiful respect, and said he should practice it no more. His ideas seemed to be tolerably correct in regard to the fundamental truths of Christianity, and on being questioned, he said he was in the habit of praying in secret daily. Last Sabbath morning I called him into a retired room, and read with him a short exposition of our Saviour's mission to earth, his sufferings, death, and resurrection, and his intercession for us, and his second coming to judge the world. After a little conversation I asked him if he truly desired to be Christ's disciple, and, for his sake, were willing to come out and face the scorn and opposition of his countrymen; to which he replied in the affirmative. I then proposed to him to join me in prayer; to which he expressed himself willing, only that he did not know what *form* would be most proper to use. I told him that the true God took cognizance of the heart; and all that was necessary was to ask for that which he most sincerely desired. We then knelt, when he offered up the following simple prayer:—"*Heavenly true God! I have been a sinner; but now I rely upon Jesus, and desire thee to forgive my sins, and at last save my soul in heaven's temple. This is my heart's desire.*" Bro. Carpenter's cook took the same stand, of which he will probably inform you.

The next morning, Che-qua being absent when my teacher came, I resolved to put the question also to him, as he had before given good evidence that he was a true believer, so far as we could judge from words and expressions of feeling which we had many times witnessed. He had also told me that since the death of Bro. Carpenter's teacher he had prayed daily. I pointed out for him to read a portion of the 9th chapter of Luke, containing the words: "He that is ashamed of me and of my words, of him will the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." After some conversation I asked him if he were willing to announce himself as a disciple of Christ before the world. He replied rather in the defensive, as though it might have the appearance of pride, should he take pains to declare it. Besides, he doubted whether he could be as successful in influencing people to believe the doctrine, as it would have the effect to awaken their prejudice, and also expose him to trials which, he feared, he had not strength at present to endure. He compared his faith to a tender shoot just springing out of the earth, which needed time to grow and become strongly rooted before it encountered such storms. But the sequel exposed the thing that seemed to weigh most heavily upon his mind, viz. that were he to come out, he should have to preach in the chapel, "and that," said he, "I cannot do." I endeavored, as well as I could, to represent to him the great love of the Saviour, and the want of gratitude we exhibit when we are unwilling to acknowledge ourselves to be his friends. By our sinful practices we had formerly declared ourselves before the world to be the friends and servants of Satan; and why should we now be ashamed to own Christ? And as to the strength of his faith, if he relied upon himself he would certainly fall. But God was all-powerful, and would sustain him if he confided in Him; and all the results that might follow from obeying His word were in the hands of God, who had marked out our path for us, in which if we did not walk we could not be His true disciples. The injunction was to come out and let our light shine before the world; and if he ever expected to reach heaven, he must be willing to do whatever God requires. If not, it was proof that he loved self-gratification more than he loved his Maker. If it were his duty to preach, he ought to be willing to do it; if not, no one wished him to do it. There were other spheres in which Christians could be useful. After a little pause, he asked if I doubted the sincerity of his belief, I replied, that I doubted not that he believed to a certain extent; but that all true believers were expected to give some substantial proof of what they professed. Christ had set us an example, and if we were His followers we should imitate Him. After enumerating a few practical duties, I made to him the proposition before mentioned, to which he assented, and addressed the throne of grace, in substance, as follows: "My Father in heaven, I acknowledge in thy presence that I have sinned, and violated thy law; but I desire that Thou wilt grant thy Holy Spirit, to help me know myself, and forsake my sins, trusting in Christ for pardon; and finally wilt Thou save my soul in heaven. Such is my heart's desire."

That evening Che-qua came to my room, as usual, but accompanied with his heathen brother, who had come to spend the night with him; and, without being requested, succeeded me in prayer, thus voluntarily announcing himself, in the presence of his brother, as a disciple of Jesus. He now joins me in family worship every evening, and the teacher takes turns in our morning devotions.

You can better imagine the nature of our feelings at beholding such a sight, than I can describe them. What I have already seen, is an abundant reward for all the pangs of parting with friends and native country, or the dangers experienced upon the mighty deep. The privilege of hearing poor heathen pray! It seems as though it were too much to enjoy. I can hardly feel that it is a reality. If there is as much more joy in heaven, in proportion to the strength of mind, than may be felt on earth, when a sinner repents, who would esteem the sacrifice of this world, and all its treasures, as too dear a price to pay, even for one hour. But no, it is an eternity of ever growing delight. 'O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out.' We shall wait with anxious solicitude to see what the future will reveal in regard to these men. The devil may win them back again, and make them sevenfold more the children of hell than before. Yet we will hope for a different result, relying upon the power and mercy of God, who, we know, will overrule all things for His own glory.

We are occasionally visited by individuals who come to inquire about the doctrine, and read our books. The other evening a poor cripple called on me, having previously sent word that he wished to come. He said he had heard the gospel preached twice, and was satisfied of its superiority over the religion of his countrymen. He was convinced that the worshiping of idols and ancestors was foolish and vain, and he had renounced the practice. He said he knew he could not live long, and that he realized the importance of being prepared for death. We spent, perhaps, an hour in conversation, when Bro. C. led in prayer; after which he retired, promising to repeat his visit. The next evening he came again, accompanied by his brother, and seemed to manifest an unusual degree of interest, compared with what we generally see. We can but indulge some hope, that the Spirit of the Lord may be operating on his heart; although we have great reason to fear that selfishness, in some form or other, may be at the root of many of these pretensions, and therefore cannot rely upon them with much confidence, except when attended with circumstances which give substantial evidence of their sincerity. But whether their motives are pure or not, the Lord is able to give power to truth, and make it efficient in transforming the heart. We occasionally make short excursions among the neighboring villages, and proclaim the gospel to those who are inclined to hear. But in this promiscuous preaching we labor at a great disadvantage in consequence of the darkness of their minds, which requires repeated and continued efforts to give them any very correct notions of the doctrine, so as to be of much benefit to them. But this would be a difficult matter, without having such things at our command as would enable us to conduct regular services. Moreover, by reason of our stammering tongues, they need to become acquainted with our voices and modes of expression, before they can readily comprehend our meaning on a subject so entirely new and strange to them. Had we two or three stations a little removed from each other, we might occupy them every week, to as good advantage, perhaps, as the one we already have, and thus be cultivating certain definite fields. By these means, we could perform three times the amount of preaching we otherwise could, at least until we had so mastered the language as to need but little previous preparation to express our ideas with clearness. But this would require some means, and therefore we can only submit the question for your consideration in reference to some future period.

MRS. WARDNER'S SCHOOL.

Mrs. Wardner's school, concerning which I made mention in my last, also forms a very pleasant little audience, to whom we can from time to time relate the story of the cross, and portray the love of Jesus. And we have the satisfaction of knowing, by their inquiries, that they are not without thought in regard to what they have learned. The effort, thus far, has been attended with more encouragment than we had anticipated. Instead of being merely a Sabbath-school, it has nearly resolved itself into a day-school. Some two dozen have committed a hymn, with quite a variety of questions and answers on scripture subjects. Seventeen have committed the Decalogue, nearly all of whom are now committing portions of Matthew's gospel. It is rather laborious preparing rewards for them, as fast as their apportioned tasks are performed, as we have but a small variety of Chinese books to give, and for these we have been dependent upon our missionary brethren. Besides, among those received there are but few which we can conscientiously put into the hands of the Chinese without first bestowing some labor upon them in erasing and supplying, where terms and sentiments are introduced that are calculated to mislead. And most of them are too full to be worth the trouble of correcting, so that she has to supply the deficiency by drawings of pictures and maps. The amount of labor required to supply even this little class, for two or three weeks, with these books, would prepare an original one, had we the means to get it printed.

NECESSITY OF TRACTS.

Our meetings would probably be better attended, had we a few tracts (like others) to distribute among our hearers. Besides, publications of the stamp above referred to, are circulated broad-cast, and within our immediate neighborhood, thus turning the whole current of public opinion in their favor. And we are obliged to look on and see it, without being able to do anything (comparatively speaking) to counteract their influence. It is sometimes with difficulty that we can avoid feeling that we are made use of as a *cat's paw*, to circulate doctrines diametrically opposed to our avowed sentiments. Not long since, a tract was strongly recommended to me, with a kind offer of a quantity to distribute. It was said to contain nothing of a sectarian character, nothing that could be objected to by any Protestant. The tracts were sent; but preferring to trust my own eyes rather than another man's, I read it through, and in a summing up of certain duties essential to the Christian character, I found towards the close, a phrase thrown in enjoining the obligation to keep the "le-pai" (Sunday.) What the prompting motive was in this matter, I am unable to say. But the most favorable construction I can put upon it is, that he had forgotton that he wrote such a sentence. From the above you can form some idea of the awkwardness of our position. But we are dependent upon our brethren at home, and can only appeal to them to say how long this state of things shall continue. Our hearts and hands are ready to use, to the best of our ability, whatever they may see fit to provide.

Yours truly, N. WARDNER.

From the N. Y. Evangelist.

FOUR SHORT ARGUMENTS.

A deal of argument has been expended on the question—*Is slavery a sin?* Whoever will read carefully the following contrasted passages from the revealed Law of God and the statute-books of slave States, must find it hard to deny that *American Slavery* is opposed to the Bible, and therefore is sinful *per se*. Few people are better than their laws.

I.

Bible Law—"Search the Scriptures."

Slave Law—"Any man who shall teach a slave to *read* or write, shall be fined not less than $250, nor more than $500."—*Laws of Alabama, Aiken's Digest*, p. 397.

II.

Bible Law—"They twain shall be one flesh." "Honor thy father and thy mother."

Slave Law—"The master may separate violently the husband from the wife, and the child from the parent, and 'dispose of their persons by sale' to any purchaser he may select."—*See Civil Code of Louisiana*, Art. 35.

III.

Bible Law—"Be kindly affectionate one to another." "*Love* thy neighbor *as thyself*."

Slave Law—"It is lawful to *fire upon* a fugitive slave who refuses to surrender."—*Code of Louisiana*, p. 109.

"The owner of any plantation on which a slave comes without written leave from his master, may inflict *ten lashes* for such offense."—*Code of Mississippi*, p. 173.

"Any free person *of color* (except seamen) who shall come into the State, shall be fined $100, and on failure of payment shall be sold as a slave."—*Laws of Georgia*,—Act of Dec. 29th, 1818.

"For beating a slave with a horsewhip, cowskin or small whip, or putting irons on and imprisoning a slave, there shall be no penalty."—*See Brevard's Digest of Laws of South Carolina*, p. 241.

IV.

Bible Law—"God created man in his own image." To Christian men it is said—"Ye are the temples of the Holy Ghost."

Slave Law—"Slaves shall be deemed, taken, reputed and adjudged in the law to be *chattels personal* in the hands of their owners to *all intents and purposes whatsoever*."—*Laws of South Carolina*, vol. II. p. 229.

We will not multiply illustrations. These will suffice to establish the case. Robert Halt's rule is a good one, that in matters of casuistry the *first* answer of conscience is the best—but we fancy that some sophistry will be needful to evade the natural conclusion to which these four short arguments will give rise. BRAINARD.

God never accepts the will for the deed when he puts it in a man's power to *do* as well as *will*.

MY THREE TREASURES.

BY MRS. E. C. JUDSON.

I have a steed—a bounding steed,
With a form as lithe as a bending reed,
And limb's like the petrel's wing;
With his airy form, and step of grace,
His eye of love and his beaming face—
O, he is a beautiful thing!

I have a lamb—a household pet;
Like the blue of June when the sun has set
Is his soft and dreamy eye;
He frolics and gambols the live-long day,
Then turns, and, lisping, asks the way
To the Shepherd's fold on high.

I have a bird—life's dawning light,
All quivering, beautiful and bright,
Upon her radiant wing;
Sweet as the chime of silver bells,
Or voices of spring in their woodland dells,
Do her broken carols ring.

Rare, rare the gems in my love-crown set;
But sin has a poison to canker and fret,
And its stain even now they wear.
With a trembling heart and a bended knee,
I bear them, Son of God, to thee,
O, heed a mother's prayer!

DR. BALDWIN'S CONVERSION.

It is always interesting to trace the work of the Spirit in the regeneration of the human soul. The following sketch of the conversion of that eminent man of God, Dr. Baldwin, for so many years a beloved and successful minister in Boston, is taken from his diary:—

"In the month of September, God in his holy providence sent two Baptist preachers into the town. They preached several lectures, and spent one Lord's day in the neighborhood. One evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this moving, a scene commenced. A very pious man came, and, falling down on his knees before me, addressed me as follows: 'Neighbor Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better example before you?' I trembled like Felix, and replied, 'I have nothing against you more than I have against my own soul.' In spite of every effort, I trembled and wept, and changed my seat to avoid ob ervation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced; and many were affected, seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, 'I am more brutish than any man, and have not the understanding of a man.' I thought I earnestly desired conversion; how to attain it, how to obtain an interest in Christ, I did not know. I at first apprehended I should in some way have a discovery of Christ on the cross, and that this would give me comfort. Again I thought I was now so distressed, that God would soon give me relief. I cried, but alas! all seemed in vain.

"I cannot say, as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverence. My distress continuing day and night, I began to hope that God had begun the work and that he would carry it on. At times I experienced great tenderness, and often both in public and private wept bitterly. My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy! All my hopes from any thing in myself seemed to vanish. Often would I say, 'What shall I do to be saved? How can I come to Christ? O that some man would guide me!' Thus I went mourning from day to day as without the light of the sun.

"After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, 'I will look again towards his holy temple.' I knelt down, and in a few broken sentences, tried to send my cries to the mercy seat. I felt convinced that I had done nothing to merit the divine favor, nor could I do any thing, though I were eternally to perish. This thought I confessed to the Lord; and as my last refuge, endeavored to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

"Just in the twilight of the same day, I had occasion to walk to a neighbor's house, about a quarter of a mile distant. As I walked a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I was made holy, I could never be made happy. Immediately, as I walked, this passage of Scripture came powerfully into my mind, 'Behold the Lamb of God, which taketh away the sin of the world.' A gleam of hope seemed to come from these words But I thought they were only words which I had read, and were now suggested to my imagination. They seemed to be repeated the second time, 'Behold the Lamb of God, which taketh away the sin of the world.' The effect was overwhelming. In an instant the great plan of mercy, through the atonement of Christ, was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) '*taken away the sins of the world.*' What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. My mind now became calm, but not transported. A short time afterwards being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom."

TEMPERANCE ANECDOTE—CHRISTMAS EVANS.

Christmas, towards the end of his days, became a total-abstainer. A brother minister, who condemned not himself in the thing which he allowed, could not be brought over to the total system. Christmas polished an arrow, and put it in his quiver ready for use. He was appointed to preach; and, as usual, there were gatherings from far and near; Mr. W——, of A——, the minister, was there too; but, as if anticipating an attack, he said he should not be present whilst Evans preached. And yet, such was the fascination, that he could not stay away; and by and by he crept up into the gallery, where the preacher's eye, (for he had but one) which had long been searching for him, soon discovered him. All went on as usual, until the time came when the arrow might be drawn, which was done slily and unperceived. "I had a strange dream the other night (said Christmas.) I dreamed I was in Pandemonium, the council-chamber of Hades—how I got there I know not, but there I was. I had not been there long before there came a thundering rap at the gates. 'Beelzebub, Beelzebub! you must come to earth directly.' 'Why, what's the matter?' 'O, they are sending out missionaries to teach the heathen.' 'Are they? then I'll be coming.' Beelzebub came and hastened to the place of embarkation, where he saw the missionaries and their wives, and a few boxes of Bibles and tracts, but turning round he saw piled up rows of casks, labeled Gin, Rum, Brandy. 'That will do,' said he; 'no fear yet. These casks will do more harm than the boxes can do good;' and so saying, he stretched his wings for hell again. But after a time came another loud call—'They are forming Bible Societies!' 'Are they? Then I must go.' He went, and found two ladies going from house to house, distributing the Word of God. 'This wont do,' thought he; 'but I will see.' The ladies visited an aged female, who received a copy with much reverence, and many thanks; 'what a comfort it will be to me,' said she. He loitered about, and when the ladies were gone, the old woman came to her door and peeped this way and that, and then went in and came out again with her bonnet on, carrying two things under her apron out of sight—one was her new Bible, which she paw[illegible] and the other was a small jug, in wh[illegible] brought home the gin she had boug[illegible]ith the money. 'That will do,' said he, 'no fear yet;' and back he flew to his own place. Again came a hasty summons—'They are forming a Temperance Society.' 'A Temperance Society; what's that? I'll come and see.' He came and saw, and again flew back, muttering. 'This won't do much harm to me or my subjcts—they are forbidding the use of ardent spirits; but they have left my poor people all the ale and porter, and the rich all the wines. No fear yet!' Again came a louder rap than ever—'Beelzebub, you must come now, or we are all ruined, for they are forming a Tee-total Society.' 'What in the name of all my imps is that?' 'To drink nothing at all as a beverage but water!' 'Indeed! that *is* bad news. I must look after this.' And he did, but he went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter. 'O,' said he, 'dont be alarmed; it's an awkward affair, but it won't spread much yet, for all the parsons are against it, and Mr. W——, of A——, (sending up an eagle glance of his eye at him) is at the head of them!' Whiz went the arrow, and down came the bird! Mr. W—— cried out—'But I wont be at the head of them any longer:" and walking calmly down out of the gallery, entered the table pew, and signed the pledge.

LET NOT THE SUN GO DOWN UPON YOUR WRATH.

The Jews sometimes displa[illegible] lofty principle which shows that the Divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility, and warm-hearted, but easly excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparations for the Sabbath-day. "Come, dear Joseph," she exclaimed, "the night is approaching; come and light the Sabbath lamp!" But he, *full of sadness* and anguish, continued walking up and down the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament *of the Lord*, and our Sabbath lamp is not *yet lighted*." Then my grandfather *took his* hat and cane, and, evidently much *troubled*, hastened out of the house. *But* in a few moments he returned with tears of joy in his eyes. "Now, dear *Rebecca*," he exclaimed, "now I am ready." *He* repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before becoming reconciled to my brother Isaac." "But how did you manage to do it so soon?" "Oh!" he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him, and we fell into each others arms and wept."—*Dr. C[illegible]*

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, Setember, 20, 1849.

PAYING MINISTERS.

To the Editors of the Sabbath Recorder:—

We took notice of an article in the Recorder of July 25th, 1849, entitled "A Word to Ministers." Who was the author of it we did not know, as he did not put his name to it. But whatever his name may be, he was undoubtedly a minister, and we do not know but he is a very good one too; for we know that the best may miss it some times. His object seems to be, to set the ministers all hands at work in real earnest, and to learn the churches to offer good stout salaries to the ministers, for he says it is discouraging when the people do not come right up to the mark at once, and promise him a salary that will be amply sufficient. Now, let no one suppose that he meant a salary amply sufficient to support himself, together with an extravagant and idle family; it might be too cruel to charge him with meaning all that. But we did not know but some might think he meant so, seeing there have been so many cases of the kind, where ministers have had large salaries. But we have never yet found, in all the New Testament, any injunction on the Church to offer a minister a salary for his ministerial services. It is true that Paul said, "Even so hath the Lord ordained, that they that preach the gospel should live of the gospel." Perhaps it would be well for us to take notice how and what the Lord did ordain respecting it. Now I can tell you exactly how and what he did ordain. The Lord ordained that ministers who were sent of Him to travel and preach the gospel, should take with them no bread nor money, and into whatsoever house they should enter, there abide, eating and drinking such things as they give, for the laborer is worthy of his meat. This, then, is the way the Lord has ordained that they that preach the gospel should live of the gospel. But not one word all this while about promising him a salary. We do not know but somebody will begin to think that our author is one of that class that he speaks of, who are afraid that the Lord will not be able to fulfill his promise, unless he can get the church to be voucher for him. At any rate it appears that he will not be satisfied until the church have given their word that he shall have a sufficient salary. Now, it is our opinion, that any man who is a real minister of Jesus Christ, and is sent of Him to preach the gospel, the Lord will open the hearts of the people to supply his temporal wants, even if they had never promised him a single cent. Nay, we have known instances where a minister from a distant land stopped at a certain place, and preached to the people a number of weeks, and the Lord opened the hearts of the people so wide that they contributed to him well nigh two hundred dollars in so short a time, although they had not promised him any thing at all. Is it not, then, safer to trust the Lord than it is to trust the church, with all their promises. We have heard of instances where the church has promised the minister a salary, but never paid it. The Lord does not serve his minister so, and when the people serve him so does it not rather argue that he was not a minister of Christ, but a mere hireling. There is no doubt th[illegible]me of the poor ministers of Christ [illegible]een shamefully neglected by the peop[illegible]ere they have labored. But if the minister is rich, as many ministers are, we do not believe it is the duty of a poor man to give any thing to such a minister, for he that giveth to the rich shall surely come to want.

We must confess that we have some conscientious scruples about promising a minister a sufficient salary, even if you are disposed to impute it to our covetousness. For we know not how much he would call sufficient, by and by, when he has got the people pretty cleverly pliant, and as he grows more and more covetous of carnal things. We have understood, that in some places the ministers have got the people so completely under, that they think their salaries not sufficient until they have got nearly all the property of the whole country into their own hands. Such, we understand, is the case now in Mexico. We do not suppose that any of our Seventh-day Baptist ministers have ever yet had a salary sufficient to make them rich. But we are aware that great things grow from small beginnings. And so little while as we have lived, we can well remember the time when scarcely any thing could be more disgusting to a Baptist church, than that of hiring a minister to preach, or giving him a salary, either a seventh-day or a first-day Baptist church. Yes, the ministers themselves would spurn such a thing. And if things have grown to what they now are in so short a time, what may we not ex[illegible]t would be the case in one or two centuries more? It is believed that no one thing has more powerfully conduced to the intolerable oppression of the poor, than that of paying ministers salaries. Perhaps it may be thought that there is no danger of such an effect in this country, while the people remain so intolerably covetous as they are now. But be assured that there is always danger of some great evil, whenever we adopt any important religious practice for which we have no scripture warrant. We know of no account, either sacred or profane, that Christian ministers ever had any stipulated salaries, until appointed by the Emperor Constantine, in the fourth century; and it is probable that he apprehended no danger at that time, although the effect was soon witnessed, when hundreds were rushing into the ministry for the sake of the salary, while they had no more religion than so many grievous wolves, not sparing the flock, until the Church was filled with the worst of corruptions, even to the changing of times and laws. And the Church is glutted with the same kind of corruptions until this day. Even Protestant churches have not got clear of them. And we have little or no doubt, that if there was a general understanding and expectation, that all the ministers would have a salary sufficient to supply their temporal wants during life, and nothing more, that we should soon have ministers enough; especially if we could get up a real Collegiate Theological Institute, and then furnish young men desirous of entering the ministry with funds sufficient to acquire a ministerial education. We should soon have ministers plenty in such a case as that, no doubt, whether fit for it or not.

Our author says it is the duty of the minister to give himself wholly to the ministry, and quotes 1 Tim. 4: 15 to prove it, which reads thus, "Meditate upon these things; give thyself wholly to them; take heed unto thyself and unto the doctrine." What things, then, was Timothy to meditate upon, and give himself wholly to them? Why, certainly, it was the things contained in the doctrine; and one of the things contained in Paul's doctrine was, that ministers should labor with their hands to support the weak. It is hardly to be expected, that Paul meant to leave out anything that was contained in the doctrine. But our author says, "It is as certainly a divine ordinance, that they that preach the gospel should live of the gospel, as it was under the law that they that ministered in holy things should live of the things of the temple." All this we readily admit, but we say there is another thing to be admitted, which is this: It is as certainly a divine ordinance, that a minister should labor with his hands to support the weak, as it is that they that preach the gospel should live of the gospel, if Paul's word is as good in the one case as it is in the other. How, then, are we to reconcile this seeming difficulty? I suppose there is no better way to reconcile it than to take Paul as an example; and we apprehend that Paul was quite as good a model for a minister as Nehemiah was for a Mayor. When Paul traveled to preach the gospel, he lived of the gospel, as God had ordained, as we have before mentioned. But when he located, he betook himself to secular business, that he might not be chargeable to the church, that it might support the weak, especially such as are widows indeed. We do not know where ministers can find a better pattern to follow than this. Paul has said, "Ye have us for an example." Now, although our author professes to hold in everlasting honor some ministers for having betaken themselves to secular business, agreeable to Paul's doctrine and example, yet he seems to manifest a great concern for fear the greatest part of them that do so, do it from wrong motives. How he knows which does it from good motives, and which from bad, is more than we can tell; and how he found out which to hold in everlasting honor is out of our sight. Indeed, we half suspect that the great zeal he has manifested in this article originated in a worldly, covetous spirit. It is the duty of the pastor to labor with his hands. Acts 20: 35, 1 Thess., 2: 9. How he can receive this as a doctrine of Scripture, and yet doubt that it is his duty to labor with his hands, is more than we can comprehend. We advise such people or ministers to take heed how they wrest the Scriptures to their own destruction.

It would seem that the main if not the sole object of this article was to push forward a state of things when the people shall be frightened into the belief that they are bound to support their located minister, without any secular labor on his part; and that they are awfully wicked if they do not come up to the mark at once, and promise him a salary that will be amply sufficient; and also awe or frighten the ministers into the belief that it is wicked for them to connect with their ministerial labor any secular employment. But how to reconcile all this with the propriety of holding some few in everlasting honor for doing the very same thing, is more than we can comprehend. And how he can reconcile it with Paul's injunction and example, we know not.

Our author complains much of the ministers, for that he thinks the greatest part of them are so fearful that the Lord will not fulfill his promise to sustain them, that they go into some secular employment to acquire something to fall back upon, in case the Lord should happen to fail them. But for his own part he seems to think it would be much better, or at least much easier for him, if he can get a good stout salary out of the people, to fall back upon in case of such failure, than it would to go to work for it. After all, we advise and admonish the people to look well to the wants and necessities of their located minister, especially if he is poor, and see that he does not suffer for want of carnal things, for it is the duty of the people to communicate to him (as well as to other poor saints) of their carnal things. But never, never, tempt any man to become a minister for the sake of a salary, lest he should do more hurt than good. But now, in conclusion, we recommend to every located minister that would wish to be held in everlasting honor, to betake himself to some secular business, in connection with his ministerial labor, for the purpose of helping some weak church, or some weak family, or some weak individual, it makes no odds which; if it is only done to support the weak, the injunction is answered. And there is no doubt that all the earnings of such a minister, if rightly taken care of, will either directly or indirectly, go to support the weak, whatever may be his motive.

With all due deferance to our venerable author, we submit the foregoing.

Wm. Stillman.

Reply.

The author of the censured article *is* a minister. The unworthy motive imputed to him is, however, utterly disclaimed. The real motive which he had in writing the article was to induce ministers to commit themselves to their appropriate work, without cherishing any undue anxiety about salaries. It was to stimulate them to seek first the kingdom of God and his righteousness, and leave the matter of their support to Him who had promised to provide for them. This motive was apparent on the very face of the article; and what but the most morbid sensitiveness in regard to the duty of supporting the ministry—what but the most sickly perversion of sentiment upon a subject so clearly taught in the Bible, could have prevented Bro. Stillman from seeing it? Yet he overlooks it entirely, and seizes with avidity upon the merely *incidental* allusions of the article to the duty of churches to sustain their ministers, to furnish himself and his coadjutors (for he seems to be a representative of a party, as he uses the plural *we*) with evidence that the author is "a mere hireling," whose great aim is to secure for himself and his brethren in the ministry "good stout salaries." Let any candid person read our article with care, and if, by a fair construction of language, he can draw such a conclusion from it as Bro. S. has, we will take back what we have written, and *apostolically* betake ourselves to "tent-making," as quickly as possible. But as we then said, so say we again, that if the leadings of divine Providence conduct a minister to the charge of any particular church, let him set about laboring for the spiritual welfare of that church. Let him instruct the ignorant, admonish the erring, comfort the afflicted; let him visit them in their houses, talk to them, and pray with them; let him, by all his public ministrations, and by all his daily intercourse with them, seek to promote their salvation, striving mightily to present every man perfect in Christ Jesus;—let him do all this, without stopping to consider whether his promised salary will bear him out in it or not. The church may not have had in their hearts to pledge him an adequate support. They may have promised him, for a year, only what would be sufficient for a few weeks. But no matter; God set him over them to do them good, and expects him to attend to his work, and not turn aside from it for the sake of gain. The *church* has not promised him a support, but *God* has. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" Luke 22: 35. And God will fulfill his promise; for he cannot lie. But *how* will He fulfill it? Whatever may be the expectation of Bro. S. in regard to the way in which it will be fulfilled, *we* expect it will be in some such way as this: When the church has enjoyed the ministry of a pastor like the one supposed for a sufficient length of time, the members will begin to feel their hearts stirred with anxiety to take good care of a man who cares so faithfully for them. They will begin to see how reasonable it is, "that he who sows to them spiritual things should also be partaker of their carnal things." They will see that the salary they promised him is not sufficient for his wants; they will feel ashamed of it, and set about enlarging it, until they see him comfortably provided for. This is the way, we think, God will fulfill his promise. We do not expect him to send the ravens to our Elijahs, with bread and flesh in the morning, and bread and flesh in the evening. God will stir up his own people to do this work. If they do not attend to it, who will? Ministers must be provided for in some form or other; and we cannot conceive of a church, growing in grace, and continually sanctified by the influence of a faithful ministry, yet still too covetous to sustain that ministry. Such a thing would be a perfect contradiction.

Ah! but ministers must work.

"It is the duty of the pastor to labor with his hands. Acts 20: 35. 1 Thess. 20: 35. How he can receive this as a doctrine of scripture, and yet doubt that it is his duty to labor with his hands, is more than *we* can comprehend. *We* advise such people or ministers to take heed how they wrest the Scriptures to their own destruction. It would seem that the main if not the sole object of this article was to push forward a state of things when the people shall be frightened into the belief that they are bound to support their located minister without any secular labor on his part, and that they are awfully wicked if they do not come up to the mark at once, and promise him a salary that will be amply sufficient; and also to awe or frighten the ministers into the belief, that it is wicked for them to connect with their ministerial labor any secular employment. But how to reconcile all this with the propriety of holding some in everlasting honor for doing the very same thing, is more than *we* can comprehend. And how he can reconcile it with Paul's injunction and example, *we* know not."

So, then, a minister must labor for the church, and take care of himself too! He must feed the flock; he must look up the straying; he must visit the sick and the afflicted; he must attend funerals, he must seek out the anxious, and converse with them and instruct them; and yet he must provide for all the wants of himself and household, by laboring in "some secular business!" A beautiful equality of condition between minister and people this would produce, truly! The people may labor in secular business from day-light till dawn, week in and week out, providing handsomely for themselves, and laying up for time to come; if any are sick or in affliction, let the minister attend to them, they have no time for it; if sinners are anxious, let the minister look after them, it is not their business; if any have backsliden, let the pastor look them up, it is his appropriate work. But the minister must labor in secular business, subject to continued interruptions, and when the week is ended it is found that while the people have wrought six full days and received their wages, he, on account of his hindrances, has wrought but three. Or, perhaps he must sit up till late hours, plough by moon light, or swing his hammer till midnight, to support himself and his babes, while the people are refreshing and recruiting themselves by sleep. Add to this, that while the Sabbath is a day of rest to them, it is one of toil to him. Is this the equality which the gospel produces? God forbid. Common justice dictates otherwise, and we are sure, therefore, that Bro. Stillman's scheme is not the gospel. The passages of Scripture which he quotes are not at all to his purpose. They prove that *where a church is weak*, and not able to sustain its pastor, it is right, nay, even his duty, to labor with his hands to help the cause forward. This we did not deny, but, on the contrary, admitted it and insisted upon it. But that it is a ministers duty to do so under *ordinary* circumstances, is not admitted; and we challenge Bro. S. to produce a single passage which, fairly construed, teaches such a sentiment. "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." "*Even so;*" that is, *in the same manner* as those who ministered about holy things lived of the things of the temple, and as those who waited at the altar were partakers with the altar, 1 Cor. 9: 13, 14. And what was the manner in which the priests of the temple and the altar were supported? If Bro. S. will take his Bible, he will find that the service of the sanctuary was their exclusive business. There was no mingling of ministerial duties with secular business. Their ministry was the source of their living. Well, EVEN SO hath the Lord ordained that they who preach the gospel shall live of the gospel; that is, the preaching of the gospel shall be the source of their maintenance, not the gospel and secular business together.

But our correspondent puts in a kind of salvo to the general doctrine of his communication, by saying:—

"After all, we advise and admonish the people to look well to the wants and necessities of their located minister, *especially if he is poor*, and see that he does not *suffer* for want of carnal things; for it is the duty of the people to communicate to him, *as well as to other poor saints*, of their carnal things."

Here, then, we have it. *If* the minister is *poor*—if he is on the borders of starvation, or if he has to go in rags and tatters—why then carry him something, "so that he does not *suffer!*" In this case the people "communicate" to him, not on the ground of the work which he performs as a teacher of the word—the ground on which the Scripture predicates the duty—but because he stands on a level with "other poor saints!" And is it a *deacon* that writes in this strain? Verily, those who consider their minister as nothing but a "*church pauper*" will thank our correspondent for his communication. But, brother S., do you not see, that the state of things which your doctrine tends to bring about, is the very state which is calculated to *make* the minister poor, and *keep* him so? If the minister, by attending to all the duties of his office, has his time so taken up that he cannot, at most, labor in secular business more than three days out of the seven, while the people around him all labor six, it is impossible that he should be otherwise than poor. And if he pursues this course through life, he must of necessity leave behind him a poor family to be provided for. We cannot abide such doctrine. It savors too much of Romanism, a system which makes a great boast of charity through its hospitals, and nunneries, and asylums, but by its grinding extortions creates the very necessities which it pretends to relieve. We trust that Bro. S. will reconsider the doctrine which he has thus placed before the public. It is unworthy one possessed of so good a heart, and sustaining so eminent a position as he does.

But the trouble in the mind of our correspondent seems to be, that our ministers receive a *stipulated* salary—a certain *specified* sum. If we understand him, he objects to this altogether. He would have a minister settle with a church, without any stipulation as to the amount he shall receive. That is, a minister must settle, and labor for the good of the church, and if at the end of a month or year the people choose to give him anything, well; if not, he has no claim upon them. But suppose, after he has labored, they give him nothing; how then? According to our correspondent, however, there is no room for such a supposition; for he says, "It is our opinion, that any man that is a real minister of Jesus Christ, and is sent of him to preach the gospel, the Lord will open the hearts of the people to supply his temporal wants, even if they had never promised him a single cent." Very well, this is our opinion too; and if Bro. S. had examined our article with half the care to find out its real import, that he appears to have done to find something which it did *not* import, he would have seen that it was our opinion. We believe that God will open the hearts of the people to supply his temporal wants, and it was on this ground that we urged ministers to commit themselves more thoroughly to the work, without concerning themselves over anxiously as to what they were to receive. But what has this to do with the propriety or impropriety, the expediency or inexpediency, of stipulating the amount of a minister's salary beforehand? Would our correspondent say that a minister must be put upon his good behavior?—that he must be placed upon trial from year to year, and if in the judgment of the people he do well, he may be remunerated with what is necessary for his wants? For on what other ground can there be any objection to having a salary stipulated beforehand? If it can be calculated with any reasonable certainty what amount will be required for his support, why not come under a stipulated engagement to raise it? The mere fact that the New Testament does not enjoin it to be so done, in so many words, is, to our mind, a very weak objection. The New Testament, foreseeing that there would be an almost infinite variety of circumstances to affect the relation of ministers and churches, has left this matter to be determined in every case according to expediency. We can well conceive that there may be cases where it would be best to leave the precise amount of the pastor's salary unstipulated. On the other hand, there are cases where it would be folly to do so. To place a minister upon his good behavior in this respect, is what a church has no right to do. *God* has a right to do so, and *does* place his ministers upon just such ground. *He* says, "I will never leave thee, nor forsake thee." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Seek first the kingdom of God, and all these things shall be added unto you." God promises, then, to provide for his ministers on condition of their faithfulness in executing the trust reposed in them. But a *church*, composed of men as fallible as the minister himself, just as likely to neglect their duty as he is to neglect his, and generally quite as guilty as he is, has no right thus to assume the province of dealing with him. But, after all, is there nothing in the New Testament which gives light upon this question about the *stipulation* of salaries? The text which we have already referred to, "Even so hath the Lord ordained, that they who preach the gospel shall live of the gospel," may furnish a hint upon it perhaps. How was it with the ministers of the temple and the altar? Was there no stipulation as to the amount they were to receive? Was it not declared by express statute, that they should have a regular quota—a definite per centage—of the property of the people? To be sure, they did not receive an *annual* salary, but they had what amounted to the same thing—it was a *stipulated* sum. And if "*even so*" it is ordained, that preachers of the gospel shall live of the gospel, it cannot be so very wicked a thing to fix their salaries at so much per annum.

We could say much more on this subject; but the length to which we have already extended our remarks admonishes us to forbear. We take leave of our correspondent by remarking, that when we penned the article which has called forth his strictures, we were much afraid that those who repudiate the practice of paying ministers for their services would construe it as favoring their doctrine. We trembled, lest it might have some tendency to strengthen them in their unscriptural and unjust position. But our fears are happily allayed. Those ministers who consider that the "laborer is worthy of his hire," have not put in the first word of complaint; they appear not to have felt that we did them any injustice. While, on the other hand, the very ones who, we feared, would claim us as the advocates of their views, are the first to attack us.

BAPTISM OF MR. NOEL.

We have already announced the baptism of the honorable and reverend B. W. Noel, a recent seceder from the Church of England. It took place at the chapel of the venerable Mr. Evans, on the 9th ult., in the presence of between two and three thousand deeply-interested spectators. Before his baptism Mr. Noel gave an address, marked by simplicity and earnestness, from which two brief extracts are made, as indicating the course of argument and illustration:—

"I have weighed every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitute for, the baptism of believers in Christain churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind after very much examination. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If these conclusions are correct (and I believe they will completely prevail with the Christain world eventually), then it follows that a person, who like myself has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith, and these two things constitute Christian baptism. So that, if these conclusions are correct, then I and others who have been only sprinkled in infancy, are in neither sense baptized."

Mr. Noel then addressed himself to the question whether, after having many times professed faith in Christ at the Lord's Supper, he should now revert to the initiatory rite:—

"If a man—for instance, one of the Society of Friends—has been a consistent Christian for years—has followed the Lord diligently and zealously—has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian—if that person should come to recognize that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent churches, would receive him unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point of his heavenward course, be baptized, when he comes to recognize his error. Our blessed Saviour has set us an example in this matter. At the age of thirty, when He was known by all who knew Him to be devoted to God—when His whole life was a profession of devotedness, not in the least requiring baptism as an expression either of repentance or of faith—when John was baptizing converts because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in Himself, and needing no repentance, was yet at that age baptized after long years of piety. This He did, because He would honor the ordinance of God, not needing it Himself, but with a view to the welfare of others and the honor of God. He was therefore baptized."

It was Wesley who said, "I am always in haste, but never in a hurry."

CHRISTIANS SPARED BY THE CHOLERA.

From statistics which have been collected upon the subject, it appears that the cholera has not made very great inroads upon the churches during the past summer. At a recent meeting of Presbyterian and Congregational clergymen residing in New York and Brooklyn, it was stated that in twelve city churches, numbering about five thousand members, only twelve deaths by cholera had occurred, and these were mostly in churches located in districts of the greatest mortality. Two churches were named, comprising 700 members, in which there had not been a single death by cholera. It is said that churches of all denominations, and in all parts of the country, may make similar reports of the comparative exemption of their members from the ravages of the pestilence. The question will naturally arise, Why is it so? No doubt the habits of cleanliness, prudence, sobriety, and cheerfulness, which religion requires and fosters, have much to do with the result. But may it not also be said, that this security results from God's protection of his people? "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

Revivals.—We find in our exchanges notices of several recent and entensive revivals. The Baptist Register reports a revival at Fayetteville, N. Y., in which about one hundred persons, of all ages and conditions, profess to have passed from death unto life. Sixty-three had been baptized into the fellowship of the Baptist Church. At several places in North Carolina revivals are reported. In Wake Forest College, ten or twelve students have recently made a profession of religion; and five churches within a few miles of the College are also enjoying a work of grace. In Hillsboro, N. C., sixty-five persons have recently been baptized. At Milton, in the same State, fifty have recently made a profession of religion. At St. Louis, Mo., since March last, two hundred and twenty-two persons have been added to two colored Baptist churches.

Revivals of Religion.—Under a recent date, Rev. J. H. Fox writes to the Religious Herald, "It was my privilege a few days since to baptize into the fellowship of Mt. Edd church seventy converts in thirty-five minutes. Two days afterwards I baptized eleven; and on the next Frstday expect to baptize fifteen or twenty more. This ingathering is the result of a protracted meeting." Rev. A. Broaddus communicates to the same paper the result of a series of meetings in Mt. Calvary church, Va. A large company are said to be indulging hope, and forty-nine had already been baptized. Two of the converts are upwards of 77 years of age.

Resignation of Dr. Malcomb.—Our Baptist exchanges have had a good deal to say of late about Dr. Howard Malcomb's resignation of the presidency of Georgetown College, Kentucky. There are various versions of it. The following account, given by the "Watchman of the Prairies," is probably as near the truth as any:—

"His resignation was a very sudden movement, and occurred on this wise:—A Convention being about to be held in Kentucky for the formation of a new Constitution, Dr. Malcomb voted for Mr. Stevenson, who was known to be friendly to emancipation, as a delegate to that Convention. During the next day Dr. Malcomb was waited on by a couple of the Trustees of the College, who advised him to resign, assigning as the reason the vote which he had given. He replied that he should not resign for that reason until he was so ordered by a vote of the Trustees. A meeting of the Trustees, containing a quorum, was held, and a vote demanding his resignation, for the reason given, was passed, which being borne to him, he resigned."

Liberian Hippopotamus.—Dr. Morton, of Philadelphia, has published in the Journal of Natural Sciences a scientific description of what he considers a new species of hippopotamus, found in the river St. Paul's, Liberia, where they attain to the size of 400 to 600 pounds; to which he has given the name of *Liberiensis*. He thinks that, if caught when half grown, it would not be difficult to bring living specimens to this country, or to the zoological collections in Europe.

"They are extremely tenacious of life, and almost invulnerable, excepting when shot or otherwise wounded in the heart. When injured they become irritable and dangerous, but are said by the natives never to attack them when in their canoes. The negroes are very fond of the flesh, which seems to be intermediate in flavor between beef and veal."

The State Agricultural Fair, held at Syracuse last week, is pronounced by good judges superior to any of its predecessors. The live stock, new inventions, farm implements and produce exhibited, are said to have been unprecedented for quantity and variety. The address was delivered by Prof. Johnson, of Scotland, and will probably soon be printed. Henry Clay was among the visitors.

A Revolution in Cuba was reported last week. But the rumor appears to have originated in the fact that the Government of that Island is taking very active measures to protect itself in case of an invasion from this country.

The Cholera took off 86 victims from New York last week. In Boston it found 40. In many of the cities and large towns of New England the epidemic prevails, but it seems to be decreasing.

General Intelligence.

EUROPEAN NEWS.

The steamer Europa, with one week's later intelligence from all parts of Europe, arrived at Boston on the 12th inst.

In England nothing of importance in a political point of view is transpiring. The cholela seems to be on the increase. In the week previous to the steamer's departure, there were 1,276 deaths from cholera in London.

The French are evidently much troubled about the course things are taking at Rome. The Pope manifest no disposition to return to the city, but is likely to take up his residence at Boulogne. His Commissioners are said to be more in sympathy with Austria than with France. A large business is talked of in the way of executing political offenders; and it is said that the French cabinet has sent orders to Gen. Oudinot not to allow any political execution to take place while the French army is at Rome. The French soldiers are in good repute among the common people, but looked upon with suspicion by the papal authorities.

European papers have a great deal to say about the surrender of the Hungarians. That event is evidently an occasion of much rejoicing among the advocates of monarchy and absolutism. A grand celebration was held in Warsaw on the 19th ult., in honor of the victory, so called.

The *Milan Gazette*, of the 24th, announces the important fact of the capitulation of Venice, which took place on the 22d ult. The siege, though, during its continuance, formidable to the Venetians, was also to the besiegers. The Austrian officers make out that their loss from cholera and fever amounts to 20,000.

The Vienna correspondent of the *Times* says, that in consequence of the devastating hostilities between the Servians and other Sclavonians and the Magyars in the Bacs country and the neighboring districts, many of the towns marked on the map, such as Theresiopel, Zombor, and Baja, the first of which had 30,000 inhabitants of Sclavonic origin, with thirty-five churches, the second 19,000, and the third 12,000 inhabitants, literally no longer exist. When the Imperialists marched to Szegedin, they found that these three towns had been completely destroyed by the Magyars.

M. Victor Grandin, a well-known member of the Legislative Assembly of France, and formerly a member of the Chamber of Deputies, and who, besides, is one of the most extensive manufacturers of France, has died in Paris of Cholera. M. Cercelet, one of the former Secretaries of the Chamber of Deputies, and Gen. de Gueheneur, brother-in-law of Marshal Lannes, the Duke of Montebello, have also died of the same complaint.

An Englishman, about 30 years of age, threw himself from the top of the column of the Place Vendôme, on Tuesday evening, at 6 o'clock. He was killed on the spot. There were no papers found on him that could lead to a knowledge of his name. This is the second suicide of the same kind since the revolution of February, and the 36th since the erection of the column.

Mr. Roberts, the President of the Republic of Liberia, has sent an agent to France to purchase a steamer and a war schooner for the navy of his State.

It is stated in the *Paris National*, that the report of the marriage of the President of the Republic and the daughter of the King of Sweden is well founded. M. de Parigua, a personal friend of Louis, is about to repair to Stockholm to settle the necessary preliminaries.

In the under circles of diplomacy the idea is said to have revived of a new Holy Alliance for the maintenance of European peace, of which France is to be a prominent member.

LATER FROM THE GOLD REGION.

The steamship Empire City, from Chagres arrived at New York on the 13th inst. bringing the mails of the steamer California, which left San Francisco on the 2d ult.

The Empire City brought some $600,000 in specie, and a large list of passengers, most of whom are persons returning from the mines, disgusted with the life of extreme hardship and toil which must be endured there.

The California lost on her passage from San Francisco to Panama, nine passengers, mostly cabin, by fever. Among them was Mr. Jira Payne, late of Brooklyn.

The usual fever of the season was just beginning to prevail on the placers, when the California left, and old residents of California estimated that at least 5,000 deaths would occur during the summer among the unacclimated.

At San Francisco prices of every article of produce and manufacture had fallen off, although from second hands at retail large profits were still realized. Salaries were also much reduced, and clerks could be hired about as cheap as in New York, excepting the better class of book-keepers. The large number of young men who have returned from the mines, unable to endure the toil necessary to procure gold, had produced this glut of clerks. Manual labor, however, was still high, $6 per day, carpenters got $10 to $12.

Gambling is carried on to an enormous extent in San Francisco. A few days before the California left, one hundred thousand dollars in dust and Spanish ounces changed hands at a Monte bank on the turn of a single card. A notorious New-York pugilist and gambler, who keeps a bank there, was broken the night before the California sailed, having lost ten thousand dollars at Euchre, at $500 a game.

There was a riot at San Francisco, on the 16th of July, between the Chilians and Americans. The parties connected with it have since been tried. Two were sentenced to ten years imprisonment at hard labor. Another was sentenced to go to the United States, and never return to California under penalty of death.

The Alta California of the 2d ult. has late news from the American River gold washings from Juba and from Feather Rivers. New discoveries every day occur, and since the floods have abated miners have had good luck. A good feeling prevails among them—but vagrants of other nations are to be expelled. The Chilians and New-Mexicans were returning from the placer. The heat is intense. Provisions are plentiful.

The editor of the Alta California says that the daily average per man, from the best authenticated accounts, can be safely set at about one ounce. There are many who do far better than this, while there are others who scarcely procure this sum.

A gentleman who has visited the various placers, says that those who work faithfully with machines, seldom fail of making from one to three ounces per day, while many are making more, and a far greater number less.

A correspondent of the N. Y. Tribune says that any body can make from five dollars to an ounce per day, but he must work faithfully and intelligently, or he is as likely to make nothing as a buyer of lottery tickets is to purchase a blank.

Large companies of miners are engaged in turning the course of streams in which gold may be found. On the North Fork of the American River the stream is being turned at four points. Also on the Middle Fork, and at Mormon Island. The probability is, that the company will reap large rewards for their outlays, but the chances may be against them—in which case they will lose their whole summer's arduous labor.

From a letter to the editor of the N. Y. Tribune, dated Tuwallams Diggings, July 30, we copy the following :—

The labor of gold-digging and washing is exhausting in the extreme. Thousands who come out here brimfull of hope and courage are bringing their exuberant stock to a poor market—for, after divesting their white hands of their white kid gloves, and working *a la mode* for one week, your amateur dealers in gold dust find themselves bankrupt of mental "pluck" and physical strength, and leave in disgust, some for home, but many to hunt down the *ignis fatuus*.

The heat is intense. Not a wrinkle is to be seen upon the heaven's front from February to December, while old Sol smiles his severest. My neck, arms, hands, ankles and feet are blistered. Reversing the wise maxim of old Galen, or some young Galen, which enjoins upon those who love health to "keep the feet warm and the head cool," we are obliged to stand knee-deep in the water and exercise the arms and back, while the head and chest are subjected to a furious cross-firing of red-hot rays from above. I am working upon the sharp slate rocks, which are burning hot at mid-day, without shoes, sometimes raining perspiration, and, after an hour or two of canal digging labor with the pick and shovel, jumping into the water singing hot for the purpose of "panning out," with a thermometer rising from one hundred upward. This operation is generally performed middle deep.

Gentlemen, do not advise a dog to come to California. Why have Col. Fremont, Farnham and others so studiously misrepresented this barren, mountainous country? The entire Northern portion of Upper California is inferior to New England in every respect, while the Southern half of the same territory is baked and burned by a scathing, scorching sun for nine months of the year, without rain or dews, and deluged during the other three. The timber is sparse and almost valueless. It is so dry, that a tree of one-and-a-half or two feet diameter will become thoroughly seasoned in forty-eight hours after cutting.

COLLIERY EXPLOSION.

A terrible explosion in a coal mine, took place on the 13th ult. at Aberdare, Glamorganshire, Wales, by which 52 human beings were instantly flung into eternity, and almost every cottage in the place filled with mourning. In the morning the fireman who examined the pit before the colliers went down, had reported that there was some fire-damp, but not enough to prevent work, and 112 men and children went down. A change in the state of the atmosphere took place during the day, and at 4 P. M., a cloud of smoke issuing from the pit told the tale. It seems the colliers would take off the caps of their Davy lamps, because they could earn a trifle more by the clearer light. The correspondent of the Times says :—

"The effect of this calamitous occurrence upon the neighborhood is awful in the extreme. There was at first a frightful suspense; and mothers and wives awaited with torturing agony the bringing of the poor fellows who had been sacrificed to the surface. As soon as the first batch of bodies, blackened and scorched almost beyond recognition, was brought up, the rush forward of the poor women and friends was a bitter spectacle for even a stranger to witness. It was almost a scramble—almost a struggle—as the wretched creatures tore one another aside to lay hold on each black corpse, to see if their worst fears were realized. And when here and there a corpse was recognized, the screams of anguish were frightful to hear. Scarcely a cottage in the neighborhood that had not been forsaken by its inmates, all drawn out by fear and sickly hope. And scarce a cottage at night but contained one or more of the bodies of those who had that morning gone to their hazardous labor in the bowels of the earth with their accustomed health and cheerfulness."

◆

A Mr. Michael T. McClellan writes to his friends at his old residence, Independence, Miss., that he and his family expect to leave the mines in the spring with a clear capital of $50,000. Some others, who went there poor, he says, have left, to his knowledge, with $120,000 in gold-dust, worth $16 an ounce. These are lucky ones. The letter with this intelligence is dated June 2, 1849.

NAUVOO TEMPLE.—The walls of this edifice have been purchased by Mons. Cabet, for the use of his association of French Communists. Cabet paid $3000 and the citizens $1000 for the Temple and arsenal, together with about eleven acres of ground—the title being vested solely in Mons. Cabet. He has commenced rebuilding the Temple, and employs the labor of three hundred men upon the work. Much of the interest which has hitherto attached to this edifice will now be dissipated, for it will no longer wear the proud name of "Temple," but in future it will be known as the "Monster Boarding House." The basement story is to be laid off into kitchens, the first floor will be converted into a dining room, capable of accommodating a thousand persons, and the remainder of the building will be fitted up for school rooms, offices, and sleeping apartments for 500 people.

◆

BUYING THEMSELVES.—It is not an uncommon thing in Washington for slaves to purchase their freedom, or, as they express it, "*buy themselves.*" Some of them obtain employment in different Departments, and, being liberally paid, lay up enough capital to purchase tools—i. e. their hands—and commence business in the world on their own hook. Their owners generally make no objection to this, and are often glad of it. A free negro in one of the Departments, where he acts as messenger, lately paid $200 toward the purchase of his brother, belonging to an estate which would be closed up by the 1st of October. The price asked was $500. He had planked the $200—a gentleman of respectability was ready to lend $200 more, and it only required $100 before the 1st of October to complete the bargain. A paper was circulated, and during the first day $40 to $50 were collected in small sums. How glad must be that heart when its pulsations first beat to Freedom!

◆

MONEY FROM A GRAVE.—Mr. Conklin, a merchant of Peoria, Ill., died of cholera, on his way from home to St. Louis, and was buried at the latter place. Previous to his decease he made his will, and gave a package of money to the officers of the boat. The money was not counted, but Mr. Conklin said that he had $3,000, with him. He had also telegraphed that he should bring that sum. But on opening the package after his funeral, it was found to contain only one thousand dollars, nor could any more money be discovered in his valise. Finally, his body was dug up, when the $2,000 proved to be sewed up in his shirt, which had not been removed on his interment, owing to the stiffness of his body and limbs.

◆

CONVENTION OF HEIRS.—A convention is to be held at Nashville, Tenn., on the 15th inst. for the purpose of examining into the claims of the descendants of Wm. Augustine Jennings, late of Virginia, as heirs to the estate of Wm. Jennings, who died intestate in Suffolk, England, in 1779, leaving an immense property, now estimated at some $40,000,000—consisting of divers bank and other stocks, mortgages and landed property, still unsettled, and lying in the hands of the British Government, suject to the claim and control of the heirs. Most of the claimants reside in Tennessee, Mississippi, Virginia and Indiana.

◆

POPERY AND THE ITALIANS.—A meeting was recently held in London to impeach the conduct of Pius IX. as spiritual Pontiff, and to demonstrate the incompatibility of Popery with liberal government. The meeting, characterized by the energy and enthusiasm peculiar to the Italian character, was exceedingly interesting. The speakers were several times interrupted by Jesuits, whose objections were so triumphantly answered that they greatly contributed to the effect of the meeting.

◆

AFFECTING ADMONITION.—Dr. Daniel Dow, for more than fifty-three years the pastor of the Congregational church in Thompson, Ct., attended the funeral on the 19th of July of a woman who died from the effects of a severe burn. In his discourse he remarked upon sudden death, and exclaimed, "Who can tell but the shaft is already on its way, that is to remove some one of us into eternity before the the next setting sun?" He went home, and about tea time was taken with severe pain, and died in a few moments. His age was 77.

◆

SIXTY MINISTERS HUNG.—The Commercial Advertiser's London correspondent, in reviewing the recent cruel acts of Gen. Haynau, says that the hanging of the Bishop of Erlau was followed by the similar execution of sixty Hungarian ministers of the Gospel, who were charged with praying for the success of their country's cause.

◆

UNITARIAN COLPORTAGE.—The American Unitarian Association, at Boston, has in its employ "a considerable number of persons as colporteurs in disposing of Dr. Channing's Works and Life, at the lowest price for which they can be published." The Inquirer intimates that a much larger number, of suitable age, could find employment.

◆

MISSIONARY ARRIVED.—Rev. Wm. Thompson, Missionary of the American Board at Beirut, Syria, arrived in this city on the 20th ult., in the ship Danube, 39 days from London. He visits his native country after an absence of 17 years.

A FRUITFUL CHURCH.—The Presbyterian church in Princeton, N. J., since its formation, has sent forth *eighty-five* ministers of the gospel from its membership, not including those who have held a temporary connection with the church, while members of the Seminary.

THE SCOTTISH CHURCHES.—The Presbyterian Church in Scotland is divided into five different denominations. The Established Church has 1000 congregations; the Free Church has 700; the United Presbyterians 500; the Reformed Presbyterians, or Cameronians, 50; the United Original Seceders from the Presbyterians, 50.

A meeting was recently held in Boston, to form a Society to provide diversions for the multitudes of children in that city who have little moral training; which diversions, such as bathing, and those amusements pursued in the playground and gymnasium, it is hoped will diminish crime among the juveniles.

SUMMARY.

As Mr. Oliver Wheeler, of Auburn, with his wife and sister, was riding out a few days since, his horse became restive and unmanageable, and in consequence of sheering suddenly to one side, precipitated the whole party down the bank of the Owasco, a distance of nearly one hundred feet. The bank is so precipitous at the point at which they went over, that one could not walk down; and though the horse in the descent rolled over Mrs. W., striking her in the face with one of his shoes, none of the party were seriously injured.

The splendid allegorical paintings by the late Mr. Cole, representing "The Course of Life," which were drawn by a subscriber at Binghampton at the distribution of the pictures of the Art Union last winter, have been purchased by Mr. Abbott of this City, Principal of the Spingler Institute, and placed in the Lecture Room of that Institution. The price paid by Mr. Abbott was $4,000.

The law in Connecticut against selling spirituous liquors, imposes a fine of $10 for the first offense, $20 for the second, and so double for every offense of which a man is convicted. A man has forty-five cases pending against him, the last of which, if he should be found guilty, subjects him to a penalty of $114,490,982,543,360.

Over a hundred gentlemen of New Orleans and other parts of Louisiana, have been requested by Gov. Johnson to attend the Memphis Convention in October, "to confer with their brethren of other States, on the expediency of constructing a railroad to connect the Valley of the Mississippi with the Pacific Ocean, at the most suitable point."

The first steamboat that entered the Mississippi was the Enterprise. This was in 1815. It was only about seventy tons burthen. She took 23 days to go from New-Orleans to Cincinnati. The price of passage was $130; passage now averages five days. The Enterprise had a single wheel placed in the stern.

At a recent meeting of the Trustees of a Wesleyan University at New Orleans, the Faculty proposed to bestow upon the Rev. George Gary, an eminent Methodist divine, the degree of Doctor of Divinity, whereupon Mr. Gary, who happened to be present, rose and declined the honor.

Col. Benton was arrested on the 9th ult., in St. Joseph, Mo., at the instance of Judge Birch, for slander, in publicly charging Judge B. with improper conduct to his family. Col. Benton filed an answer, and petitioned for a change of venue to Clinton county, the residence of Judge Birch.

It is said that the cholera has carried off more than 15,000 slaves in the southern cities and plantations, and the result has been, that slaves have increased in value, and a greater demand is made for them in the Maryland and Virginia markets.

A western editor, in reply to a cotemporary who called him "green," says, "A green article may be ripened, but a half fried doughnut is eternally 'spiled.'"

The Hallowell (Maine) Gazette says: "We have not had the death of an adult to record in our paper, by disease, for three months. Hallowell contains 6,000 inhabitants."

The Pennsylvania Courts have decided that marriage is a civil contract; and they have also decided, that no contract made on Sunday is valid.

There has been a case of spontaneous hydrophobia in Philadelphia, the sufferer being Mr. Wm. Willets, who has never been bitten by any rabid animal.

In Stewart's dry goods palace in Broadway, N. Y., there are a hundred and sixty clerks employed, and about $50,000 per annum paid for clerk hire.

It has been calculated that from 700 to 800 persons are killed every year by the explosions of collieries, and the same number injured and maimed.

A new shirt, called the *Sans Pli*, has made its appearance in London. It is made without gathers, and is said to be very easy and comfortable.

The proprietor of a factory in Pennsylvania has been fined $50 for employing a boy under 13 years of age.

Mr. D. Burroughs, of Buffalo, while playing at ten pins, at Avon Springs, broke his thigh. It was done by the muscular action of throwing the ball.

The grand jury of Saratoga have indicted John Tallmadge for murder. He placed obstructions on the track of the Rensselaer and Saratoga Railroad, by which the engineer, Dodge, was killed, last spring.

M. Deschamps (d'Avillion) lately sent a paper to the Academy of Sciences, at Paris, wherein he maintains that copper exists normally in the human blood. The process for obtaining it is analogous to that used in obtaining this metal from vegetable substances.

Calvin Fish, of Sandwich, has recovered $7,000 damages against the town of Fall River, for injuries received by him in consequence of a defect or want of repair in one of the streets of that place.

Maria Monk, or the woman too notorious by that name, died recently at the Pauper Hospital, Blackwell's Island, of *delirium tremens*. What a sad, wretched history her's would be, if it could be truly written!

President Shannon, of Bacon College, Ky., a distinguished divine of pro-slavery persuasion, declares the Declaration of Independence to be an "infidel" production, and some of its sentiments "anti-scriptural and absurd."

A wagon road across the Isthmus of Tehuantepec is about to be prosecuted forthwith, and is expected to serve a valuable end. It will effect a saving of distance between the Atlantic sea-board and California, as compared with the Chagres route, of about 1,700 miles.

Dr. Brigham, superintendant and resident physician of the New York State Lunatic Asylum, died at Utica, on the 8th inst., from an attack of chronic diarrhea.

A company of professors and teachers from Switzerland, who recently arrived in this country, have purchased ground and commenced erecting a college at St Louis.

The editors of the *American and Gazette* are indebted to a member of the Board of Health for cholera statistics. From the commencement of the epidemic to the 19th ult. there were in Philadelphia, says the Board, 2,131 cases and 744 deaths. The bills of mortality, howeevr, show that the actual number of victims to cholera was 962. There were 578 deaths in July. The disease also broke out in the Alms-House and carried off 229 of its inmates.

If it is a joke, it is a melancholy one, that a number of boxes, with dead bodies in them —the remains of gallant men—American soldiers who fell in Mexico—have been *stored* at New Orleans, for a long time past, and with nobody to claim them. One of them, marked "L. M. Pryer," contains it seems the body of Dr. McPhaill, of Tennessee, and was brought to New Orleans two years ago!

Some of the English railway companies now issue insurance tickets to their passengers. A first-class passenger may, on buying his ticket, by paying three-pence extra, have his life insured for the journey to the extent of £1000, payable, if he is killed, to his legal representatives—and compensation for personal injury, if life is not lost. A second class passenger may insure to £500 for two-pence, and a third class, £200 for one penny.

It is well known, that two rays of light may be added in such a manner as to produce darkness—but it may less generally be known, that two sounds may bear such a relation to each other that they shall produce silence. Professor Draper, in his excellent work on chemistry, gives a very simple illustration of this experiment.

At first setting out upon a vicious course, men are a little nice and delicate, like young travelers, who at first are offended at every speck of dirt that lights upon them; but after they have been accustomed to it, and have traveled a good while in foul ways, it ceaseth to be troublesome to be dashed and bespattered.

In company with our gifted country-woman Miss Cushman, recently arrived from England, came Eliza Cook, one of the noblest of living poets, and Miss Hayes, a distinguished Magazine writer of England. Miss Bremer, the celebrated Swedish novelist, is also *en route* for the United States.

The steamer Niagara, which arrived on the 7th inst., brought intelligence of six steamers. She reports the arrival of the Europa at Liverpool, and saw on her passage to this city, the packet steamers Cambria, America, Hibernia, Canada, and Sarah Sands.

The admirers of the late Rev. Dr. Chalmers are contributing to the erection of a memorial to him at Anstruther, in Fife, the place of his birth. The memorial is to consist of a handsome Free Church, with a lofty tower.

A Temperance Convention will be held at Ballston Spa, N. Y., on the 28th inst. Father Matthew and John B. Gough have both engaged to be present.

Cassius M. Clay has nearly recovered from his wounds, inflicted in his emancipation rencontre.

New York Markets—Secondday, Sept. 17.

Ashes—Pots $7 00, Pearls 6 50.

Flour and Meal—Flour 4 75 a 4 87 for common State and old mixed Michigan; 5 00 a 5 12 for strait State and new Michigan; 5 25 a 5 37 for pure Genesee. Rye Flour 3 00 a 3 06. Corn Meal 3 13 a 3 25.

Grain—Prime Genesee Wheat 1 20. Corn 60 a 61c. for Western mixed, 62c. for flat yellow and southern white, 63c. for Northern and Jersey yellow.

Provision—Pork 8 62 for Prime and 10 25 for Mess. Beef 10 00 for Prime, and 12 50 a 13 00 for Mess. Butter, 8 a 11c. for Ohio, 10 a 15c. for State. Cheese is plenty at 4 a 4½c.

MARRIED.

In Brookfield, N. Y., on the 1st inst, by Eld. S. B. Crandall, Mr. JOSEPH H. BURDICK to Miss R. LOESA BROWN, all of Brookfield.

In Edmeston, on the 5th inst, by the same, Mr. WM. L. ELSWORTH, of Brookfield, to Miss LUSINA M. DYE, of the former place.

In Columbus, on the 7th inst., by the same, JOHN D. ELMER, Esq., of Winchester, Litchfield Co., Conn., to Miss LYDIA ANN CARRIER, of the former place.

In Hayfield, Pa., May 15th, by Eld. A. A. F. Randolph, Mr. THOMAS H. DUNN to Miss DIANTHA CURTISS.

On the 15th of July, by the same, Mr. JOHN BURNS to Miss JANE LUTES.

DIED.

At Fall River, Mass., on the 10th of June last, Miss SARAH E. CRANDALL, daughter of the late Henry and Sarah Crandall, aged 20 years. Though early bereft of her parents, her gentle manners and generous heart secured for her a home in her uncle's family, where she was as warmly loved, as tenderly watched, and is now as sincerely lamented, as though an own child. Nature had endowed her with qualities which endeared her to all who knew her. But in these lovely native traits she did not trust for acceptance with God. She discovered her need of the blood and righteousness of Christ, and two years previous to her departure, and even before that insiduous disease which terminated her life began to develop itself, she found, it is hoped, peace in believing. The setting of her sun was serene and peaceful, as its morning was bright and cloudless. And the fragrance of her memory lingers in the recollections of survivors, like the glow of the summer evening's sky.

> "Sweet is the scene when Christians die,
> When holy souls retire to rest;
> How mildly beams the closing eye!
> How gently heaves th' expiring breast?"

At his residence in Amity, Allegany Co., N. Y., on the 29th of July, after some twelve hours' illness, WILLIAM DAVIS, aged 71 years, son of Eld. David Davis, deceased. Brother Davis professed religion in Rensselaer County, when young, and became a member of the Seventh-day Baptist Church in Berlin. Removing from thence to Allegany County, when a church was formed in Scio, he cast his lot in with them there, where he remained a worthy member until death. He has left an aged wife, and a numerous circle of friends, to mourn their loss.

In North Stonington, Conn., on the 11th inst., Mr. CHAMPLIN AUSTIN, aged 73 years. Bro. Austin was a worthy member of the 2d Seventh-day Baptist Church in Hopkinton R. I., was a pattern of Christian profession, and died in the full hope of a blessed immortality.

In Westerly, R. I., August 17th, of a disease of the lungs, Mrs. MARY ANN BLIVEN, wife of Joseph W. Bliven. She was a member of the Seventh-day Baptist Church, and triumphed over death through the faith of the gospel. She has left a husband, four children, and a large circle of other relatives and friends, to mourn their loss.

In Newport, R. I., April 11th, 1849, LYDIA BURDICK, widow of the late Dea. Clark Burdick of that town, aged 86 years. She had for many years been a member of the Seventh-day Baptist Church of Newport, and died in full hope of salvation through Christ.

In Newport, R. I., April 26th, 1849, ANN GREENMAN, widow of the late John Greenman, in the 87th year of her age. Though she died in Newport, yet she had for many years been connected with the 1st Hopkinton Church. Her piety was of a brilliant character, and by her protracted and consistent life she gave real evidence of love to Christ. She died in confident expectation of soon being with the Lord.

In Rockville, R. I., August 21st, 1849, an infant son of Nicholas V. and Nancy Crandall, aged three months and sixteen days.

LETTERS.

S. B Crandall, C. M. Lewis, J. Ayres, M. Hawley, Charles Potter, Richard Day, A. Coils, A. C. Spicer, Rowse Babcock, W. Ingalls, Thomas A. Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

L. T. Rogers, Waterford, Ct.	$5 00
David Rogers, "	5 00
Oliver Maxson, "	5 00
Wm. Maxson, "	5 00

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Benj. Stelle, Crossingville, Pa.	$2 00 to vol.	6	No. 52
James Stelle, "	2 00 "	6	" 52
M. Greenlee, Cussewago, Pa.	1 50 "	6	" 39
W. Ingalls, Ashford, Ct.	2 00 "	7	" 10
R. Dunham, 2d, Plainfield, N. J.	2 00 "	6	" 52
M & E. C. Hawley, Broadalbin,	2 00 "	6	" 52
Horace Green, Adams,	1 00 "	6	" 26
S. L. Babcock, "	2 00 "	6	" 52
Barton Whitford, "	2 00 "	7	" 6
Rowse Babcock, Scio,	2 00 "	6	" 52
Silas G. Bliven, "	2 00 "	6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

James Dunham, Trivolia, Ill.	$9 00 to vol.	5	No 52
S.P.Crandall, Jr., LittleGenesee,	2 00 "	5	" 52
H C. Crandall, "	2 00 "	5	" 52
M. Greenlee, Cussewago, Pa	50 "	5	" 52
Gould Trowbridge, Rodman,	3 00 "	5	" 52
Wm. J. Somes, "	1 00 "	5	" 52

Executive Committee—Eastern Association.

An adjourned session of the Executive Committee of the Eastern Seventh-day Baptist Association will be held at the house of S. S. Griswold, on the third day of the week before the last Sabbath in September, 25th day of the month, at 2 o'clock P. M.

S. S. GRISWOLD, Sec.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M, and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington, Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. PASSENGER TRAINS UP—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. PASSENGER TRAINS DOWN—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¾ A. M., Elizabethtown, by steamboat, at 7½ A. M. RETURNING—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Manch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establis[illegible] Schools throughout the State," passed March [illegible]]

Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I Chap. 6, Title3, Article 3, Part I., Page 140.—Aug. 9.

Miscellaneous.

THE MOTHER'S FAITH.

BY ELIZUR WRIGHT.

Cried a pale one, Give me joy,
I have borne a cherub boy.

Borne a boy! The world is full,
Crammed its game of push and pull;
You have given that cherub life,
For a gauntlet race of strife.
If his heart be large and tender,
Sadly will his means be slender,
Everlasting duns will push him,
Poverty will cramp and crush him.
If his heart be small and stony,
It will canker with his money;
Rust will gnaw it through and through,
Care will vex it black and blue;
And the wretch. O hapless mother,
In his wealth will starve and smother!

Cried the mother, God is living,
Blest the boon is of his giving;
I will trust him that the boy,
Living, shall be full of joy.
Truth and justice—self-denial—
Shall prepare him for the trial
Into which he must be hurled,
Of a scuffling, brutal world.
Watch will I his opening soul,
Kindling with the living coal—
Love to God and love to man—
Working out his Maker's plan.
Who shall say this boy of mine
Shall not as an angel shine;
Winning to the heavenly state,
Hearts now filled with strife and hate;
Calling down that better day,
When the good shall bear the sway,
And the brutal slink away?

Ceased she, and her deep blue eye
Flashed the glories of the sky.
From her faith not to be driven,
With love to angels given,
Kissed she then that gift of Heaven.

A REVOLUTIONARY STORY.

While the British were in possession of Staten Island, they were in the practice of making predatory excursions into New Jersey, and annoying and robbing the innocent inhabitants who were known to be in favor of the revolution. As an offset against these depredations, some of the high-spirited and daring Jerseymen often took the liberty of showing them a Yankee trick. Among these was Capt. Nathaniel Fitz Randolph. He was offered a commission in the American army, but refused it; choosing rather to act as a minute man. He enlisted in his company some fifteen or twenty trusty and bold men. He was known and dreaded by the British; for they often saw the skill of his movements, and felt the power of his arm. He had friends on Staten Island, who kept him informed in regard to their position and operations. A regiment of the British was stationed near the west end of the Island, the officers occupying apartments in the houses of the inhabitants. One day he was informed that the Colonel of the regiment was lodging at such a house. Capt. Randolph conceived the bold project of making a prisoner of him. He told his plan to some of the hardy spirits who were his confidents, and they agreed at once to assist him. Captain Randolph had an aunt, who lived near the water, at the west end of the Island, one half of whose house was occupied by the British. After dark, he and his men took their boat and rowed silently over to the Island. He then put on an old overcoat, and tied it up round him, put on an old hat, and thus accoutred like a servant, he crept up to the wood-pile of his aunt, and having picked up an armful of wood, he went in, without molestation, to his aunt's kitchen, and deposited it by the fire. She was so busy reading or knitting, that she thought it was her servant. Without rising from his squatting position, he said,

"Aunt, tell me the countersign!"

She looked at him with terror and surprise, and said,

"Nathaniel, is that you?"

"Yes," said he, "it is I; tell me the countersign."

"They will kill me if I do," she replied.

"They will kill *me* if you do not," was his answer.

She ventured to tell him what the countersign was. He immediately went out, was hailed by the sentinel, gave the countersign, and hastened down to his boat. They then had some distance to row before reaching the house where the Colonel lodged. Captain Randolph threw off his old coat and hat, and dressed in the uniform of an officer. He told his men that if he gave a certain signal, they might conclude that he had been found out and taken prisoner, and they might shove off the boat, and row away for their lives. But if they heard no signal, they were to be in readiness to start at once when he arrived. On reaching the shore near where the Colonel was, he took a man with him, and walked up towards the house.

"Who comes there?" sang out the sentinel at their approach.

"A friend," was the prompt answer of Captain Randolph.

"Advance and give the countersign," said the red-coat. This was correctly done, and the two came to the front door, and gave a loud knock. A colored servant soon appeared.

"Is the Colonel in?" they inquired.

"Yes, he is up stairs asleep; I will call him."

"No, we will accompany you to his room." As good as their word, they kept with him, and thus they entered the room together. There he lay upon his back, with his regimentals all on, snoring away at a sound rate. Captain Randolph put his hand on him, and said, "Colonel, wake up; don't make any noise, or you're a dead man: I won't hurt you if you are quiet; I have come to make you a prisoner, and you will soon be exchanged for one of your own rank, who is now a prisoner in New York."

The Colonel rubbing his eyes, said, "You are Captain Randolph, I think."

"Yes," was the reply; and presenting a pistol to his breast, said, "You are my prisoner, and if you make any resistance, that moment you are dead."

The Colonel saw that he was in a bad predicament, and at once consented to accompany Captain Randolph to New Jersey. Having gagged the servant, and tied him fast to the bedstead, they set out for the boat, Captain Randolph on one side, and his man on the other side of the Colonel. They went on, arm in arm, passed the guard, reached the boat, and before daybreak were safe home with their prisoner. In the course of a day or two, Captain Randolph visited New York with a flag of truce, and exchanged his prisoner for a revolutionary Colonel. —*Youth's Cabinet.* E. D. K.

THE CRUST OF THE EARTH.

The following extract is taken from Dr. Silliman's Journal, showing his opinion, that at a certain depth below the earth's surface, the whole is a heated mass of matter, in such complete effusion, that it is even tossed by subterranean winds, which find vent in the craters of Vesuvius, Mount Blanc, Orozimbo, &c. This is a grand speculation, sublime in the effect it produces on the mind, whatever may be the support afforded to it by truth.

"As this crust gradually cooled off, it contracted upon the melted mass within, and by means of this contraction it either collapsed, forming the beds of lakes, or protruded outward and upward, forming elevated plains and mountains. Hence the Granite rock is both the lowest and the highest in its position, of all the geological formations.

Again, the masses of Granite rocks thrown up in the form of mountains in a heated state, must cool when exposed to the external atmosphere, and in cooling must also contract. Cracks or seams were thus opened transversely across the spurs or chains of the mountains, extending quite down to the fluid mass beneath. Then, by a subsequent pressure of that mass, an infusion of melted minerals was injected into those openings, forming the Traps, Basaltic, and Porphyritic rocks. This melted material came from a deeper source than the original Granite, being of a somewhat different composition, and thus were formed the dyckes, or veins, which pervade the Granite rocks. Sometimes these trap rocks themselves have again been broken, by internal agitation, and the openings filled by materials, of a still lower source, bring along with them the precious or the baser metal, which, from their specific gravity, would sink lowest in the melted mass beneath.

Besides the thousands of extinct volcanoes on the surface of the earth, there are at this day more than three hundred that are now active, and have, from time to time in the history of man, emitted forth masses of fluid matter, sometimes in quantities sufficiently large to form immense rivers of melted lava, extending in some instances a hundred miles in length, and twelve miles in breadth, melting down hills and filling up valleys in their course, and building out the coast for several miles into the sea, setting the ocean boiling, so that thousands of fishes have risen to the surface and been thrown upon the shore by the waves of the heated and angry ocean, actually cooked and ready for the palate of the epicure.

The breaking through of the floor of the ocean, and its elevation hundreds of feet above its surface, producing islands in a day, at various points—the elevation of more than 1500 miles of the coast of South America by the throb of an earthquake—the gradual depression of one coast of Norway, and the corresponding elevation of the others to the height of some 200 feet, carrying with it the remains of animals of species now inhabiting the ocean, and many other similar phenomena, are sufficient to convince us that the earth is still fluid at the centre, and that the perpetual mountains, and the everlasting hills, instead of being based upon a solid underpinning, rest upon a yielding foundation.

The same fact is shown likewise by the phenomena connected with the boring of artesian wells, and the sinking of mines, the temperature constantly increasing about one degree for every 45 feet of descent.

At this rate water would be at the boiling heat at little more than one mile from the surface of the earth, and at the same ratio of increase, every known substance would be in a fluid condition at less than fifty miles below the surface. Now, should we allow the crust over the fluid mass of the earth to be 200 miles in thickness, and then contrast the globe with an egg, it will be found that the shell of the egg is full five times thicker in proportion to the diameter than the crust of our planet."

ALWAYS A LITTLE TOO LATE.

Some people are never in season. One would think they must have some conscientious scruples about being early in going anywhere or doing anything. John Sheldon belongs to this class. We were playmates in childhood. He used to be a very good boy, in other respects, for ought we know. But he was forever to late. Something or other always kept him from being in his place at Sunday-school, until after the school had commenced. Many a time he came in during prayer. Then he was famous for being late at school on week-days. By and by I found out why he was so tardy, I got my mother's consent to stay one night at Mr. Sheldon's, and I saw how he managed. He was the last one up in the morning, to begin with. It was a long while after he was called before he could muster resolution enough to jump out of bed. Then, of course, he had to dress himself hastily, in order to be down in season for breakfast.

Mr. and Mrs. Sheldon were good people, and after breakfast they had worship. But they had to wait some time on John, for he was not ready. After prayers it was nearly time to go to school, but John had neglected to get his lesson. So he had to study a quarter of an hour, when he ought to be on his way to school. We both ran all the way to the school-house; and when we got there, we went in tired and out of breath.

When John grew up, he was always late at church; and if anybody made an engagement with John Sheldon, at a particular hour, they never expected he would come until the time passed. Something seemed to go wrong with his machinery all the time. He is like a poor watch I had once. It would go too slow in spite of all I could do. I moved the regulator, but it did no good. It did not affect the main-spring any. So it was with John Sheldon; and so I am afraid it always will be. He loses time, and you can't regulate him. Indeed, I don't believe such men have got any hair-springs at all; but whether they have got any or not, nobody can regulate them, so as to make them go any faster.

Young reader, take care you do not form such a habit as John Sheldon has. Be in season. Better too early than to late.

Newspapers.—From a dry register of dates and facts, the newspaper has grown into one of the leading schoolmasters of the day. Its articles amuse us with their wit, and instruct us with their wisdom. They exhibit the brilliancy of the classical scholar, and the close reasoning of the logician. It is an encyclopædia in itself. It reviews all books and treats of all sciences. It is familiar with geography, and at home in all history. It is the Œdipus to read the riddles which every political Sphinx may set before it. It dives into cabinet secrets, and anticipates the purposes of Statesmen. It has the hundred eyes of the ever-wakeful Argus, the hundred and fifty heads of Briareus. The ancients counted up seven wonders of the world. If they had possessed a newspaper press like that of England, they would have possessed an eighth. [Aspinall.

A POET IN A PIG-STY.

Whittier gave early indications of poetical power. Several of his juvenile poems, having found their way into the newspapers and magazines of the day, attracted the attention of some literary gentlemen, who appreciated the merits of the productions, and resolved to make their author a visit, to offer their assistance in introducing the "Quaker Poet" to literary notoriety. Accordingly they took a conveyance that soon set them down in the picturesque town of Weare (N. H.) the residence of the young poet. With some difficulty they found the dwelling of Whittier, and were ushered into the best room of the house by the mother, to whom they made known their desire to see her son. All this time young Whittier was working away, at the certainly rather unpoetical business of cleaning out the pig-sty. He plied his shovel with right good will, totally unconscious of the honor that awaited him. Judge of his astonishment when Lizzy, his sister, came running from the house, and informed him "that it was full of very great people who were waiting to see him." "What shall I do?" cried the young poet, in agony. "Run, Lizzy, and get my boots while I wash me in the brook." The boots were brought, but the bare feet of Whittier refused to enter. At length, after a deal of tugging, one was drawn on, but, O horrors! the other would not go on, neither would the first come off! "A pretty-looking spectacle I shall make for their inspection," murmured Whittier, as with one boot in his hand and the other on his foot, he entered the house. But in a short time the flattering words of his visitors made him quite forget the awkwardness of his attire. [Adrian Fam. Vis.

A RIGHTEOUS DECISION.

The Pittsburg Preacher says that Judge Hepburn, of that District, was lately called to decide a case of some importance to the sacredness of parental and family relations. It appears that about six years since, a little girl nine or ten years old, had been put under the care of the Sisters of Charity in that city, to remain with them until called for by her mother. About the beginning of this month, the mother, who now lives in Ohio, came to the city to take her child home. On application for her, she was told that unless she partook of the communion of the Catholic Church, she could not have her. Finding she could not otherwise regain her child, she sued for a writ of habeas corpus. The following was her deposition in court:

Eliza Knox, formerly Eliza Palmer, deposes that she is the mother of Florida Palmer, who was born in Boston in 1834. That its father, James H. Palmer, then her husband, died at Pittsburg, in 1841. In 1842, deponent left the child with her (deponent's) mother, then residing at Pittsburg, with money for its support. That after a year's absence, deponent returned and found her child had been left with the Sisters of Charity, with the understanding that it was to remain under their care until called for by deponent. That this deponent since intermarried with James D. Knox. That with the knowledge and consent of said husband, and in possession of ample means for its support, deponent came to this city to reclaim her child, and on Saturday last, called at the dwelling of the Catholic Priest, and at the Institution of the Sisters of Charity, and expressed her desire to have her child restored to her. This was refused by the Priest and a Sister Agnes, who appeared to have charge of the child, and I was told I could not get her, unless I would go to the church and partake of its communion. When I first called, my child was at the hospital, in feeble health, and cried to go with me. I called again, but was refused permission to see her, and learned that she had been removed from the hospital to the Institution. When I went there, I was told by the Sisters of Charity that I could not see the child, without a permit from the Bishop; but they said, if my child died, they would let me know.

On hearing the deposition, the Judge ordered the child to be brought into Court. At first the priests and nuns thought to evade this order of the Judge, as they had the claims of the poor mother. The sheriff was sent back with the pretence that the child was too feeble to be brought into court. But the Judge, hearing of her removal from one place to another to avoid the detection of her mother, thought it would be no greater tax upon her strength to have her brought to the court room, and so ordered peremptorily. This time the Sheriff was successful; the young lady was brought into court, and was told by the Judge that she was free to make her own choice of guardian. She at once chose her mother, and in company with her left the room, amid loud expressions of congratulation from the spectators of the scene.

Affecting Incident.—The following touching incident is related in the Cincinnati Chronicle:—

"We were returning from the country, when, near the Brighton House, our carriage was stopped, and we were politely asked if we were journeying to the city, and, if so, whether we would take a poor heart-broken stranger to town? We consented; and, amid choking sobs and tearful eyes, the unfortunate being from the banks of her loved Rhine, told us the following touching story: She lived in the city, she said, and that morning had been called to the country to soothe and smooth the bed of her dying father, who was struck down with the cholera. She reached the fatal house just in time to receive his blessing. A few weeks before this unhappy event, she had followed her fond mother to her narrow home; and now that her parental protector was thus suddenly called hence, she was left *alone*—her brothers and sisters all having died—to struggle in this unfriendly world. She was an object of the deepest interest to us, as she tearfully related the simple but truthful story of her misfortunes."

A CENTENARIAN JOKER.

In a letter from Cape Cod, Mr. N. P. Willis gives the following account of an old gentleman, whose practical philosophy would outweigh all the fine spun speculations of the Stoics and the Epicureans:—

I was sorry to hear, after we left Yarmouth, that I had missed seeing a centenarian of that place, who is certainly a curiosity. He is now a hundred and nine years of age, and, in his whole life, *was never known to be out of temper.* He married young, and his wife died about twenty years ago, having been, all her life, a *singularly irritable* woman! He did good service in the revolution, and has been pressed, at various times, to apply for the pension to which he is entitled. He refuses always on the ground, that, as he served the time he agreed to, and received the pay they agreed to give him, the Government owes him nothing. His children, living in the town, are well off, and wish him to end his days with them; but he prefers his lodging in the Poor House, declaring that he "can't bear to think of being a trouble to anybody," and fairly earns his board by "doing chores" about the ground and kitchen. He is still of a most playful turn of mind. A fellow pensioner of the Poor House, who is eighty years old, was sitting with him, but a few days since, upon a wooden bench in the yard—the skirts of his broad-skirted coat lying loose upon the seat, and the large empty pockets temptingly open.

The old humorist very quietly glided behind, during their talk, and, from a heap of loose stones near by, filled the open pockets without disturbing the owner. He then patted him kindly on the shoulder, and expressing some fear that he might take cold, asked him to walk in the house. At the vain efforts of his pinned down friend, to rise with the weight in his coat tails, he laughed as heartily as a boy of sixteen. He is said to have a fair physiognomy, and to have been an active man and a good citizen, without displaying any particular talent.

Personating Father Mathew.—We learn from the Worcester Spy, that at the commencement of the Catholic College in that city, on Friday, Counsellor Gill, well known as the facetious reporter of the Boston Post, had a place assigned him by the faculty, on the plat form. It so happened that it was the most conspicuous position in the room, elevated, and directly facing the audience. There was as usual desire, among all who came, to see Father Mathew, and he was of course the first object of inquiry. Either through accident or design, it was whispered about the hall that the short fat gentleman on the platform was the veritable Apostle of Temperance, himself, and no other. The room being quite full, and very much crowded about the door, the people, after a fair sight of the supposed "Father Mathew," were glad to retire and make room for new comers who were constantly pressing in. In this way hundreds went away in the conviction that they had seen the Irish lion.

Converting Salt Water into Fresh.—The Boston Journal speaks very favorably of a condensing apparatus for converting salt water into fresh, recently invented by Capt. R. B. Forbes and Mr. Erisson, which the editor recently saw in successful operation in that city. The Journal says:—The whole apparatus, including boiler, furnace, condenser, &c., may be furnished at an expense not exceeding $200, and it occupies so small a place as to be but little in the way on the deck of a large ship. With fifty pounds of anthracite coal, it may be kept in operation some twelve hours, furnishing drinkable fresh water at the rate of 7 gallons an hour. It is unnecessary to endeavor to point out the advantages which must result from this apparatus, especially on long voyages with a numerous ship's company. It will also prevent the necessity of making a harbor to procure water, which is often done on a voyage to places beyond the Cape of Good Hope or Cape Horn, and which is ever attended with vexatious delay and considerable expense.

O! that Theatre.—"Some time ago," says the Rev. T. Fisk, in his sermon in the British Pulpit, "I called to see a mother; she was in distress. She not merely wept, but wept aloud."

"What is the matter?"

"O my child!" and she wept again. "O my child is just committed to prison, and I fear he will never return to his father's house;" and she wept again; and with all my firmness I could not help weeping too. I was afraid to ask her the cause; but I did not need to, for she immediately, in great anguish, exclaimed:

"O that Theatre! he was a virtuous, kind youth, till the Theatre proved his ruin."

The Slave Population.—The whole slave population of the United States, in 1840, says the Traveler, was 2,487,355—now rising three millions, probably. The Southern estimation, generally, of the value of slaves, is four hundred dollars on the average. Mr. Clay, in his famous speech in the United States Senate, some ten years ago, stated the average value at 350, we believe. The Mississippian, published at Jackson, Miss., taking the average value at 400 dollars, estimates the aggregate value of the slaves now to be nearly a billion of dollars—1,000,000,000.

Gradations of Drunkenness.—There is a Rabinical tradition related by Fabricus, that when Noah planted the vine, Satan attended and sacrificed a sheep, a lion, an ape and a sow. These animals were to symbolize the gradations of inebriety. When a man begins to drink he is meek and ignorant as a lamb; then he becomes bold as a lion; his courage is soon transformed into the foolishness of an ape; and last, he wallows in the mire like a sow.

A Few Things to Avoid.—A bottle of wine at a public dinner. A short cut when you are in a hurry. Walking between two unbrellas on a rainy day. "Just another glass before you go." Going to church without a shilling. Being the mediator of a quarrel between a man and his wife. Bowing to a lady from the top of a cab. And, lastly, taking a new hat to an evening ride.

The word *luncheon* is a corruption of nuncheon, i. e., noonshun, the refreshment taken at *noon*, when laborers desist from work to *shun* the heat.

VARIETY.

There is much truth in the assertion, often spoken and written by radicals, that "wealth is no guaranty for patriotism." The late French Revolution was a case in point. In that movement the wealthy allowed their fears to overmaster them to a most ridiculous extent. They scampered away from Paris with all the disgrace and disorder of a panic—adding one more testimony to the fact, that the best supporters of society are not those who have what is called a "stake in the country," but those who are attached by necessity to the soil.

At a hotel, a short time since, a girl inquired of a gentleman at the table if his cup was out, "No," said he, "but my coffee is." The poor girl was considerably confused, but determined to pay him in his own coin. While at dinner, the stage drove up, and several coming in, the gentleman asked, "Does the stage dine here?" "No sir," answered the girl, in a sarcastic tone, "but the passengers do."

The U. S. ship of war Warren lost twenty-five men at Monterey, who deserted to the mines. Five sailors and three marines stole a boat, and all escaped in her but one, who, on the alarm being given, was shot in the leg. The others started for the mines, and on their way the sailors murdered a whole family of Mexicans, after having been hospitably entertained by them. The people at the mines hearing of it, pursued and found the sailors, and tied them up and shot them on the spot.

The Boston Shipping List of the 5th ult., contained a list of 154 ships, 145 barques, 87 brigs, and 60 schooners, now on their way to California from different ports in the United States, making the whole number 446 sail of vessels now engaged in the California trade. The whole number of vessels now on the way thither or already there would not fall short of 500 sail.

At Berthoud, Switzerland, Jacob Moser, widower, forty-five years of age, murdered his four children, aged from 7 to 17 years. The children were all idiots, and three of them dumb; and the wretched man, who had previously borne a good character, is supposed to have been excited to the dreadful deed by poverty. He consummated the tragedy by blowing out his own brains,

Abram S. Haynes drowned himself in Epsom, N. H. because he had been overreached in trade. He was 25 years old, industrious and enterprising, and left a note running thus:—"I want all my folks to be good to my wife and son, for they have always treated me affectionately. So farewell, dear wife, may Heaven protect you."

The will of the late Cyrus Butler, of Providence, was proved on Wednesday. The estate is estimated at *four millions of dollars,* nearly all of which goes to Mr. Duncan, formerly of Canandaigua, who married the testator's niece. To the eldest son of Mr. Duncan, a young gentleman of twenty, $250,000 is bequeathed.

There are thirteen planing machines in Cincinnati, which turn out yearly six million of feet of tongued and grooved boards for flooring. At a fair calculation, it would require the labor of at least one hundred diligent and skillful carpenters to produce the same result in the same period of time, allowing the boards to average in breadth six inches.

There are three thousand six hundred and sixty-four known languages now used in the world. Of these, nine hundred and thirty-seven are Asiatic; five hundred and eighty-seven European; two hundred and seventy-six African; and one thousand six hundred and twenty-four American languages and dialects.

There are over a thousand princes in Germany, great and small, who receive annually from the people over two hundred million of dollars; while a laborer works eighteen hours out of twenty-four for seventy-two cents per week.

The completest pun on the records of literature is produced in the following words which were inscribed on a tea chest:—Tu doces, which is the second person singular of the verb *doceo,* to teach; and when literally translated, becomes Thou Tea-chest.

A Signor Altafulla, of Havana, lately left his house in perfect health, and after a lapse of a few hours, was brought home a corpse. His widow was inconsolable for his loss—refused all nourishment, and soon joined in death the husband she so fondly loved in life.

Mr. Hume recently showed that the taxation and expenditure of Great Britain had increased $48,000,000 in fifteen years. The revenue was, in 1834, $236,000,000; in 1848 is was $287,000,000. There has been no reduction of taxes. They have only been raised differently.

The real object of education is to give children, resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

In the Leeds Intelligencer, of the 9th of October, 1764, the following notice appears: "Lately died at Liverpool, Mrs. Mayee, wife of Mr. Mayee, who was her *nineteenth* husband."

Green teas are said to be colored by a preparation of indigo and gypsum. To every 14½ lbs. of tea one once of coloring matter is applied.

As the Queen entered Cork, an Irishman shouted "Arrah, Victoria; stand up and let us look at you." Her Majesty rose, when he exclaimed, "God bless you for that my darlin't."

A French wag says that when the fogs hinder the working of the telegraph, the French provincials do not know whether they are governed by a King or President.

The *Eastern Argus* thinks that one of the great pleasures of life is taking off new boots and putting on old slippers.

The idle man is the devil's hireling, whose livery is rags, whose diet and wages are famine and disgrace.

The population of Pittsburg, Pa., is estimated at 820,000, of which 50,000 are foreigners.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at death. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
Richard H. Bull, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

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The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 275.

The Sabbath Recorder.

OUR FOREIGN MISSION.

The following letter from Brother Carpenter to the Executive Board of the Missionary Society, came by overland mail in company with those published last week and week before last.

SHANGHAI, May, 1849.

Dear Brethren,—We have the pleasure of informing you, that we are all in good health, and far from being disheartened in our work. Of course you cannot expect to hear of much *done.* Our time has been mainly spent in getting ready to *do,* and so it must be for some time to come. I see in a number of the Sabbath Recorder an extract from a letter of one of the newly-arrived missionaries, in which the opinion is expressed, that to obtain a knowledge of the colloquial dialect would require *one year!* That remark must have been made at random, as every missionary who has been here more than one year could testify. But as we have been requested to give details, and as it may serve to illustrate the character of the people among whom we dwell, and the prospects before us, I will extract somewhat minutely from my journal since our last report.

March 17—*Sabbath.*—A good number at chapel, and good attention. Towards evening stepped into an idol temple about a mile and a half from our place, and was politely received. Soon a Mandarin who was present began to speak to me of Shangte as being the same as the foreigner's God. After listening a while, I replied, that Shangte and the true God, whose name is Jehovah, are not identical, and offered this as a proof, viz. that whereas Shangte allowed of the worship of other gods, the true God does not. They could not deny the validity of this proof. The conversation then turned upon the character of Christ, whom they were disposed to put upon a level with Confucius. By referring to some of his miracles, I endeavored to show them that a greater than Confucius is the Saviour whom we preach. They listened without any attempt at controversy, and when I left it was from the midst of a shower of compliments.

8th. A man was introduced to me who wished to engage as a teacher. He listened very patiently to my remarks upon death and the judgment.

24th. *Sabbath.*—Good attendance at chapel. A blind man found his way to the place of worship. After the regular services were over, I conversed with him about Jesus, who not only opened the eyes of the blind, but forgave their sins also, and saved their souls. His mind was very dark, but he seemed to feel some gratitude for the notice taken of him.

29th. Held a brief conversation with two on the city wall, upon the character of the true God as distinguished from idols. Afterwards went into an idol temple close by us, the Medical Exchange, where plays were to be performed in presence of the god of medicine. Large of numbers people were collected; the plays not yet begun, I took occasion to make inquiries as to the usefulness of such performances, and learning that they were all connected with idolatry, I endeavored to reason with those who crowded around to hear and see the foreigner. There was a large open court between the stage and the temple, in which the god of medicine resides. When this was nearly filled with spectators, aged men with grey beards introduced the plays by a prostration of their bodies toward the idol. I then withdrew.

April 4th. Conversed with a gang of ship-carpenters as they were coming from a ship-yard two miles up the river. They treated me in a friendly manner.

5th. Fell in company with a man, carrying a quantity of paper money out into the country. This was to be burnt at the tomb of some friend. I endeavored to show him the folly of such performances. He attempted no justification of the practice, but acknowledged that after the material was burnt up it was of no use. There are many who, if closely questioned, will confess the same. I endeavored to point him to the Lamb of God. Towards night, fell in company with a young Chinese, who was a thorough Papist. He discarded the second commandment, disbelieved in priest's marrying, said the fourth commandment enjoined *le-pai-nye*, professed to adore Jesus, the Virgin Mary, and the cross, and manifested a thorough dislike to Protestants. In contending for celibacy, he referred me, triumphantly, to Jesus, and asked if he had a wife. I replied, that Jesus had not a wife, but that Peter had. This he peremptorily denied. I put an end to the controversy by reference to the recorded fact of the miraculous cure of St. Peter's wife's mother.

6th. Visited the Pagoda, four miles up the river. Here we were thronged by multitudes, to whom we endeavored to speak the word of life, as Mrs. C. has mentioned.

8th. In company with Mrs. C., visited the family of our late teacher. They voluntarily brought forward a tract previously left with them, which furnished a theme of conversation. They had many questions to ask concerning the doctrine, prompted, probably, by mere curiosity. I siezed upon the opportunity to communicate to them the glorious tidings of the gospel. May the Lord open their eyes.

10th. Found an opportunity to speak the word to an afflicted family, about a mile west of the city. When we returned home, one of our neighbors, who had never called on us before, came in, to whom I spake the word about fifteen minutes. He came in simply to see the house, but departed without accomplishing this object of his visit.

13th. Walking out, I passed along near a tomb where several men had just burnt a quantity of paper money. They spoke to me, and I approached the place, and upon inquiry found that they were only following a custom. They had no confidence in the usefulness of the money after it was burned up. I endeavored to preach Christ and the resurrection to them, to which they listened very patiently.

14th. *Sabbath.*—At evening service, about forty persons present. At the morning, about thirty. After meeting, walked out, entered a house about a mile south of the city, and spake the word to fifteen or twenty souls.

16th. Too-Quay expresses a desire to become a disciple; says he prays to God, wishes to repent of his sins, and trust in Christ. He appears to be sincere.

18th. In company with Mrs. C., visited the family of our late teacher, and after some conversation gave them a copy of Luke's Gospel. They returned my first discourse, which I had lent them, and said they understood it.

20th. Called at a house south of the city, where I had called months before, and being invited to go in and sit down, I did so, and endeavored to expound unto the inmates the way of the Lord.

21st. Sabbath eve, about fifty persons at meeting. Read and expounded the 37th Psalm. At the morning service, about twenty-five present. About the time of the going down of the sun, walked out in company with Br. W., as usual; met with a young Chinese who proposed to walk with us, to whom we expounded the doctrine. He appeared interested.

22d. In company with Mrs. C., visited the family of our late teacher. Luke's Gospel was voluntarily brought forward, and we read and expounded the greater part of one chapter.

25th. Visited an old temple dedicated to Shangte, and rebuked their idolatry.

26th. Overtook a man with an enormous tumor upon the right side of his neck. It was at least twice the size of his head. I spake to him of the resurrection, when believers in Christ would be possessed of glorious bodies. He appeared grateful for a little sympathy.

29th. Received another remittance. Thanked God and took courage.

May 4th. For several days it has rained. The rain, however, this spring, compared with what fell last spring, is trifling thus far. To-day went on board an American ship of war, the *Preble*, just from Japan, whither she had been to rescue some ship-wrecked whalemen, as they supposed, but on arrival found that they were deserters from an American whale-ship, with the exception of one, who was from another ship, and who obtained permission to land, and was fitted out by his Captain with boat, &c. This adventurous spirit is from Oregon, is half Indian, and an intelligent fellow. We conversed with him for some time. His object in going ashore, as he says, was to learn the language. He thought it would not be long before the Japanese would sustain commercial relations with other nations besides the Dutch, and he meant to be on hand as an interpreter. But immediately upon his arrival he was imprisoned, and so were the deserters. The officers of the Preble represent the Japanese as superior to the Chinese, but very cautious. They furnished an interpreter of their own nation, who could speak English well. The officers of the Preble treated us in a very friendly manner. As their account will probably be published, I will forbear saying more.

5th. *Sabbath.*—The number at meeting less than usual, probably owing to a thunder storm approaching. During the services, whenever it thundered loud, the people would rise on their feet. I took occasion to tell them that the thunder was the voice of the Almighty God, and that idols were powerless. Soon after the exercises were closed, the thunder and lightning were much increased, and the rain came down in torrents. At the morning services, we had about twenty-five present. After meeting had a long conversation with Too-Quay. He seemed to have a tolerably clear view of the great doctrines of revealed religion, and still possessed a desire to be a disciple. He expressed a willingness to engage in prayer with us at our evening family devotions, and accordingly has done so, using the form which the Saviour gave to his disciples. I see nothing to contradict the supposition that he is sincere.

7th. The monthly concert of all the missionaries was held at our house; a full attendance.

12th. *Sabbath.*—An unusual number at chapel, at both services, and good attention.

The American ship of war Plymouth being in port—(she arrived the day after the Preble left)—Commodore Geisings, through Bishop Boone, sent an invitation to all the American ladies in Shanghai, to visit his ship at eleven o'clock to-day. At about half-past eleven, the invitation reached us. We declined, of course, and making no mention of the lateness of the notice, sent the compliments of the ladies to the Commodore, stating that they would be happy to comply with his invitation but for the simple reason that they could not, conscientiously, do so on this particular day of the week. Perhaps they will go on some week day.

Too-Quay expresses a hope that his sins have been forgiven, and says he feels happy The truth has appeared to win its way upon his affections as it has gradually been made known to him. He is a person of an even temper, and has always maintained a moral deportment. Ever since the opening of our chapel I have noticed his apparent thoughtfulness during time of service. He says he is in the habit of maintaining secret prayer. Upon a person of his cast of mind we could not expect so marked a change in the outward life as in one of a different stamp. There is in almost all the Chinese who are in the employment of foreigners, a remarkable tendency to say or do almost anything to please their employers and retain their places. On the whole, we are disposed to believe that the heart of this man has been renewed by the spirit of God, through the operation of divine truth. But we hope with trembling. I have not urged him to baptism, but have explained the subject, in regard to its mode, subjects, and designs. He takes a part in our evening exercises of reading and prayer, and does it cheerfully. I have asked him if he wanted to send any word to my brethren in America. He has replied in the affirmative, and wishes me to say to my companions, that his mind is not wavering but fixed; that he wished to be a believer in Jesus, and that he hopes his wife and children may also become believers; that when he becomes familiar with the whole of the gospel of Luke, which he is now reading, he wishes to go and read it to his family and neighbors, that they may understand the doctrine; and that he thanks you all for the kind interest you have taken in the Chinese.

14th. The following extracts are taken from an Episcopalian Catechism which is widely circulated among the Chinese in these parts:—

Q. How many days from the ceremony worship day did Christ rise from the dead?

A. It was on the ceremony worship day; therefore it is called the Lord's day.

Q. If we wish always to keep in remembrance the resurrection of Christ, the church must keep what day?

Q. The resurrection day.

In a following part of the book, explaining the fourth commandment, occurs the following:—

Q. This precept commands us to remember what day?

A. The seventh day.

Q. Why must we remember this day?

A. Because it is a holy day.

Q. Who has commanded this day to be regarded as a holy day?

A. God.

Q. Why did God set apart this day?

A. Because in six days he made heaven and earth, and rested on the seventh day.

Q. God's setting apart this day, confers on us what obligation?

A. God set apart this day to be regarded as a holy day, a rest day, and a worship day.

Q. At the present time, the disciples of Jesus keep what day as holy?

A. The first day.

Q. Why do they keep the first day instead of the seventh?

A. Because the first day is Jesus' resurrection day.

Q. Who changed the day?

A. Jesus gave power to his disciples to do it.

Q. In Revelations the first day is called what day?

A. It is called the Lord's day.

This book contains one way-mark which I am glad to see. From this the Chinese would learn that *le-pai-nye* is not the identical day enjoined in the Decalogue. They may, therefore, possibly, be saved from utter confusion upon this subject. The edition from which the above extracts are taken, has been published within the last year. It was got up, I suppose, by Bishop Boone, an American. Mr. McClatchie, an English Episcopalian, takes different ground, both in his preaching and his publications. The following is an extract from one of his tracts: "Heaven's true God in six days created the heavens and the earth, and all things, and rested the seventh day. Hence the true God established this day as a holy day, and called it the rest day. This rest day is the ceremony worship day." Inasmuch as the Chinese have been taught that the day on which the foreigners usually rest is the ceremony worship day, here is an attempt to make them believe that the seventh day is the first. Can it be wondered at that our presence should create a little uneasiness.

We would now present a question for your consideration—perhaps you may have anticipated it. It is this: Ought we to avail ourselves of the aid of tracts in our work? Any thing in the form of tracts, conveying a knowledge of the will of God, would materially aid in our work. It would enable us, by the divine blessing, to accomplish more in a given time than we otherwise could, and thus prove a matter of real economy. In the first place, we need these helps to accelerate the progress of those who attend upon the stated ministration of the word. These aids are needed perhaps nowhere more than in China. This is owing to the peculiarity of the language. In the second place, with the aid of books of some kind it would be less difficult to collect individuals together into bible classes, for instruction, and more easy to benefit them when collected. In the third place, when we make the acquaintance of individuals or famalies, these aids would be invaluable. In the fourth place, it would enable us much more successfully to rescue certain truths from the odium which otherwise appears inevitable. For instance, Romanists and Protestants are agreed in propagating the Sunday error, to the subversion of the fourth commandment. Numbers, wealth, talents, and zeal, are not wanting to give this error a wide spread. And already much has been done. We have come into the field at a late hour. But we woud now lift up the standard of the Lord, and display our colors. How shall we do it? While we are speaking to one, a thousand are reading the books of others. Why may not *we* also speak to a thousand at once?

But it may be asked, How is it that we, who have been in the country so short a time, should feel ourselves competent to the business of preparing tracts? But this question may be relieved of a part of its difficulty, at least, by the consideration that we have valuable aids. 1. The aid of our teachers. 2. The works of those who have gone before us.

As to the character of the works, we would submit our views to your consideration, and ask for counsel. We are of the opinion that the first book we publish should be a catechism. Probably so much instruction of a general character could not be communicated in the same space in any other form. Let the first part be prepared with a view to elucidate the character and attributes of the true God; the second, the law of God, in which particular care should be taken to present the fourth commandment in its true light; the third, salvation by Jesus Christ; and the fourth, the well ordering of the house of God. If the work could be prepared in English, and sent to us, it would save our time. A thousand copies of a work as large as the Episcopalian catechism which is circulated here, can be procured of the native printers for fifty dollars, and we should own the blocks. The blocks can be cut for twelve dollars, and then for printing and binding they would charge about fifty cash (three cents and a half) per copy; the price per copy would be fixed, no matter how many copies were struck off. If we could get off an edition of this sort of about one thousand, and also an edition of Matthew's Gospel, five hundred, we should be gratified. An edition of Matthew's Gospel would cost less, I think, than double the cost of the same number of copies of the catechism. The Board will please direct us in these things.

Our Tract Society, we learn, is doing more than formerly to extend a knowledge of the truth in America. In this we greatly rejoice, and invoke the blessing of God upon its efforts there. It has doubtless ere this solved the problem put forth in holy scripture: "There is that giveth and yet increaseth," and is ready to extend its operations to other lands. If China should possess sufficient inducements to enlist the Society in its behalf, our judgment is, that its labors would not be in vain in the Lord. A few years ago, and who among all our brethren ever imagined that Providence would so soon open the way for them to circulate the written word of the living God in the land where the tea grows? But now every child that can part with his ten-cent piece, may put into the hands of a Chinese lad a copy of the gospel of Jesus.

Some get up very cheap tracts, and scatter them broad-cast. But, situated as we are, we think it is better to get up something of more value, and then circulate them with discrimination. A copy of the gospel, or a well-written catechism, put into the hands of one with whom we are partially acquainted, and with whom we might converse from time to time, and explain and enforce the doctrine, would, in our opinion, afford more promise than ten times the value scattered broad-cast.

There is one item of business, which we would be glad to whisper in the ear of some worthy brother to whom God has given an abundance of worldly goods. It is this: Our mission, if prospered, will soon need another chapel. The site should be sufficiently large to afford room for a dwelling house in the rear of the chapel. Such a site, in a good location, would cost at least one thousand dollars. A suitable chapel and dwelling house could probably be built for four [illegible] dollars, making in all five thou[illegible]. Such property would be exce[illegible]ngly valuable to t[illegible] mission.

With much solicitude [illegible] shall aw[illegible] arrival of more missionaries from the Board.

Pray for us and for the poor h[illegible]en.

Yours truly, S. CARPENTER.

PATIENT AND STRONG.

When thicken the shadows,
And darkness is spread
Where the soft golden sunshine
So richly was shed—
O, look to the future
In a sweet grateful song—
For the sky is all mercy—
Be patient and strong.

The cares that distract you
Lay resolute by,
And lift with devotion
The heart and the eye—
And for the rich blessing
You will not wait long,
I fyou be fervent and faithful,
And patient and strong.

MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions held its fortieth annual meeting at Pittsfield, Mass., commencing on the 11th inst. The attendance was very large. Dr. Beecher preached the Annual Sermon. Mr. Frelinghuysen presided over the meeting.

From the Treasurer's Report, it appears that the receipts of the year have been $291,705 27, and the expenditures $263,418 47, being $28,286 80 less than the receipts—reducing the debt that amount, and leaving $31,603 98, the present indebtedness of the Board.

Dr. Anderson read the abstract of the Annual Report; from which it appears that it has been found necessary to relinquish the Oregon mission, with the exception of one station, in consequence of the state of feeling among the Indians.

A letter from the Choctaw Mission was read by Rev. Mr. Worcester—reviewing the course of the Mission from beginning to end in relation to slavery, explaining the great difficulty of obtaining free help, and expressing the deepest abhorrence of Slavery. In regard to the encouragement given to Slavery by hiring slaves, where they cannot secure other help, they think it no greater than that afforded by those in free countries who purchase the products of Slavery. They think Slavery is to be abolished by the general influenee of the Gospel. The missionaries are not regarded as approving or sustaining Slavery, but as being Abolitionists. But the missionaries are anxious to avoid even the appearance of evil; and they will not employ slave labor when they can get that which is free.

Rev. Dr. Pomeroy read a paper from the Prudential Committee, on the subject of the *want of Missionaries.* The Committee say that 38 ordained Missionaries are necessary to sustain the present operations of the Board, without extending them. At present there are only seven young men under appointment, and two or three of them may be permanently detained in this country. But few of the young men in preparation for the Ministry have the foreign field in view. The small number of foreign Missionaries furnished by the last graduating classes, is matter of serious consideration. The present aspect of the Theological Seminaries does not afford encouragement that the want will be supplied by them; nor does there appear to be any other source from which they can be secured. The serious attention of the churches, teachers of Sunday Schools, parents, and especially of the young men, is earnestly called to the subject, and fervent prayer requested that God would raise up laborers for the harvest. Dr. Pomeroy said that the call for the 38 Missionaries is as low as it could be made, to meet the progress of the missions; and bears no comparison whatever to the calls that come to the Committee from all parts of the world, especially from the Nestorians, Armenians, Syria, India, China, Africa, &c. At the Sandwich Islands, there was a prospect that the churches would assume an independent position, and begin to take care of themselves. But there were several Missionaries wanted, of considerable preaching talent, to preach to the English and other foreign residents.

Rev. Mr. Van Lennep made some statements respecting the want of missionaries among the Armenians. He could point to almost innumerable instances where missionaries might profitably be sent if they could be had.

Rev. Mr. Talmadge, from Amoy, China, also made some statements respecting the want of missionaries in China. An immense population is accessible from Amoy, but there are but three missionaries now there, and one chapel has been given up in consequence of the deaths and loss of health. Always, when the chapel is opened, it is filled. On the Sabbath they have regular congregations. When he left they came around him and begged him to remain. When the found that he could not, they requested him to bear a message to the young men of this country, beseeching them to come and teach them the way of life. There is a great desire to hear preaching, but we know not what to do, because our hands are full. The native Christians say: "The harvest is wounded in vain, and there are no gatherers." The province where he was laboring contained 15,000,000 inhabitants.

The afternoon of Thursday was devoted to the celebration of the Lord's Supper. As the church could not hold all who wished to unite in it—though the church would contain at a careful estimate which we made of the audience, the evening before, 1,400—there were several similar services at the Hall. Among those who distributed the sacramental emblems, were Judge Darling of Penn., Chancellor Walworth of N. B., and Chief Jusiice Williams of Conn.

The Board adjourned on Friday morning after a season of prayer and devotion. Thus has closed, probably as pleasant a meeting of this body, as was ever held. The next meeting is to be held at Oswego, N. Y.

THE TREE THAT NEVER FADES.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you remember my beautiful canary bird, and it died in the middle of summer, and we planted bright flowers in the ground where we buried it? My bird did not live so long as the tree."

"Well, I don't see a[illegible] can love anything. Little brothe[illegible]efore the bird, and I loved him better th[illegible]any bird, or tree, or flower. Oh, I wish we could have something to love that wouldn't die."

"George, let us go into the house. I don't want to look at our tree any longer."

The day passed. During the school hours, George and Mary had almost forgotten that their tree was dying; but at evening, as they drew their chairs to the table where their mother was sitting, and began to arrange the seeds they had been from day to day gathering, the remembrance of their tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them towards his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should love to have a garden. I wonder if there ever was such a garden, mother?"

"Yes, George, I have read of a garden where the trees never die."

"A *real* garden, mother?"

"Yes, my son. In the middle of the garden, I have been told, there runs a pure river of water, clear as crystal, and on each side of the river is the *tree of life,*—a tree that never fades. That garden is *heaven.* There you may love, and love forever. There will be no death—no fading there. Let your treasure be the tree of life, and you will have something to which your young hearts can cling, without fear, without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures, and beside those still waters."

THE ORIGIN OF WRITTEN SERMONS.

Cotton Mather, in the short account he gives of the life of Rev. John Warham, one of the first ministers of Windsor, Conn., gives the following account of the occasion on which the custom of preaching written sermons originated:—

"When the time of reformation was come on, one of the more effectual things done toward that reformation in England, was to send about the kingdom certain *itinerant preachers* with a license to preach the *fundamentals* of religion instead of *the stuff* with which the souls of the people had formerly been famished. Upon this occasion the famous Dr. Burnet remarks: 'Many complaints were made of those that were licensed to preach; and that they might be able to justify themselves, they began generally to write and read their sermons, and thus did this custom begin; in which what is wanting in the heat and force of the delivery is much made up by the strength and solidity of the matter: and it has produced many volumes of as excellent sermons as have been preached in any age.'

"The custom of preaching with notes, thus introduced," continues Mather, "has been decried by many good men, besides fanatics, in the present age (1698), and many poor and weak prejudices against it have been pretended. But hear the words of the most accomplished (Richard) Baxter, unto some gainsayers: 'It is not our want of abilities that makes us use notes, but it is a regard unto our work and the good of our hearers. I use notes as much as any man when I take pains, and as little as any man when I am lazy or busy and have not leisure to prepare. It is easier unto us to preach three sermons without notes, than one with them. He is a simple preacher that is not able to preach a day without preparation, if his strength would serve.' Indeed," continues Mather, "I would have distinction made between the *reading* of notes and the *using* of notes. It is a pity that a minister should so read his notes as to take away the vivacity and efficacy of his delivery; but if he so use his notes as a lawyer does the minutes whereupon he is to plead, and carry a full quiver into the pulpit with him, from whence he may with one cast of his eye, after the lively shooting of one arrow, fetch out the next, it might be a thousand ways advantageous.

"I suppose that the first minister that ever thus preached with notes in our New England was the Rev. Warham: who, though he were sometimes faulted for it by some judicious men who had never heard him, yet when once they came to hear him they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking into a book in their lives."

The Sabbath Recorder.

New York, Setember, 27, 1849.

THE MONTHLY CONCERT.

We wish to urge once more the importance of observing the monthly concert of prayer. We consider it to be, under God, the main source of life to the missionary cause. Indeed, it is our deliberate opinion, that unless it can be brought into general observance, what little zeal has been kindled among us in behalf of missions will die out entirely. This may sound like strange doctrine, especially as the institution is one of mere human appointment. But it is evident, that if missions are sustained by us, *funds* must be raised; and whether they are likely to be raised with that systematic promptness which is necessary to keep the cause from sinking, let the following reflections determine.

Those churches which make an effort once a year to raise funds, will do so because it is about as often as the subject of missions is brought before them. Now, under what circumstances is a person most likely to offer a large contribution to a benevolent object? Is it when the object is first presented to him, or is it when he has in his treasury what he has been laying aside for the purpose every month for a year past? We know very well, that one being called on suddenly to contribute, will feel it quite a sacrifice to give five or ten dollars, and then will make such a poor mouth about it, that you are almost ready to give it back to him; while, if he has been in the habit of sequestering fifty cent[illegible]nthly, he will at the end of the year give [illegible] entire amount without feeling himself a[illegible] the poorer for it. It is just so with the churches. Let them observe the monthly concert; let that always be an occasion of taking a collection for missionary purposes; and at the end of the year double or three times the amount will have been raised that could have been by a single effort once a year. That a collection will be raised every month for missions by a church that does not observe the monthly concert at all, is not very likely. Besides, where the monthly concert is observed, the subject of missions is kept continually before the people, and thus the missionary spirit is nourished and kept alive. Hence, if it should be necessary at the end of the year to make an *extra* effort in the cause, those people who have observed the monthly concert are the very ones who are ready to make it; while those who raise their collections but once a year have hard dragging to furnish an *ordinary* contribution. Emergencies would be poorly provided for by such people.

Again, if our people are not taught to *pray* for missions, they will not be very likely to give of their substance. Nothing awakens a man's conscience to the duty of liberality, like prayer. If one say to his needy brother, be you warmed and filled, and at the same time refuses to give those things which are needful for the body, what doth it profit? James 2: 15, 16. So, if one prays for the heathen, notwithstanding he withholds what is necessary to send them the gospel, what doth it profit? How dwelleth the love of God in him? The truth is, he who prays for the heathen must either give according to his ability to send them the word of life, or else he must quit praying; and one or the other he will very soon do.

And again, Christ says, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 19: 19, 20. What will all the gold and silver contributed avail to the conversion of the heathen; what will all the labors of missionaries avail—their toils, their privations, their preaching, and every thing else that they do—unless God accompany them with the influences and power of the Holy Spirit? Paul may plant, and Apollos water, but God giveth the increase. 1 Cor. 3: 6. Surely, then, prayer—"effectual fervent prayer"—is of the very last importance; not merely the prayer of the Christian in his closet, but the *united* supplication of two or three gathered together in the name of Jesus.

GROG-SELLING ON SUNDAYS.

In Baltimore, the "friends of temperance" (so called) are raising a great hue-and-cry about what they denominate the Sunday License Law—a law which compels all public houses to close their bars on Sunday. A meeting was held one evening last week, at which resolutions were passed to question candidates for the Legislature, of all parties, as to whether they are in favor of or opposed to this law, and to vote only for such as give an explicit answer that they are in favor of it.

No doubt these people think that by such a course they are proving themselves "*friends* of temperance." We must be permitted to think otherwise. A law which sanctions and sanctifies grog-selling on six days of the week, does vastly more to uphold the business, and render it honorable, than all the efforts of temperance men to sustain the Sunday provision will do to destroy the business, and render it disreputable. The true friends of temperance oppose rum-selling on all days. Those who wish to make the temperance cause a stepping-stone to the compulsory observance of Sunday, oppose rum-selling on one day out of the seven.

THE LORD'S SUPPER.

To the Editors of the Sabbath Recorder:—

For the sake of information, I wish to propose through your columns the following query:—

"Can the Institution commonly called The Lord's Supper, or Communion, be administered, according to Gospel order, except by an ordained minister?

An answer to the above, through the Recorder, would be thankfully received by an
INQUIRER.

Reply.

The New Testament does not require that the administrator should be an ordained minister. The act of celebrating the Lord's Supper is, however, a church act, and the administration and serving of the elements should, therefore, be performed by such officers as the church may appoint for the purpose. It is not an uncommon thing for churches destitute of pastors to go for months, and sometimes for years, without "showing forth the Lord's death." We think this is wrong. Let the church come together as usual; and then, the elements being made ready, let them by an orderly vote request some brother to take a seat at the table, [illegible] he may, after an invocation of [illegible] break the loaf and give to the di[illegible]ciple[illegible] [illegible] same way the wine. Nor is it necessary that *deacons* should be concerned in the *distrib*[illegible] of the elements. Custom has assigned them this office, and many people seem to think it scriptural. But if deacons are not present to perform the part custom has assigned them, there is no necessity that the celebration of the ordinance should fall though. Let the church appoint one or more persons—as many as may be thought necessary—to serve on that particular occasion.

MISSION TO HAYTI—CIRCULAR.

The Corresponding Secretary feels that he need not wait for a regular meeting of the Board to authorize him to send out an appeal to the denomination in behalf of the proposed Hayti Mission. The Parent Society has determined that the mission shall be undertaken as soon as practicable, and has instructed the Board to take measures accordingly. The Secretary, therefore, loses no time in saying to the churches, that the Board is ready to consider any application that may be made, and hopes that there may be found at least one ministering brother willing to consecrate himself to the work of carrying the gospel to Hayti. As yet no applicant has presented himself, nor have we our eye upon any one in particular; but it may be that there is some one amongst us, whom, when he shall see the door thus opened for usefulness, the Spirit of God will stir up and incline to the work. If so, it is hoped that he will lose no time in communicating with the Board.

Upon the churches we urge, that they make this matter a subject of special prayer, especially at the monthly concert. We shall not find the right man, until we ask him of God. It may be that in some of our churches is the brother, every way qualified by natural gifts and pious feeling, but not yet brought out as one whom God has called, and will endow, for an enterprise like this. He is "hid among the stuff." Earnest prayer to the Lord of the harvest will bring him forth. Or, it may be that God will send us a man from some other denomination, first removing his blindness in regard to the Sabbath. Ways are not wanting to accomplish the purpose with Him who is infinite in power. If He but see us earnestly resolved upon serving Him in this enterprise, He will place at our disposal every facility for the accomplishment of it.

Upon our brethren throughout the denomination we urge, that they begin, without delay, to sequester their contributions for this mission, in the full confidence that they will soon be called for. A little set apart every week from your earnings will soon raise enough to begin the enterprise. Say not that we are doing more already than we are able to do. Our denomination numbers about six thousand communicants. Five cents a week—less than a penny a day—from each member, would be $300; which, in the course of a year would amount to $15,600. Who will say that we ought not to raise so large a sum for benevolent purposes? Yet the contributions to the Missionary Association last year, for both foreign and domestic operations, did not reach the sum of two thousand dollars. And if to this be added what was expended by the other Associations for missions within their own bounds, it is probable that the sum would very little exceed 2000 dollars, if any. The amount expended for the operations of the Tract Society was only about four hundred dollars. All that our denomination has raised for benevolent purposes, during the last year, would not exceed 2,500 dollars. Is this doing what we are able to do? Will any man in his senses say that we are not able to undertake a mission to Hayti? By the blessing of God, we are abundantly able.

In a communication from Bro. Jones, it is suggested, that "if you should not be able to find a suitable missionary preacher for Hayti, perhaps you may find a missionary *school-teacher*, some married brother, who would qualify himself to teach French before coming out." The Corresponding Secretary has no authority from the Board to say that a school-teacher will be accepted, and sent out in that capacity alone; but he considers that he shall not transcend his authority by saying that if there is in the denomination a brother who feels that he could be useful in that capacity, and is willing to spend his life in training the youth of Hayti in the knowledge, not only of that which is useful in this life, but of that which is connected with the life to come, and will communicate his wishes to the Board, the subject will be taken into consideration. Bro. Jones remarks, that "a day-school is a very necessary aid to every missionary in this country. The great mass of the people are ignorant of books. We want to make them a reading people." Bro. J. himself, "besides preaching three and four times per week, givessome daily attention to his school, and teaches English one hour every day for five days in the week." What the Board most desires, however, is a preacher of the gospel. The great business of the church is to proclaim the gospel to a dying world.

I do not permit myself to doubt that the communication of Bro. Jones, entitled "Send the Gospel to Hayti," and published in the Recorder three weeks ago, has been read, before this, by every member of our denomination; and not only read, but *carefully* read, and the subject of it seriously pondered. That, together with what was previously known by the most of our people, must have done something towards preparing their minds, so that this appeal does not come to them unexpectedly. It is hoped, also, that the editorial articles of our paper, on the same subject, have not been passed without attention. On behalf of the Board,

THOMAS B. BROWN, Cor. Sec.

THE ODD-FELLOWS.

The National Grand Lodge of Odd-Fellows met at Baltimore last week. The aggregate of returns made by twenty-eight Grand Lodges, is given below. The reader will notice a difference of about five hundred thousand dollars between the "Revenue" and the "Total Telief." Does it require such a sum—more than half the money received—to pay the expenses of lodge-rooms, parades, and gewgaws? If so, we should much prefer to invest our funds for personal relief in sickness, and for the relief of a poor family after death, in a Life and Health Insurance Company, where the expenses do not swallow up such a proportion of the investment. Here is the summary:—

Subordinate Lodges	1,712
Initiations, for the year	23,350
Suspensions	6,726
Expulsions	818
Past Grands	13,514
P. G. Masters	188
Revenue	$880,389 32
Contributing Members	133,401
Number of Brothers relieved	19,035
Number of widowed families relieved	1,687
Number of Brothers buried,	1,162
Amount paid for relief of Brothers	$272,174 50
Paid for relief of families	$33,392 33
Paid for education of orphans	$6,732 25
Burying the dead	$51,636 65
Total Relief	$363,943 95

Vermont failed to make her returns, but her membership is full two thousand, which, with both parties in New York, will make about one hundred and sixty thousand members under the jurisdiction of the Grand Lodge of the United States.

Lodges have been instituted in California and Minnesota.

THE TEN-HOUR SYSTEM IN NEW JERSEY.

A recent meeting of the Working-Men in Trenton, N. J., adopted a petition to the Legislature for a law fixing ten hours for a full day's toil, and providing that children shall not be employed in factories under twelve years of age. Whatever difference of opinion there may be concerning the expediency of direct legislation on the subject, there should be none in relation to the propriety of the limitations suggested. Ten hours of honest toil ought to be considered a good day's work, and entitle the laborer to a good living. Men can hardly do more than that, habitually, without disparagement to both mind and body. A man who is doomed to incessant, unremitting labor of any sort, without time for recreation and the cultivation of his mind and affections, must soon be reduced to the condition of a machine. He is in fact a slave already to his mere animal necessities. There is, or should be, a time for study and play, as well as a time for work, and the former is just as necessary to our well-being as the latter. The working-men who framed the following petition to the Legislature of New Jersey, evidently understand this:—

"The undersigned, citizens of this State, respectfully represent to your honorable body, that much evil results to a large class of our citizens, in consequence of being compelled to devote more time to manual labor than is consistent with their physical health or intellectual culture. We hold the old doctrine, that the masses were created to toil, and the few to think, in utter abhorrence. All have minds to think, as well as physical powers to labor, and all should have time for the cultivation and enjoyment of the one, as well as the exercise of the other. By lessening the hours of labor, we give time [illegible]tellectual and moral culture, and to improve the physical energies of the system; and by this means raise the working masses to that position in society which their Creator intended they should occupy.

"The young and innocent child, born to the inheritance of poverty, is especially entitled to our sympathies and protection. We should not, under any circumstances, allow the cold-hearted miser to fatten by oppressing them. If it be criminal for a man to speculate upon property accumulated, how much more criminal must it be to speculate on the health and energies of the young and helpless, and to destroy the only means of obtaining either halth, prosperity, or happiness. He that takes away from an inyvidual his health, and the means of enjoeing life, might as well take away life at onco The true mission of a good government is to give full protection to life, liberty, and property. The protection of life demands that children should not be put to work too young, and that the occupation, when labor is commenced, should not be rendered unhealthy. If we allow the constitution of our children to be impaired by an undue amount of labor, our government fails to perform its legitimate duty. In view of these and many other weighty considerations, we respectfully, but earnestly, petition your honorable body to pass a law, fixing the period of ten hours as a full day's toil, and that no children shall be employed in factories under twelve years of age, nor for a longer time than ten hours per diem."

FAITH AND WORKS—AGAIN.

To the Editors of the Sabbath Recorder:—

Permit me through your paper to return my thanks to brother Griswold for his attempt to give us his meaning in language that we can understand. Whether he has actually done so or not, we thank him for the pains he has taken to gratify us in that respect, especially since, in doing so, he has amply refuted his former position. The position I allude to is this, viz: He gave it as his opinion, in his report on the State of Religion in the Rhode Island churches, that the doctrine of justification by faith alone ought to be more prominent in the teaching among those churches. But now, if I understand him, he has clearly shown that there can be no such thing as justification by faith alone; that is, by a faith not accompanied by corresponding obedience, or good works. And that is exactly what I attempted to show. In this particular, then, it seems that he and I are now agreed. How he came to change his mind so soon, he does not say. I am extremely glad of it, however, for I verily thought it would have been a bad affair to have had the doctrine of dead faith promulged among these churches. Besides, I conclude that he has now given up the other idea, that there is danger, in these days of 'do this and thou shalt live;' for he now says, that if our belief is not accompanied with a corresponding obedience—that is to say, if it is not accompanied with 'do this'—it is not faith, it is unbelief; and unbelief, he says, ruins us. It is possible, however, that he may not mean exactly what his language signifies. If he does, I see not but that we are agreed in this also; and who knows but that we may get quite together after a while?

There is one thing, however, about which I could wish to gain some farther light. He speaks of faith as if he thought it were an intelligent, active agent, by which man, as a mere inert machine, is propelled to action, somewhat, it would seem, as a man propels his wheel-barrow, driving it before him. For he says, "Faith sets the machinery of the mind in motion, and propels human nature onward." He says also, that "faith examines the evidence of the authenticity of the Bible," which surely it could not do unless it possessed intelligence. Whereas, I should think that it was the man himself, and not his faith, that examines the evidence; and that it was the exercise of his own will and volition that puts him in motion to do either good or evil. I suppose the man always acts just as his own will and inclination dictate and decide, whether it be in accordance with what he believes to be right or not. I also suppose that a man's religious faith is what he believes to be true in regard to religion, and that whatever he believes is the act of his own mind, and not what puts his mind in motion. The mind acts when it believes, and needs not a previous belief to make it believe, or to make it act. It is an action when it believes, so far as believing is an act. But I never thought, as brother Griswold says, that when a man believes the truth, his belief will act upon him with a power almost equal to omnipotence, in causing him to obey the truth; and it seems to me, that although he believes the truth never so firmly, yet he never obeys it until his will consents to do so. The will of man is a stout fellow; and although faith is a strong incentive, yet this will is much stronger. "Ye will not come to me, that ye might have life," said the Saviour. "How often would I have gathered your children together, as a hen gathereth her chickens under her wings, but ye would not." Now if brother Griswold, or any other one, can give us any light on this momentous subject, I should be extremely glad to obtain it.

WM. STILLMAN.

NEGRO SUFFRAGE IN NEW-JERSEY.—A Convention of Colored People was held at the Mount Zion Church, Trenton, on the 21st ult., for the purpose of obtaining from the Legislature the right of suffrage. Seventeen Delegates were present from Essex, Burlington, Salem, Mercer, Monmouth, Gloucester, and Camden Counties. The proceedings, which occupied two days, resulted in the adoption of an address to the people generally, reminding them that "we are men like unto yourselves," &c., and appealing to them in view of their "honesty and love of liberty," to use their influence in obtaining for them the requisites of liberty in the exercise of the right of suffrage, &c., &c. The following is the form of their petition, intended for rhe next Legislature:—

To the Honorable the Senate and House of Assembly of the State of New-Jersey, at Trenton assembled:

We, the undersigned, citizens of the State of New-Jersey, hereby respectfully petition your Honorable body to take the lawful measures to so amend the Constitution as to leave out the word "white" in Article 2d., Right of Suffrage, Section 1st of the Constitution of the State of New-Jersey, so as to grant the right of franchise to all citizens thereof, irrespective of color.

FREE RELIGIOUS READING ROOM.—We understand that some active members of the Seventh-day Baptist Church are about to place a large and expensive collection of books and manuscripts, relative to the observance of the Christian Sabbath, in a free reading room for the use of the public. We feel assured that the movement will be gratifying in a high degree to Christians of all denominations, who may desire to examine the reasoning of the early reformers upon this much mooted subject. [N. Y. Ex.

☞ We hope that those brethren who have it in their hearts to do so much good, will not fail in some measure to answer the public expectation, now that their design has leaked out, and the Christian public has the project so favorably reccommended. Let what has been suggested in a small way, fulfill the expectations thus raised. Perhaps other books than those of the Sabbath Tract Society's Library, upon other and kindred subjects, might properly be added to the list.

MORE LIGHT.

REACTION AT ROME.—A correspondent of the London News, writing from Rome under date of August 18th, represents things there as in a very unsettled condition. Commercial stagnation, suspension of employment, uncertainty in respect to the currency, and the high price of all the necessaries of life, combine to render ill-humor general. The authorities are doing nothing to improve the state of things, but rather the contrary. The following paragraph will give an idea of what he expects in future:—

"A religious as well as political revolution appears to be unavoidable. The celebrated Padre Gavazzi is reported to have turned Protestant, and Padre Ventura, a man whose reputation as a theologian and a philosopher gives him great influence in this country, is said to be in a fair way of following the example. In fact, those who have hitherto supported the papal cause now abandon it, declaring that the priests by their intemperate conduct are paving the way for the return of the liberals, in the same manner that the zeal of the republicans defeated their own end."

REVIVAL OF THE INQUISITION.—Our readers remember the exposure of the secrets of the Inquisition during the ascendancy of the Roman Republic. The terrors of the "Holy Office" are now to be revived against those who favored the revolution, and all who have in any way rendered themselves obnoxious to the priests. One of the first victims of ecclesiastical malice was Rev. Dr. Achilli, who has been for several years an avowed Protestant, residing at Malta, where he was engaged in translating the Scriptures and in teaching theology. Though he has not been active in political affairs, he was arrested at Rome on the night of the 30th July, and cast into one of the cells of the Inquisition.

THE PARISIANS AND THE POPE.—The Paris correspondent of the Christian Advocate and Journal says that on the morning of Sunday, August 12, the following inscription was placed on one of the walls of Notre Dame, in that city: "*The good Shepherd giveth his life for the Sheep:* Pius IX. *destroys his with grape shot!*" It excited so much attention that the police interfered to disperse the crowd. The inscription was effaced, but it was renewed during the night, and it is said that all the churches had a similar inscription on their walls.

THE DISPENSATION ENDED.—The Roman Catholic Bishop of New York gives notice, that the Dispensation suspending the precept of abstinence from flesh meat, during the prevalence of the Cholera, has ceased in the Diocese of New York, in consequence of the almost entire disappearance of the epidemic. "During its progress it has bequeathed to us who survive destitution, among orphan children especially, in endeavoring to provide for whom the faithful will have ample opportunities to testify their gratitude to Almighty God for having exempted them and their families from the scourge that has fallen so heavily upon others."

SUB-MARINE MAGNETIC TELEGRAPH.—A line of telegraphic wires across the English Channel is proposed. The President of the French Republic is about to give permission to a Mr. Jacob Brett, an Englishman, to establish such a line, which will connect the French coast, somewhere between Calais and Boulogne, with the English coast at Dover. The wires, after having received three successive preparations in order to prevent their oxygenizing, are to be covered with caoutchouc, and laid in the bottom of the sea. The work is to be completed by the first of September, 1850.

JUDAISM IN THE UNITED STATES.—Dr. Lilienthal, the Chief Rabbi in the United States, speaks in encouraging terms of the prospects of Judaism in this country, and hopes for a firmer footing here than in Europe. There are many synagogues in the chief cities of the Union. When ten Jews are gathered in any place, they organize a congregation with all their peculiar ceremonies. The number of Jews in North America is estimated at 50,000 and 7,000 more in the West Indies.

PRESTON CHURCH.—Notice is hereby given, that all members of the Seventh-day Baptist Church of Preston, who have removed from the vicinity of the church, will be considered dismissed therefrom, unless they correspond with the church within six months from the date of this notice.

By order of the Church,
CLARK T. ROGERS, Clerk.
Preston, Sept. 2, 1849.

THE FRENCH MINISTER DISMISSED.—The French Minister at Washington has been officially notified by Government, that his passport is ready; the meaning of which is, that he will no longer be received in his official capacity. It seems that M. Paussin had occasion to correspond with Mr. Clayton, the Secretary of State, in relation to the claim of a French citizen for indemnity in some transaction connected with our naval operations near Vera Cruz, about the time of the bombardment of that city. The matter had already been investigated by a court marshal, and the claim declared to be unjust. When it was presented to the Secretary, he stated to the Minister the grounds of that decision; whereupon M. Poussin took the liberty of addressing him a note couched in language which was regarded as insulting to our Government. His communication was immediately sent to Paris, with an intimation that his recall would be expected. No notice having been taken of the matter by the French Government, after due delay, the course above indicated has been pursued by our Government. Some people talk as though they expected a war to grow out of it; but there is no occasion for any such fears.

FAIR OF THE AMERICAN INSTITUTE.—The 22d Annual Fair of the American Institute will open at Castle Garden, in New York, on the 2d of October. The second Convention of the fruit-growers of the United States will meet on the first day of the Fair in the Saloon of Castle Garden. The Plowing and Spading Matches will take place at Flushing, L. I., on the 4th of October, in connection with the Queens County Agricultural Society. The Cattle Show is to be held in the rear of Madison Cottage, in 23d street, opening on the morning of the 10th, and continuing two days. The Gardens are open for stock from all parts of the Union, and no entrance-money is required. Animals offered for premium will be under the special direction of a Committee of the Agricultural Board of the Institute. The Anniversary Address will be delivered by Hon. Levi Woodbury, at the Tabernacle, on the evening of the 11th. Other incidental matters of interest are to be thrown in from time to time. Altogether, this Fair promises to equal any of its predecessors.

FRENCH CATHOLICISM.—A new Catholic Review has been started in France, conducted by Lacotdaire and the Abbe Maret, aided also by eminent contributors. It is called the *Revue des Refórmes et du Progress*, and indicates a growing freedom of opinion in the Romish Church. It advocates earnestly the necessity of reform in the bosom of the Church, and seeks to ally it with the progressive civil movements of the age. Its conductors would elevate the authority of councils and bishops to an equality with the papacy, and would deprive the Pope of his temporal authority, and invest him only with spiritual power. They plead eloquently for perfect freedom of conscience and the press, and are ardent Republicans in their political creed.

HEALTH OF "FANNY FORRESTER" AND FAMILY.—A letter from Mrs. J., dated April 10, addressed to her old pastor, at Utica, says:—"Mr. J. and the children are quite well, the former able to preach most of the time twice on the Sabbath, and attend two or three meetings in the week in addition to his other duties. For myself, under the blessing of God, I have again rallied a little, and we hope I am slowly improving; though I suppose the danger (if it be not an incongruity for a Christian to talk of danger in connection with death) is not yet all past. Life, especially in my position, seems to me a desirable thing; but my Heavenly Father knows what is good for both of us, and for His cause; and I rejoice to be at His disposal."

NEWSPAPER PATRONAGE.—The Boston Investigator—"an infidel paper, devoted to the promotion of universal mental liberty"—publishes the following extract from a letter of one of its *patrons*:—

"Push ahead, Mr. Editor, and lay on fearlessly, for under such reiterated blows, dagon must fall to the earth. Please forward me now and then an extra paper to send among individuals in this vicinity, some of whom will undoubtedly patronize you before a great while. You may depend on *my patronage* so long as I live and you publish. Should money be any object in the carrying on of your business, just tip the wink to your humble servant, to whom a *five*, or something of that sort, is no particular object, and oblige. Yours, in sincerity, F. P."

To which the Editor appends the following matter-of-fact suggestions, showing how easy it is for the patrons of a paper to be its executioners:—

"The above looks very well—*on paper!* But the misfortune is, that *promising patrons* are altogether too abundant. Who would think, after such a flourish by 'F. P.,' that his subscription of nearly two years remains unpaid? Yet it is even so, notwithstanding he has been reminded of his delinquency time and again! Very likely he is pleased to see our paper kept going, and wants to help it—perhaps thinks he *is* helping it; but we are fearful such kind of help—of which we have a great deal—will eventually, if much longer continued, be the means of killing it beyond the possibility of redemption. The only way to support a paper permanently is for subscribers to pay for it punctually; and this rule is more applicable to our paper than probably any other, for its unpopularity is such, that it has nothing else to rely upon for support but the prompt payment of its subscribers."

Rev. Sylvester Woodrige, Missionary of the Presbyterian Boad of Missions, has organized the first Presbyterian Church in the golden country, California.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamer Cambria, arrived at New York on the 23d, we have seven days later intelligence, of no great importance, from Europe.

The cholera was increasing in England. The deaths for the week ending 8th inst., in London, were 2,796, of which 1,663 were of cholera. In Liverpool the deaths of cholera were said to be greater than in any other part of England. In Dublin it was on the increase. Several distinguished persons have died of cholera at Paris, and in other parts of France. Vienna and Berlin are suffering more than Paris. At Berlin the deaths are more than 40 a day.

The Liverpool Journal of the 8th says:—The harvest has been nearly safely housed, and is pronounced abundant, as the potato is redundant, and is so far exempt from rot.

From Hungary come assurances that the fortresses of Comorn and Peterwardien still hold out; the former commanded by Klapka, the latter by Kird. A letter from Vienna, of the 31st ult., states that several of the Maygar chiefs had been executed. Among these are the Ex-Minister of Interior, Vukovich, and Gen. Damianich, who had been hanged, and Gen. Aufferman who had been shot. Gen. Jowich, who gave up the fortress Esseg to the Maygars, had been taken to Vienna in chains. The mother and children of Kossuth, and the wives of several Maygar Generals, had arrived as prisoners at Presburg. The Emperor of Austria has pardoned Gorgey, and the latter has departed for Syria, where he intends, for the present, to reside. The greater part of the Russian army had received orders to march towards Gallacia.

From Italy, there is nothing encouraging. Venice was taken possession of by the Imperialists on the 27th. On the 21st ult. Gen. Oudinot officially announced his departure from Rome. M. Savelli, the Pope's Minister of the Interior, has arrived and installed himself as head of the police, but entirely under the control of the French authorities. His first decree was regarding the paper money, and he says that the State guarantees notes for their declared value, and imposes a fine and imprisonment on all who refuse to take them when tendered for payment. A Military Commission has been established for re-organizing the Roman troops. All promotion since the 16th of November is annulled until the Commission shall have reported upon the conduct of each man, which, if found satisfactory, will enable him to regain his rank. The Triumvirate of cardinals has instituted a Commission for the purpose of prosecuting the authors and accomplices of the outrages committed during the Revolutionary period against religion, its ministers, the majesty of the sovereign, and public security.

LIVING IN CALIFORNIA.

A correspondent of the N. Y. Tribune, under date of San Francisco, Aug. 1, gives the following account of the expenses of living and and the character of the people in that place:—

You can have no idea of the state of things in this part of the country. One dollar here will go about as far as a dime in New York. And a person keeping house, with but one servant as cook, cannot expend less than $10,000 per annum. In the first place, for any decent habitation he must pay from $4,000 to $5,000 rent. I am paying for a very inferior house of the smallest kind, without any yard or out-house of any kind, $300 per month. My cook receives a compensation of $150 per month, which, added to other expenses, you will perceive cannot but increase the sum total to an amount exceeding that expended by any but the most extravagant livers in New-York, and the table of the poorest there, will often present a repast superior to mine. Hundreds of disappointed young men are arriving here daily, who go to the mining districts, and return in disgust, without means to defray the enormous expense of living.

We have the most abandoned population around us existing in any portion of the globe, and the conduct of some of our countrymen is such as to make the honest citizen blush with shame that he too is an American. Two Sundays ago we were annoyed by a party of about thirty persons, marching about the town, insulting nearly all they met; at night they attacked the camp of a party of innocent Chilians, murdered five or six of the number, and pillaged their tents of the most valuable property.

THE NEW YORK CENTRAL COLLEGE.

The New-York Central College Association held its Annual Meeting in the Hall of the College, at Mt. Grawville, Sept. 4, 1849. In addition to the other business, two addresses were delivered to the audience; one by Eld. F. Glanville of Ithaca, on the advantages of Wisdom and Knowledge; the other by Prof. C. L. Reason, formerly of the City of New-York, on the Harmony of the Principles of the College with Man's True Destiny and the Tendencies of the Present Age. The President then introduced to the congregation Eld. S. R. Ward, who gave an excellent off-hand address. In describing the happy transition which was going on in the public mind, he referred to the time when his respected friend, Mr. Reason, who had so deeply interested the audience by his address, traveled to Canaan, N. H., to enjoy the advantages of intellectual culture, but, to his great disappointment, the school-house was destroyed by the citizens of the place, being moved thereto by their strong prejudices against color. At the close of the exercise the Association adjourned to 10 o'clock the next morning.

A congregation of more than two thousand assembled on the 5th to witness the induction of the Faculty. The choir of the village added, by their excellent music, to the interest of the occasion. Eld. W. Tillinghast introduced to the audience the members of the Faculty respectively, including the ladies, and also the Steward and Stewardess. The President, Eld. Cyrus P. Grosvenor, delivered an Inaugural Address: Subject—"Education, physical, mental, and moral." After which Eld. A. L. Post of Montrose, Penn., addressed the Faculty: Subject—"Manliness and Common Sense the True End of Collegiate Education."

The above exercises were all opened and closed with prayer. A very favorable impression was made on the audience. About thirty students already have arrived, many more are making arrangements to attend, and much good is anticipated from the establishment of this Institution. [Tribune

HAYTI AN EMPIRE.

By the brig Hayti, Capt. Cutts, which arrived last week from Port-au-Prince, whence she sailed on the 3d inst., we learn that Hayti has ceased to be a Republic, and that Soulouque, the President, has been proclaimed Emperor under the name of Faustin I. This transformation is thus narrated by the Feuille du Commerce of Sept. 2:—

The Empire! Such is the event which occupies all minds. Last Sunday, Aug. 26, at the moment that we were distributing our Journal, the cannons resounding from every quarter, saluted the nomination of the President, Faustin Soulouque to the title and dignity of Emperor.

Since the 23rd of August, there had been circulated in the Capital, an address to the members of the Chamber of Representatives and the Senate, demanding in the name of the people, the title and dignity of Emperor for the President of Hayti. This address was covered with signatures. In the afternoon of the 24th it was sent to the Chamber of Representatives, and the next day two declarations to the same purport signed by the general officers, colonels, and subordinate officers, who were at the capital, was also sent to the Legislative body by Gen. Vil Luben, commander of the place. On the same day the Chamber, after examining the petition, brought in a bill conferring the title and dignity of Emperor on the President of Hayti; the day after, the 26th, in the morning, the Senate adopted it.

Immediately thereafter that body went to the palace, where the representatives and civil and military functionaries were already assembled. The Emperor and Empress did not delay in making their appearance. The President of the Senate then placed the imperial crown on the head of the Chief of the State, and placed a cross of gold at his button hole. Next he placed around the neck of the Empress a chain of great value, after which the shouts of *Vive l' Empereur!* reechoed in the hall. Mr. Larochel delivered an address to the Emperor, to which he briefly replied.

The public functionaries then accompanied their majesties to the Parish church, where a *Te Deum* was chanted. For several evenings subsequent, the city was illuminated.

GRATIFYING RESULT OF AN OPERATION.—The New Albany (Ind.) Bulletin, has an interesting account of an operation performed by Dr. Sloan, of New Albany, upon the eyes of Rev. N. Hoskings, of Crawford county, Ind., who had been blind from birth. The Bulletin says:—

Mr. Hoskings was taken home to Crawford County before the bandages were removed, and when this was done, we are informed by a gentleman residing in that neighborhood, the operation was found to have been eminently successful. He describes the emotions of the patient when suddenly possessed of a scene so novel to him, to be of the most enthusiastic description. Things which he had long been acquainted with through the medium of the other senses, became possessed of a new and surpassing beauty, and roads which he had been used to travel fearlessly when blind, had to be again learned. His wife and children, *whom he had never seen*, his friends, his parishioners, his home, every thing endeared to him became an unending source of delight and new-born gratification. He had the same confused notions of distance which we see the smallest children manifest, and took the liveliest pleasure in beholding the great variety of colors. In short, he was compelled to *learn* to see, in precisely the same manner that the smallest child does, and to him it was an occupation of the most gratifying nature.

CULTIVATION OF THE CRANBERRY.—Mr. Sullivan Bates, of Bellingham, Massachusetts, who is engaged in cultivating the Cranberry on *uplands*, gives the following directions and encouragements:

Prepare your soil the same as for sowing grain, by ploughing, harrowing and making it even, then mark it out in drills, 18 or 20 inches apart, hoe them slightly, at first, till the roots become clinched, and afterwards no cultivation is needed. The plants may be expected to run together and cover the whole soil in two or three years. The cranberry grown by cultivation usually yields from 150 to 400 bushels per acre; its fruit is two or three times as large as the wild fruit, and of a beautiful flavor; it readily keeps sound from the harvest time of it to the time of the harvest again.

Mr. Bates thinks almost any soil that will grow the potato is adapted to the cranberry. He furnishes the plants for seven dollars a thousand, and the cultivated fruit for $2 a box, 14 inches square by 7 deep.

The proper time for fall transplanting is October and November; for spring, from the opening of the same till about the 10th of May. [Chronotype.

TRADE BETWEEN CALIFORNIA AND OREGON.—We have a letter from a Newburyport ship-master, dated on the 12th of July, at San Francisco. He writes that he has obtained a freight of lumber from Oregon to San Francisco at $125 per thousand feet. He had twenty passengers from San Francisco to Oregon at $125 each. The total proceeds of the trip from Oregon will be about $14,000; estimated expenses $5,000; net profit of the trip down of about 25 days, $9,000. The Captain writes that he has been obliged to increase the wages of a boy who shipped here for six dollars to $125 per month. He says that if he wishes to be put ashore at San Francisco, he is obliged to pay six dollars, and no grumbling at that.

RUNNING AWAY FROM THE BLESSINGS OF SLAVERY.—Eight slaves attempted to cross the Ohio River below Maysville, on the night of the 10th instant, in order to get into Ohio and secure their freedom. There were too many of them for the skiff, which upset, and four were drowned. The other four clung to the bottom of the boat and cried for help, which came to them in the shape of a gentleman who had them all put in jail for their masters. Another slave, who was helping them across, was flogged to the extent of the law—39 lashes.

LONDON MILK.—Mr. Rugg has published an excellent pamphlet, in London, upon Adulterated Milk, milk from cows kept *in close and perpetual imprisonment*, and milk from cows diseased from other causes. The wonder with us is not that so many people die of cholera, fevers, &c. but that so many live. We have only room for the following extract:—

"If it has the effect thus represented by Dr. Garvin, of which there cannot be a shadow of doubt, how much more poisonous must it be to the poor animals confined within the narrow limits of their unhealthy sheds, where two large cows are only allowed six feet in width and scarcely a corresponding space either in depth or hight! What is the result but disease of the lungs, consumption, tuberculous deposits which run rapidly into suppuration; abscesses full of matter are formed, a portion of this matter is taken up by the blood and conveyed to the milk; and there is scarcely a drop of London milk, when placed under the field of a powerful microscope, but what traces of this matter is revealed floating therein, mixed with a bloody-like corruption. Considerable attention has been paid to this subject in Paris, where the milk has been found to contain a large quantity of pus or matter; this matter, as before stated, comes from the diseased cows that still give milk, thongh small in quantity; yet this milk is mixed with that which is somewhat more healthy, and the poisonous liquid is thus consumed by an unthinking and unreflecting public."

COLORED CONVENTION.—A convention of the colored people of Connecticut was held in New Haven last week. We learn from the Journal that it was very largely attended. Among the business transacted was the passage of the following resolutions unanimously:—

Resolved, That we regard the right of the elective franchise as one of the most invaluable and sacred rights of man, and at once the glory and the shield of civil government.

Resolved, That to deprive any class of men of this invaluable and inalienable right, and for a pretense release their property from a State tax, when at the same time they must bear their part of the expenses of the General Government, is not to be considered a favor, but is rather a measure calculated to fix upon them more deeply the invidious mark of political degradation.

LIBERTY PARTY STATE NOMINATIONS.—The Liberty Party State Convention which met at Cortland Village on Fourth day, the 12th, nominated the following ticket:—

For Judge Court of Appeals,	WILLIAM GOODELL.
" *Secretary of State,*	S. R. WARD.
" *Controller,*	LEWIS TAPPAN.
" *State Treasurer,*	CHAS D. MICLER.
" *Attorney General,*	JOHN THOMAS.
" *State Eng. and Surveyor,*	A. S. MARINAS.
" *Canal Commissioner,*	J. S. HARRINGTON.
" *Inspector of Prisons,*	FRANCIS LESLIE.

SUMMARY.

Louis Rol, a young German, was murdered in Philadelphia, by a German woman named Charlotte Levering. It seems that Rol made a remark to the woman which enraged her to such a degree that she seized a carving knife, and threatened to stab him if he repeated it. Rol bared his bosom and invited the blow, and the woman immediately plunged the knife in his body, killing him almost instantly.

The Erie Road extension to Elmira will be completed by the 1st October as originally intended. This will add 36 miles to the road. The extension to Corning will take place some time in November. The Chemung Road, connecting the Erie with Seneca Lake, will be ready by the 15th October, when a continuous route from New York to Buffalo will be formed, some six or eight hours shorter than via Albany, and a cheaper rate.

The Florida War is likely to become a serious charge upon the Treasury. The few remaining Seminoles are resolutely determined not to be driven from their hunting grounds. They are enthusiastically attached to their swamps, and will leave in them their bones. The portion of the Peninsula assigned them is remarkably well suited for Indian occupation, but utterly useless for whites.

The New York Commercial Advertiser says that the per centage of deaths from cholera in 1832 was 1 in 63,38 inhabitants; in 1834, 1 in 201,85; in 1849, 1 in 86,12, subject to an increase of per centage this year for the number of deaths which may hereafter occur from the disease.

Jesse Weatherford was killed by a slave, near Edgefield Court House, South Carolina, on Sunday, 2d inst. It seems that Weatherford attempted to prevent the negro from visiting his sweetheart, on a neighboring plantation, when the latter shot him.

It is said that one undertaker in Cincinnati has sold over twelve thousand dollars worth of coffins since the breaking out of the cholera. During the two months when the epidemic was at the greatest height, his labor in that field of operation amounted to more than eight thousand dollars.

There are upwards of four hundred letters addressed to individuals in California and the Sandwich Islands, lying in the San Francisco Post Office. They are all from the United States. They will remain where they are, until the transit postage of one rial is paid on each.

Three members from Ohio, of the last Congress, have died since the adjournment of that body on the 4th of March last, viz. Rudolphus Dickinson, of the VIth, or Sandusky District; Daniel Duncan of the Xth, or Licking District; and John C. Cummins, of the XVIth, or Tuscarawas District.

There were 390 licenses for taverns and coffee-houses granted in Cincinnati during the year ending the 1st inst. The greatest number were granted in the height of the cholera season; 141 having been granted during three days in June and July.

In 1848 there were 19,919 deaths in New York, and of this number only 4,863 were removed from the city for interment, the vast balance of 21,056 being deposited or interred in New York.

The Astor Place riot is likely to make a pretty heavy bill of expenses for New York. At a recent meeting of the Board of Aldermen, a Mr. McKinley petitioned for $500 remuneration, on account of the loss of his brother, who was killed on the 10th of May, but who was proved not to be a rioter. Dr. Kennedy claims $58 for medical services to Henry Myers, one of the wounded men on that occasion; and Dr. Blackman $20 for consulting fee in the same case! At a subsequent meeting of the Board, a doctor's bill for $700 was brought in.

The Syracuse Journal of the 15th says, that the whole number of tickets sold at the business office of the Society during the last two days of the N. Y. State Agricultural Fair, was 60,000 single, and 5,000 family. Consequently, the number that entered must have been over 100,000! This is the largest sale of tickets the Society has made since its organization.

In New York, the other day, we noticed a crowd collected around a dog merchant, who exhibited his wares at the corner of Fulton street and Broadway. He sold three white terriers, small, but of beautiful breed, for *one hundred dollars*. He asked $50 for two others, $30 for one, and $20 for another. Here the old saying was verified: "A fool and his money are soon parted.

The Buffalo Commercial of the 17th says that a telegraph communication has been received from Mr. Clay, by Mr. Hodges, of the American, stating that on arriving at Sandusky, his servant, Levi, was no where to be found. It is supposed that he was either accidentally left behind here, or has voluntarily escaped—the latter most probably.

The Boston Traveler of Sept. 17, says:—"We had the painful duty, a few days since, of noticing the death of Rev. Henry Colman; and to-day, we find the announcement in the Salem Register of the death of Mrs. Pickering Dodge, a beloved daughter of Mr. Colman, and also a brother of Mr. Colman, in Brookfield, N. H."

The Boston Traveler says that a letter has been received in that city from California, stating that the ship Leonora's Company had been offered $100,000 for the little iron steamboat which they took out with them, but they declined accepting it. They are confident that when she is in operation, she will make for them $1,000 per day.

Advices from the Upper Missouri state that the Pawnee Indians had on the 3d of August killed three of the Omaha Tribe, while the latter were engaged in hunting. A battle ensued the next day, which resulted in the defeat of the Pawnees, who lost much property, 42 horses, and 20 warriors, including some chiefs. The Omahas lost but 4 killed and 9 wounded.

Some time ago a Convention of delegates, representing towns, cities, and States, interested in the improvement of the Rapids in Mississippi River, was called at Davenport, Iowa. The day fixed upon was the 4th of July, but owing to the prevalence of the Cholera, the time of the meeting was postponed until the 10th of October next when it will be held.

The New Bedford Mercury says: We learn that letters have been received here, by the arrival of the Empire City at New-York, stating that serious difficulties have occurred among the Whaling Fleet on the Coast of Peru, growing out of the California fever and the consequent insubordination and desertion of seamen. We do not learn any particulars.

The steamboat owners on Lake Erie have formed a combination again. Gen. Reed of Erie is president. It is said that the compact gives the combination entire control of all the steam craft on the Lakes, that each boat is appraised, and scrip to the amount of her value issued to the owners, the association then placing her upon whatever route they see fit. The amount of capital thus combined is between $3,000,000 and $4,000,000.

By a recent regulation of the British Post-Office Department, any letter having the witer's name and residence engraved on the seal, or written on the outside, and not finding the party to whom the same is addressed, will be returned to the writer immediately through the Post-Office, and not through the Dead-Letter Office; by which regulation considerable anxiety and loss of time will be prevented.

The Trenton (N. J.) State Gazette of the 18th says: Our townsman, Andrew Thompson, machinist, of South-Trenton, has received a letter from his wife's mother in England, informing him that she is about coming into possession of two thirds of an immense estate in England, amounting to no less than £3,000,000. The property, it appears, was accumulated by a brother of the old lady's grandfather.

It is said that Dr. Gesner has discovered the remains of a Mammoth, in Cape Breton, N. B., a tooth of which was found some time ago. The skeleton is one of finest and most perfect specimens yet discovered, being upward of 14 feet high. It is valued at £1,000.

Gov. Ramsey of Minnesota Territory, and Ex-Gov. Chambers, have been appointed Commissioners to treat with the Sioux Indians, north of St. Peter's, for the purchase of twenty millions of acres of the land they now own and occupy. It is represented as being well adapted for cultivation.

The steamer Haidee, bound to St. Louis from Council Bluffs, about 25 miles above Weston, on the 30th ult., burst her steam connecting pipe, killing Captain Fishback, and badly scalding five others. There were three ladies severely injured.

Letters have been received from the whaling bark Javet, of Westport, stating that Capt. Hosmer and a boat's crew of five were carried down and drowned, by the boat-line getting foul while a whale was attached.

The Newburyport Herald states that a young man named Glines, belonging to Newbury, (Byfield parish,) has just returned home from California, with sixty pounds of gold, worth $13,000.

The ship Edward Everett, from Boston for San Francisco, with a large California Company, has been sold in the Pacific for $11,000, and the Company broken up.

There is a rose-bush flourishing near Bristol, Pa., known to be more than a hundred years old.

The friends of Father Mathew have started a new idea. It is that of raising a fund to release this good man from his obligations to the British Government. The amount named is thirty thousand dollars. This sum will free him at once from all pecuniary connection or dependence, and rid him of the personal liabilities which he has contracted, in advancing the cause of temperance in Ireland, and enable him to return to his beloved country, untrammeled and independent.

At Boston on Tuesday morning an Irish woman named Mary Faloy attempted to drown herself and child, a little girl about six years of age. She had been picked up drunk in the street the night previous and furnished with lodgings in the watch-house. She stated that she committed the act under the impression that she was commanded so to do by the Virgin Mary.

On the 27th ultimo, west of Egmont Bay, a large steam vessel, the Mary Kingsman, chartered by Government to carry to Tampa Bay 110 mules and 20 horses, having on board about 33 persons, teamsters and hands, exploded one of her boilers, by which 19 men were killed and 8 wounded—the latter brought to N. O., of whom two have died. All the horses and mules were so badly scalded or injured that they were thrown overboard.

Hon. Abram Lincoln, of Ill., has been appointed Governor of Oregon. Mr. Lincoln was conspicuous in the last Congress—especially during the last session, when he attempted to frame and put through a bill for the gradual Abolition of Slavery in the District of Columbia. He is a strong but judicious enemy to Slavery.

The Ohio Female College was dedicated at Cincinnati, with appropriate ceremonies, on the 4th inst. A large concourse was present on the interesting occasion, the ladies alone filling nearly the whole of the handsome and spacious chapel, which was beautifully decorated with wreaths of flowers and evergreens.

London papers announce the death, on the 30th of July, of the celebrated Jacob Perkins, formerly of Newburyport, and afterwards of Boston; but, for many years past, a resident of London. He was the inventor of engraving on steel, and the author of other improvements in the art of engraving. Mr. Perkins was in the 84th year of his age.

An arrangement has been nearly closed by which the Harlem Railroad will be at once extended from Dover Plains to Chatham Corners, where it will connect with the Albany Road, and form another continuous route from New York to Albany.

We are happy to announce, says the New York Recorder, that Rev. Wm. C. Brown is on his way to Stillwater, Minnesota Territory, under the patronage of the American Baptist Home Missionary Society.

The Governor of New York has appointed Henry Wager, of Oneida County, Commissioner to mature a plan for the establishment of an Agricultural College and Experimental Farm.

The steamer Jamaica, lying at Scribner's Coal Dock, Newark, N. J., was consumed Sabbath morning, and, sad to relate, a man perished in the flames. The fire commenced at 1 o'clock, A. M., and lasted until 5 o'clock.

Rev. Daniel L. Russell, of Richland, Holmes county, Miss., and formerly of Shelby county, Ky., has left the Presbyterian Church, and been immersed by the Baptists.

Mr. Reuben Stine shot a Canada Lynx, a short distance from Seneca Falls, the other day, which measured 40 inches from the tip of his nose to the end of his (very short) tail. His height was 20 inches.

An immense white or Polar bear was recently shot on the northeast coast of Labrador. He measured 16 feet, and weighed 2,500 lbs. The skin was preserved and stuffed, and is now in Halifax.

Rhode Island has within her limited territory 163 cotton mills, consuming annually 56,000 bales of cotton, and manufacturing 70,000,000 yards of cloth.

of Sept. 20. 700 pounds of powder exploded, which scattered the timbers of the building a quarter of a mile in all directions. No lives lost.

McIntyre's Powder Mill, situated near Ithaca, was blown to atoms on the evening

New York Markets—Seconday, Sept. 24.

Ashes are steady at $6 50 for pearl and 7 00 for pots.

Flour and Meal.—The lower grades of flour have improved; State and Western ranges from 4 87 to 5 00; pure Genesee 5 25 and 5 37. Rye Flour is scarce, and sells for 3 06. State and Jersey Meal 3 00 a 3 18.

Grain.—Wheat is firm; Southern 1 08. Genesee 1 20. Corn 57 a 60c. Rye 58c. Oats 36 a 41c. Barley 58c.

Provisions.—Pork 8 50 for prime, 10 00 a 10 12 for Mess. Beef 12 00 a 13 00. Butter, Ohio 8c. State 10 a 15c. Cheese 6 a 6½c.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

John Davis, Shiloh, N. J.	$2 00	to vol.	6	No. 52
Jer. B. Davis, "	2 00	"	6	" 52
Amaziah Bee, New Milton, Va.	2 00	"	6	" 52
Jep. F. Randolph, "	1 50	"	6	" 52
H. B. Babcock, Brookfield,	2 00	"	6	" 52
David Clark, "	1 50	"	6	" 52
S. D. Clark, "	1 50	"	6	" 52
J. L. Burdick, Cowlesville,	1 50	"	6	" 52
John Utter, Jr., Hounsfield,	2 00	"	6	" 52
Desire Maxson, Troy,	2 00	"	6	" 19
Ezra Babcock, Scott,	2 00	"	6	" 52
Daniel Babcock, "	2 00	"	6	" 52
Peleg S. Cottrell, "	2 00	"	6	" 52

Also $5 from John Utter, Jr., towards Pub. Fund.

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society ackowledges the receipt of the following sums since his last report in the Recorder:—

Pawcatuck Church,	$25 00	2d Ch. in Hopkinton,	$8 00
Waterford Church,	20 00	John D. Titsworth,	2 00
Lester T. Rogers,	1 00	Thomas R. Green,	2 00
Lester T. Rogers, 2d,	1 00	DeRuyter Church,	4 06
Peleg L. Berry,	1 00	Coll. at Hopkinton,	42 27
T. S. Rogers,	1 00	Eli S. Bailey,	1 00
J. K. Rogers,	25	Mary Rogers,	5 05
N. Spicer,	25	Julia Wescot,	50
N.Y.CitySab.Tr.Soc.	20 00	Wm. M. Fahnestock,	15 00
M. Green, for Tracts,	5 00	Tract Soc. at Adams,	5 00
Lydia Green,	1 00	Ann S. Clark,	1 00
A. D. Titsworth,	1 00	M. Hawley,	1 00
S. S. Griswold,	1 00	E. C. Hawley,	1 00
Paul Stillman,	2 00		

T. B. STILLMAN, Treasurer.

MARRIED.

In Augusta, Oneida Co., N. Y., on the 10th inst., by Rev. T. C. Ainsworth, of Brookfield, WILLIAM CLARK BAILEY, M. D., of Genesee, Allegany Co., to Miss ORISY JANE COLE, of Augusta.

At Laurens, N. Y., Tuesday morning, September 18, by Rev. C. Jerome, Rev. E. VINE WALES, of Laurens, to HELEN M., daughter of Wm. Comstock, Esq., also of Laurens.

DIED.

In Pittsfield, Mass., August 26th, at the residence of her brother, Rev. B. B. Miner, NANCY, relict of Henry Crandall, of North Stonington, Ct., aged about 46 years.

In New London, Ct., August 27th, of consumption, THOMAS CAREY POTTER, aged 28 years.

In Westerly, R. I., August 29th, while bathing in the surf, MATTHIAS CRANDALL, aged 62 years.

In Hopkinton, R. I., August 30th, of dysentery, STEPHEN S., son of Joseph and Abby Capwell, aged 4 years.

In Westerly, R. I., Sept. 14th, MARY ANN GARDNER, aged 17 years.

Publishing Society—Trustees' Meeting.

A Quarterly Meeting of the Trustees of the Seventh-day Baptist Publishing Society will be held in New York on the evening of Second-day, Oct. 1, at 7 o'clock.

Officers.

President—LUCIUS CRANDALL, of Plainfield, N. J.

Vice Pres.
- NATHAN V. HULL, of Alfred, N. Y.
- J. A. LANGWORTHY, of Genesee, N. Y.
- MATT. WELLS, Jr., of DeRuyter, N. Y.
- CHARLES POTTER, of Adams, N. Y.
- J. B. MAXSON, of Stephentown, N. Y.

Cor. Sec.—GEORGE B. UTTER, of New York.

Rec. Sec.—THOMAS B. STILLMAN, of New York.

Treas.—BENEDICT W. ROGERS, Williamsburg, L. I.

Co-Trustees,
- GEORGE GREENMAN, of Mystic, Ct.
- JOHN D. TITSWORTH, of Plainfield N. J.
- WM. M. ROGERS, of Brooklyn, L. I.
- ISAAC D. TITSWORTH, of Shiloh, N. J.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation o Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. PASSENGER TRAINS UP—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. PASSENGER TRAINS DOWN—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. RETURNING—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOP HER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I Chap. 6, Title 3, Article 3, Part I., Page 140. Aug. 9

Miscellaneous.

FLOWERS FOR THE BEE.

Come, honey-bee, with thy busy hum,
To the fragrant tufts of the wild thyme come,
And sip the sweet dew from the cowslip's head,
From the lily's bell and the violet's bed.
Come, honey-bee,
There is spread for thee
A rich repast in wood and field,
And a thousand flowers
Within our bowers
To thee their nectared essence yield.

Come, honey-bee, to our woodlands come,
There's a lesson for us in thy busy hum;
Thou hast treasure in store in the hawthorn's wreath,
In the golden broom and the purple heath;
And flowers less fair
That scent the air,
Like pleasant friends drop balm for thee,
And thou winnest spoil
By thy daily toil,
Thou patient, and thrifty, and diligent bee.

We may learn from the bee the wise man's lore,
"The hand of the diligent gathereth store."
He plies in his calling from morn till night,
Nor tires in his labor nor flags in his flight;
From numberless blossoms of every hue,
He gathers the nectar and sips the dew.
Then homeward he speeds
O'er the fragrant meads,
And he hums as he goes his thankful lay.
Let our thanks too arise
For our daily supplies,
As homeward and heavenward we haste on our way.
[Wild Garland.

STORY OF A RUNAWAY SLAVE.

The narrative of Henry Box Brown, written by Charles Stearns, has been published at Boston. From a notice of the book, by the Editor of the Chronotype, the following is taken :—

Brown is an earnest religious man, bearing the index of stability and fidelity in his countenance. In spite of slavery, the ideas of Christian purity and benevolence had taken hold of him. He had fastened his heart to a wife, and the attachment had been cemented by three promising children. But one day the auctioneer's hammer came down upon all four, and they were *gone.* "Never fret about it," said his master, "marry another wife, and get some more children." The iron of that speech entered his soul. He began, with every fibre of the manhood in him, to plot his escape. No fool of a task is that, where every eye of every white man has nothing to do but to watch you, and every dog and every newspaper will bark on your track, and where, if you fail, tortures like the Inquisition's await you.

Henry had got possession of $166, and no financier in State-street could have husbanded it better, though the first investment did not turn out so good as might have been. He bought a *friend* with half of it. With him he consulted about the means of escape, anxiously, but to no purpose. At last, in answer to earnest prayer, as Henry says, it occurred to him to box himself up. He did it, enclosing with himself only a bladder of water, as a *medicine*, for the journey.

The box was properly addressed to a friend in Philadelphia, marked with the always ludicrously unheeded words, "this side up with care." The "friend" was put under a solemn pledge to accompany the box to its destination, and *see* to it. But he took it in his *friendly* head, as a purchased friend naturally would, merely to tumble the box into the express office at Richmond, and *telegraph* the consignee in Philadelphia of the fact. There was obviously no remedy for Brown. He seems to have been destined to undergo the fate of mere merchandize, for "an ensample" to the American people. As such, he was put through in the modern fashion, *with* despatch and *without* care. After waiting some time *on his head* at the express office, he was carted to the depot, and happened to fall *right side up* in the freight car. But on the Potamac steamer he rode nearly two hours on his head, till his eyes protruded, and he was on the point of suffocating, when he prayed earnestly, and, as it is in older cases on record, the Lord heard him, and sent two passengers, one of whom said, "Well, we have come twenty miles in two hours, now let's sit down and rest ourselves," and the two turned over his box and sat on it.

These angels of God's mercy speculated on the contents of the box, as they sat on it, and concluded it must contain the *mail.* At Washington he fell again on his head, and came near being left, but prayer again brought an angel in the shape of a gentleman, who said, "that box came with the mail, and must go on with it." In it was thrown, Brown's head downwards again, a mistake, however, which was rectified on righting the baggage at the next stopping place.

Twenty-seven hours from Richmond brought the box to the depot in the Quaker city, where it waited from 3 A. M. to 6 A. M., when the consignee, or receiving angel, with a mild voice, and a straight coat, of course, called and wished to know if a box, marked so and so, was there. "Yes." The freight was settled, and the box trucked to a wagon, and soon set down in the friend's parlor, where a circle of friends were waiting to witness—a resurrection. What a moment! There is the silent box. Is there a listening, knowing, strong-souled man in it, or a carcass fit for the dissecting room ? To Brown, too, it was a crisis. Was he among friends? Was he north of the slavery line ? Had his perils been for nothing, or was he at last to draw free breath through more than three gimblet holes ? He had the advantage of his outsiders. The voices of those Quaker women could have left no doubt in his mind that the hour of his delivery was approaching. There the box stood, and no Quaker meal ever had the blessing of so silent a Quaker grace. At last some good soul mustered the courage, with throbbing heart, to rap on the lid and ask, "Is all right ?" "All right," from within. "Here, —hammers, axes, chisels, pincers,—tear off the cover." Tears streamed with the work. The tough nails gave way on all sides, the pine cracked, the grave opened, and up rose the *live* man, but sunk back again in a swoon. "Air, water, let him breathe"—he was alive again. Up rose a humble, but strong prophet, whose voice is now touching thousands of breasts as with live coals from God's altar—to kindle them against slavery.

CHEAP PUBLISHING.—Sir Charles Lyell, in his "Second Visit to the United States," says :—

"A letter dated April 15, 1849, was lately shown me from the Harpers, with permission to make known its contents, in which they mentioned, that having been authorized by Mr. Macaulay to publish in America his 'History of England,' they had printed six editions at various prices varying from $4 to 50 cents—16s 6d to 2s. At the expiration of the first three months, they had sold 40,000 copies, and other booksellers who had issued independent editions had sold about 20,000 ; so that 60,000 copies had been purchased in the United States at a time when about 13,000 had been disposed of by Longman & Co. in London, at the price of £1 12s. each. As the cheap American editions were only just brought into the market at the date of this letter, the principal sale of the book was but commencing."

ALLIGATORS BOARDED AND LODGED.

We made an excursion lately to what is called here the "Muggar Tank," a lake of alligators, which lies in a small but beautifully situated grove of trees, surrounded by a range of low hills, about nine miles from Kurrachee. After having breakfasted, we proceeded to the spot where these hideous monsters are congregated. They are held sacred by the natives of the country, and are regularly fed by the contributions of devotees. The tank is more like an overflown meadow than a lake, having deep channels intersecting each other, and is literally alive with these huge "muggars," some lying basking on the knolls and ridges, others floating on the surface of the deep water. They are of all sizes, from a foot or two, to twenty or twenty-five feet in length, and bulky in proportion. Having purchased a kid, and cut it up on the banks, there was a universal opening of their capacious jaws, which kept distended in expectation of having a piece of flesh pitched into them ; they are too lazy, and too well fed, to make any further demonstration ; the native keeper, who feeds them, then began calling to them, when they came one by one lazily along, and waddling on to the shore, each took what was given to him. The rapidity with which the poor kid vanished, head and heels, was truly surprising. They knew the keeper quite well, and if one should take up what is not thrown to him, the keeper makes him drop it by striking him on the snout with his stick. Their jaws are certainly dreadful clap-traps, and the crash they make when brought together is horrible, crushing the bones even of the head of their prey like so much crust. It is probable, setting aside motives of superstition, that the inhabitants now find it necessary to feed those voracious monsters, for, were the "supplies to be stopped," they would become dangerous neighbors. In fact, they do at times pick up and devour a stray child left on the banks by accident or design. There are here three hot springs, one of which supplies the tank, and is of temperature as high as 180 degrees. The water issues from a rock as pure as crystal, and in great abundance. The females of the country repair to these springs after their confinement, to perform their ablutions, and to present their sacrifices to the "muggars." [Anglo-Indian paper.

A BROKEN HEART.

We sometimes hear it said that such a one died of a broken heart ; but we believe it is not generally known that this remark is often applicable in the most literal sense ; that the heart not only swells and bursts with anger, but is fretted away, more or less, by all the depressing passions which belong to fallen humanity. Yet such is the undoubted fact. George II. is not the only person who has worn out his heart in this way ; nor the celebrated John Hunter the only man who has dropped down dead in a fit of anger.

King George II. died as suddenly as if he had been shot through the heart, without any previous illness, at the age of 77. On examining the body, the left ventricle was found ruptured. The hole in it admitted with some difficulty the end of the finger.

George II. was a healthy man, and temperate in his habits of living, but very passionate ; sometimes his irascibility went farther than words. His countrymen the Germans, are perhaps the most passionate people on earth, and the rupture of the ventricles of the heart probable arises from violent passion impeded in the expression of it. The Irish are very passionate, and they never hesitate to express it in words or deeds ; whereas the Germans are a remarkably ceremonious race, and the upper ranks especially, bound down by the rules of decorum. There are more instances of sudden, violent fevers, and sudden deaths from gusts of passion to be found in the German writers, than in the medical books of other people.

Very few kings were more perplexed, crossed and aggravated, than the monarch in question. He was even compelled, after being without a ministry ten weeks, to accept for a prime minister the great man whom he always hated. And it is highly probable that his efforts, from time to time, to suppress his feelings, operated on the left ventricle principally, injuring and weakening a particular spot in the prime organ of life, which being weaker from great age than formerly, at last giving way, the brave old king died, *literally* of a *broken heart.*

May it not be well to inquire whether those on whom a rupture of the heart is found *post mortem*, had not been constitutionally and habitually liable to violent gusts of passion ?

A gentleman of our own country, now no more, was remarkably passionate, and never failed having a violent paroxysm, whenever his new clothes were brought home from the tailor's. As some articles were expected on "*thanksgiving*" morning, his wife begged and entreated of him not to get into a passion as usual ; and before they came obtained a promise that he would curb his feelings, let his clothes be what they might. They were brought, and by no means suited. His face was flushed, his eyes fiery, his breathing short, the veins of his neck and temples swelled, and he seemed ready to burst, when he fell on the floor senseless. By speedy and copious bleeding he recovered, but his family never afterward attempted to arrest the free expression of his choleric feelings. Was this apoplexy, or a heart *ready* to burst ? [Moral Reformer.

ADVENTURES OF CALIFORNIA EMIGRANTS.—An overland emigrant gives the following account of the fun they have on the trail to California :—

"Hunting buffaloes is the greatest amusement out. We can run them down in a three or four mile heat, and sometimes in one or two miles. We kill them that sometimes weigh twelve or fifteen hundred. It is just dangerous enough to make it right amusing. I have been thrown off my horse twice by their making at the horse. Once I came within an inch of being killed by one making a pitch at me, after being unhorsed, but I shot him by chance, so that I got off safe. I was riding my mule at the time. I have stopped the buffalo game with him ; it is too hard work. I caught an Indian horse, that was running loose, that can't be beat for buffaloes. We have some great times with the Indians. We expected to have a fight with them for the last few days, but I think the danger is over with them now. *We fight more among ourselves than we do with the Indians.* There have been *four killed fighting*, one with a buffalo, and sixteen died of sickness. That is doing very well for a company of eighty-one young men. *I have never spent so happy a time in all my life.*

If any of our chaps are coming out next Spring, tell them to bring a good horse—one that *can go at the rate of fifteen miles an hour, and keep it up fifteen hours.* My Indian can do it. If you were here, after one of these buffaloes, you would throw yourself right straight ; it beats chasing foxes all out. If any snipes are starting for California, tell them to stay at home, they can't come it. I have met 300 persons coming back and going home."

A LEAP FOR LIFE.

As the supervisor of inland revenue at Aberystwith, Mr. J. Miller, his nephew, and two professional gentlemen, geologists, were last week examining some strata of rocks in the cliffs between Aberystwith and Llanrhystid, they proceeded along a narrow ledge of projecting stone on the face of the cliff, about 120 feet above the level of the sea, which providentially happened to be at full flow. In passing round a projecting angle, "which for ages has frowned upon all below," the professors and the revenue officer had rounded the point, and the young man was in the act of doing so, when the rock suddenly breaking from under his feet, he was whirled round with his face toward the sea, and as he descended he seized with one hand the ledge beneath his uncle's feet, whilst he extended the other hand to him, and it was firmly clasped by the revenue officer, who held him supended for full five minutes, during which time he with great difficulty maintained his position, there not being more than six inches to stand upon. At length a breathless pause ensued, whilst Mr. Miller gazed on a rugged projection of rock about 90 feet below them, and on which he concluded the unfortunate youth was inevitably doomed to be dashed. But the uncle (who calls him "an awful coward") at length said, with all the calmness imaginable, "Tom, there is but one way for it ; I'll save you, or we will both perish together," and, with a firm voice, he commanded the young man to loose his hold of the rock, which was mechanically obeyed, with a faint reply, "Yes, uncle." At this awful moment Mr. Miller sprang horizontally into the air, carrying the young man with him ; and such was the force with which he leaped, that the check caused them to perform several somersets over each other as they descended linked together. With the rapidity of a flash of lightning they disappeared beneath the foaming billows, having cleared the craggy ledge, which projected more than six feet from the perpendicular of the point over which the youth was suspended. To the delight of their companions, who were momentarily horror-struck, they rose about 20 yards apart, buffeting the heavy swells of the flowing and returning waves ; at length they struck out for a rock that lay about 70 yards in the sea, on which they were seated, and from which they gave three hearty cheers. Their companions attempted to procure their rescue by obtaining a boat, but owing to a breach in the ledge, found it impossible, and had to proceed onward for more than three hours before they were able to extricate themselves. To their delight, the geologists then found that their brave and dauntless companions had once more committed themselves to the deep, and had swum to an accessible part of the cliff, and returned to Llanrhystid, where, with the exception of the loss of hats, the officer's boots (which he had taken off on first starting on the ledge,) and a few slight cuts and bruises, they appeared not a whit the worse for their perilous adventure. [Welshman.

THE SIOUX INDIANS.

M. N. Adams, writing from Lac-que-parie, Minnesota, on the 4th ult., gives the *Central Watchman* the following facts relative to the Dakots or Sioux indians :

The Sioux nation is estimated at about 25 or 30,000 souls. The territory now occupied by these heathens is vast, and much of it very fertile. It lies chiefly within 43 and 46 degrees north latitude, and stretches from the St. Peters on the East, to the Missouri on the West. The great mass of this nation are as yet in a savage state. Their main dependence for *a livelihood*, as yet, is hunting. There are some bands on the Mississippi and down near the mouth of the Saint Peter's, that receive annuties ; and for whom the United States Government provides farmers. These fare comparatively well ; but the great mass are obliged to depend upon game for subsistence. To hunt, is part of their religion, and they have a god who presides over the hunting department. The native women, plant small fields of corn. They sometimes dig up their fields with their hoes, plant the corn, hoe it, gather it and store it away, without the least assistance on the part of the men. As in all heathen countries, the female sex is shamefully degraded. The women cut and carry the wood, water, and all heavy burdens—build the houses, make moccasins, plant and gather, and when traveling, they walk, carrying tent and baggage, while the men, mounted on horseback, canter on ahead, and at their leisure dismount and smoke until the rear comes up—the tent is pitched, and food ready; then they eat, either to lie down and sleep, or to rise up and play. Buying wives is common among this people. When *a woman* is thus bought, she is at the mercy of the purchaser, and although she is well pleased to live with him, she is liable at any time to be thrown away, or put aside, that her husband may suit himself better in the choice of another. Hence you see the marriage institution as it exists here, is but little else than a mere custom of convenience for those who control it. The power by which it is regulated is confined to the one party alone, while the other is forced to confess herself a widow, or her children orphans, although their father yet lives. Such a thing as parental authority is scarcely known here. There seems to be no restraint upon the children and youth. They are left to grow up rude, wild and uncultivated, as the game they pursue.

CHARACTER AND PROSPECTS OF OREGON.—The Peoria Register contains a letter from Hon. William Bryant, Chief Justice of Oregon, to his brother in Peoria, under date of "Oregon City, April 18," which says :

"I am far better pleased with this country than I expected to be. It is decidedly a good and very desirable country. It produces as well as the States all the smaller grains and vegetables which we are accustomed to in the Western States. The country is, beyond all doubt, as healthy as any country can be. This city contains from 1,500 to 2,000 inhabitants, and is a very flourishing place. It is situated 35 miles above where the Willamette empties into the Columbia River, and from there it is about 125 miles down the Columbia to the ocean. The Falls at this place furnish, I have no doubt, the best water-power in the world, and can be applied to machinery, with less expense or capital than any place I ever saw. The whole country is covered with a very thick growth of timber, principally fir, cedar and pine, wherever there are streams of water. Up this valley, and at many other places, there are very rich and fertile prairies. A great many explorations will take place from here this Summer, and I have no doubt that gold will be found in abundance in this Territory. It is ruining the country. A good house-joiner, carpenter or miller—either for grist or saw mills—receives $10 per day in gold paid him every day. This is the most beautiful country that man ever enjoyed life in. The society is as good as it is anywhere in the West, and you would like it just as well ; like all new countries, the people are free and candid, and enjoy life."

ASTOR LIBRARY.—The work of demolition has commenced among the shrubbery and stately trees of Vauxhall Garden in Lafayette Place, near the Italian Opera House, New-York, preparatory to laying the foundation walls of the Astor Library building. It will be built in the Byzantine style, or rather, in the style of the Royal Palaces of Florence, and consequently will present a strongly imposing appearance, both in its external and internal structure. Its dimensions will be 120 feet in length, by 65 wide, and from the level of the side-walk to the upper line of the parapet, its hight will be 67 feet—built of brown cut stone. The amount authorized to be expended in the erection of this building is $75,000—of course exclusive of furniture and shelving. The latter will cost, probably, $8,000. Two years, it is expected, will be required to complete it. The architect is Mr. Alex. Saelizer, from Berlin, a pupil of the celebrated Schinkel. The entire appropriation for the library and building is $400,00, of which about one-half is to be funded for the benefit of the library —thus insuring to it a perpetuity such as similar institutions but seldom possess. By the efforts of Mr. J. G. Cogswell, in England and on the continent, about 20,000 volumes have been collected and are now in his keeping.

STEAMBOAT STOLEN IN PORTLAND.—The small steamer Experiment was stolen on Sixth-day night from the Ferry Wharf in Portland. On Sunday Mr. Chandler, one of the owners, began to look round for his property—and taking a sloop started to hunt her up. Getting down to Trundy's Reef, he discovered the Experiment about six miles to the eastward. Having come up with her, he found only a young man aboard, by the name of Wm. Place of Augusta. The water was entirely exhausted from the boiler, and the engine had stopped, anchor over, and thirty fathoms hawser out. It is a great wonder that she did not blow up, as they evidenly had had a large fire going, and knew nothing of the management of an engine. Two men were seen to escape from her in a small boat to Cape Elizabeth. They intended, Place said, to carry her to Portsmouth, paint her over, and run her for a ferry boat. When they took her they cut a hole in her stern and sculled her out of the harbor to avoid making a noise with her steam.

REWARDS FOR ARTISTS.—The Pennsylvania Academy of Fine Arts has issued a circular, in which that Institution offers three prizes, one of $750, one of $500, and one of $250, to be awarded to the artists who shall produce the first, second and third best pictures on a historical, scriptural or dramatic subject ; the painting to be not less than 40 by 50 inches in size, and to be delivered at the Academy on or before the 10th of April, 1850. The Academy also offers two other prizes, one of $300 and one of $200, for landscape or marine views, to be 54 by 40 inches.

REMEDY FOR THE APPLE WORM.—The apple worm is very destructive generally, and in a year of scarcity, like the present, they injure nearly all the fruit. As a remedy, let small animals run in the orchard and eat all the fruit as it falls ; or pick up the fruit, every day, and cook it, for swine, or in some way destroy the worms contained in it. If old clothes be hung around the crotches of trees, the worms will take shelter therein, and may be destroyed. By carefully scraping off the loose bark of apple-trees in the spring, many chrysalids will be destroyed.

TO MEASURE HAY IN THE STACK.—More than twenty years since, says a practical farmer, I copied the following method of measuring hay from some publication, and having verified its general accuracy, I have both bought and sold by it, and believe it may be useful to many farmers where the means of weighing are not at hand. "Multiply the length, breadth and height into each other, and if the hay is somewhat settled, ten solid yards will make a ton. Clover will take from ten to twelve yards per ton."

VINEGAR FROM BEETS.—It is stated that the juice of one bushel of sugar beets will make from five to six gallons of vinegar, by washing, grating, expressing, and exposing two weeks to the air in the barrel, with a gauze-covered bung-hole.

THE NOBLE-HEARTED SAILOR BOY.

A little boy twelve years of age, poor and ragged, came into the cars between Boston and Fall River. There was a slight shrinking from him, manifested by some of the well-dressed passengers. He took his seat quietly near me ; and a sea-captain who entered at the same time told me his touching story.

I learned that he was a poor orphan, and three days before he had been wrecked near Montauk Point ; the schooner upon which he was, being struck by a white squall and instantly sunk. While the lad was floating upon some wood, a vessel near, which had seen the accident, sent forth its boat to save from a watery grave any who might be rescued. They spied the little boy floating amid the waste of waters, and approached him ; but he, with a generosity, alas ! too rare, cried out, "Never mind me ; save the captain ; he has a wife and six children." Poor fellow ! he knew that the captain had those who loved him, and would need his support.

The captain, in telling me the story, was much affected, and said, with a generosity characteristic of the mariner, "The boy has only the clothes you see, sir, or he would not be so ragged. I care not for myself, though I too lost all, but the poor lad will have a hard time of it."

Several persons, on hearing this story, gave small sums to the poor orphan, and advised him to make a statement to other passengers, who would doubtless give something.

"I am not a beggar," was the only answer ; "I don't wish to beg their money."

At this moment a fine, benevolent individual arose in a seat near me, and offered to plead for him who would not prefer his own claim. Most successful was the warm-hearted appeal which he made to the passengers, and ten dollars was collected.

VARIETY.

Valuable works in ivory, that have become soiled or greatly discolored by time, may be restored to their original and pristine whiteness, by exposing them for a time to the sun's rays, *under glasses.* This protection should, by no means, be neglected, as, deprived of it, the action of the calorific rays induces a tendency in the ivery to crack, which gives it a more displeasing appearance than before. Ivory may be effectually bleached by heating it moderately over a fire of charcoal, into which there is thrown, occasionally, a small quantity of flour of sulphur.

One of the most effective and deadly weapons in the hands of the Hungarians, is that peculiar to the horseherds or chykosz, who are an important portion of the army. This weapon is a whip, with a handle two feet in length, a thong 20 feet long ; at the end of this thong is a leaden ball, and at intervals smaller ones, like shot on a fishing line. It is thrown with great precision and fatal effect. The Austrians could not at first make out what sort of wounds those were which destroyed so many men. These horse herds muster several thousands, and act with the light hussars.

The Paris correspondent of the *Literary Gazette* remarks of queer titles : "There are now published in French newspapers romances called 'The Red Spirits,' 'The Bloody Marchioness,' 'The Bloody Shoes,' and there have lately been published, 'Digging into the Earth with one's Nails,' 'How are You ?' 'The Midnight Bludgeon,' and so on."

It is said that a new strawberry has lately been cultivated in the neighborhood of London, which promises well. It arrives at perfection when the usual varieties are over, is of an amber color when ripe, and of delicious quality.

During the year ending September 1st there were twenty-three steamboats built a, the port of Cincinnati—tonnage, 7,180 ; cost, $49,000. Last year there were twenty-nine boats built at this port—tonage 10,233.

The Territorial Courts of Minnesota have just been opened. Twenty attorneys were admitted to practice, which certainly will be thought a sufficient number for a population of no more than five thousand.

General Herrera, the chivalric Mexican who married a Lowell operative some years ago, is now on a visit to New England—at present sojourning in New Hampshire, with his wife's relatives.

The Councils of Detroit have passed an ordinance making it a penal offense to "make, aid, countenance, or assist in making, any loud or boisterous noise."

A cotemporary writer asks how St. Paul would have looked lounging about smoking a "long nine," or rolling a huge quid of tobacco in his mouth.

A specimen of the *manatee* or sea-cow, an animal supposed to have become extinct, is said to have been captured in Florida, and is on its way to New York.

The Union states that there are in the United States two hundred and sixty-seven light-houses, and thirty-two floating lights along the Atlantic coast.

The Springfield Republican relates that a party of Shakers in Ellington, Conn., last week, picked forty-five bushels of whortleberries !

The Chicago Journal says that the Germans of that city have got up a theatre of their own, in which the plays are performed in the German language.

One of our exchanges justly observes, that "good newspapers are the only paper currency that is worth more than gold or silver."

A young lawyer being in the midst of a violent jury harangue, a wag rushed out of court exclaiming that such a swell made him sea-sick.

Some of the citizens of Cincinnati have petitioned the municipal authorities to pass a law exterminating the canine race in that city.

The Indiana State Journal contains a list of *thirty-two* different counterfeits and altered bills on the banks of that State.

"One of the rarities of life," says Eliza Cook, "is a woman thoroughly satisfied with her daughter-in-law."

An exchange speaks of a lady who entered her carriage with so much *powder* on her face, that she blew up the driver.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific ; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00 ; Writing, including Stationery, 50c. ; Tuition on Piano, $8 00 ; Use of Instrument, $2 00 ; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office 206 Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, $100,000, besides a surplus of $30,000.

The charter makes the Directors personally responsible if the capital is impaired by returning any portion of it in dividends. The insured incur no responsibility beyond the payment of the premium; nor any liability to have the sum insured reduced, or to make farther contributions in case of mortality beyond the estimate. Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken on any life for a greater amount than five thousand dollars, and no insurances are made on fire or marine risks. Persons insured with this Company may participate in the profits, in which case sixty per cent. is carried to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at daath. Without participation, a very material reduction in the rates. The insured may dispose of their policies to the Company on fair and equitable terms, or loans will be made upon them according to their value Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for moneys borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and as low undoubtedly as is consistent with safety to the insured and the stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution will compare favorably with any in existence. To the confidence inspired by the providence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

GEORGE W. SAVAGE, President.
RICHARD H. BULL, Secretary and Actuary.

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The Sabbath Recorder.

THE PEACE CONGRESS IN PARIS.

We have already given a sketch of the proceedings of the Peace Congress during the first two days of its session. Below we give the three most interesting speeches made on those days—that of M. Victor Hugo on the design of the Congress, that of Mr. Vincent on Arbitration, and that of Mr. Cobden on Disarmament. Then follows an account of the proceedings of the third and last day, as given by the Non conformist.

Speech of M. Victor Hugo.

M. Victor Hugo, representative of the people, came forward and took the chair. The honorable gentleman was received with loud applause. On his left was M. Coquerel, representative of the people and Protestant clergyman, and on the right M. Deguerry, cure of the Madeline. After a moment's pause, he rose and delivered the following address:—

"Gentlemen,—Many of you have come from the most remote quarters of the globe, your hearts full of religious and holy thoughts. You number in your ranks public men, philosophers, ministers of religion, eminent writers, and many of those public men who are the lights of their nation. You have wished to date from Paris the declarations of this Assembly of convinced and serious men, who desire not only the welfare of one people, but also that of all nations. You have come to add to the principles which at the present time influence statesmen, governors, and legislators, a superier principle. You have come to turn over in some sort the last and most august prayer of the gospel, that which enjoins peace on the children of God; and in this city, which has hitherto only cheered the fraternity of citizens, you have come to proclaim the fraternity of men.

Gentlemen, we bid you hearty welcome. Gentlemen, is this religious thought; the universal peace of all nations, bound to one another by a social bond, not of the gospel? Is this idea capable of realization? Many political men reply, no! As for myself, I reply with you, without hesitation, yes! (loud applause.) And I shall try to prove the truth of my statement immediately. But I go farther. I not only say, that it is an object capable of being realized, but that it is inevitable; all that can be done is to hasten or retard its consummation. The law of the world is not and cannot be distinct from the law of God. But the law of God is not war but peace. Men begin with struggles, just as creation commenced with chaos. Whence do they come? Evidently from war. Whither are they going? To peace. When you affirm these lofty truths, it is quite plain that your affirmation meets with negation, that your faith meets with incredulity, that in this hour of our troubles and of our commotions the idea of universal peace surprises and alarms every one as being the apparition of something impossible and ideal.

It is quite possible that our views will be called Utopian; and, as far as concerns myself, an humble and obscure laborer in the great work of the nineteenth century, I accept this appellation without being either astonished or discouraged by it. Is it possible for you to prevent people turning aside their heads, and closing their dazzled eyes, when, in the darkness which still surrounds us, you suddenly open the radiant gate of the Future? If any one, gentlemen, four centuries ago, during the time when commune waged war against commune, town against town, and province against province; if any one had said to Lorraine, to Picardy, to Normandy, to Bretagne, to Auverne, to Provence, to Dauphiny, to Burgundy, A day will come when you will no longer make war—when men will no longer bear arms one against the other—when it will no longer be said, 'the Normans have attacked Picardy,' or, 'The men of Lorraine have beaten the Burgundians;' you will still have many difficulties to arrange, many interests to discuss, many disputes to settle; but do you know what you will put in the place of armed men? of infantry and cavalry? of cannon and falconets? of lances, pikes, and swords? You will put in the place of all these a little wooden box, which you will call the ballot-box, and from that box will proceed an assembly, an assembly in which you will feel that you all live, which will act as a soul to all of you—a sovereign and popular council—which will decide, will judge, will settle all questions—which will make the sword fall from the hands of all, and justice rise in every heart—which will say to each man, 'Here ends thy right, there begins thy duty! lay down your arms! live in peace!' and on that day you will feel that you have one common thought, common interest, a common destiny; you will embrace one another, you will recognize one another as children of the same blood and of the same race. On that day you will cease to be hostile tribes; you will no longer be Burgundy, Provence, Normandy, Brittany—you will be France. Appeals will no longer be made to war, but to civilization, (loud applause.) If at the period I allude to, such words had been uttered, all men of serious character, and all great politicians of that day would have exclaimed—What a dream! what ignorance of the human heart! what folly! Time, however, has gone on, and this dream, this folly! has been realized. Well, you say at the present day, and I join with you in saying it, all of us here present speak to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, and say, 'A day will come when arms shall fall from your hands also, when war will appear as absurd, and will be as impossible between Paris and London, between Vienna and Turin, or between St. Petersburgh and Berlin, as it would now appear absurd between Rouen and Ameins, or between Boston and Philadelphia.' A day will come, when France, Russia, Italy, England, Germany, all the nations of the Continent, without losing your distinguishing characteristics, and your glorious identity, will be merged into a superior unity, and shall form an European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. The day will come when the only battle-field shall be the market open to commerce and to the new ideas of the mind. A day will come when bullets and shells will be replaced by votes, by universal suffrage, and by the arbitration of a great sovereign senate, which shall be to Europe what the Parliament is to England, or the Diet to Germany, or the Legislative Assembly to France. (Loud applause.) The time will come when a cannon will be exhibited as an old instrument of torture, and wonder will be expressed how such a thing could have been used. A day, I say, will come when the United States of America, and the United States of Europe, will be seen extending to each other the hand of fellowship across the ocean, and when we shall have the happiness of seeing everywhere arising the majestic radiation of universal concord. Subject worthy of meditation.

It is our precautions against war which have brought about revolutions. All has been done, all expended against an imaginary danger. Misery—the real danger—has thus been aggravated. Nevertheless, gentlemen, let us not despair; on the contrary, let us hope more than ever; let us only regard our epoch in its proper light. After all, it is a prodigious and admirable epoch, and the nineteenth century will constitute the most important page of history. One kind of progress brings on another; the fall of national animosities, the obliteration of fronteirs from the map, and of prejudices from the heart; a tendency to unity and the level of education, the predominance of the most literary languages all move at the same time, and converge to the same end—the creation of well-being and good-will—the extinction of misery at home and of war abroad (immense applause.) Yes, the era of revolutions is drawing to a close, and that of improvements beginning. The improvement of nations leaves its violent form and takes a peaceable one. The time is come when Providence will substitute, for the disorderly action of agitators, the religious and calm action of peace-makers (loud applause.)

Henceforward this will be the object of true politics; the recognition of all nationalities—the restoration of the historical unity of the people, the connection of this country with civilization by means of peace—the incessant enlargement of the civilized world—the giving of a good example to nations that are still barbarous—the substitution of arbitration for battles, and, to crown the whole, the utterance by justice of the last word which this ancient world uttered by force. Gentlemen, I say in conclusion, and let this thought encourage us, is it not to-day that the human race is traversing this providential road? In our old Europe, England has taken the first step, and has said to the people: You are free. France has taken the second step, and said to the people: You are sovereign. Now let us take the third step, and let France, England, Belgium, Germany, Italy, Europe, and America, all unite in saying to the people: You are brethren!"

[Immense applause followed this address. The cheers were repeated over and over again; and at last three hurras were given in the English fashion.]

Speech of Mr. Vincent.]

Henry Vincent, Esq. rose, and was greeted with loud cheering. He said:—

I am so overwhelmed at the sight of this magnificent meeting, that nothing but a strong desire to call upon you to adhere closely to the resolution under discussion could have induced me to address you at this time. I cannot, however, omit the opportunity of expressing the delight I feel in witnessing the triumphant advance of our righteous cause (cheers.) We are in the civilized and polite city of Paris—and it is fitting that we should be here—we, who are a portion of the old Saxon race—and we love our French brethren, (great cheering) and wish to bring about that union between the two nations that shall promote the interests of peace and civilization throughout the globe (loud cheering.) We come to give a practical direction to the floating sentiments in favor of peace, and to adopt a policy that shall command the respect and support of all the friends of human improvement (loud cheers.)

There are many here—and I am one—who regard war to be a great curse, and an open resistance to all the morality and spirit of the Christian religion (repeated cheers.) There are others, whom we highly esteem, who oppose war from commercial and financial motives, and from impulses of a philanthropic and humane nature; and this Congress seeks to combine these great elements of social power, and to guide them into the channel of practical usefulness (cheers.) The arbitration question is the first upon which we wish to fix your attention (hear, hear.) We wish the quarrels of governments to be settled without an appeal to arms, and we think there is nothing Utopian in this wish (cheers.)

Now, I caution you against discussing probabilities and difficulties that may or may not occur in the present state of public opinion. It is because difficulties exist that we are assembled in this Congress. Our design is to convince the governments and people that 'arbitration' is more Christian, more humane, and more economical than war (cheers.) This sentiment once created and diffused will soon devise the most effective method for accomplishing its object. I differ from my American friend, who thinks we must necessarily discuss the details of our system here. That is the business of a smaller meeting (hear, hear.) Our duty is simply to demonstrate the value of our principles; and whenever governments are disposed to adopt them, other difficulties will immediately vanish (cheers.) And may we not appeal to some extent to the practice of nations, civilized and savage? Arbitration always exists in one form or another; but it is seldom used in time (hear, hear.) I ask the illustrious orators and senators around me, whether war ever settled a single dispute? (loud cries of 'Hear, hear.') War complicates a quarrel, extinguishes a sense of justice, inflames old national animosities, creates new antipathies, enkindles unholy passions, wastes the resources of nations (loud cheering.) But arbitration must commence before peace can be restored (cheers.)

We say, therefore, that arbitration should precede a war, but not follow it (loud cheers.) We say, that if a small proportion of the effort expended in war were expended upon the policy of arbitration our victory would be complete. Our progress, too, is so encouraging that that we have the strongest faith in our future success. Already in the National Assembly of France—and in the Parisian press—are voices raised in response to our own (hear, hear.) In the English Parliament our distinguished countryman, Richard Cobden, (loud cheering,) raised this question amid general sympathy. In spite of sneers from a few, he succeeded in fixing the idea in the mind of the Parliament, and in securing for it the most respectful attention at the hands of the existing ministry (loud cheers); and I, who know something of the spread of public opinion, know of no cause that has lately made more way in England than this (loud cheers.)

Encouraged by what we have done, let us advance. Let this great Congress influence our zeal. Let those who believe in the essential sinfulness of all war, rejoice with me in the rapid diffusion of our principles, and in the fact that the great moral, unsectarian truths of the gospel are at the basis of this movement (loud cheers,) and see how all the intellectual and material influences of the age are working with us. Education aids in the work of civilization, and makes inroads upon the dominion of brute force. Science, in ministering to the wants and comforts of man, aids us in our great endeavor. The freetrade policy, that everywhere grows in public esteem, calls the commercial and industrious spirit to our side. That steam that wafted us in one day from London to Paris is our friend (cheers)—it breaks down the barriers of distance and time—it runs nation into nation, annihilating and scattering national hatreds around it (loud cheering.) Be cheerful, then: all modern influences are with us; and this Congress will aid in blending the moral power of France and England together, until these great nations are united in the holy resolve to give, by the force of their example and teaching, civilization and peace to the world (loud cheering.) We shall surmount all difficulties and conquer all prejudices, and enter even the true Utopia, by basing all our aspirations upon the laws of God, and upon the progressive characteristics of our noble race." (Mr. Vincent resumed his seat amid loud and continued cheering.)

Speech of Mr. Cobden.

R. Cobden, Esq., was received with loud cheers and waving of hats, and spoke in French as follows:—

M. le President—I join with all my heart in the wish expressed by one of the speakers, that we could have one universal language. Nevertheless, I am a little afraid that there might be a dispute, even amongst the friends of peace, as to which of the thousand dialects of the world ought to prevail, and that oceans of ink, at least, would be shed before it was decided (laughter and cheers.) In the meantime let every country enjoy in peace its own dictionary and grammer; and it is on this principle, recollecting that I am in the metropolis of France, that I prefer to throw myself upon the well-known politeness of a French audience, whilst I address to them a few words in broken French, rather than be guilty of an act of foreign intervention (loud cheers), even in the matter of language.

So much has been said, and so well said, by the eloquent speakers who have preceded me, that I do not feel it necessary to add a word to the general argument; but I should wish to draw your attention for a moment to the manner in which the governments of your country and mine have augmented their standing armaments in mutual rivalry and defiance of each other. I speak only of our navies and coast defenses, for we do not pretend to enter into a competition with you in respect to your army. Do not be alarmed, Mr. President, I am not going to infringe upon the wise regulations of the Congress, which forbid our alluding to the politics of the day. Unfortunately, my grievance extends back for many years, and implicates several ministers in both countries; although your present government must certainly be exempted from all responsibility in the matter. Now, during the last thirteen years you and we have been constantly increasing our navies, adding to our coast defenses, enlarging our arsenals, building new basins for steam vessels, and constructing fresh harbors of refuge. No sooner is the keel of another line-of-battle-ship laid down in your dock-yards, than forthwith fresh hammers begin to resound to Portsmouth (laughter and cheers.) A new forge is hardly begun to work at Cherbourg, when immediately the sparks are seen to fly from fresh anvils at Partsmouth, and *vice versa*. The consequence has been that the cost of our navies has been increased fifty per cent. in a time of peace.

My first objection is to the extreme folly of this system (loud applause), for as both countries increase their naval strength in equal proportion, neither party has gained anything by the change, the only result being a pure waste to the amount of the augmentation (cheers.)

My next objection is to the extreme hypocrisy (laughter) of this system; for, at the very time that all this increase of armament has been going on, our respective governments have been exchanging assurances of mutual feelings of friendship (loud laughter and cheering) and goodwill. If these professions were made in sincerity and truth, where was the necessity for more ships of war and more coast defenses? An individual does not cover himself with armor in the presence of his friends, unless indeed he happens to be mad (laughter.)

But my greatest objection to these vast armaments is, that they tend to excite dangerous animosities between the two nations (cheers,) and to perpetuate fear, hatred and suspicion—passions which find their gratification instinctively in war. And here is the great reason why this Congress desires, in the terms of the motion before it, to bring the nations into a system of disarmament. Now, how shall this be accomplished? Why, by teaching our respective governments this little arithmetical problem, of which, in times past, they seem to have been ignorant—namely, that if two nations are both armed, in a time of peace, up to a certain point, say 6, they are not relatively stronger than if their armaments stood both at 3, and that they would be equally strong relatively if they disarmed altogether (loud cheers.) But you, the tax-payers of France, will see that there is an immense difference to your pockets (laughter.)

Do not, however, let us deceive ourselves with the idea that we shall easily succeed in teaching this little arithmetical lesson to our governments. I speak from long experience when I say that no men are so difficult to teach as professional statesmen (laughter and loud cheers). They are so devoted to routine, and so fortified in self-sufficiency, that they do not easily believe that any wisdom exists in world the except that which radiates from their bureaux (laughter and cheers). Do you suppose, then, that they will listen readily to the advice of this Congress? On the contrary, they are at this moment laughing at us as Utopists, theorists and dreamers (laughter). And yet I think the result of their system, in a financial point of view, ought to make them more modest (cheers).

Ask the governments of Europe, Can you continue your present financial system for ten years longer? With scarcely one exception they must answer, "No." Is it then Utopian on the part of the Congress to arouse their attention to the subject, to point out the great gulf which yawns before them, to show that the danger of financial ruin which they lose sight of is far more imminent than the risk of foreign attack, which they so constantly dread and so diligently provide against (applause). Even in this, the lowest point of view, as a question merely of finance, you stand justified before the world for holding this Congress of nations. It is time that the people interfered, and the governments of the world ought to tender you their thanks for having, by this fraternal shaking of hands across the Atlantic and the channel (loud cheers), facilitated that process of disarmament which is called for alike upon every principle of humanity and sound policy (loud and repeated cheering).

Third and Last Day.

Friday was the last day of the Congress. By the judicious arrangements of the committee, the proceedings were brought to a close one day sooner than had been originally intended. The interest and enthusiasm of the audience, which was more numerous than on either of the preceding days, and filled every portion of the building, were sustained to the last, and it was a source of regret to many that the Congress should so soon be brought to a close. Towards the end of the proceedings, crowds gathered about the building unable to obtain admission, and in the adjacent street large numbers were congregated discussing the object of the meeting.

Extreme difficulty was found in reconciling the conflicting claims of the speakers and the auditors. There was, in fact, a redundance of orators. On the previous day there were no less than 24 names down on the list to speak on the disarmament question, and on this day the supply far exceeded the demand. It may be imagined that the position of the committee was one of no little difficulty.

The greater portion of the sitting was occupied in speaking of the third resolution, which proposed a Congress of Nations. The earnestness and eloquence of the speakers and the enthusiasm of the audience seemed to increase as the time for separation approached. First came the Abbe Duguerry, habited in the priest's garb, and possessed of a noble and benevolent countenance. The rev. gentleman, who is *cure* of the Madeline, and one of the most respected and popular clergymen in Paris, addressed the meeting with much eloquence, and was frequently interrupted with the most rapturous applause. He treated the question chiefly in a religious point of view. M. Duguerry is all the more qualified to speak on such a subject, as he was, in his earlier days, an officer of cavalry. He was one of the most intimate and beloved friends of Chateaubriand, and it was in his arms that the illustrious author of *Atala* and the *Genia du Christianisme* breathed his last.

Two French gentlemen startled the meeting by advocating the necessity of war; one of them, M. Billecocq, Consul-General, endeavored to demonstrate that war was inevitable; and the other, M. Feline, wished to make an exception in favor of what he called "a defensive war," as distinguished from a war of aggression. Both, however, were prevented from proceeding. The first was replied to by M. Girardin, who observed, that only one speech had been made in favor of war, and that furnished the best argument in favor of peace. Then followed Mr. Hindly, M. P., who spoke in both languages, and was heartly applauded, and Mr. Miall, who came forward in obedience to a general call, and delivered a brief but pithy address, "the reasoning of which," says the Times, "was most logical and to the purpose."

Variety was given to the proceedings by the appearance of two colored gentlemen among the speakers. The first of these was Mr. J. Brown, an escaped slave from the United Staaes of America, who addressed the meeting in a speech well delivered, and which brought down great and general applause, except in those parts where, by a slight transgression of the rules, he alluded to the revolution of July and the glorious hopes it had engendered. The principle point of his address was the necessity of destroying the great element of war in the American States, namely, the slave trade. He himself had worn the chains of slavery. he said, for twenty years, and had he spoken in the capital of Republicanism the words he uttered in Paris, he should have been strung up by the neck.

The Rev. Mr. Penninton also, with great pathos and effect, dwelt upon the same topic, and seemed almost overcome by his emotions. Both gentleman were cordially congratulated by the Chairman and Vice-Presidents.

We have not space to refer more particularly to the other speakers of the day, but cannot avoid saying a word relative to some of the silent members. Neither Mr. Burritt, nor Mr. Sturge, nor Mr. Richard, made set speeches—probably because there were so many members of Congress whose claims they may have thought superior, or perhaps that they had been almost exhausted by their incessant exertions in preparing for its session. On each day Mr. Burritt sat in a retired part of the platform, apparently absorbed in deep attention, and scarcely able to realize the fact, that the great idea upon which he had expended years of toil and anxiety was near being realized. A most interesting paper prepared by him was, however, read in French, which was received with much applause. We will not attempt to describe it, as no doubt every one will peruse it for himself, and learn from it how far the great question has progressed since his philanthropic mind gave it birth.

The proceedings were brought to a close at a quarter past six o'clock. The farewell address of the President was most eloquent and touching. It happened that it was the anniversary of the massacre of St. Bartholomew, and the coincidence, of which the eloquent Chairman was only reminded a short time before he spoke, was made use of by him in a masterly manner. He reminded his auditory that in the same place where streams of blood once flowed, and the tocsin of destruction was heard from the tower now standing near them, and where unheard-of atrocities were committed in the name of religion, men were assembled on a mission of peace and love—men from distant countries, and members of various sects. The Catholic and the Protestant, the Quaker and the Presbyterian, grasped each other's hands in brotherly love, and the ministers of different forms of Christain worship led the way in that holy work. We never saw enthusiasm excited to such a pitch as at that momoment. The acclamations died away only to be renewed again and again, and at length the Americans and English stood up and gave seven rounds of hurrahs.

After nine hearty cheers to various parties in response to the resolution of thanks, that made the building ring—Mr. Cobden performing the part of fugleman—the meeting slowly dispersed, and found outside a crowd of curious spectators who appeared to regard with strange interest the foreigners who had crossed the Channel and the Atlantic, to indoctrinate them with the principle of peace and good-will towards all men.

On the following day, most of the foreign visitors made the most of their time in visiting the lions of the French capital. It is worthy of note that, notwithstanding the attractions out of doors, the members, with apparently scarcely any exceptions, punctually attended the sittings of the Congress.

THE CITY OF ROME.

Rome is still where it has been more than 2600 years; it is upon the Tiber, sixteen miles from its mouth, which runs through the western part of the city, and then turns west, and continues that course to its outlet, where it is some three hundred feet wide. Much of what was formerly covered with buildings, is now cultivated. This is particularly the case with much of the south-east part within the city walls and east and south of the Capitoline Hill. Bad air (malaria) is said to be the cause of the desertion of this part of the city. The ancient hills are still to be found, but are by no means so prominent as they once were, on account of the valleys having been filled up by the rubbish constantly accumulating. In this way the place of the ancient forum has been filled up at least fifteen feet. The land at the base of the Tarpeian rock is so much filled up that the modern traveler is prone to think that it would be far from certain death to be thrown from its top. It is not, as formerly, seventy-five feet high, with heaps of rocks below. In the northeast part are extensive gardens, and on the west side of them are the residences of the English and Americans.

The palace of the Pope is near the centre of the city. The church of St. Peter is on the west side; it is 750 ft. long, and 550 wide, and will hold 52,000 people. It cost $50,000,000.

The statue of St. Peter stands not far distant. It was formerly the statue of Jupiter, and was changed by some of the early Popes into that of the Apostle by some mysterious power, without changing its material substance in the least; which gave rise to the remark of the wag, that it was formerly the statue of Jupiter, and it is that of Jew-Peter still. The report that the great toe of this statue had been entirely worn away by the lips of the catholics, is not exactly true. It is a protestant stander. Yet it is true that the repeated kisses of the faithful for hundreds of years have worn it away considerably. No catholic passes it without stooping to kiss it. To see poor ignorant people do so, is bad enough; but to see men of learning and science, and of cultivated minds, like the Pope and Cardinals, constantly approaching this image with all reverence, and wiping his toe with their handkerchiefs, kiss it, wipe it again, and go on their way, is quite beyond endurance. One can have no patience with them. [Baird.

LIFE'S GUIDING STAR.

BY WM. LEGGETT.

The youth whose bark is guided o'er
  A summer stream by zephyr's breath,
With idle gaze delights to pore
  On imaged skies that glow beneath;
But should a fleeting storm arise
  To shade a while the watery way,
Quick lifts to heaven his anxious eyes,
  And speeds to reach some sheltering bay.

'Tis thus, down time's eventful tide,
  While prosperous breezes gently blow,
In life's frail bark we gayly glide,
  Our hopes, our thoughts all fixed below.
But let one cloud the prospect dim,
  The wind its quiet stillness mar,
At once we raise our prayer to Him
  Whose light is life's best guiding star.

A FAITHFUL LABORER.

Rev. F. O. Nelson is now laboring with great success in Gottenburg, Sweden. He was formerly a seaman. He is a man of natural eloquence, and is untiring in his zeal to promote the glory of God. Emphatically it may be said of him, that he labors "in season and out of season, reproving, rebuking, with all long-suffering and doctrine." He endeavors to improve every opportunity to point sinners to "the Lamb of God that taketh away the sin of the world." We will mention an interesting anecdote or two in proof of this.

Some years ago, Bro. Nelson happened to be in Virginia. While there, seeing a large number of negroes at work, and thinking they might not have enjoyed any religious instruction, he proceeded to talk with them about their immortal souls, and told them about Christ, the Saviour of sinners, who had died for them. While they were listening with deep interest, a magistrate came, and led him off to prison. Afterward he was arraigned as a criminal at the bar, charged with being an abolitionist. In the course of the trial, he addressed the Judge, saying: May it please your Honor, I am wrongfully accused; I stood looking at those poor blacks, and knowing that they had souls as precious as my own, I was anxious to tell them about Christ, that they might be saved. And now, he added, as I look around upon these officers of justice, I feel that *their* souls are precious, too, and I desire their salvation. He then, in a fervent manner, exhorted them to make their peace with God. The Judge was astonished at the course things had taken, and very meekly remarked to the supposed criminal, "*You may go, sir; you may go, sir.*"

More recently, while in Sweden, Mr. Nelson was thrust into prison for "preaching the gospel." While confined in his cell, he found that merely a thin partition separated him from other inmates. So, burning with love for souls, he commenced exhorting them to repent and believe in Christ. It was afterwards found that the wife of the prison-keeper had frequently gone and listened to the preaching of the "strange seaman;" and after a short time she, standing at the side of his cell, was inquiring of this faithful man of God, "What must I do to be saved?" [Reflector and Watchman.

ENCOURAGEMENT TO PRAYER.

Sir Walter Raleigh one day asking a favor from Queen Elizabeth, the latter said to him: "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving!" But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but if he had gone on, and prayed, that if five righteous persons had been found in Sodom, the city might have been spared for their sakes, according to his request? Can we think that God will hear the young ravens when the cry, and neglect the doves that mourn in the valleys?—that he will hear the young lions when they roar, and forget the lambs that bleat after the sheep? —that he will hear Hagar and her Ishmael, that cry unto him in their extremities, and will yet turn his back upon the tears, or stop his ears to the prayers of his own children that cry unto him daily in the name of his dear Son Christ Jesus? Undoubtedly not. St. Ambrose was wont to say, the better to comfort Monica, the mother of St. Augustine, who prayed much for him, "It is impossible that a son of so many prayers and tears should perish." As long, therefore, as God gives us a heart to pray for any mercy, let us not be out of heart. And why so? Because then we beg no more than what God hath commanded us to ask; and we ask no more than what he hath promised to give; and he hath promised no more than what he is able to perform; and he will perform no more than what he shall have glory for, and we know that his glory is dear unto him. [Beadel.

A CHILD'S REBUKE.—Several years ago, a country town was blessed with a revival of religion. One evening Mrs. —— and her little daughter attended a meeting, and while the minister was speaking of the neglect of family duties, of reading the Scriptures and of family prayer, the little daughter, who listened attentively, and perceived that the preacher was describing a neglect that she had noticed herself, whispered to her mother. "Ma! is the minister talking to you?" To the mother the simple question was more powerful than the sermon. She was immediately brought under deep conviction of sin, which resulted in her hopeful conversion to God

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DEATH OF A CHILD.—The Bath Tribune says that a child of Dr. Shaw, two years of age, died on Saturday last, after a sickness of six hours, from eating cobalt, which was prepared for flies. One incident connected with her death, says the Tribune, was affectingly beautiful. When her eyes began to grow dim with death, she fancied it was night and she was going to sleep, and she died with her customary "Good night, mamma, good night, mamma," many times repeated, trembling on her lips.

The Sabbath Recorder.

New York, October 4, 1849.

THE FREE READING ROOM.

A paragraph, clipped from the New-York Express, appeared in our paper last week, setting forth that some active members of our denomination were about to establish a free reading room, in which was to be placed an extensive collection of books and manuscripts relative to the observance of the Sabbath. We knew nothing about this project until we saw the notice in the Express, but we take this occasion to say, that we heartily approve of it, and hope that it will be carried out. In some central and well-chosen spot in this city, there ought to be such an establishment. The Sabbath Controversy is exciting attention among all orders of Christians. Almost every day there are developments which go to show that the public mind is ill at ease on this subject, notwithstanding the attempts of Dr. Edwards, *et id genus omne*, to force the popular dogma down every body's throat. Our denominational growth is by no means a correct index of the hold which our views have upon the public. In every sect are to be found those who believe what *we* teach, and are restrained from putting it in practice only by the inconvenience of the thing. An exalted tone of piety—such as that which Christ made indispensable to discipleship, when he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"—would constrain them to forego every principle of convenience, and practice what they know to be right. But such piety does not make up the body of disciples now-a-days. Nevertheless, the consciences of these people are about active enough to make them *wish* that every body else would keep the Sabbath, so that they might come into the practice without any self-denial. And they are not only *wishing* for this result, but they always keep *talking* about it. They even plague their ministers with the subject, and want them to explain how it is that Christains all keep the first day of the week, when the law of God commands them to keep the seventh. There are others whose consciences are not quite so well awake, but they feel that it would be a very desirable thing to have more light. They would investigate, but they are not supplied with the means of doing so. They would read, but they have not the necessary books. It is not so clear, in the Bible, that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath," however clear it is in the Westminster Catechism. They would be glad to look into the subject a little, and see what were the reasonings of the early reformers, and what were the steps by which the growth of that opinion was promoted which was at last so gravely embodied in the Confession of the Westminster Divines. And we are assured from good authority, that many *ministers* are waking up to the subject. A first-day Baptist brother told us, not long since, that a considerable number of the ministers of their order had resolved to make themselves acquainted with the question. The spirit of inquiry is, therefore, evidently abroad.

Now, in view of these facts, what better service could be done for the cause of truth, than to establish a reading room, where every thing that has ever been written upon this subject may be free of access to inquirers? There is now in possession of the New York City Sabbath Tract Society a choice collection of old and rare works, many of them written about the time the controversy raged so high in England. These would no doubt be donated for a beginning. Other important works might be added. In our opinion, such a reading room ought to be adjoining to, or in connection with, our Tract Society's Depository, so that inquirers could at once obtain every thing they might desire on this important subject. Brethren, you who hold the Lord's money in possession, what say you to this enterprise? Shall it be undertaken, or not?

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association is an anti-slavery organization, which was formed at Albany, N. Y., about three years ago. It sustains nearly the same relation to the American Board of Commissioners for Foreign Missions that the Free Mission Society does to the Baptist Missionary Union. The third Annual Meeting of the Association was held at Boston last week. Hon. Wm. Jackson, of Newton, the President of the body, occupied the chair. Prayer was offered by Rev. J. C. Webster, of Hopkinton, when Mr. Scudder, Assistant Secretary, read the minutes of the Society, held in Hartford Conn., on Sept. of last year.

On motion of Lewis Tappan, Esq. of New York, the Secretary of the Association, Mr. Whipple of New-York, read the annual report, from which it appeared that two Missionaries of the Society have died during the year, viz: Mr. Carter in Africa, and Mr. Caswell in Siam. The treasury has been in better condition by 25 per cent. than on any preceding year, the whole sum received amounting to nearly $22,000. The Society has five Mission Stations. 1. The Mendi Mission. 2. The West Indies—Island of Jamaica. 3. The Canada Mission. 4. The Ojibwa Indians in Minnesota. 5. The Sandwich Islands. At these various missions there are 47 missionaries and assistants, besides 20 more in the *home fields*, at the West, six of whom are in the Buckeye State. There have been revivals of religion at some of the stations during the year. About fifty converts have joined Rev. Mr. Green's church at the Sandwich Islands. Among the converts at the Mendi Mission, was one of the Amistad captives, who have been so celebrated morally and politically.

In the evening, the annual sermon was preached in the Tremont Temple, by Rev. David Thurston, of Winthop, Me., who has been 40 years the pastor of the church in that place, and is now three score years and ten. His text was in Acts, 3d chapter, 10th verse: "And now the axe is laid at the root of the tree. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The tree in the text represents the various evils in the world—the axe the gospel. The general divisions were as follows:—I. There are many evils in the world to be removed, many of which the preacher alluded to. II. The truths of the Bible are the appropriate means for removing all these evils. III. The truth must be applied to these right, to remove them—"the axe is laid at the root of the tree."

DEVOTING A FIXED PORTION OF INCOME TO CHARITABLE PURPOSES.

We wish our brethren would all act upon this principle. The Jews were required to give *tithes* of all that they possessed. Many suppose this law to have been abrogated by the gospel. But, in our humble opinion, the spirit of the law is as binding now as it ever was. We do not suppose that tithes should be exacted under the gospel in order to the support of a priesthood, as was the case under the law; but we suppose that, at least, as large a proportion of the property of Christians should be devoted to carrying forward the cause of God in some form. It is true, there is no specific injunction to this effect, either by Christ or his Apostles. But what of that? Shall not a Christian love his religion as much as the Jew loved *his?* Shall he not be as ready to give his money for the support of it, as the Jew was to give money for the support of his? Is he less bound to consider all he has as belonging to the Lord, than the Jew was? Now it seems to us that one great reason why Christ gave no injunction on this point, was that he took it for granted, that the *love* of His people for His name would be so intense as to supply the place of positive law. The true method of reasoning on the subject would seem, therefore, to be something like this: If, under the law, when there was but a very dark manifestation of the way of salvation, it was the duty of God's people to give a tenth of their possessions to religious purposes, certainly, under the gospel, when the way of salvation is made plain, and the obligations it devolves upon us are set in the clearest light—when the love of Christ as a constraining motive to do good is set before us in all its fullness, and "all nations" are pointed out as the proper objects of benevolent effort—(Matt. 28: 19)—it becomes us to give at least a tenth, and, if the providence of God seem to require it, a still greater proportion, to sustain the cause of religion.

Take another view of the case. Every good citizen feels himself bound to pay a *tax*—a certain fixed per centage of his property—for the support of the government. In *certain cases* he may regard the taxation to which he is subjected as unjust, and be very unwilling to pay it. But to the *principle* of taxation he cannot object; for it is nothing more than a reasonable price paid to government for privileges and securities conferred upon him. Now Christians live under the government of the Lord Jesus Christ. He is their spiritual king. Why should they not pay some regular and fixed portion of their income, as a tax, for the benefits which He, as their king, confers upon them, and that the means may be provided for the extension of so blessed a kingdom over others? And though there is no specific law to say exactly how much the tax shall be, nor any officer appointed to exact it, let the love which a Christian bears to his king prompt him to tax himself, and to do it liberally.

Or, take this view: When one man borrows a sum of money from another, it is expected that he pay an annual *interest* for the use of it. This is nothing more than what is just and equitable, and is so considered by all parties. Now, we have all been prosecuting our business with money lent us by the Lord. It is but just and fair that we should pay interest for it. We made a great mistake when we supposed that the Lord bestowed that money upon us as a *gift*, for which no consideration was to be returned. We make no doubt that there is hoarded up, in our small denomination, hundreds and thousands of dollars of the Lord's interest money, which ought to have been paid long ago. The Lord is now calling for a portion of it to be rendered to him. The exact *rate* of interest is not fixed by any positive statute; but why should it not be as high, at least, as *one tenth?*

In view of these considerations, what can be more reasonable than that Christians make it a matter of conscience to set apart a fixed portion of their income, and label it, "*Holy to the Lord,*" to be rendered whenever, and in such a way as, He in his Providence shall call? Many of our people are mechanics. What is there to prevent them from setting apart a certain portion of their gains for the cause of God? Many of them are farmers. Why should not the man that cultivates a hundred acres of land, set apart *ten* to be cultivated for the Lord? Or, if he till but fifty, let him devote *five* to the Lord; and so on, according to the amount he has under cultivation. What might we not raise, in the course of a year, by some such systematic plan as this? Let the members of our denomination all act upon this principle, and we shall not hear of our missions languishing for want of funds; or of our Tract Society being hampered by embarrassments; or of any other work of benevolence failing for want of support.

TRACT OPERATIONS.

The friends of a thorough Sabbath Reform, and particularly the members of the Sabbath Tract Society, will have learned ere this, through the medium of the Sabbath Recorder, that at the late anniversary of the Sabbath Tract Society, it was deemed advisable, in view of the success of the labors of the Society hitherto, to enlarge the operations of the Society, by employing a competent person, if one could be induced to give himself to the work, in superintending its affairs, in lecturing, tract distributing, &c., and one thousand dollars was suggested as the least sum that the friends of the Society should think of appropriating to its use for the ensuing year.

The Board of Directors, at their meeting on the 16th Sept., took the matter into consideration, and determined as soon as practicable, to carry out the resolution of the Society. But whether such an agent as is proposed can at present be obtained, is known only to the Lord of the Sabbath. It is hoped that such an one is to be had; but, whether that is attainable or not, there is little doubt of our duty to contribute and pray for the success of the cause which the Society was constituted to advance, and greatly to enlarge our efforts to spread the truth and counteract the strenuous efforts making by other agencies to render it as difficult as possible for Sabbath-keepers to labor six days in the week. Self-preservation, if no higher motive, demands more energetic and liberal measures.

The efforts hitherto put forth in this cause have been very feeble—quite unworthy to be named as the measure of the liberality of a people numbering some sixty churches; and yet they have been abundantly blessed, in bringing men to embrace the truth. Every year since our organization has witnessed additions to the friends of our cause, incomparably more valuable than any sacrifices that we have made.

There is another influence produced by our efforts, faithfully put forth, which, though not so observable, may, nevertheless be quite as useful and encouraging, viz.—Their effect upon those who are to be regarded as the *enemies of the truth*—the proud Pharisees and bigots, who tell us at one time that any day in seven answers as well the demands of the Sabbath law as another; and, at another time, by force of statute laws, try to compel us to observe for the Sabbath what Constantine called "the ancient and venerable day of the Sun."

The following extract from a letter of brother Wm. M. Fahnestock, one of the German Seventh-day Baptists, now resident at Bordentown, N. J., contains some evidence of this effect, unwittingly given to him by one of this class of divines. It is hoped that its perusal will have the effect upon some of our hesitating, doubtful, and perhaps *covetous* brethren, and *sisters too*, that it did upon the narrator—to induce them at once to pay over to the society the sum necessary to constitute themselves life members. If it should have such an effect, it would not be *long* before the Board would be furnished with *ample* funds to carry out the resolution of the society.

Brethren, friends of Sabbath Reform, friends of religious liberty, every where, and of every name, will you not lend us your aid, by your prayers and contributions, to enable us to carry on the work in a manner worthy of the cause? Let the funds be sent on as fast as possible, and before we are ready, God in his good providence will give us the agent desired. "Trust in the Lord and do good, and verily thou shalt be fed."

Contributions should be sent to Thos. B. Stillman, Treasurer of the American Sabbath Tract Society, New York.

PAUL STILLMAN, Ch. of the Board.

Extract from Dr. Fahnestock's Letter.

Last summer, a twelve-month, as I stepped on board of a steamer on the Delaware, a gentleman, a clergyman, advanced towards me, presuming that he recognized in me a brother preacher. Notwithstanding his mistake, we sat down together, and after conversing a while on various subjects connected with the kingdom of our common Master, he inquired whether there was any thing of importance stirring in the religious world? My heart being full, and as out of the fullness of the heart the mouth speaketh, I, without betraying myself, named the persecution of the German Seventh-day Baptists, and the approaching trial in the Supreme Court.

"Ah! he replied, that is a bad affair; our friends had better let that alone; it will make against us, in the end, as all persecutions do. Besides, should we succeed in having the law affirmed, which I confidently believe we shall, from the *known feelings of at least part of the judges*, their arguments, which carry a force with them that we cannot consistently and successfully confute, will be spread all over the land, and will be read by thousands, who otherwise would never have known any thing of such a people or their principles. We are always worsted in a conflict with the seventh-day Christians. There is no contest I dread so much as the Sabbath question with them. Their appeals to the Scriptures are so astounding, that they carry instant conviction to the minds of most people, who at once sympathize with them, and which impressions cannot be erased by months or years of labor on our part. The mind instinctively clings to their blunt, naked truths; and withal they are such an industrious, persevering people, that they accomplish much more with less means than any other denomination. In truth, *they do annoy us exceedingly*. They present themselves at our Sabbath Conventions, and claim to be heard as *Sabbath-keepers*, and we do damage to ourselves by *gagging* them, lest they put us into such an awkward position that there is no such thing as extricating ourselves from the dilemma. Indeed, sir, few as they are in numbers, *these seventh-day people are our* TERROR. I would rather encounter any disputation than their pertinacious advocacy of the seventh day as the Heaven-appointed Sabbath. They overturn our strongest positions by their flat contradictions, and by their fearless appeals to the Bible. There is no such thing as getting these Sabbatarians under your thumb, or keeping them under. They will always be uppermost. Here in this very controversy before the Supreme Court, they are ahead of us. An industrious fellow among them has wormed a most plausible statement of the question into the "*History of all the Religious Denominations in the United States*," just stereotyped and issued from the press, which will be read by hundreds of thousands of people, and must excite a lasting impression in their favor. And, again, but a short time since, Dr. Barnes preached a powerful sermon on behalf of the Christian Sabbath, one Sunday evening at the Tabernacle, in the city of New York, but the people had not passed out of the door before every individual was supplied with a tract on the other side of the question. I repeat, sir, that we cannot get these seventh-day people under—nor can we keep them under—they will be uppermost and ahead! The true policy would be to leave them undisturbed, and keep them in the background. When brought before the public they cannot be confronted. They will be *ahead* and *be heard*. We may *gag* them at our Conventions, we may *crush* them in our Courts, but we cannot *stifle* their *Tracts*. They silently insinuate themselves into every household and, prove a source of endless, as well as fruitless refutation on our part. Without these tracts we might get along, but their Tracts are our bane. While they have tracts they will keep uppermost in all controversy with them. They are read while we sleep; and hundreds slide into sabbatarianism while we rest in self-security. We rely on the *usages of ages* and *civil enactments* to coerce the day of rest; they deride the civil law, and demand the "*thus saith the Lord.*" And in this they have the advantage over us greatly. They are a valiant band, and there's no telling what they may accomplish, should they prove true to themselves. I can only say that they place us in a most uncomfortable position as Protestants; and I would undertake any office rather than dispute with them, or attempt to refute one of their little Tracts."

That is the estimate in which we Sabbatarians are held by the advocates of the *first day of the week* as holy time, and that by a high dignitary in the Presbyterian Church—the most honorable estimate, I would add, that can be placed upon us. *What may we not accomplish if we wake up to our mission?* If one of our little winged messengers can put to flight a whole phalanx of Sunday sticklers—an army of learned D. D.'s—why not have them on the winds from Maine to Texas, and from the Atlantic to the Pacific. If we were fully aware what we might accomplish for tha cause of truth, we would, *all of us*, be in the streets, the high-ways, and by-ways, scattering them as snow-flakes, until the whole world would be covered with these little leaflets of eternal truth; which, beside beautifying the desolate earth, like the hoar-frost which destroys rank and noxious vegetation, and purifies the atmosphere of pestilence, these little emanations of love and truth divine, would wither the *weeds of error*, and purify the tainted stream of the professing church.

VINDICATION OF THE TRUE SABBATH.

Under the above title, Bro. Morton has just published a pamphlet of sixty pages in defense of the Sabbath. It was written with special reference to the Reformed Presbyterians, through whose summary and arbitiary proceedings he was prevented from speaking in his own behalf, on his trial before the Synod; but we believe it will commend itself to the heart of every sincere inquirer after truth. At an early day we intend to make some selections from it which will show how he handles the subject. Meanwhile we are glad to be able to say, that the pamphlet has been quite favorably noticed by the New York press. The following from the Daily Evening Mirror, will give the reader an idea of the impression which it makes:—

VINDICATION OF THE TRUE SABBATH.—This is the title of a little work of about sixty pages, written by the Rev. J. W. Morton, recently a missionary of the Reformed Presbyterian Church. Mr. Morton was suspended from the work of the ministry by the synod of the church with which he was connected, for having embraced the distinguishing doctrine of the Seventh-day Baptists. he states in the little volume before us, that in December, 1848, he was unexpectedly called upon to defend the practice of keeping holy the first day of the week in place of the seventh, and that on examination he was forced to the conclusion that there was no foundation for it in the Bible. He therefore abandoned the doctrine that he had been taught from his infancy, believing the seventh day of the week to be the true Sabbath. He was recalled from the mission in which he had been engaged, and from the account which he gives of his trial before the Synod, he was evidently treated rather harshly by that body, the privilege of defending himself being denied him. They peremptorily "cut him off" without even allowing him to state the reasons that had induced him to change his views. Whatever may be thought of the question which he discusses, it certainly must be admitted that the brief narrative he publishes is written in a calm, dispassionate style, breathing in every line a mild, Christian spirit. It can be obtained at the book store of J. L. Lockwood & Co., 459 Broadway.

BENEVOLENCE THAT "PAYS."

In Baltimore, week before last, there was a grand gathering of Odd-Fellows from all parts of the United States—a meeting resembling, in some respects, the Religious and Benevolent Anniversaries which are annually held in New York, Boston, and Philadelphia. In looking over the proceedings of this "benevolent" organization, we find some interesting and significant facts. We notice that the receipts of the past year amounted to over eight hundred thousand dollars, while the money paid out for benevolent purposes amounted to between three and four hundred thousand dollars, thus leaving nearly five hundred thousand to pay for managing the machinery of the organization, &c., &c. In view of this large provision, we were curious to know how liberally the benevolent leaders in this benevolent business were paid for their services. But we have found only one item of information on that head; which is to the effect that the Grand Lodge pays the expenses of representatives, giving them *three dollars a day* for attendance on the sessions of the Lodge, and *six cents* for every mile they travel in coming to and going from the place of meeting. By estimating the mileage of the representatives, and comparing the result with their necessary traveling expenses, it will be seen, that here is a benevolent organization that *pays*—the leaders, if not the poor widows and orphans.

A SUNDAY LAW TURNED TO ACCOUNT.—Sunday Laws are generally not only useless but hurtful. In Ireland, however, a state of things exists in which a statute against labor on Sunday is turned to account, whether good or bad we will not say. It seems that in that country crops may be seized for rent and poor's rates, but the seizure cannot take place on Sundays. And so the poor people, with the assistance of the whole neighborhood, reap the standing crops on the Sundays for themselves, and the only means of redress consists in forcibly taking possession of the crop afterward, which engenders fierce battles. "*The sole prosecution against the people is upon an old statute which provides against Sabbath-breaking.*" This popular system of getting the good of the land has spread extensively in some districts of Ireland.

THE WESLEYANS OF ENGLAND.—An English correspondent of the New-York Tribune says that there is a formidable split in the Wesleyan Conference. The proceedings of the heads of this body had been freely commented upon in a certain Journal called Fly Leaves. The Wesleyan dignitaries had no mind to tolerate the free speech of the press; they had always been used to have it their own way, and nothing uncomplimentary had previously assailed their high places. Sundry ministers were suspected of the criminal Fly Leaves, and were publicly requested to disavow all connection with them. They refused. The peace of Christ's Wesleyan Church being in danger from their contumacy, they were at once expelled the connexion. They have been powerful people since. Newspapers, meetings, and private gatherings, have celebrated their martyrdom, and plaited their crowns.

To the Editor of the Sabbath Recorder:—

I have noticed that some ministers think it not proper to pronounce a benediction at the close of the Lord's Supper, and therefore close that ordinance with singing; yet these ministers close other religious exercises by pronouncing a benediction. Now, if it be *unscriptural* to pronounce the benediction after the Supper, can it be shown to be *scriptural* to pronounce the benediction after other or any religious exercises? If it be improper to pronounce a benediction after the Supper, is it not equally so after any religious exercise? If it be proper to pronounce a benediction after Sabbath and other religious exercises, is it not equally so after the Supper.

Will some of your correspondents give us an exegetical article upon the subject? Unanimity of practice among us would be desirable.

S. S. GRISWOLD.

HOPKINTON, R. I., Sept. 28, 1849.

To the Editor of the Sabbath Recorder:—

In the proceedings of the 43d Session of the General Conference, published in the Recorder of Sept. 15, I notice the passage of a number of resolutions, among which, is one in relation to Secret Societies, which I think needs some explanation, that its force may be understoood. Will some of "the wise men of the east" (or the west) explain how or why a "society formed to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men," governed by and operating through "the great principles of temperance, benevolence, and brotherly love," must necessarily be—in its organization fundamentally, and in its influence practically—adverse to Christianity. An explanation would oblige

ONE OF THE INITIATED.

FIRE AT OWEGO.—The village of Owego was visited by a destructive fire on the 27th ult. It originated in a hall used by the Sons of Temperance, and was first discovered about 1 o'clock A. M. From some trouble about the fire apparatus or a want of water, it continued to rage, until sixty-nine buildings, in the business part of the village, occupied as hotels, offices, stores, shops, &c., were burnt down. The loss in variously estimated from $150,000 to $1,000,000. Probably the lowest estimate is too high.

BAPTIST EDUCATIONAL CONVENTION.—The controversy about removing Madison University has thrown the educational interests of Baptists in the State of New York into rather a bad fix. There are now two bodies, each claiming to be the legal Board of the Baptist Education Society. One of these bodies, it is said, was elected mainly by Hamilton votes, and with special referenceto securing the permanent location of the University at that place. The other is composed of leading Baptists throughout the State, and no doubt represents the denomination very generally and satisfactory. The question which Board shall take the direction of affairs, is one involving vast interests. With a view to settle it, and if possible to agree upon some arrangement or compromise which shall be mutually satisfactory, a Convention of the Baptist Denomination of the State of New York is called to meet at the Pearl-street Baptist Church in New York, on the 9th day of October.

RELIGION IN CALIFORNIA.—A correspondent of the New-York Tribune says, that in every large town of California there are one or more places of public worship. In San Francisco there are eight; one each for Baptists, Presbyterians, Congregationalists, Episcopalians, Swedenborgians, Mormons, Roman Catholics, and Hawaiians. The Methodists also have received a church by an arrival from the "States," which they are erecting, though they have no regular minister. The Baptists have the credit of organizing the first Protestant church, and building the first place of worship, in the territory. It is as plain a looking church as could well be constructed; is covered with sail-cloth instead of shingles, and furnished inside with cotton sheeting instead of laths and plaster. But it is a comfortable place for dry weather, and is very ably supplied by Rev. Mr. Wheeler, formerly of New York. It occupies a very fine lot, in a central position, and, plain as it is, cost about $5,000! The Episcopal clergyman stands among the highest "Churchmen." His motto is probably the favorite one of many others, "Excelsior," as he has called his organization "The Reformed Catholic Church of the Holy Trinity." So they go on in California.

DEATH OF A BISHOP.—The Bishop of Norwich, England, died on the 8th of September. He was the second son of Sir T. J. Stanley, of Alderley, Cheshire, and was born in 1789, so that he was seventy years of age. He was educated at St. John's College, Cambridge. He was formerly rector of Alderley, and was appointed Bishop of Norwich in 1837. He was also clerk of the closet to the Queen, President of the Linnæan Society, and one of the commissioners appointed in 1848 to inquire into the state of the British Museum. He was respected by all classes in his diocese, in consequence of his exertions in promoting education, and in supporting charitable institutions of every description. He was married in 1810 to the daughter of Rev. Oswald Leycester, by whom he leaves a large family. He was the author of the "Familiar History of British Birds," a work which has acquired an extensive circulation.

FRENCH PROTESTANT CHURCHES.—A synod of Ministers representing the Evangelical Churches of France, has been held in Paris. They agreed to a Constitution, on which they will hereafter be united. By one of the articles of this Constitution it is enacted, that each Church which enters into the union preserves the liberty of determining for itself its particular Constitution, according to its own views and requirements. It consequently regulates its worship, its discipline, and the form of its church government. Another article is as follows: Each church shall provide for its expenses by voluntary contributions, and not receive any pecuniary aid from the State, but be in a condition of complete independence.

THE ASTOR PLACE RIOTERS.—After a trial which lasted nearly three weeks, seven of the persons charged with participating in the Astor Place Riot, last summer, have been found guilty by an impartial jury. Sentence was passed upon them last Sabbath, by Judge Daily. Douglass, Bennett, O'Neil, and Mathews, are to be imprisoned for thirty days in the City Prison. Green is to be imprisoned for one month in the Penitentiary. Judson, who is charged with being the ringleader, and who is known as the Editor of a paper called "Ned Buntline's Own," is to be imprisoned for one year in the Penitentiary, and pay a fine of $250, to remain convicted until it is paid. The Judge, in conclusion, expressed his regret that the law was not more severe for the enormity of the offense. This conclusion of the matter meets with general approval and gives general satisfaction.

LATER FROM CALIFORNIA.—The N. Y. Tribune has advices from San Francisco, by way of Mexico, to August 18, being sixteen days later than the news by the Panama. They represent gold-digging as tolerably productive, although there is much disappointment among individuals. The health of the miners is generally good. The animosity existing between the Americans and the Spaniards, Mexicans, and Chilians, is said to be approaching a crisis. The latter have been ordered to leave in a fixed time, and if they fail to do so, fighting and bloodshed are looked for.

THE WEEKLY CHRONOTYPE comes to us in a new dress and enlarged form. It now has eight columns on a page, and in the last number we find twenty-nine columns of new and readable matter. Published by White, Potter & Wright, Boston, at $2 a year in advance.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamer America, seven days later advices from Europe have been received—London to Sept. 13th, Paris 12th, Vienna 7th, Rome 6th.

Throughout England, cholera is on the increase. In London, on the 11th of September, there were 475 deaths; on the 12th 361. The crops are nearly harvested, in very good condition particularly potatoes.

The news from Hungary is without special interest. The fortresses of Comorn and Peterwarden still hold out. Nothing is known of Kossuth's whereabouts.

All the Northern States of Germany, except Oldenburgh, have acceded to the alliance proposed by Prussia, Saxony and Hanover.

The course which the Pope intends to pursue is as much a mystery as ever. It is considered probable, however, that he will place himself under the Austrian Flag.

A letter from Louis Napoleon to his friend Ney has been published in the Moniteur, and virtually acknowledged by the Cabinet. It makes some talk in political circles, and the following is an extract:—

"The French Republic has not sent an army to Rome to put down Italian liberty, but on the contrary to regulate it by preserving it against its own excesses, and to give it a solid basis, by replacing on the Pontifical throne the Prince who the first had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the Holy Father, as well as our own actions, remain sterile in the presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the basis of the Pope's return. Say to Gen. Rostolan from me, that he is not to permit that, under the shadow of the tri-colored flag, any act be committed which can have the character of an intervention. I thus sum up the restoration of the Pope's temporal power: A General Amnesty—The Secularization of the Administration—The code of Napoleon—Liberal Government."

Gen. Raudon has been appointed to the command of the French forces at Rome.

Letters from Louis, Senegal, Western Africa, of the 25th July, give the details of a sanguinary engagement which had taken place between the French troops and the inhabitants of the village of Francyez (Fronta Tora) some distance up the river. The people from the neighboring villages had joined them to resist the invasion of the French; and, encouraged by a victory which their countrymen had gained over the French some years since, the negroes waited the approach of their assailants with great firmness, not firing a single shot until the expedition was within 80 yards of them. The blacks were protected behind barricades, and nothing but the muzzles of their muskets were visible. At length the firing began, and for twenty minutes the most determined resistance was made; at length the cannon having partially demolished the barricades, a charge was ordered, and they were soon carried at the point of the bayonet, when a general route took place, the blacks throwing away their arms and jumping into the river to swim to the opposite bank. Several discharges of grape were made at them, and a number of them were killed; after which the village and all the fields of maize were set on fire and destroyed. The loss of the blacks is considered to be very great, although only 50 of their bodies were found, the rest having been thrown into the river. The loss of the expedition amounted to 4 killed, about 30 wounded, 17 of whom were Europeans. The governor himself was wounded, but not seriously, just as he was mounting his horse.

Hostilities of Races.—The London Times says:—It is a painful task to be obliged to record the fact that the hatred of the different races assumes a more decided character than ever. Near Fascet, on the Bega Canal, close to the Transylvania frontier, the most frightful atrocities have been committed. The insurgents, under Maurice Perzel, who was perhaps the most ferocious leader that figured in this deplorable war, shortly before they surrendered, are said to have put all the male population of the Wallachian villages, near Fascet, that they could lay their hands on, to the sword, violated their wives and daughters, spitted their children, carried off their cattle, and set fire to their houses. The Wallachians Romanen as savage as their tyrants, now take bloody revenge whenever they find an opportunity, and do not spare a man of the dispersed Hussars and Honveds. In the east of Transylvania matters are not much better, and proclamations have been issued by the Army Commissioner Daniels, in order to put some check on the wild passions of the Romanen. Those of the Cronstadt district are in the habit of inducing two or three men of the Russian patroles to accompany them, and then going in this semi-official society to pillage the neighboring Magyar villages and the houses of the gentry. The commissary declares that persons guilty of such actions, whatever may be the language they speak, shall be brought to a court-martial.

Jewish Colonies.—The following notification has been published in several of the governments of West-Russia: "From 3,000 to 4,000 portions (ukastok) of land have been assigned for as many Jewish families, in the governments of Minsk, Witebsk, Mohileu, and Grodno; and those Jews who shall be willing to devote themselves to agriculture shall raise a sum of money from the crown, according to the law of March, 5, 1847. These would have a further privilege of exemption from recruiting and all taxes for several years. Such persons, therefore, as are desirous to engage in agriculture in any of the above Governments are to send in their petitions to the Civil Government, stating their income, family, &c., who will carry their wishes into execution, since it is the desire of the Government to settle a large number of Jews on these lands during the present year."

The Butler Divorce Case.—In this case, says the Philadelphia North American, the Court of Common Pleas of this County, on Saturday last, made a final and absolute decree, divorcing the parties from the bonds of matrimony. The decree granting the divorce is in the following language:—

"And now, the 9th day of August, in the year of our Lord 1849, the return of Thomas Dunlap, Esq., examiner of the depositions of the witnesses, taken before him on the part of the libellant, was presented and filed. Sept. 3d, 1849, on motion of George M. Dallas, Esq., rule to show cause why divorce should not be decreed—whereupon the Court, on the 22d day of September, 1849, after mature and solemn deliberation, being satisfied therewith, and proclamation being duly made for the respondent to come forth, and she not appearing, the Court do order, adjudge and decree, that the said Pierce Butler, the libellant, be divorced and separated from the bond of matrimony contracted with the said Frances Ann Butler, the respondent, and that all and every the duties, rights and claims accruing to either of the said parties by reason of the said marraige, shall henceforth cease and determine—and the said parties be severally at liberty to marry again, in like manner as if they never had been married."

Singular Death.—The Caddo Gazette, of the 6th. inst., gives the following account of a fatal rencontre which took place in Shreveport on the 5th inst., in which Nathan J. Turk was killed. The manner in which his death was effected is most singular: Henry Vines and the deceased entered the exchange speaking in a low tone. Turk was heard to say to Vines to keep away from him, that he did not wish to have anything to do with him. Said he then, "Henry, you are a stronger man than I am, but you shan't whip me." "I will whip you, you coward," replied Vines, at the same time receding two paces, with his hand under his coat tail. Vines then drew a pistol. Turk drew one about the same time, and snapped it at Vines, and dodged under the table, when Vines snapped at Turk, who then threw his pistol at Vines, and then run out at the back door. Vines threw his pistol at Turk, which struck him as he was clearing the door, and discharged itself, the contents taking effect on the left side of the back. The ball ranging upward, passed through the heart and lodged under the skin, near the throat, and back of the right collar bone. Turk ran some fifty feet and expired. It was in evidence that the fatal pistol was thrown a distance of 20 feet. From the wound, and the marks of powder, it was evident that the muzzle, when the pistol exploded, was in contiguity with the deceased.

Wool-growing in Illinois.—The Peoria Register gives a good account of the sheep pastures of that part of Illinois. The entire number of head in the country is stated at 30,000, and the wool clip of the last spring at 90,000 lbs. The venerable Bishop Chase is one of the chief wool-growers of that immediate vicinity, owning a flock of 2,000 head. C. Stone has also a flock of the same size, and there are several other flocks of from 1100 to 1500 head. The Register gives an interesting account of a flock of pure French Merinos, just introduced into that country, by Mr. Truman Humphreys, of Elmwood. These sheep are represented as distinguished for the extraordinary firmness and thickness of the fleece, large frame and strong constitution. The head and face are completely covered with wool, down to near the end of the nose. The imported bucks weigh some 250 lbs., and shear 22 lbs. of wool. The average weight of fleece from these shedp is said to be from 10 to 14 lbs., per head.

Sandwich Islands.—A correspondent of the Journal of Commerce, writing from Honolulu, draws rather a sad picture of the condition of his Kanaka Majesty, Kamehameha III. So rapidly is the native population diminishing that, according to this writer, the probability is that at the end of the next ten or fifteen years scarcely a native will be found on the islands. Indeed, one of the oldest resident physicians there has expressed the opinion that this result will be realized within the next five years. Four-fifths of the population have disappeared since the first visit of Capt. Cook, a period of seventy years, and about one-sixth of the remnant had died within the last year. The missionaries estimate the number of deaths within the last year at about ten thousand, or more than one tenth of the whole population. A majority of the infants have been among the victims. The present population of the islands is about eight thousand.

Chinese Ivory Carving.—I took some trouble and pains to obtain a view of the instruments with which the artist worked, but regret to say I was unsuccessful. The ivory balls are elaborately carved, and the ingenuity with which they are constructed, have long excited admiration and surprise at the artistic skill and means, by which so many concentric balls can be carved one within the other. I know not whether any one else has made the discovery; but the truth is, that each ball is constructed of two pieces, the edges of which are so finely scraped down, that the edge of one hemisphere is made to overlap its counterpart with the greatest nicety. Thus one ball is easily enclosed within another. The joinings are then united by a peculiar strong cement, aided by the employment of steam and pressure. Any one who wishes to make the expensive trial, will soon ascertain the fact, by applying a very powerful heat to one of these balls, which will open at the joints in due time.

[Dublin University Magazine.

Honesty.—A few weeks since, Mr. J. Holmes of Kingston, lost his pocket-book containing $13 in money. A poor man named Michael Sheehan, found the same and gave information of the fact to the proper authorities, but owing to the illness and subsequent death of his wife, nothing was heard of him again, until Monday. It was then ascertained, that although in want and distress, rather than to use the money found by him, he sold his boat, (by the use of which he obtained the means of support,) in order to secure funds sufficient to pay the funeral expenses of his wife. Upon learning these facts, Mr. Holmes presented Sheehan with the $13, and also with $5 additional as a reward for his honesty. [Boston Adv.

Proclamation,

By Hamilton Fish, Governor of the State of New-York.

Whereas, It has been represented to me that Robert Murphy of Rensserlaerville, in the County of Albany, a Special Deputy Sheriff in the said County, while absent from his home, on official business, on the afternoon of the 24th day of Sept. inst., at or near Hall's Mills, in the said town of Rensselaerville, was pursued by two men dressed in disguise, with masks, and armed with rifles or guns, and was fired upon by such men, and was dangerously, if not mortally wounded: And whereas, it is further represented, that, after the said Robert Murphy had been repeatedly threatened in various ways, a few nights since, about midnight, a quantity of gunpowder was maliciously and by design exploded in the shop of the said Robt. Murphy, causing much damage to the said shop, and setting the building on fire: I do hereby offer a reward of Five Hundred Dollars to any person or persons who shall give information which shall lead to the detection, apprehension and conviction of each or either of the persons who pursued, fired upon and wounded the said Robert Murphy, as above represented. And I do offer a further reward of Two Hundred Dollars to any person or persons who shall give information which shall lead to the detection, apprehension and conviction of the person or persons who were maliciously guilty of causing the explosion aforesaid in the shop of the said Robert Murphy. Hamilton Fish.

Trouble among the Indians.—We learn from the Frontier Guardian, of the 5th ult., that Mr. Reed, a gentleman connected with the missionary station at Bellevue, has returned to Kanesville, from a journey into the North-western country, some 300 or 400 miles, with the Omaha Indians, who were out on their summer hunt. At this distance they were in the neighborhood of the Pankas Indians. They were very successful in their hunt, killing and packing away about sixteen or twenty tons of buffalo meat. While there the Pankas surprised and killed three of the Omaha young men, who had separated from their party. This was regarded as a declaration of war. The Omakas prepared themselves for the fight. They formed a circular breastwork of their skin-bags of dried meat, and intrenched themselves as well as they could. Just at sunrise, on the 4th of August, the battle commenced, and lasted until 8 o'clock. The Pankas then retired, having killed four Omahas and wounded eight or nine, but not mortally, and lost about a fourth of their dried meat and 42 of their best horses. It is supposed that 15 or 20 Pankas were killed—among them their head chief—although only two scalps were taken, the bodies of the others having been removed by their friends. This attack was made to punish the Omahas for stealieg four horses, two years ago. The cholera is represented to have been very fatal among the Pawnees, and to add to their calamities the Sac and Fox Indians were about to make war upon the remnant of them.

Breach of promise.—*Frances F. Clark vs. Otis Pendleton.*—This case, which was an action for breach of promise of marriage, occupied the Court on Friday and Saturday, and resulted in a verdict for the plaintiff. The parties belong to Stonington, and are very respectable. The promise alleged, and proved beyond any doubt, was made in 1846, and the defendant was master of a whaling ship, left the State soon after, remaining about 18 months. After his return, an interview took place between him and the plaintiff, which terminated by a refusal on his part to comply with the engagement, though he could give no plausible excuse for his conduct, and though there was no reasonable fault to be found with her. A letter written by the defendant to Miss Clark, while he was absent on the voyoge, was read in Court, and afforded some amusement by the fervor of the feeling expressed for her, being, like all other epistles of that sort, rather too warm for the perusal of third persons. The damages were laid at $5,000, and the Jury gave $2,000. The Judge, however, thought them too high, and upon being sent out again, the Jury returned with a verdict of $1,000, which was ordered to be recorded.

Terrible Tragedy.—The Reading Press of the 25th inst. says: "The hospital of the Berks Co. Poor House has been the scene of a bloody tragedy, which is almost unparallelled in the history of human actions, involving the destruction of a family, consisting of a wife and daughter, by the father, and his death by suicide, after he had inflicted dreadful wounds on the head and throat of his wife with a razor and hammer, and severing the throat of his daughter, a girl of some 18 years old with the same instrument. This shocking and sanguinary deed was committed in one of the chambers of the hospital, occupied by the unfortunate victims for the last ten months, on Saturday evening last, between 7 and 8 o'clock. His name is Frederick Stahl, a native of Germany, and his conduct has always been marked with propriety; but he may have been led to the act by the hopeless condition of his wife, who was insane, and that of his daughter, long confined to her bed by lameness, and unable to utter a word. The wife made her escape from the chamber, with her neck dreadfully lacerated by the razor, and her head battered with the hammer, the handle of which broke in his hands. When the overseer entered he found Stahl reeling to the floor, where he instantly expired; the daughter lay in her gore on the bed, with her throat cut from ear to ear. The Coroner, Dr. Witman, held an inquest on the bodies, and the Jury reported in favor of the facts as above related.

Cholera at Mackinac.—We learn, says a Detroit paper, from passengers on the steamer Albany, that six deaths had taken place on the Island from cholera since our last advices by the Empire State, or for 24 hours previous. The bodies of 21 Indians were found the day before, on the beach, about six miles from Mackinac. The Indians were on the return from the payment, and had no doubt indulged too freely in excesses of all kind which brought on the cholera. Our informant says, three deaths occurred while the Albany was lying at the wharf at Mackinac. The reports from there are truly deplorable.

The Liberty Press, a free-soil paper at Utica, N. Y., has been discoutinued.

SUMMARY.

The Rockingham Register states that Mr. Reuben Moore, of that city, last year made on one his farm, and hauled to market over nine hundred barrels of flour, besides what he used in his own family. With six hands and one wagon and team, he did the work on the farm, as well as the hauling to market. The crop was ground in his own mill, so that everything was done by himself and upon his own premises. In addition to the large quantity of flour made and sold from his farm, Mr. Moore also had 150 fat cattle to sell.

It appears from the last returns made to the British Parliament, that there had been imported into that kingdom during the year 1848, of tobacco, 27,304,134 pounds, from which the government had derived a revenue of £4,365,233 sterling, or $21,627,797. In other words ,Great Britain levies a duty of between seventy-nine and eighty cents per pound on our tobacco, which, after a year's labor, did not yield the planter more than an average of some four or five cents per pound.

Col. Samuel Bunch died at his residence in Granger Co., Tennessee, on the 25th inst. in the 65th year of his age. Col. Bunch commanded a regiment in the Indian wars of General Andrew Jackson; and, in the charge at the battle of Horse-Shoe was the first or second man over and inside the breastworks of the enemy. He represented his District four years in Congress during the Administration of President Jackson.

A man called Dr. Wyatt has been arrested at Spencer, O., who is known as the head of an extensive band of counterfeiters. Over $60,000 in counterfeit money and spurious coin were found in his dwelling, and in a *cache* in the woods adjoining, plates, dies and implements for striking bills and making spurious coin were discovered and seized. This establishment has been maintained for years.

In Williamsburg, on the evening of the 29th of Sept., there was a fire in a ship and lumber yard, which did considerable damage. Among the buildings burned was an aviary containing 800 Canary birds. As fast as the birds were set free they darted straight into the air, but, facinated by the glare of the flames, hovered above them and one by one dropped into and were consumed by them.

The New York Bible and Common Prayer Book and the Episcopal Tract Societies, state, in their reports for 1848, their joint income to be $7,851. Of this sum, $1,000 is paid as salary to the agent and treasurer, $100 to a boy, and $331 for rent, insurance, twine, packing boxes, &c., making a total of *fourteen hundred and thirty-eight dollars*, or more than one-fifth of the whole amount.

The Batavia Times says that, since the 18th of June various sums of money amounting to $4,500, have been lost through the mails between Batavia and Rochester. The losses have occurred at various times, proving the existence of a system of plundering the mails. Similar depredations are said to have been committed east of Rochester.

On the 8th inst., a through night train will be arranged between this City and Boston, via the New Haven Railroad. It will leave this City at 2 o'clock P. M. and reach Boston at 11 o'clock. Passengers by the morning train from Philadelphia can thus sleep in Boston same night.

The Boston Post of the 27th, says; "All was silent when we went to press last night; thore were neither Spanish nor French nor British nor Japanese cruisers in site of the lower telegraph station at sundown. So much for having a stern warrior in the Presidential chair."

There was a fire in New York, on the night of Sept. 27, at which 150 cows and 15 horses were burned. We regret to say that two persons, a man and a woman, perished in the flames. Two hundred and fifty cows were rescued by the active efforts of the fire department.

We learn from the Winchester (Va.) Republican, that ten or twelve negroes left that county on Saturday night week, belonging to Messrs. Swan, Stickley, and others. Six of them were retaken, and in the effort they and several white men were severely injured.

Otis Whitcomb, of Rindge, N. H., was tried at Nashua, for shooting and wounding his wife and child. He was found guilty of an assault, with intent to kill, and sentenced to seven days solitary confinement and eight years hard labor in the State Prison.

The Board of Health at Gibralter has ordered that vessels from France, the whole of the north of Europe, the United States, British America, and Great Britain, shall be placed under quarantine.

The Hudson River Railroad is now open, to Peekskill, and passenger trains run regularly. It is said that the road intends to connect at Peekskill by steamboat to Albany, thus saving an hour or two in time.

The Adventists are holding a great tent meeting in Brooklyn. It commenced on the 30th of September, to continue eight days. Meetings three times a day.

There were three deaths by cholera at Bangor on Sunday. The Bangor Mercury states that twenty-five of the Penobscot Indians have died of cholera.

3,520 dogs have been killed in New York this season since the ordinance of the Common Council, setting a price upon their heads. came in force.

Col. Fremont, it is said, at last accounts, is working a large party at the gold placers in California. The Colonel superintends the operations, and receives a portion of the proceeds.

On the night of Sept. 29, there was a fire in the lower part of New York City, by which a large quantity of cotton was destroyed.

The Erie Railroad is now open to Elvira, so that passengers leaving New York at 5 o'clock in the afternoon reach that place next morning.

The whole number of deaths in New York last week was 319, of which 11 were of cholera.

The Cleveland Plaindealer mentions the death of Mr. Cox, a very worthy man, of pure fright, during the raging of a fire at his house on Friday night of last week. Mr. Cox, who was of a very excitable temperament, during the consternation which prevailed, fainted, and was found lying upon the bed. His family immediately applied restoratives, but without avail.

The September term of the Court of Common Pleas for Essex County, was in session at Newburyport last week. One of the two cases given to the Jury was that of Miss Putnam, of Danvers, vs. Charles W. Story, of Essex, for breach of marriage promise. The amount of damages sued for by Miss Putnam, was $600. The Jury gave her $375.

The Canada papers announce that Lord Elgin, Governor-General of Canada, has in his possession documents tending to implicate several leading politicians in a charge of treason in regard to the annexation of Canada to the United States.

A colony of Mormons is about being formed forty-five miles north of Kanesville, in Iowa. Arrangements are making to build a grist and saw mill at that point, and large numbers of Mormons are expected to settle there, entering lands with a view to permanent location.

Four small girls, while at play on the dock at Detroit, simultaneously fell into the river; when a large dog belonging to Johnson's Hotel plunged in after them, and brought two of them at the same time to the dock, where they ware taken out by the bystanders. The other two were taken out by another gentleman, but of the biped order.

Mr. Chadwick, member of the English Parliament, recently rode upon a pony through twenty-three miles of the underground sewers of London. It is supposed that the foul condition of these sewers, which discharge into the Thames, is the principal reason of the frightful ravages of cholera.

Persons going to New Mexico or California can be supplied gratuitously with able and interesting Anti-Slavery documents, by applying at the Anti-Slavery Office, 61 John st. N. Y. Those who may wish to read such documents can also obtain them gratuitously at the same place.

The Western Christian Journal says that Howard Malcom, D. D., will take up a temporary residence in Cincinnati, to complete a book which he is preparing.

The town of Antigua in Mexico, has been completely inundated by the recent heavy rain. The inhabitants had barely time to escape with their lives. Public contributions have been taken up for the relief of the sufferers.

At Berkshire, Mass., last week, a verdict of $7,000 was rendered against the Berkshire Railroad Company, and in favor of D. B. Campbell and wife, for injuries sustained by them while crossing the railroad track.

There is a farm in Illinois, which contains twenty-seven thousand acres. The proprietor of it, the present season, raised 13,000 acres of corn, 3,000 of which is in one field. At fifty bushels per acre, this would give 650,000 bushels.

Theodore Parker aptly compares some men who grow very rich by trade, to cabbages growing in a violet bed. They smother the violets, but are after all nothing but cabbages.

New York Markets—Oct. 1.

Ashes—Pots $7 00 a 7 06; Pearls 6 50.

Flour and Meal—State and Western Flour sells from $4 87 to 5 31; Southern Ohio 5 37. Rye Flour $3 00 a 3 12.

Grain—Genesee Wheat $1 20 a 1 21. Rye 60c. Barley 63c. Oats 36 a 40c. Corn, Northern and Jersey Yellow 62 a 63c.

Provisions—Pork, $8 31 for Prime, 10 12 for Mess. Beef, 9 50 for Prime, 12 00 for Mess. Butter is in good demand, and has improved; Ohio 8 a 11c, State 11 a 16c. Cheese is plenty at 6c.

MARRIED.

In Brookfield, N. Y., on the 20th of Sept., by Eld. S. B. Crandall, Mr. Lorain B. Blower, of Plainfield, to Miss Lois L. Main, of the former place.

In Edmeston, on the 26th of Sept., by Eld. S. B. Crandall, Mr. Daniel Millard to Miss Cornelia Maxson, both of Edmeston.

DIED.

In DeRuyter, N. Y., September 12th, Charles Enos, only child of Charles H. and Sena Ann Maxson, aged one year, two months, and fifteen days.

"Ere sin could blight, or sorrow fade,
Death came with friendly care,
The opening bud to heaven convey'd,
And bade it blossom there."

In Hopkinton, R. I., on the 13th ult., Horatio N. Burdick, in the 38th year of his age, leaving a widow and three children to mourn their sundden loss. His disease was of a complicated character, which eventuated in brain fever. Bro. Burdick was a worthy member of the Seventh-day Baptist Church in Rockville, possessing piety of more than ordinary brilliancy. His faith in the divine Redeemer was unshaken in view of death, and he died without fear. "Mark the perfect man, and behold the upright, for the end of that man is peace.

At Providence, R. I., on the 17th ult., Mrs. Sally Burdick, widow of the late Joel Burdick, Jr., in the 54th year of her age. Sister Burdick had been a professor of religion for many years, and gave good evidence of being a real follower of Christ. A year or two previous to her death. her mind was partially deranged; but her relatives have this left for their comfort, that she had made her peace with God before that afflictive event. No doubt, their loss was her infinite gain.

In Hopkinton, R. I., on the 19th ult., Edgar Albertus, infant son of Bradford and Sarah Burdick, aged eleven mogths and one day.

In Hopkinton, R. I., Sept. 25th, of epidemic dysentery, Susan Elizabeth, only child of Joseph and Matilda Langworthy, aged five years.

LETTERS.

Isaac D. Titsworth, Andrew Babcock, S. S. Griswold, J. T. G. Bailey, Jepthah Randolph, Charles M. Lewis, C. H. Maxson, Geo. Curtiss, R. W. Utter, E P. Clark, S. B. Crandall, E. R. Gallup, Daniel Coon, H. P. Burdick, A. Hakes, Wm. M. Fahnestock (the Treasurer has it right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. H. Burdick, Hopkinton, R.I.	$2 00	to vol. 6	No. 52
Henry Clark, "	2 00	" 6	" 52
Frank Champlin, Mystic, Ct.	2 00	" 6	" 52
E. W. Thrall, Pittsburg, Pa.	2 00	" 7	" 14
Charles Miller, New York	2 00	" 7	" 14
Evan Willis, "	50	" 6	" 13
C. D. Lewis, Caton	2 00	" 6	" 52
D. B. Rogers, Metouchin, N. J.	2 00	" 6	" 52
Samuel Clark, Newport, R. I.	2 00	" 6	" 52
Peter Burdick, Nile	2 00	" 6	" 52
" " for Eld. Robbins	1 00	" 6	" 26

Also, $5 from Peter Burdick towards Pub. Fund.

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Seventh-day Baptist Publishing Society.

Constitution.

Art. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

Art. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Trustees.

Art. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, one or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Trustees to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body. Five members of the Board shall constitute a quorum.

Art. 5.—The Board of Trustees shall meet quarter for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (23d day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Trustees shall present a Report of their transactions, together with the Treasurer's account.

Art. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Trustees be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

Art. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

Officers.

President—LUCIUS CRANDALL, of Plainfield, N. J.

Vice Pres.
- NATHAN V. HULL, of Alfred, N. Y.
- J. A. LANGWORTHY, of Genesee, N. Y.
- MATT. WELLS, Jr., of DeRuyter, N. Y.
- CHARLES POTTER, of Adams, N. Y.
- J. B. MAXSON, of Stephentown, N. Y.

Cor. Sec.—GEORGE B. UTTER, of New York.

Rec. Sec.—THOMAS B. STILLMAN, of New York.

Treas.—BENEDICT W. ROGERS, Williamsburg, L. I.

Co-Trustees,
- George Greenman, of Mystic, Ct.
- John D. Titsworth, of Plainfield N. J.
- Wm. M. Rogers, of Brooklyn, L. I.
- Isaac D. Titsworth, of Shiloh, N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1949.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I. Chap. 6, Title3, Article 3, Part I., Page 140. Aug 9

Miscellaneous.

GOOD NIGHT.

FROM THE GERMAN OF BRUER.

Dark is the night!
Yet stars are glimmering through the cope of heaven;
The air sighs softly through the wandering trees;
And innocence, unstained by evil leaven,
All bright within—the outward gloom can please,
With the sweet influence of the calm hour filled,
In its clear bosom, carrying its own heaven!
To all who have their day's work fulfilled;
To them good night!

Still is the night!
All day's loud noises wane;
Weary and tearful eyelids own the calm;
And sleep is lulling in her soft domain
The throbbing heart, with heaven's own soothing
To you for whom her shades descend in vain, [balm,
Whom care keeps watching, peace your cares disarm;
Soothed be the couch of sorrow and of pain;
To such good night!

Rich is the night!
Can man hope here for more,
When the dark night of trouble veils him round,
Than in bright dreams to see heav'n ope its store,
And each warm wish by fancy crowned?
To you for whom hope smiles by day no more,
May her soft whispers in her sleep be found!
To you good night!

Faith springs by night!
When all the fond heart hailed,
Have long beneath the lonely hillock slept,
When they—the dearly loved—the deeply wailed,
Fate's bitter flood from thy fond arm hath swept;
Think, amid all the trials that assailed,
One eye, above the stars, its watch hath kept;
And watches still, good night!

From the Paris Correspondence of the Journal of Commerce.

NEW AND CURIOUS RACE OF MEN.

In a former letter, I mentioned to you that Col. Ducouret who had already penetrated far in Africa, was about to set out on a new and extensive exploration of five years, under the special auspices of the French Government and at the charge of the treasury. The Minister of Public Instruction asked of the Academy of Sciences some Instructions for him, which were read at the sitting of the 20th inst. At the same time the Colonel addressed to the Academy a notice of the race of the Ghilanes inhabiting the interior of Africa, and renowned among the neighboring tribes as *caudated*, or having tails. The matter is so curious that I have caused to be translated for you what has been published about it, by one of the scientific reporters.

From the Scientific Report.

There exists a race of men who, according to the report of certain travelers, are originally of the kingdom of Gondar, or of others, who say they inhabit Soudan in the South, whose zoological characteristics are remarkable. They have a tail-like appendage, formed by the elongation of the vertebral column, and they are the last link in the human race. The slave merchants cannot dispose of them without great difficulty; so bad is their reputation. The traits which distinguish them are hideous ugliness of face and figure, ungovernable tempers, and stolid intellect. Some of this race are to be found, also, in the Phillippine Islands, but they were, doubtless, carried thither by the slave merchants. However, this may be, when a Levantine is looking out for slaves in the East, he is always warned not to purchase one who has a tail; he is told—"Of all slaves, this is the least profitable."

M. Ducouret, who was in Mecca in the year 1842, saw an individual of the species we have just mentioned, and belonging, he was told, to the breed of Ghilanes in the South. Though it be not the first time that we have heard the race of men spoken of, who are furnished with tails, nevertheless the fact is not sufficiently common to take away its interest. We will, therefore, enter somewhat in detail upon this strange organic manifestation. "I inhabited Mecca in 1842," says M. Ducouret, "and being often at the house of an Emir with whom I was intimate, I spoke to him of the Ghilane race, and told him how much the Europeans doubted of the existence of men with tails, that is to say the vertebral column elongated externally. In order to convince me of the reality of the species, the Emir ordered before me one of his slaves called *Bellat*, who was about thirty years old, *who had a tail*, and who belonged to this tribe. On surveying this man I was thoroughly convinced. He told me that in his country, far beyond the Sennar, which he had crossed, they spoke a different language; this, for want of practice, he had entirely forgotten; that of his compatriots, whom he estimated at 30,000 or 40,000, some worhipped the sun, the moon, or stars, others the serpent and the sources of an immense river, in which they immolated their victims—probably the springs of the Nile;—that they ate with delight raw flesh, as bloody as possible, and that they loved human flesh above all things, that after their battles with the neighboring tribes, they slaughtered and devoured their prisoners without distinction of age or sex; but that the woman and children were preferable, the flesh being more delicate.

"This Ghilane became a devout Mussulman, and had lived 15 years in the Holy City. The fondness, the necessity even, for raw flesh (it really was a want for him) did not fail to return upon him; and his master, therefore, by a precaution, never failed when this fit was on him, to provide him with an enormous piece of raw mutton, which he consumed ravenously before everybody present. This eager desire for raw flesh showed itself periodically; sometimes twice a week. Being asked why he did not try to correct such a habit, he answered with great frankness: 'I have often tried to overcome this appetite, which I received from my father and mother. In my country, great and small, young and old, live in this manner, beside eating fish, fruits and vegetables. If my master neglected to supply this requirement of my nature, I am sure I could not resist the desire that possesses me of devouring something, and I should cause great sorrow by falling on some person too weak to contend with me, an infant, for example.' Having asked him to allow me to see him naked, (for I wished to sketch him,) he resisted for a long time, but finally yielded, on receiving the promise of an entirely new dress which I was to send him. He came privately to my house, where he took off the scanty shirt of blue linen which he wore. I was thus enabled to contemplate him quite at my ease, and to paint his portrait without exposing him to the punishment which would have been inflicted on him, if he had been detected by his fanatical and superstitious master." The drawing made under these circumstances has been placed under the eye of the Academy.

Here are some extracts from the description given by M. Ducouret, of the Ghilanes: "The Ghilanes are a peculiar race of negro, which have a strong resemblance to the monkey, much smaller than the usual race—they are rarely more than five feet high. They are uncommonly ill made; their bodies are lean and seem weak; their arms long and slim; their hands and feet are longer and flatter than those of any other of the human species; their cheeks project, and their forehead is low and receding; their ears are long and deformed; their eyes are small, black, piercing, and twinkle constantly; their noses are large and flat; their mouth wide, and furnished with teeth very sharp, strong, and of dazzling whiteness; their lips are full and thick; their hair curled, but not very wooly, not thick, and it remains short. But what particularly distinguishes them is the prolongation of the vertebral column. This gives to each individual, male or female, a tail of two or three inches long."

Finally, here is the portrait of Bellal, the name of the personage the author encountered at Mecca:

"He was thin and dry, but nervous and strong. His skin was black bronzed, shining, soft to the touch like velvet. His feet were long and flat; his arms and legs appeared feeble, but well supplied with muscles. His ribs could easily be counted. His face was repulsively ugly. His mouth was enormous, his lips thick, his teeth strong, sharp, and very white; his nose broad and flat; his ears long and deformed; his forehead low and very receding; his hair not very woolly nor thick, but nevertheless curly. He had no beard, and his body was not hairy. He was very active and hardy. His hight was about five feet. His tail was more *than three inches long*, and almost as flexible as that of a monkey. His disposition, setting aside his tastes and habits, was good, and his fidelity was above all praise."

SINGULAR SERIES OF CALAMITIES.

Among the selections of an exchange paper, we find the following account of a sudden succession of calamities which have of late befallen the Spanish possessions of the Manillas:—

The Mernanos are a group of islands belonging to Spain, eastward of the Manillas, and are visited by many of our whaling ships in the Pacific. At the capital of the islands, a place called Agana, a most extraordinary epidemic made its appearance in February last, to which the attention of the medical world should be directed. The epidemic was introduced by catarrh and coughing, to so violent a degree as to destroy the sense of hearing, the ear emitting blood and matter, from which even those who recovered remained deaf. There was not one member of a family who could attend on another. Government had soups prepared for the sick, and served by boys, who were exempt from attack. The epidemic attacked ninety-five out of every hundred of the population, and a vast number died. Owing to a sudden change of wind, the epidemic ceased on the 23d of February, and patients began to recover; when, on the 25th, at 49 minutes past 2 P. M., a succession of earthquakes took place, appaling to think upon. The shocks, one hundred and twenty-eight in number, lasted until the 11th of March. It was apprehended that the island would be submerged—the inhabitants were hourly expecting death by a kind of subterranean boiling, which lasted nine days, and when their feet were on the ground, caused a sensation similar to that of a river flowing beneath. They were in apprehension of being on the crater of a volcano, and hourly expected to be thrown into the air by its bursting forth. We can imagine the terror of such scenes, encountered in less than a single month. Under these appalling circumstances, the inhabitants took refuge on board the whalers in port, where they were left awaiting the final event, and trusting to Providence to be enabled to reach the shore. Both these events are to be accounted for by natural causes, developed and operated upon suddenly by the Divine will, for some inscrutable purpose. It is these afflicting events which should induce us to pause, to reflect, to consider how vain is the power of man, how feeble are all our resolves, and how humble we should be before that mighty outstretched arm, which measures the heavens, and strikes unseen at those who have braved the Divine will, and disregarded the Divine ordinances.

IMPORTANCE OF FLANNEL.

The following extract from Robertson on Diet and Regimen, should not be lightly overlooked.

"Sir George Ballingall, in his lectures on military surgery, adduces the testimony of Sir James Macrigor to the statement that, in the Peninsula, the best-clothed regiments were generally the most healthy; adding, that when in India, he witnessed a remarkable proof of the usefulness of flannel in checking the progress of the most aggravated form of dysentery, in the second battalion of the Royals. Captain Murray told Dr. Combe, that 'he was so strongly impressed, from former experience, with a sense of the efficacy of the protection afforded by a constant use of flannel next to the skin, that when, on his arrival in England, in December, 1832, after two years service amid the icebergs on the coast of Labrador, and the ship was ordered to sail immediately for the West Indies, he ordered the purser to draw two flannel shirts and pairs of drawers for each man, and instituted a regular daily inspection to see that they were worn. These precautions were attended with the happiest results. He proceeded to his station with a crew of 150 men; visited almost every island in the West Indies, and many of the ports of the Gulf of Mexico; and notwithstanding the sudden transition from extreme climates, returned to England without the loss of a single man, or having any sick on board on his arrival.' It would be going too far to ascribe this excellent state of health solely to the use of flannel, but there can be little doubt that the latter was an important element in Capt. Murray's success."

A great man once said that it was no wonder that Oxford and Cambridge were such learned places, considering how much knowledge was yearly carried thither, and how little was ever brought away.

HISTORY OF M. POUSSIN.

As M. Paussin the ex-French Minister, has recently become a man of considerable notoriety in consequence of his rejection by the President of the United States, the following account of him by a correspondent of the Baltimore Sun, may be read with interest:

He is the son of an eminent artist, who was distinguished as a historical painter in Paris, about the time of or soon after the Revolution of 1792. In the year 1810 Napoleon was one day looking at the pictures in the Gallery of the Louvre, and, being struck with a battle-piece, he expressed his admiration of it, and asked the Minister of War, who was with him, the name of the artist. He was told that it was Poussin, who had lately died, leaving a widow and promising family in great poverty and distress. Napoleon requested the Minister to remind him of the fact at a suitable time. Subsequently, at the suggestion of the Minister, Napoleon took some notice of the family, and placed *Guillaume Tell Poussin*—the present Minister—at the Polytechnic School. He graduated with credit, and received a commission in the army.

After the battle of Waterloo and the final downfall of the Emperor, Poussin came to this country, poor, but not dispirited, and ready, with French facility, to turn his hands to any means of an honest living. He was employed by M. Latrobe, the architect, and also by Mr. Lane, as an assistant, at a small salary—some $500 a-year. Subsequently, Gen. Bernard came to this country and accepted the appointment of Chief of the United States corps of Engineers, and commenced the grand system of fortifications which was at that day deemed necessary for national defence. He took M. Poussin into his family, and he was commissioned as an officer of Engineers, with the rank and pay of Captain.

Gen. Bernard, upon the accession of Louis Phillippe, was invited to return to France, and Capt. Poussin accompanied him. After holding some emoluments under the Government of Louis Phillippe, M. Poussin united with the opposition to him. Under the Provisional Government, at the head of which was Lamartine, he was appointed Minister to this country, after the appointment had been declined by M. Tracy—the son of Count de Stael Tracy—who had been favorably known in this country. In both cases the selection was intended to be pleasing to this country and the United States Government.

The election of Louis Napoleon placed M. Poussin in a doubtful position. Though an original Bonapartist, he had not belonged to the party which elevated Louis.

LIFE AT THE MINES.

A letter to the Journal of Commerce, dated Sacramento City, July 23d, gives us a little insight into the comforts of mining:—

"You rise at 4 o'clock, swallow a hasty bit or two, then leap into your 'hole,' and delve there till eleven o'clock. The sun pours down most scorchingly—the high perpendicular rocks on each side reflect the heat, and make it doubly overpowering—above all you are steaming away your life in a deep hole, just large enough for full swing in your horrid labor—and all breezeless as the grave. The feeblest one in the company rocks the machine, the strongest digs in the hole, and the other carries the earth. At last you retire for the forenoon, to scorch over cooking the dinner, and loll panting in the shade till 3 or 4 o'clock. If you have made anything in the morning, this is the time to 'blow gold' from the fine black sand in which the final washing leaves it. Then, until dark, work is pushed.

Such intense heat is beyond all power of description. I have ranged through every variety of climate—have been becalmed a week under the line—but never felt or dreamed of such withering fire as fills the atmosphere every day at noon. Add to this the fact that digging for gold is most severe, weakening labor, and you will not wonder that half of all the emigrants leave the mines within the first week. Most men are not able to work in the sun, as they must if they would work to any advantage; and many who are able will not toil thus 'for all the gold in California.'

The general health of the mines is now excellent. Overwork and exposure to the sun are the only causes of sickness. The river water is melted snow from the mountains, and nothing can be more pleasant or healthful. The snow, however, is nearly all melted, the river falls fast, and will soon be supplied by springs poisoned by beds of copper ore. The water must then be boiled before it is drank; but yet it is impossible to avoid the danger of dysentery and all diseases incident to a feverish climate. Still, this is the best season for digging, and men will heap up their gold dust till Death strikes them down upon their pile of pelf."

RUSSIAN VENGEANCE.

Behind the chapel was a rack, and on both sides of the rack were several rows of gallows some miles in length, and instruments of torture ready for the unfortunate victims. The punishments were in accordance with the degree of culpability and station in society of the rebels. In the first row of gallows the most guilty were executed; after being subject to the rack they were quartered alive. The leaders had their hands and left leg cut off, and afterward impaled on long spikes, and left to their horrible fate. Their groans were heard for miles, and their bodies feasted the eyes of the panic-stricken population. In the second row of gallows they were only quartered, and their sufferings were at least shorter. In the third row the parties were simply beheaded. In the fourth row they were merely hanged. In the fifth they ran the gauntlet and the knout. All the ecclesiestics were burned. There were separate gallows for women, married and maiden. Even children of thirteen years were subjected to great cruelty. Married couples were occasionally hanged on the same gallows, as well as whole families. During the space of three months, 13,000 human beings were executed in the presence of Dolgourouki. Stenko Rosin's nephew and particular friend was quartered. Among the female prisoners was a handsome nun, who over her female garments had a male attire. She commanded a corps of 7,000 men, and gave more than once proofs of extraordinary courage and great ability in the field, and inflicted terrible losses on the Russians. When summoned before Dolgourouki, she displayed a firmness and presence of mind difficult to describe, and said, if every one under her command had done his duty in such a manner as she had done, Dolgourouki, instead of erecting gallows, would have taken to his heels. As for a nun in Russia to run away from a monastery is a capital offence, she lay down quietly on the funeral-pile, and was burned to ashes. The dangling dead bodies of so many thousand veterans brought many crows and ravens, which devoured the corpses. From that time that suburb is called the suburb of hell.

[The Cossacks of the Ukraine.

"CARRY ME OUT, FOR GOD IS HERE."

A minister of the Gospel was once preaching upon the character of God, showing his holiness and purity. Before him sat a man who long had resisted all the appeals of God's love, and the threatenings of his wrath, and to human view had become hardened in sin. But God sent an arrow to his heart. As the minister proceeded, an expression of thoughtfulness stole over his face, then he turned pale, and at last, unable longer to control his emotions, he exclaimed, "Carry me out, for God is here!"

Did you ever, when thinking of God, wish that you could escape from him? When you remember that he is a holy God, and cannot look upon sin but with abhorrence, do you not desire to flee from his presence? The wish is vain; whither will you fly? In heaven, where you profess to desire to dwell forever, God is present. But if you cannot bear to think of him here, how can you delight in his presence there? Would you not be ready to cry, "Carry me out, for God is here?" On earth, God's power and goodness create all the beauties that we see, and the planets are upheld in their courses by his hand. Even in hell, God's presence is felt, and adds deeper anguish to that world of woe.

What then will you do? Oh, fly to the cross of Christ. Repent, forsake your sin, and believe—believe that God is willing to forgive *you, even you*, for the sake of Christ. Give yourself to him, love him, serve him, and thoughts of God will be delightful; you will know him as your Father and your friend, your Almighty All, your everlasting portion, and you will look forward to heaven, as having its greatest attraction in the manifested presence of "God and the Lamb."

[Am. Missionary.

THE NEWSPAPER PRESS.—They were passing through the Strand as they talked, and by a newspaper office which was all lighted up and bright. Reporters were coming out of the place or rushing into it in cabs; there were lamps burning in the editors' rooms, and above, where the compositors were at work, the windows of the building were in a blaze of gas. "Look at that, Pen," Warington said; "there she is—the great engine—she never sleeps. She has her ambassadors in every quarter of the world—her couriers upon every road. Her officers march along with armies, and her envoys walk into statesmen's cabinets. They are ubiquitous. Yonder journal has an agent at this minute giving bribes at Madrid, and another inspecting the price of potatoes in Covent Garden. Look! here comes the foreign express galloping in. They will be able to give news in Downing-st. to-morrow; funds will rise or fall, fortunes be made or lost; Lord B. will get up, and holding the paper in his hand, and seeing the noble Marquis in his place, will make a great speech; and Mr. Doolan will be called away from his supper at the back kitchen; for he is a foreign sub-editor, and sees the mail on the newspaper sheet before he goes to his own." And so talking, the friends turned into their chambers, as the dawn was beginning to peep.

BOTANY OF PLATTE RIVER VALLEY.—Dr. Ormsby, in a letter to his daughter, in which he sent several species of new and rare flowers, says: "The whole valley of the Platte is rich in new and most interesting flowers, but very few of which had ever before been seen by the emigrants. Several species of the Cactus are found in great abundance. One in particular is truly beautiful, growing in the shape of a pear, surmounted with a beautiful large purple flower. The whole plain furnishes a most ample field for the speculation of botanists."

THE TEA PLANT.—The cultivation of the Tea Plant, which was undertaken by Mr. James Smith, near Greenfield, S. C. in 1848, has so far proved highly successful. In the fall of 1848 about 500 plants were received from China, via London, and in December they were planted in his garden. A considerable quantity oi tea seed was planted at the same time. Notwithstanding the severe winter and spring, the plants, which were left to take care of themelves, were unharmed, and are now in a flourishing condition. Several specimens of the green and black plant are in bud. The tea plant buds one year, but does not fruit till the next. Next year Mr. Smith expects to pick tea, although his great object for some time to come will be to increase the quantity of his plants. The tea seed was planted at a wrong season, and did not amount to any thing.

MAKING VINEGAR.—Nearly every one knows that in the conversion of cider to vinegar, exposure to the air is essential. The more thorough this exposur, the more rapid will be the formation of the vinegar. The *Ohio Cultivator* says: "We have seen this effectually done by causing it to run slowly from a barrel placed up stairs, through an aperture in the floor and ceiling, on a loose pile of fine sticks or shavings, below, through which the air could pass freely, then draining into a cask in the cellar."

KEEP OFF THE FLIES.—Flies are a great trouble to horses at this season. This evil may be prevented by rubbing upon the inside of their ears a little grease or oil, which should be repeated occasionally. Every merciful man who has a horse, will be "merciful to his beast," and prevent this injury.

ANNUAL MORTALITY OF CITIES.—London, 1 in 45; S. Petersburgh, 1 in 20; Genoa, 1 in 46; Paris, 1 in 32; Berlin, 1 in 34; Vienna, 1 in 25; Rome, 1 in 31; Geneva, 1 in 40; Philadelphia, 1 in 42; Boston, 1 in 40; New York, 1 in 35; New Orleans, one in 20; St. Louis, 1 in 25.

From the Western Christian Advocate.

A STANZA,

TO BE ADDED TO THE SONG, "OFT IN THE STILLY NIGHT."

O, Jesus! thou who art
The balm for every sorrow,
Breathe now upon my heart
A hope of heaven's blest morrow,
Then in this mournful, mortal night,
Ere death's cold sleep has bound me,
Thy love shall bring celestial light,
With friends restored around me.
Thus, in this mournful night,
Ere death's cold sleep has bound me,
Fond hope shall bring the light
Of heavenly bliss around me.
FREON.

BEM.—The following anecdote is going its rounds in Vienna concerning Bem. For many years he has had foreboding of his death. He himself has for many years assigned the year 1850 as the term of his existence. During his stay in Paris he once dined with the North American Ambassador. The conversation fell on foreboding, omen, and the like. The ambassador laughed at them, but Bem declared he firmly believed in them and related how he had thrice seen, when in his twentieth year, his own gravestone, with his name and the date of 1850 on it. Bem received in Transylvania several dangerous wounds. The physician shook his head, but Bem answered it quite calmly by saying that he had another year to live. On the faith of this vision, Bem exposes himself in battle to the hottest fire, and declares that the ball which shall hit him mortally will not do so before the the year 1850.

A COURT IN TEARS.—At Dedham, yesterday, says the Boston Traveler of the 22d, three Greeks were placed on trial for stealing a horse in Medway. From the inability of the prisoners to speak English, Dr. Howe, of this city was called upon to act as interpreter. One of the number on conviction, addressed the court in extenuation of their offence, detailing the events of their lives, and the wrongs and sufferings they had endured in their own land. After endeavoring in vain to get employment in this country, they were recommended to go to California. To obtain means to do so, they stole the horse, upon which the charge was brought. The address being interpreted, threw the whole court into tears.

VARIETY.

Daniel O'Connell was of opinion that Shakspeare was a Catholic, because, says he, he makes all of his monks and friars good men. But, said Mr. Lucas, the editor of the Tablet, "Shakspeare shows a strong disinclination to give temporal authority and power to the Pope." "That," replied O'Connell, "is a perfectly Catholic sentiment, and one in which I fully and cordially participate, so far as concerns the Pope's temporal dominions."

It is stated that three clergymen in succession, who were appointed chaplains to the Liverpool Cemetery, have become mentally deranged. The circumstance is attributed to their constant repetition (sometimes as often as six times a day) of the funeral service, and the impressiveness of the sad spectacle of which they were habitually the spectators.

The Bishop of Oxford recently sent round his diocess a circular of inquiries, amongst which was the following:—"Does your officiating clergyman preach the gospel, and are his conversation and carriage consistent therewith?" To this query the church-warden, near Wallingford, replied, "He preaches the gospel, but does not keep a carriage."

The Artesian Well at Charleston is still pursued, notwithstanding the discouraging facts which were recently published. It is now 905 feet deep. The scientific men state some facts in the Charleston papers which have revived their confidence in the eventual success of the work.

One of our exchanges says—"It is estimated that the rats in the United States consume $900,000 worth of grain in the year." Curious as this statement is, it would be still more curious to know by what strange process of ratiocination it was arrived at.

A man named Jackson, of the Baltimore schooner Cecil, while searching for specie aboard the sunken frigate San Pedro off the Spanish coast, left the diving bell, and rose sixty feet through the water to the surface, but died soon after.

An old gentleman who has dabbled all his life in statistics, says he never heard of more than one woman who insured her life. He accounts for this by the singular fact of one of the questions on every insurance paper being, "What is your age?"

A fellow out West, having been challenged lately to mortal combat, selected as his weapons two huge plates of *green cucumbers*, cut in slices, with vinegar, and a full dozen of green apples to each plate, as a dessert. His opponent backed out.

"I do not wish to say anything against the individual in question," said a very polite gentleman, "but I would merely remark, in the language of the poet, that to him truth is strange, 'stranger than fiction.'"

In all waters there are fish which love to swim against the stream; and in every community persons are to found who delight in being opposed to everybody else.

"I say, Bob, you have been to Canton, have'nt you?" "Yes." "Well, can you speak China?" "Y-e-s, a little; that is, I speak *broken China*."

Dr. South says the talebearer and talehearer should be both hanged up, back to back, only the one by the tongue and the other by the ear.

Somebody gives the definition of nowhere: "A place where no Yankee has ever been, and never will be."

Tiger, the dog that always went to fires, at Boston, is dead at the age of 15.

The Milwaukie Sentinel states that Bishop Henri has purchased eight lots in that city for the site of a Catholic College.

South says: "If God has no need of our learning, he hath still less of our ignorance.

When Fenelon's library was on fire, "God be praised," said he, "that it is not the dwelling of some poor man."

Mr. Harvey Gould was killed and two boys seriously injured on the occasion of the opening of the Concord and Claremont Railroad on Friday last.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German. Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

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The Sabbath Recorder.

From the London Times.

THE CHOLERA.

Toward the end of the last century (in 1781), a body of 5,000 troops, stationed at Ganjam, a coast town, 535 miles north-east of Madras, were suddenly attacked with a disease, of such incredible malignity, that men in perfect health dropped down dead by dozens. Exclusively of those then smitten with instantaneous death, more than 500 men sickened in one day and for the most part sank beyond recovery within an hour. Next day, the distemper still raged with unabated fury, and on the third day more than half the army had perished or were in the hospital. Next year (in 1782) the troops under Sir John Burgoyne at Madras suffered from a similar, though less severe disorder, which within a month had attacked 1,000 men, of whom some died in the first hour, others expired after a day or two in horrible convulsions, and very few recovered.

The year afterward (1783) the same strange malady broke out among the pilgrims at Hurdword, and swept off no less than 20,000 of the worshipers at the celebrated shrine. At about the same time many of the inhabitants of India, civil as well as military, were seized with this cruel distemper, which the Moslems called "*mordechim*," or bowel-death. The term "*mordechim*" was corrupted, by persons more conversant with French than Persian, into *mort de chien*. The symptoms of *mort de chien*, as described by Mr. Curtis, who witnessed many cases of it both in Madras and Ceylon at that period, are identical with those of our Spasmodic Cholera.

The origin of Cholera cannot be distinctly traced to any earlier epoch. The Brahminical records, indeed, vaguely notice a somewhat similar disease as having prevailed among the Hindoos in remote antiquity; and Bontius, a practitioner in Batavia, about two centuries ago, describes, under the name of Cholera, a bilious distemper then prevalent in the Dutch settlement at Java. Passages, too, in the works of Hippocrates, Aretæus, Josephus, and Zacutus de Lisbonne, have been advanced in proof of the antiquity of cholera; and some have supposed that it was this pestilence which, in the time of King Hezekiah, overtook the Assyrian army, and smote, in one night, a hundred and four score thousand men. But whether these ancient plagues were really spasmodic Cholera cannot now be determined. No definite traces of its existence can be found before the outbreak of the *mort de chien*; and this distemper, we know, never spread beyond the confines of India.

In 1817, however, the *mort de chien* burst forth in Bengal with extraordinary malignity, and was found to have changed its character. No longer localized in the tropics, it was observed to travel rapidly westward; and men began to forebode, from its rate and course, that it would soon invade the continent of Europe. The circumstances of this disastrous outbreak—the origin of the mortality under which we are now suffering—deserve attentive consideration. The overflow of the river Ganges had swelled to a greater hight than usual the annual inundation of the marshy plains adjacent. Cities and villages appeared like houses in a temporary ocean, covered with innumerable boats, and traversed even by vessels of 100 tons burden. The whole country round Jessore was one sheet of water, and those jungly marshes, known as the Sunderbunds, which are intersected by numberless streams forming the delta of the Ganges, lay steaming in a moist, calm air, neither quite overflowed, nor yet quite dry, a hot-bed of putrescent miasma.

It was under such circumstances, aggravatedly the heats of August, that the first seizure occurred at Jessore. The mortality spread rapidly among the population, infecting chiefly the miserable Pariahs who earn, by excessive toil under a vertical sun, only about 4c. a day, and who live in squalid hovels, crowded and damp, in the filthiest quarters of the town. In a few weeks 10,000 souls, a sixth of the population, had perished. The civil courts were closed, business was suspended, and the wealthior inhabitants fled in crowds to the country. Within a month the disease broke out in Calcutta, about 100 miles to the south-west, brought, as some say, by fugitives from Jessore; originating spontaneously, as others suppose, from the same cause in both places. Here, also, it committed fearful ravages, destroying daily 200 persons. Its migratory character soon became terribly apparent; within a few weeks it had devastated every town and village within an area of several thousand square miles, from Sylhet in the east, to Cuttack in the west, and from the mouths of the Ganges upward to its confluence with the Jumna.

From this central district the pestilence traveled by three principal streams, one flowing south-west along the Coromandel coast to Madras; another, south-east, along the opposite coast of the Bay of Bengal to Arracan and the Malay peninsula; a third, westward, along the valley of the Ganges to Bundeleund, where the grand army, consisting of 10,000 fighting men and 80,000 camp followers, was assembled under the Marquis of Hastings.

The south-western stream took twelve months to reach Madras; in six months more it had crossed to the north coast of Ceylon, which island it rapidly over ran; and thence it was conveyed in the Topaz frigate to the Mauritius, where it appeared in November, 1819.

The south-eastern stream traveled more slowly. It took twelve months to reach Arracan, and twelve more to descend along the coast to the Malay peninsula. At the British settlement of Penang (an island on that coast) it destroyed three-fourths of the population. Thence it made its way through Sumatra, Java and the Spice Islands to Timor, its extreme south-eastern limit, spreading at the same time northward to the Philippine Islands, where it decimated the barbarian tribes, who rose against the Chinese and Europeans, accused them of magic, and butchered many thousands. At Pontiana, a Dutch settlement on the western coast of Borneo, it carried off the whole garrison except one man. Still running northward, (in 1820) it reached Canton, ravaged Pekin in 1821, and after devastating China for several years, passed the Great Wall in 1827, and spread through many parts of Mongolia. It is not true, therefore, though the assertion is common, and has been made the basis of a theory of Choleraic propagation, that this disease only travels westward.

The western stream, traveling about 400 miles in three months, against the periodical monsoon, and infecting some but sparing others of the towns and villages in its track, reached, early in November, the British army encamped on low ground, on the banks of the Scinde. It turned the camp into an hospital. Nine thousand men, about a tenth of whom were English or Sepoy soldiers, the rest camp followers, perished in a week. The sentinel was often seized at his post—his successor would be smitten too—a third man, and a fourth, would sometimes succumb before the two hours duty was performed. Many fell down in convulsions while carrying their comrades to the hospitals. The neighboring ravines were fiilled the with dead, for whose burial time and hands were wanting. For miles around, the fields and highways were strewn with the bodies of those who had vainly sought safety in flight. And when at length the Commander-in-Chief determined to move in search of a healthier position, the line of march presented the appearance of a battle-field. Nor was it till the army reached a high position at Erich, 50 miles off, on the steep dry banks of the Betwah, that the disease among them began to subside.

Within twelve months, that is, by August 1818, the western stream of the epidemic, pursuing its course along the Ganges and its tributary, the Jumna, had reached Delhi, spreading also to Saharampore and Kotah, towns situated just within the western limit of the basin drained by those rivers. Having ravaged these and many intervening towns, it stopt abruptly for nearly a year, arrested by the mountain range which bounds the basin in question on the west. By the time it reached Delhi, however, it had also spread northwards to the high table-land of Nepaul, on the southern slope of the Himalayah mountains, which checked for years its farther progress toward Central Asia. At the same time it had made its way southward to Bombay, where also it appeared in August 1818; and whence, six months later, it descended to the Trivandrum, and to the coasts of Cape Comorin, the most southern point of India.

Briefly within 18 months from its first outbreak, the epidemic had overrun the whole Indian peninsula, and had proceeded, in its course towards Europe, to the hills forming the western boundary of the basin of the rivers Ganges and Jumna. These hills, though their eastern slope was devastated by the epidemic for nearly twelve months, checking its career, to the great joy of the inhabitants of Chittore and the other territories lying westward of the range, who thought themselves secure from the terrible enemy which had taken possession of the opposite plains. Their fancied immunity was soon, however, at an end. Suddenly, in July, 1819, the people of Chittore learned, to their consternation, that the Cholera was at Oudeypore, the metropolis of the principality; and that, entering the royal palace, it had attacked the Prince himself, and had destroyed his Prime Minister in a few hours. In this city, as also at Ajneer and many towns adjacent, it committed dreadful havoc. Another pause—this time of two years—ensued. The mountain chain and burning deserts which lie westward of Hindostan seem for a while to have barred its passage.

In July, 1821, it broke out with tremendous violence at Muscat, Bushire, and Bussorah, the three principal ports of the Persian Gulf. In Muscat alone, 10,000 persons perished. At Bushire the houses were abandoned, the bazars closed, and the streets strewn with unburied corpses. At Bussorah 18,000 persons, nearly a third of the population, died in eleven days. While raging thus virulently round the shores of the Persian Gulf, the disease also spread rapidly from Bussorah, at the mouth of the Tigris, up to the great basin of that river and its confluent, the Euphrates. In one month it had reached Bagdad, then invested by the Persians, and destroyed thousands, as well of the besiegers as of the besieged.

During the Winter of this year (1821) its violence in some degree subsided. Next Summer, however, (1822) it resumed its march toward Europe, extending along the Tigris to Aleppo, and along the Euphrates to Ezeroum, in Armenia. It was raging in town when the Persian army (who had the infection among them) advanced, between 30,000 and 40,000 strong, to fight an equal body of Turks, encamped on high table-land in the vicinity. The Turks were not only beaten, but they became infected during the battle; and, indeed the victors, as well as the vanquished fell by thousands beneath the strokes of an invisible enemy, more terrible than any human foe. Between 3,000 and 4,000 of the Persians perished; whole troops deserted, panic-smitten; the rear of their line of march was strewn with dead bodies; and, by the time they reached Khooc, scarcely an army remained for the Prince of Persia, their leader, to dismiss. As for the fugitive Turks, they fled, doubly routed, to Bakou, on the western shore of the Caspian, spreading the infection along the road they traversed.

During the next year (1823) the disease made little further progress. It spread westward from Aleppo to Antioch, and several other ports on the western coast of the Mediterranean, and from Bakou it extended northward, along the western shore of the Caspian, to Astrachan, a Russian port at the mouth of the Volga. Here, however, it only occasioned a mortality of 144 persons, and then died out—it was fondly hoped forever.

Six years elapsed.

During this period the pestilence paused, strangely, on the western skirts of Europe. No quarantine was enforced; no obstacle was opposed to the streams of human intercourse flowing westward from the infected places. The plague seemed to be exhausted, and the alarm which its proximity had excited soon ceased and was forgotten. In the summer of 1829 it again gave signs of its existence in unabated malignity on the western boundary of Europe. It broke out in Orenburg, a town on the Tartar frontier, 400 miles up the river Ural, which extends northward from the Caspian Sea, whose shores the disease had ravaged in 1823. In Orenburg, and in the surrounding province, a tenth of the inhabitants were seized; and about a fourth of the smitten perished. This second warning renewed for a moment the forgotton fears of the Europeans. But no measures were taken to resist the impending pestilence.

With the subsidence of the disease during the winter, the apathy of Europe returned. No steps were taken to abate the filth and misery of their overcrowded towns. Their grave-yards, their slaughter-houses, their reeking cess-pools, still loaded with putrid steam the stagnant air; and their squalid populations, with blood already half corrupt and fevered, were suffered to lie strewn in the path of the epidemic, like prey in the path of a lion.

Next year, in 1839, during the heat of July, the smoldering pestilence broke out again in Persia, again crept along the western shore of the Caspian, infecting Salainy at the mouth of the Volga, and many intermediate towns. But this time it spread westward along the valley of the Kur to Tiflis, which it reached and ravaged within a month. It also ran westward into Caucassia, along the rivers Terek and Kuma. And from Astrachan it ran in 21 days 400 miles up the Volga to Saratoff, where it destroyed within a month 2,367 persons. From Saratoff it continued rapidly to ascend the Volga toward Moscow, where next month (September 14, 1830,) two or three cases were reported.

The Emperor of Russia now became alarmed. He threw a *cordon sanitaire* round Moscow, established a strict quarantine at its gates, and enjoined a careful isolation of the sick. In spite of these measures the disease spread rapidly, attacking chiefly the squalid inhabitants of a low-lying triangular island, formed by two branches of the river, connected by a canal. Here, in six weeks, above 3,000 perished. In the hight of the panic, while the town was strictly isolated, and the disease universally believed to be contagious, the Emperor Nicholas came himself to Moscow, to raise the spirits of his subjects, by showing himself ready to partake their danger. It is impossible not to admire the personal gallantry of such conduct. It does not, however, appear that the power of the autocrat was exerted to cleanse the Augean filth of which he boldly braved the perilous effects. The disease continued to ascend to the northwest, spreading from the Caspian to the Baltic at such a rate as would have infected all Europe in three months. Considerable apprehension prevailed; but still, in our great cities, the dead were buried as usual amid the living; still men were content to live surrounded by the offal of slaughter-houses; and then, as now, they continued to breathe the exhalations of black ditches, of open gully holes, and of noisome tanks, brimming with accumulated ordure.

The results of their supineness soon appeared.

While the Cholera was thus ascending the Volga to Moscow, and thence to Petersburg and the shores of the Baltic, it also spread down the river Don to the borders of the Black Sea, reaching Odessa and the mouth of the Danube soon after its outbreak in Moscow. The pestilence now made its way across the continent by several parallel streams. Along the valley of the Danube it spread to Vienna, which it reached in August, 1831. Along the shores of the Baltic, it crept from Petersburg, by way of Riga and Stettin, to Berlin, where it also appeared in 1831. An intermediate stream reached Warsaw and Cracow in the same year, and ravaged many towns of Poland. The Polish army are said to have taken the disease during a battle with the Russians, as the Turks had previously become infected in a conflict with the Persians.

From these principal streams the infection was diffused along the roads and rivers throughout Austria, Hungary, and Germany, till, among other places, it reached Hamburg in the Autumn of 1831.

Reverting for a moment to the East, we find Egypt attacked in the same year (1831,) the disease having been brought to Cairo by the pilgrims returning from Mecca, which had itself been infected by worshipers arriving from the tainted parts of Persia and India. At Mecca, 20,000 of the pilgrims perished in four days; and at Cairo the mortality was so terrible that even the physicians perished, and the hospitals were filled with shrieking wretches dying without aid. Constantinople had already, two months earlier, been entered by a pestilential stream branching southward from that which we have already traced along the shores of the Black Sea and up the valley of the Danube. In its westward progress through Europe to the point at which we left it, (Hamburg,) the pest disseminated its virus to these and many other towns which our limits oblige us to pass unnoticed.

It was early in October, 1831, that Hamburg was attacked. On the 26th of the same month, the disease broke out at Sutherland, on our Eastern coast, brought thither, it is supposed, by an infected vessel from Hamburg.

At that time, strangely enough, France was still uninfected, as also were the Spanish and Italian Peninsulas. Almost simultaneously with its appearance at Sunderland, the disease broke out in London among the shipping in the Thames, though not one of the intervening towns had as yet taken the infection. Four months afterward (in February, 1832,) Edinburgh was attacked, and a few weeks later the disease appeared in Dublin. It spread gradually throughout Great Britain and Ireland, and destroyed about 30,000 persons. Calais and Paris were affected nearly simultaneously in March, 1832; not, therefore, as might have been expected, by propagation of the disease from Germany along the Rhine, but obviously by a reverted stream from England. From these centers the epidemic spread through France, sometimes apparently by leaps to distant and isolated points. The mortality in this country was much greater than in Britain, Paris alone losing upward of 18,000 souls. Three months later (June, 1832) the pestilence appeared at Quebec. In the same month it broke out at New York, and, spreading rapidly, ravaged nearly the whole American continent.

While the western stream of virus was thus rapidly completing the circuit of the globe, a reflux current, traveling more slowly from England, in a south easterly direction, attacked Lisbon and Madrid in 1833, spread during 1834 throughout the Peninsula, infecting the British garrison at Gibraltar, penetrated in 1835 to Piedmont, Genoa, and Florence, (which, the Alps, it would seem, had previously protected,) reached Naples in 1836, and Rome in 1837.

At Naples, a rigorous quarantine proved utterly ineffectual. The city was surrounded with military *cordons*; the smitten were pitilessly torn from their beds, and isolated in a distant hospital; the physicians traversed the streets in black sacks of waxen canvass, with glasses inserted to see through. These terrific measures spread such a panic among the indabitants that 30,000 fled in a few days; the populace, declaring the food to be poisoned, began to rise; the king found it necessary, for their pacification, to walk through the most infected streets, to partake of the suspected bread, and to suspend the obnoxious quarantine regulations.

Marseilles and Toulon, which had escaped strangely enough when France was first overrun, were attacked by the retrogade current in 1835; and from those ports the disorder was carried to Algiers, which it ravaged in 1837, and whence it spread along the northern coast of Africa. In the same year (1837) Malta was attacked most severely, losing in 12 weeks 3,784 persons out of a population of 103,344.

From this rapid outline it will be seen that the cholera of 1847, in its course to England, had three periods of active progress. Two years it took to overrun India; two to pass through Central Europe to Great Britain. During two years it paused in its career on the western boundary of Hindostan; during six it smoldered on the Eastern verge of Europe. The two southern peninsulas of Europe, isolated in a great measure by the Alps and the Pyrenees, enjoyed a further special respite; nor was it till 20 years after its outbreak in Bengal, that this terrible disease had fetched the compass of the habitable globe. In its westward progress the disease was observed to have added to its former terrors a new and destructive feature—the consecutive fever; of which thousands perished after surviving the stage of collapse.

After lingering in each country for two or three years after the date of its arrival, the cholera subsided in Europe. In India, however, it became endemic, raging yearly for a period of several months, and yearly exciting the liveliest apprehensions lest it should burst its bounds and again overshadow the whole earth. Nothing, however, was done to prevent a second invasion, or to meet it, if it should occur. The track of cholera had been abundantly proved to be that of Typhus, both diseases attacking especially persons debilitated by overwork, insufficient diet, damp, crowded lodgings, and close mephitic air. Everywhere the squalid abodes of the poor and their miserable inmates had been the chief seats and subjects of disease. Yet the filth of London was left to ferment in its 300,000 cesspools; the foul tidal ditches of Bermondsey, Shoreditch, and Lambeth, still loaded with their stench the stagnant air; and every year 40,000 more corpses were added to the sodden mass of putresence on which our metropolis stands. And what is true of London is true also of Moscow and Petersburg, of Berlin, Vienna, and Paris; of Lisbon, Madrid, and Rome. Everywhere apathy and indolence followed on the subsidence of panic.

Of that apathy and that indolence Europe is at this moment suffering the consequences. The pestilence now raging has pursued, with but little deviations, the track of its predecessor, traveling, however, more rapidly, and committing fiercer ravages than before. Many cities—as, for instance, Petersburg and Berlin—were attacked at the same season, and even in the same month, in 1847, as in 1830. The same streets—nay, even the very same houses—that suffered most severely before, are suffering most severely now; and towns which, like Birmingham, escaped in 1830, are again enjoying a similar immunity.

Wealthy Stewards.—A correspondent of the Visitor, writing from Bath, England, says :—

"I must give you a fine idea advanced the other day by Mr. Jay. He was speaking to professed Christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for a Christian to die *very rich*, and he wished ministers, when they preached funeral sermons for men who died so ingloriously, would say how much money they left, that *the world might see with how much sincerity they had been singing for years*—

"All that I am and all I have
Shall be forever thine;
Whate'er my duty bids me give
My cheerful hands resign."

OCTOBER.

BY THE LATE WILLIS G. CLARK.

Solemn, yet beautiful to view,
Month of my heart! thou dawnest here,
With sad and faded leaves to strew
The Summer's melancholy bier.
The moaning of thy winds I hear,
As the red sunset dies afar,
And bars of purple clouds appear,
Obscuring every weltern star.

Thou solemn month! I hear thy voice;
It tells my soul of other days,
When but to live was too rejoice,
When earth was lovely to my gaze!
Oh, visions bright—oh blessed hours,
Where are their living raptures now?
I ask my spirit's wearied powers—
I ask my pale and fevered brow!

I look to Nature, and behold
My life's dim emblems rustling round,
In hues of crimson and of gold—
The year's dead honors on the ground;
And sighing with the winds, I feel,
While their low pinions murmur by,
How much their sweeping tones reveal
Of life and human destiny.

When Spring's delightsome moments shone,
They came in zephyrs from the West,
They bore the wood-lark's melting tone,
They stirred the blue lake's glassy breast;
Though Summer, fainting in the heat,
They lingered in the forest shade;
But, changed and strengthened now, they beat
In storm, o'er mountain, glen and glade.

How like those transports of the breast
When life is fresh and joy is new,
Soft as the halcyon's downy nest,
And transient all as they are true!
They stir the leaves in that bright wreath,
Which Hope about her forehead twines
Till Grief's hot sighs around it breathe;
Then Pleasure's lip its smile resigns.

Alas, for Time, and Death, and Care,
What gloom about our way they fling!
Like clouds in Autumn's gusty air,
The burial-pageant of the Spring;
The dreams that each successive year
Seemed bathed in hues of brighter pride,
At last like withered leaves appear,
And sleep in darkness side by side!

NAPOLEON AND PEACE.

The following remarkable and noble sentiments are quoted by the Eclectric Review (English) from Napoleon. They embody as the British Banner truly says of them, the grandest idea pertaining to his dominion that ever entered that "meridian intelligence." He is speaking in reference to the peace of Amiens :—

"I believed then, with the utmost good faith, that the lot of France, and of Europe, and my own, were fixed, the war being finished. It was the English Cabinet that rekindled it all; it is to it alone that Europe owes all the calamities that followed—it alone is responsible. For me, I meant to devote myself to the administration of affairs in France, and I believe that I should have brought forth prodigies. I should have lost nothing on the side of glory, but gained much on the side of happiness. I should have made the *moral conquest* of all Europe, as I was on the eve of accomplishing it by arms. Of what luster am I deprived! . . I had a project for general peace, by drawing all the powers to an immense reduction of their standing armies. And then, perhaps, as intelligence became generally diffused, one might be permitted to dream of the application to the great European family of an institution like the American Congress, or that of the Amphictyon in Greece; and then what a perspective of greatness, of happiness, of prosperity—what a grand and magnificent spectacle! However that may be, this agglomeration of European peoples must arrive sooner or later by the mere force of events. The impulse is already given, and I do not think, after my fall, and the disappearance of my system, that any balance of power will be possible in Europe but this union and federation of the great nations. The first sovereign who, in the midst of the first great disturbance, shall embrace in good faith the cause of the people, will find himself at the head of all Europe, and will be able to undertake any thing he wishes." Elsewhere he says, "There are, in fact, *now* only two nations, the Eastern and the Western. France, England, Spain, &c., have the same customs, the same religion, and nearly the same ideas. It is only *one family*, and those who wish to set them at war, wish for a *civil war*."

TO MAKE A GOOD MINISTER.

A young man was settled in a large and popular congregation in New-England, under very flattering circumstances. The church and people had settled him with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B—— was not, or likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labor which was needed to build up the church and interest the congregation. Things dragged heavily. The young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health run down, and it was whispered around in the society, and in the neighboring towns, that Mr. B—— would probably have to leave; he was not the man for the place; he was not the man of talents which they had anticipated.

While things were in this state, at a meeting of the church, when the pastor was absent, (perhaps called to see what should be done,) Mr. O——, an intelligent member of the church, arose and said, "Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others, with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, who bids fair to be a distinguished man."

The thing was agreed on. The leading men set the example. Very soon every one was speaking in favor of Mr. B——. His people visited him, sympathized with him, encouraged him; and people out of the society began to think that Mr. B—— was rising in the estimation of his people. The young man felt the change. The cold, damp chill, by which he had been surrounded, and which had benumbed the energies of his soul, was exchanged for a warm, genial atmosphere. His spirits rose, his health returned, his energies awoke, and he soon showed to all that he had within the elements of a man.

Several revivals have attended his labors. In the affections of the church and people he has long since firmly established himself. They delight in him as a man of talent, as well as a good man. His name has become enrolled honorably among American authors, and he is one whom his own church and the churches of New-England delight to honor.

OLD CHAIRS AT INTEREST.

Nobody in all the neighborhood interested me like Mr. ——; I love to think of the dear old gentleman. How pleasant was it to run into his bright little parlor, and sit by his side, hearing him talk or talking to him, reading to him or hearing him read, asking questions or listening to stories of old times when he was a boy. Though his frame bore the frosts and infirmities of threescore years and ten, they had not chilled his heart; it was still young and fresh, and brimful of kindness. It also held his purse-strings, so that from the little parlor streamed substantial blessings, as well as hearty love; and it happened that I had occasion to know how often they found their way to the humble lodging of a poor widow and her daughter.

These were the relics of a past generation, and they seemed to be almost strangers amidst the new one which had sprung up around them. They had, in a measure, outlived their connections, their property, their early friendships; and the poor make no new friends. Few cared for them, and they cared for few. The only light that warmed or cheered them was the setting sun of days gone by. But if this warmed them, it could not feed or shelter them, or hinder the embarrassments of poverty, had not the old man's purse come to their aid; and so steadily did he eke out the scanty income of the widow, that I sometimes thought he was like to make her believe that her last days were her best days. I used often to wonder why he was so thoughtful of her wants; others were not, and what claim had she upon him?

One evening, in speaking of his early struggles, he said, "When Mary and I were married, we were young and foolish, for we had nothing to be married with; but Mary was delicate, and I thought I could take care of her best. I knew I had a stout arm and a brave heart to depend upon. We rented a chamber and went to housekeeping. We got together a little furniture—a table, bedstead and dishes—but our money failed us before we bought the chairs. I told Mary she must turn up the tub, for I could not run in debt; no, no. It was not long before our rich neighbor, Mrs. M., found us out, and kindly enough she supplied our necessities; half-a-dozen chairs were added to our stock. They were old ones, to be sure, but answer just as well for us. I shall never forget the new face those chairs put upon our snug quarters—they never looked just right before. The tables are turned with Mrs. M. and me now; she has become a poor widow, but she shall never want while I have anything, never!" cried the old man with a beaming face. "I don't forget those old chairs."

Ah! now the secret was out. It was *the interest of the old chairs* which maintained the poor widow. She was living upon an income drawn from the interest and compound interest of a little friendly act done fifty years before, and it sufficed for herself and daughter.

How beautiful it is to see how God blesses the operation of his great moral law, "Love thy neighbor." [American Mes.

STERLING'S DEATH.

On the 16th of September it was evident that his end was at hand. In this conviction he said, "I thank the All-wise One." On the 18th he wrote the following lines for his sister,—"This is for you; you will care more for this :"—

"Could we but hear all Nature's voice,
From glow-worm up to sun,
'Twould speak with one concordant sound,
'Thy will, O God, be done.'
But hark, a sadder, mightier prayer,
From all men's hearts that live:
'Thy will be done in earth and heaven,
And thou my sins forgive.'"

These were the last words he wrote. He murmured over the last two lines to himself. As it grew dusk, he appeared to be seeking for something, and on his sister asking what he wanted, said, "Only the old Bible which I used at Herstmonceux in the cottages." In the night he grew *worse*; and before eleven o'clock the last struggle was over, and his spirit had departed.

Apt Remark.—Good old Roger Ascham, the instructor of the unfortunate Lady Jane Grey, says :—"It is a pity, that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse than a cunning man for their children. They say Nay! in one word, but they do so in deed; for to one they give two hundred pounds, and to the other but two hundred shillings. God, that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should be. For he suffereth them to have tame and well-ordered horses, but wild and unfortunate children; and therefore in the end they find more pleasure in their horse, than comfort in their child."

The Sabbath Recorder.

New York, October 11, 1849.

ABANDONMENT OF THE SABBATH.

Whatever may be thought concerning the acceptablenes of Sunday sabbatizing, it is a fact that those who have abandoned the Bible Sabbath for the first day of the week, have almost uniformly turned out badly. Some have gone from one step of declension to another, until they have become open infidels. This is not surprising. They abandoned the institution which the Creator ordained to be a standing witness against athiesm; what wonder is it, if they finally deny the Creator himself? Others have found their resting place in the bosom of Holy Mother Church. No wonder; it was the "man of sin," that "thought to change times and laws," and having once acknowledged his right to do so by symbolizing with him in the observance of the Sunday, it was easy for them to make a few more concessions, and, at last, to identify themselves with him perfectly. Others again have become loose in their morals, indifferent to the ordinances of religion, and, in some instances, such a reproach to the cause, that the societies into whose communion they have been received, have cursed the day that their acquaintance with them began. Some few, who have maintained a tolerable standing, have, nevertheless, been so lacking in the power of Godliness, that their children have been encouraged to take the way to ruin, and have lived only to be a curse to the world. Thus, in almost every instance, God seems to have frowned upon their dereliction of the path of duty.

In view of these painful facts, we should be led to doubt, whether "one day is as good as another," as we often hear it asserted. By the appointment of the *seventh* day, God has signified that day to be *better* than any other for sabbatizing; and he has given us the reason, viz. that it is the day on which *He* sabbatized. Now, as He has appointed the day, *definitely* and *specifically*, and has commanded that "in it [in that particular day] thou shalt not do any work," it is a difficult matter to make the conscience very sensitive and tenacious about any other day. This difficulty becomes Herculean with respect to those who have once clearly seen and acknowledged the claims of the appointed day. No man who leaves the Sabbath can, by any possibility, be made conscientious about the first day of the week. It is as clear as a sunbeam to him, that it is not the day which God has enjoined. The doctrine which he necessarily embraces is that of no-Sabbath. And having been led, as a mere matter of convenience, to disregard the day which God *has* enjoined, his reverence for the divine authority is weakened; it is an easy matter for him then to take another step in disobedience, and then another, and so on, until he lands where his "folly is made manifest to all men." Besides, when one has come to the conclusion that there is no Sabbath,—no day, under the gospel, that is more holy than another—and acts accordingly, he puts himself, in a good measure, beyond the reach of religious influence. He does not feel conscience bound to set apart the popular day to devotional purposes; consequently he neglects his closet, makes it a day of ease or pleasure, and is not recovered from the worldly mindedness which the cares of the previous week have induced. The world retains its unbroken hold upon him; no check is opposed to it; and he progresses from one degree of worldly mindedness to another, till thoughts of God and heaven are well nigh banished from his heart. What wonder is it, then, that those who abandon God's appointed Sabbath, should proceed from bad to worse, till they are locked in the embraces of the mother of harlots, or entangled in the meshes of infidelity.

We are by no means disposed to make the keeping of the Sabbath the sum of all religion; but we *do* believe that it often serves as a *test* of the state of the heart towards God, better than any other religious duty, and perhaps more effectually than all other duties together. The great thing in religion is, to have the heart right. It is not so much *what* a man does, as from what *motive* does he act? And, in order to ascertain the motive, it is necessary to look at the circumstances under which it becomes necessary for him to perform his duty. Hence, a *positive* institution sometimes seems better to indicate the state of a man's heart towards God, than a duty which is more strictly moral. We say *sometimes*; for we are aware that it does not always. In the midst of a community thoroughly pervaded by Baptist sentiments, it would be no great self-denial to submit to the institution of baptism. Under such circumstances, therefore, the observance of a positive rite is not sufficient to indicate what the man is. But place him in a community where Baptist sentiments are despised; especially, place him in some country where the avowal of such sentiments, and practical obedience to them, would be visited with fines and imprisonment, as has been the case in Germany, Denmark, and some other countries; and his observance of this positive institution becomes a better test of his willingness to "count all things loss for Christ," than the practice of nine-tenths of the duties of the moral law would without this observance. So with the Sabbath. The *circumstances* under which men are generally called to keep it are such, that it seems to test whether a man is a true Christian, better than the performance of most religious duties, without this, would. It is unpopular; everybody sneers at the keeping of it. It is inconvenient; the whole framework of society is adjusted to the keeping of another day. It is unprofitable; our people are shut out of many situations highly lucrative, because they require the performance of duty on the Sabbath. Add to this, they are liable to fines and imprisonments, even in this boasted land of religious liberty, if they perform common labor on the "*Christian* (?) Sabbath." Yet, a man may perform a great many other religious acts, and have "good report of all men." He may pray, and sing psalms very devoutly; he may visit the sick, give to the poor, subscribe largely to the support of missions, and other benevolent objects; he may be chaste in his speech, dutiful to his parents, a hater of adultery and lying;—all these, and much more, he may do, yet who will think the worse of him? His generally upright life, therefore, is an uncertain index of the state of his heart. It is not yet certain whether he would be willing to have his name cast out as evil, and be made as "the filth of the world and the offscouring of all things," for Christ's sake. He must be put to the test by some duty which is of no esteem among men. For who is a genuine disciple that is not willing to suffer the loss of all things for Christ's sake?

In view of these considerations, it is evident that the abandoment of the Sabbath is not simply a *change of views*; it is a complete *apostacy* from Christian *principle*. No wonder, therefore, that one who is guilty of it goes the downward road. Indeed, we have never yet heard of a well-authenticated instance of one turning from the Sabbath to Sunday, because he thought the *word of God* required him to do so. We never knew one who professed to act from *conviction* in doing so. In every case, so far as we have been able to get at the facts, it was a mere matter of convenience. He could belong to a larger church, he could enjoy a more edifying ministry, or he could have greater privileges for his family, or he could have greater opportunities for usefulness, or some such question of *expediency*, was always the point upon which the decision turned. On the other hand, who comes to the observance of the Sabbath, unless constrained by a sense of duty to God?

WESLEYAN METHODISM IN ENGLAND.

A brief notice of the agitation among the Wesleyan Methodists of England, has already appeared in the Recorder. Since that notice was prepared, a more complete account of the matter has come to hand, from which it appears that much importance attaches to the recent movements, and that a wide split is likely to ensue. It seems that under the hand of Dr. Bunting—a man who is represented as more of a politician than a clergyman—the Wesleyan Society has been gradually molded into a sort of despotism, which has made its power felt both ecclesiastically and politically. For years past some of the best men in the church have seen the tendency of things, and have privately expressed their fears of the consequences. Recently, a series of anonymous articles, setting forth the facts in the case, were printed under the head of "Fly Sheets," and extensively circulated among the Methodist preachers, in hope that they would be moved to speak out on the subject, and so check the existing evils, and produce the desired reforms. These sheets represent, that the plan of "Centralization," as it is called, has led to tyranny, pride, and partiality; and they give illustrative facts on each of these points. They show, also, that 'Dr. Bunting and a clique, contrary to the fundamental principle of Wesleyan Methodism, have been fixed in London; that step by step the powers of Conference have been insidiously conferred on committees; that then these committees have been formed of the followers of Dr. Bunting, and every independent and self-respecting preacher excluded. In illustration, facts such as the following are adduced: Dr. Bunting has been eighteen years in London, and is on twelve connectional committees. Seven other preachers of the clique are severally on 10, 11, 10, 9, 8, 7, 7 committees, and have on the average been eight years in London, located instead of itinerating. On the other hand, the venerable Jacob Stanley, who has traveled 43 years, is on one committee, and has, in the whole period, been seven years in London; while Dr. Beaumont, second to no man in the connection, but who is not of the clique, is not on one committee, has traveled 35 years. Another complaint of the "Fly Sheets" is, that £40,000 of the centenary fund has been squandered upon a building in London, to subserve the personal and political objects, the ease and convenience, of the governing clique. Still another complaint is, that ten per cent. of the whole revenue of the Missionary Society (£100,000 a year) has been expended in management, and that, too, while people were urged to greater exertions, and even the comforts of the Missionaries abridged!'

These are very grave charges, surely; and it is not surprising that the persons whom they implicate were thoroughly aroused thereby. But instead of attempting to disprove them, as one would naturally expect the accused to do, resort was had to a most discreditable system of espionage in order to discover their authors. This course failed, however, and several of the ministers who refused to sanction it by answering the questions addressed to them, were summarily expelled from the English Wesleyan Conference, at a recent meeting in Manchester. One of those ministers, a Mr. Dunn, in explaining the affair before a public meeting at Nottingham, is reported as follows:—

"The meeting would wish to know the exact grounds upon which they had been expelled. There was no charge preferred against them for false doctrine—no charge affecting their moral or Christian character—no charge of a want of attention to the general discipline of the body, or for neglect of their duties as Christian ministers. The whole point on which their expulsion rested was, that they refused to be a party to the novel, inquisitorial, arbitrary, despotic, un-English, un-Protestant, un-Wesleyan, and un-scriptural application of the rules of the Conference to the expulsion of the Rev. James Everett."

A correspondent of the Independent, in narrating what has since taken place says:—

"The high handed doings of Conference, in expelling and degrading ministers without a fault proved, except the not submitting to proceedings without precedent out of the history of the Holy Office, has moved even the passive and almost thoroughly-subjugated laity of the society. Wesleyans have assembled in great numbers to protest, at Huddersfield, York, Nottingham, Ipswich, Coventry, Burton-on-Trent, Sheffield, Framlington, Hull, Norwich, Gloucester, and at sixteen other considerable towns, including Bristol, long a center of Methodism; and on a recent evening the great room at Exeter Hall, London, was crowded with an assembly sympathizing with the expelled preachers. Among the speakers was Dr. Oxley, a highly respected person, who, as he said, had been a Methodist sixty years, and held all the situations a layman could hold, and would stand by the principles of Methodism while he lived; but he denounced the proceedings of Conference as disgraceful and unchristian."

EFFECT OF THE COMMOTION.

One effect of the recent commotion in Europe has been to produce a great change both in the political and the mental condition of the Jews. They have been relieved from a vast load of cruel oppression by several governments, and their minds have been much more accessible to the light of Christianity. A letter from Rev. B. W. Wright, written at Vienna in May last, appears in the *Jewish Intelligence*, London, in which it is stated that 600,000 Jews scattered over Austria were everywhere sending up letters of thanks to the young Emperor (who also bears the title of King of Jerusulem), for having restored them to a political equality with the other inhabitants of the empire. He proceeds to say that the terrible commotions in those countries were having a beneficial effect upon both Jews and Gentiles.

"Jews who never before thought of a Messiah begin now to say, 'These are the days of travail which precede his coming;' and both in the Roman Catholic and Protestant churches the tone of piety is deepened, and the expectation of the nearness of the second advent of Christ is becoming more general. In one bookseller's shop here I purchased three pamphlets, written lately by Roman Catholics, all stating clearly the premillennial advent of Christ, and the need of preparation for that day; although in one of these Paris was said to be the "great city" mentioned in the seventeenth of Revelations, and some future Napoleon would, it was supposed, be the Antichrist. In addition to this, secret circles of believers are being formed within the fold of the Romish Church, who, like the Ducho-borsi in the Russian Church, prefer to remain for the present within the outward circle of the church to which they belong. So, as our greatest trials often turn out to be our greatest blessings, we have reason to hope that out of this present and coming tribulation much good will come, many hearts will fail, many knees be bent in prayer, and many hands be stretched out to heaven for help; until (if the signs of the times do not greatly deceive us) the work is 'cut short in righteousness;' and a new sabbatic era is introduced as the conclusion formed to vindicate the justice of God and complete the happiness of man."

WARDER CRESSON IN TROUBLE.

We remember to have heard, several years ago, that Warder Cresson, of Pennsylvania, had become a Sabbath-keeper. Subsequently, under an impression that our Saviour was about to make his second appearance, he left this country to take up his residence in Jerusalem, where he supposed the Lord would establish his head quarters. In order to increase his influence for good to the saints, he obtained an appointment as Consul of the United States at Jerusalem. His recent movements and present troubles are indicated in the following paragraph from the Philadelphia Pennsylvanian:—

"We have just been informed that there is another case now in progress of investigation before a court of inquiry in this city, that will not only rival the notorious Hinchman case, but reflect great disgrace in the end on the prosecuting party, inasmuch as all their charges are to be prompted and sustained by religious prejudice, as well as the other motives common in such cases, viz: avarice and pride. It appears that a gentleman (Warder Cresson, Esq.) recently returned from a residence in the East, at Jerusalem, had there become convinced that Judaism was the true *ism*, and consequently became a Jew. He was appointed our Consul there, but did not act as such, as by some foul play his commission papers were detained from him by those entrusted to receive them from Government to send to him. On his return, the disgrace of his change of faith was so keenly felt, that, together with the desire, probably, of handling his property freely, prompted the prosecuting party to institute a charge of lunacy, and he, being a warm devotee to religion, is not too well qualified to maintain his ground against those who have wealth and influence to obtain a judgment in their favor. As these proceedings are, for policy sake, kept secret from the public view, we forbear now to enter more fully into the particulars, but we may, probably, before long. By the Constitution of the United States, an American citizen is guarantied his civil and religious liberties; but we trust that those who are dark-minded enough to deprive a man of these, from such motives, may meet the just indignition of the American people."

"SABBATH CONVENTION" IN ST. LOUIS.—A Sabbath Convention (so called) was recently held in St. Louis, Mo. The newspaper accounts of the origin and character of the meeting differ so widely, that we know not what estimate to place upon it. Some of the papers say that the Convention grew out of an increasing interest in the cause of Sabbath Reform throughout the West. Others say it was got up because the state of things was so bad that it could no longer be endured. If the following paragraph, describing the way Sundays are kept in St. Louis, be true, we think it is time something was done to civilize the people, to say nothing of Christianizing them:

"Of late no Sabbath passes without a riot, often accompanied by the lawless destruction of property, serious injury to persons, and not unfrequently loss of life, presenting a fearful omen of the future, unless public sentiment can be purified, and the majesty of the laws revived. As the invariable concomitant of this state of things, vagrancy and crime have greatly increased, and there never was a time in St. Louis when life and property were so insecure."

THE CRIME OF WORSHIP.—At Stamford, one Francis Royce, of Gunby, complained before the magistrates against his servant, William Bradney, for going to chapel (Dissenter's meeting) without his permission. "He would not keep any one in his employ who went to chapel." The man said he had a right to go to what place of worship he liked. Some of the magistrates advised Mr. Royce to discharge him instead of prosecuting him; but he said he was a good servant, and he did not wish to part with him, but "he would not let him go to chapel."

"The man asked the bench whether it was legal for him to be sent to tend horses in the lanes on the Sabbath? The Bench: 'We cannot interfere; you must obey your master's orders.' The defendant then asked his master if he had ever disobeyed his orders, or neglected his business. To which Royce replied, 'No.' The Bench, after some consultation, did not impose a fine, but said that as the man had broken his contract he must pay the expenses, 8s. Bradney: 'I shall pay nothing, as I have done nothing wrong; if you like you can send me to prison.' Mr. Manners said the master might pay, and stop the amount out of his wages. Bradney: 'If he does, I will summon him for the amount." The affair was thus settled, when Mr. Royce (amid the laughter of the parties inside the bar, and the derision of the by-standers) jumped into the witness-box, and exclaimed, 'He says he will go to chapel in spite of me?'"

FATE OF DR. ACHILLI.—The imprisonment of Dr. Achilli in a dungeon of the Inquisition has already been announced. The Christian Times has received intelligence of a peremptory order for his release; but the correspondent of the London Daily News, at Rome, looks forward to no such result. He says that the proceedings against Dr. Achilli are carried on with the greatest secresy; but the dungeon in which he is now confined is so uhwholesome that his relatives fear he will hardly live to learn his sentence.

FASHIONABLE AMUSEMENTS PROHIBITED.—Elijah Hedding, B. Waugh, Thos. A. Morris, L. L. Hamlin and E. S. Jones, Bishops of the Methodist Episcopal Church, have addressed a circular to all the Conferences, strictly enjoining the literal observance of the discipline of the Church, prohibiting dancing and participation in fashionable amusements. Members of the Church are forbidden the allowance of dancing in their houses, even though they themselves do not participate.

UNION THEOLOGICAL SEMINARY.—The winter term of the Union Theological Seminary in the City of New York opened a few days ago. The new class will probably number over 30 members. During the last twelve years 267 young men have gone out from that Institution, the most of whom are, upon the Foreign or Home Missionary field. Of the 64 who graduate during the years 1847, and 1848, four went to India, three to the Sandwich Islands, two to California, one to Persia, one to Syria, two to Turkey, and one to China. By a decision of the Judges Duer, Campbell, and Mason, giuen recently in relation to the legacy of Jas. Roosevelt, Esq., it is believed that a sum which will vary not much from $25,000 was secured to this Institution.

To the Editor of the Sabbath Recorder:—

Permit me to ask your correspondent, "*One of the Initiated*," the following question or questions:

Sir, does the resolution of the Conference, (to which you refer in your article that appeared in the Sabbath Recorder of the 4th inst.,) declare that a "Society formed to shield us from the evils of intemperance, afford mutual aid in case of sickness, and elevate our characters as men," governed by, and operating through "the great principles of temperance, benevolence and brotherly love," must necessarily—in its organization fundamentally, and in its influence practically—be adverse to Christianity? And, if so, what Society of such sort is that of which the resolution declares those things?

In the opinion of the writer, it is proper that this point be understood before entering upon an explanation or vindication of the doctrine of the resolution of the Conference.

A MEMBER OF THE CONFERENCE.

SACRILEGE IN THE EPISCOPAL CHURCH.—The officers of an Episcopal Church, somewhere in New Jersey, lately invited a Presbyterian Minister to occupy their pulpit on a Sunday on which their Rector was absent. The Presbyterian did so, and it being an unusual occurrence, he published an account of it in some of the newspapers. An Episcopal editor, seeing the statement, thus comments upon it:—

"Of the Presbyterian Minister we make no complaint. We doubt not he is a good man, who supposed he was doing his duty. But of the parish of B——, whatever it is, we simply say, that if there is discipline in the Church, we hope they will be made to feel it. They have violated the Canons of the Church, and that is the least of it. If ordination means any thing; if consecrated churches mean any thing; if our Church has any warrant for her existence—then they have been guilty of little less than sacrilege, in our conscientious judgment."

THE LEAVEN WORKING.—The course taken by Baptist W. Noel, and some other influential clergymen who have seceded from the Church of England, is producing important results. Referring to them, the Cambridge Chronicle says:—

"We lament to state that an effort is now being made to draw off from the Established Church of England a large number of the clergy, in order that they may adopt 'Independent' principles, under the leadership of a member of a noble house (Gainsborough) whose secession has during the last few months excited some attention. The names of several excellent men have been handed to us as having intimated their intention of joining the new movement, and many others, it is said, are 'halting between two opinions.'"

EDITORS OF CATHOLIC PAPERS.—The Presbyterian says that Mr. Henry Major, formerly the Rev. Henry Major of the Protestant Episcopal Church, has announced his withdrawal from the supervision of the Catholic Herald, published in Philadelphia, and introduced his successor, the Rev. E. Q. S. Waldron; who is a convert to Romanism from the Episcopal Church. So that the two leading weekly religious journals of the Romanists in this country, the *New-York Freeman's Journal*, and the *Philadelphia Catholic Herald*, ; the chief, if not the only *Quarterly Review*, that of Brownson; and the principal weekly journal in England, the *Tablet*, are all edited by gentlemen who have renounced Protestantism and become the adopted sons of Papacy.

EDUCATION IN IRELAND.—The report on the State of the National Education System, by Mr. Kavanagh, the head inspector of Munster, is very interesting, and has important facts. The gross ignorance of English literature shown by the teachers, is a startling fact as described by Mr. Kavanagh. He says that numbers of them have science and classics enough to pass the sizarship examination in Trinity College, Dublin, yet know nothing of English authors, nor scarcely anything even of Irish literary celebrities (except the mere names,) such as Edgeworth, Griffin, Goldsmith, and many others. The fact is remarkable, and painfully important. It is of the greatest consequence to diffuse a love for reading in Ireland, and the want of libraries for the poor is a great evil.

DOINGS OF THE CLERGY IN FRANCE.—An English paper says that a good deal of attention is directed to the Metropolitan Council of the clergy, which has commenced its sittings at Paris. If we are to judge from the list of questions which are to form the subjects of deliberation, we can scarcely imagine that the Councils of ancient times could have had more important matters to discuss, the most recondite theological points of doctrine being strangely enough mingled with commonplace subjects. Everything appears to be conducted with great pomp and ceremony. Almost all the Bishops and distinguished clergy of France are assisting at the Council.

SIR MOSES MONTEFIORE.—The Jewish Chronicle (English) says:—"Sir Moses Montefiore and Lady Montefiore safely arrived from the Holy Land in this country, on Thursday, the 13th. They landed at Dover, and proceeded to their seat at Ramsgate. Lady Montefiore has, we are happy to hear, completely recovered from her previous illness. The money distributed by the philanthrophic Baronet in the Holy Land, which we noticed at the time, we know from good authority amounted to no less than £5,000."

REV. HOWARD MALCOM.—We recently chroniclee the forced resignation, by Howard Malcom, D. D., of the Presidency of Georgetown College, Ky., (over which he had presided for nine years) on account of his voting the emancipation ticket. We now learn that he has accepted the pastoral charge of the Fifth Bapist Church in Philadelphia, Sanson street.

SOWING CALVINISM AMONG THE METHODISTS.—Rev. C. P. Bragdon, book agent of the Methodist Church at Auburn, writes in the Northern Christian Advocate, that the American Tract Society, and kindred Institutions, which he says are Calvinistic in their tendency, are actually furnishing to the Methodist churches and congregations, from *one-half* to *seven-eights* of *all* their religious reading.

☞ The Steamer Hendrik Hudson has recently taken the place of the Oregon, and runs on the North River in connection with the Isaac Newton—the two boats forming the best line between New York and Albany, if not the best line that runs from New York in any direction.

FOREIGN MISSION INTELLIGENCE.

At the Monthly Concert of Prayer for Foreign Missions, held in one of the churches in Boston, on the first Second-day evening in October, a number of interesting communications were made relative to the American Board's operations, of which a Boston paper reports the following:—

AFRICA.—The reports from Southern and Western Africa were quite encouraging. The additions to the churches in Southern Africa were steady, and, of late, somewhat increasing; and there is believed to be a hopeful movement throughout the entire field of the missionaries' labors in that region.

CHOCTAWS.—The results of the last year among this tribe of Indians have been very gratifying. The additions to the churches have been 173, making the present total of communicants nearly 1,000. It would be difficult to find an equal number of churches in any part of the world, which have been so uniformly and greatly blessed for the last nine years. Indeed, during all this period there has been a continuous revival.

GREECE.—A letter received by the last steamer from Dr. King at Athens, represents his prospects as more encouraging than they have been at any time since his return to Greece. Twenty-nine persons now attend on his instructions from week to week, and among them are students of the University at Athens. He mentions also the very unusual and encouraging circumstance for that country, that two Greeks habitually attended the private prayer meetings which were held in his own house, and took part with them, praying extemporaneously.

INDIA.—Rev. Mr. French, from the Ahmednuggur Mission, occupied some time in developing the encouraging signs of the times in India. He dwelt, first, on the success of missionary labors in that country. In the two Churches under the care of the Mission with which he was connected, there were 119 native members, and the additions of late years had been much greater than during the first years of their labors. There is an influence at work in every direction, which is leavening the whole mass of Indian mind. The effects of this are, from time to time, developed by the coming in from a distant part of the country of persons who, years ago perhaps, received a tract, or casually heard a Missionary preach, and thus were awakened to think seriously of religious truth. Truth has wrought in them secretly but powerfully till it has constrained them to abandon their superstitions and embrace the truth. Another encouraging sign of the times in India is the waning power of Hindooism. This is seen in the temples of Idolatry, which are everywhere going to decay. Where one new temple is now being erected, five old ones are crumbling down.

The formation of societies among the natives for publishing in the native language books of science, history, &c., is another encouraging sign. So also is the fact that the sacred books of the Hindoos were being translated from the Sanscrit and published in the vernacular tougue. The general desire of the natives for knowledge is shown by their readiness to subscribe for a newspaper published by the Missionaries. Not less than 170 new subscribers have been added to their list within one year.

MADURA.—This Mission has heretofore been much troubled with the caste question; indeed, they have been obliged to cut off many church members; and some of their most promising converts have gone out from them. During the past year, however, the Mission has made considerable advance in its various departments of labor. Thirty-five have been admitted to the churches; and the influence of the Mission is more and more felt in the villages which surround the different stations.

NESTORIANS.—A letter from the Rev. Mr. Stocking, of the Nestorian Mission, gives an interesting account of a recent journey from Oroomiah across the mountains to Mosul. It was made for the purpose of seeing what could be done toward reviving the Mission at Mosul, which, it will be remembered, was opened at that place several years since, in behalf of the mountain Nestorians; but it was broken up by a concurrence of unfavorable circumstances—the death of the Missionaries designed for the station, and the warlike incursion into the territory of the mountain tribes by a neighboring chief. For some time past the Missionaries at Oroomiah have been receiving encouraging accounts from Mosul, and on visiting the place Mr. Stocking and his companion found a hundred persons or more under the influence of evangelical truth. The British Consul of Mosul had become friedly to the American Missionaries, and evinced a strong desire to have them reëstablish their Mission at Mosul. The Patriarch will, of course, oppose this step, so far as his influence can go; but his power for evil has been materially abridged, and his ability to persecute his people for embracing evangelical doctrines very essentially curtailed. For the present he remains quiet among the mountains. The effects of the revival at Oroomiah, are reported to be very encouraging. A spirit of reform had been awakened among the Nestorians, which promised great good.

SANDWICH ISLANDS.—Prosperity has attended the efforts of this mission, and the additions to the churches, during the past year, have amounted to about 1,600. There has been, likewise, considerable progress in piety and social improvement. But the epidemics which prevailed in the Island near the close of 1848, carried thither from our shores, have proved very fatal. The statements heretofore published in this country on this subject, are fully borne out by the latest intelligence. More than one tenth of the population have been cut down; of these, 2,350 were church members. The effect of this calamity upon the natives has been disheartening; and the missionaries are fearful that other diseases will be introduced from California and Oregon; and they are also apprehensive that there will be an importation of morals that will be more disastrous still. On the whole, the prospects of the Islands must be regarded as somewhat uncertain. The Providence of God has interposed in their behalf in a very remarkable manner hitherto; but he may have designs which we cannot now fathom. Should the Hawaiian race, however, be ultimately lost in the great Anglo-Saxon family, the influence of this mission will appear vastly more important than it now does.

General Intelligence.

EUROPEAN NEWS.

By the steamship Canada, which arrived on the 5th inst., seven days later news from Europe was received. The political news presents no new feature, and the English journalists lament the want of anything upon which they can be either smart or canstic, very grave or very gay, with the exception of the siege of Comorn, now regularly established. Military operations have ceased throughout all Europe.

Peterwardein surrendered to the Imperial troops on the 5th of September. Comorn still holds out, and it is said that the besieged, who number some twenty-five thousand men, can defy the besiegers for one entire year. Vienna papers say that 80,000 men are to be sent against them.

Three Hungarian officers have been put to death at Arad and Temesvar—one by hanging, and the estates of two were confiscated.

The influence of Russia and Austria is being exerted to compel the Porte to surrender the Hungarian chiefs who have taken refuge in Turkey, but letters from Constantinople to the 5th state that this has been positively refused by the Porte.

In order to repair the losses sustained by the Russian troops in Hungary, from cholera and the sword, the Emperor has ordered a fresh levy of recruits.

The Pope has quitted Gaeta, and has proceeded to Naples, where he has taken up his abode in the Portici Palace. His reception a Naples was of the most striking and popular character. The Pope evinces no intention of returning to Rome at present, and thus far no real progress seems to have been made toward a satisfactory solution of the Italian question.

At Rome all is uncertainty, and wholesale arrests take place without the observation of legal forms. Every one sees a crisis impending, but whether it is for good or evil is doubtful. The misery of the people increases daily, and with it their hatred of the priests. A new Journal, intended to be the Journal of the pure pontifical party, has appeared.

News was daily expected from Morocco, where the Spanish and French quarrel seemed likely to produce something more than a mere demonstration. The Moors were expected to make an attack on Manilla, having already cut off the supplies.

The potato disease is beyond all doubt extending into several districts in Ireland, and the low price of potatoes in the country may be attributable in some degree to the alarm of the farmers who are anxious to dispose of their crops.

The hop-picking in England has proved a disastrous one, and a great effort is being made by the growers to procure relief from the Government.

The vines in the south of France have suffered very seriously.

A most favorable change has taken place in the mortality from Cholera throughout England, and the number of cases has declined about half. From the commencement of the epidemic 12,837 persons have been swept away in London.

The Cholera is committing serious ravages at Trieste.

The cholera appears to have permanently diminished in Paris.

A frightful railway accident occurred at Lythan, Eng., on the 20th. In the afternoon of that day Lythan had been the scene of an agricultural dinner, at which upward of 300 gentlemen were present. The dinner broke up shortly after 9, and the company proceeded to the carriages which were for Preston and the District. They had barely started, when a collision of a fearful kind took place between the Lythan and Blackfort train, the latter running into the former with terrible impetuosity. Many of the passengers had their teeth knocked out, and others were fearfully wounded; limbs were broken, and a scene of a most appalling kind ensued. Several lives are said to have been lost.

Post-Office Robber Taken.—A letter from Rochester, N. Y. dated Sept. 29, says: It is known to the public that mail depredations, amounting in the aggregate to $4,000 or $5,000, have taken place during the last few months in this vicinity. Vigorous efforts have been making to detect the villain for some time, by a special mail agent, and the post-master in this city. Those efforts were at length successful. This morning, Edward H. C. Griffin, a clerk in the Rochester Post-office, was arrested, and has confessed the offense. He is about twenty years old, the son of a respectable mechanic who resides in this city, and has been in the post-office about a year. He was formerly a clerk in the Eagle Hotel, and up to this occurrence has always maintained a respectable reputation. The money stolen by him has been abstracted from a large number of letters, and at many different times. He usually selected letters coming from side lines, and managed his desperate operation with a good deal of skill. A considerable portion of the proceeds of his ingenuity he has invested by judicious purchases of real estate. On being arrested he manifested no little alarm, and made no attempt at concealment. His examination has not yet taken place, so that the full particulars have not yet transpired; but it is supposed that most of the missing money will be refunded by him. He is at present in jail.

Forfeiture of Citizenship.—The Richmond (Va.) Times, of Oct. 3d. says that Mary Ann Richardson, alias Mary Ann Gladden, the free mulatto woman who was arraigned before the Mayor's Court on the 8th of Sept. on the charge of having forfeited the right of citizenship because she had voluntarily visited the city of Philadelphia, in a non-slaveholding State, was yesterday again brought before the Mayor, and she required to leave the State within ten days, under severe pains and penalties. Margaret Batty joined Mary Ann in a bond for $100, on condition that she (Mary Ann Gladden) should leave the State within the space of ten days, never to return.

The Gale and its Effects.—On Sabbath night last, N. York was visited with one of the severest gales which has been known for many years. The effects of it were discernable for several days, in almost any part of the city, in the form of uprooted trees, torn awnings, and unhung signs. Several vessels were blown from their docks, and came near being dashed ashore on Governor's Island. A number of unenclosed houses, and two churches in process of erection, were partially or wholly prostrated. The large canvas pavilion at the corner of Eighth st. and Fourth-avenue, containing two dioramas by Deguerre, was seriously injured. The back of the pavilion was completely blown in, the wind rushed through the area, and tore the valuable pictures into shreds and tatters. These pictures were painted on a thousand feet of canvas each, and were supposed to be worth between $5,000 and $6,000. They belong to Mr. Charles Moore, who was absent at the time from the City. The pavilion, which was erected the past summer, for the purpose of exhibiting the dioramas, cost about $2,000. Many persons were injured by the falling of tree-limbs, sign-boards, &c.

Liberal Bequests.—The following generous legacies were left by Miss Elizabeth Demitt, whose will was found in the Surrogate's Office last week:—

General Society of Mechanics and Tradesmen,	$5,000
For the Demilt Library,	5,000
Institution for the Blind,	5,000
Institution for Deaf and Dumb,	5,000
Colored Orphans' Association,	5,000
Colored Home,	3,000
Asso. Aged & Respectable Females,	5,000
New York Dispensary,	5,000
Eastern Dispensary,	4,000
Northern Dispensary,	4,000
Orphan Asylum,	3,000
New York Hospital,	5,000
Bloomingdale Asylum,	5,000
Mariners' Family Industrial Society,	2,000
N. Y. Assoc. for Improving Condition of Poor,	3,000
Home of the Friendless,	3,000
Society for Poor Women with Small Children,	2,000
Historical Society,	5,000
New Society Library,	5,000
Mercantile Library Association,	3,000
Total,	$82,000

News from the Emigrants.—Mrs. Noah Norton of Adrian, Mich. writes from the top of the Rocky Mountains, at the Pacific Springs, head of Sweet Water, July 29, 1849.

"There has been a terrible destruction of life, animals and carriages on the way. There are now more than a thousand dead horses, oxen and mules, that we have passed between this South Pass and Fort Laramie; and about as many wagons that have been, some broken up, some burned, and some left in good order by the way. The destruction of animals has been mostly in consequence of drinking at the salaratus or alkali poison springs, over-driving and want of proper care. For the last 300 miles the great part of the water is strong alkali, and if our animals drink it to excess when dry, they die immediately. But there is a sure remedy if applied seasonably. That is, to give them fat meat, grease, or lard. This we have done and it has saved our noble team.

Sad Affair.—The quiet county of Warren, Pa., was thrown into a state excitement on Sunday last. Two old men—named Walter Seman and Richard Powell, (the latter a Justice of the Peace,) met together near Seman's house, and being good friends and old acquaintances, they spent the day together and indulged pretty freely. Seman being an old hunter, the conversation turned on his hunting exploits. His enthusiasm rising high, he took down his old rifle (which he always kept loaded) and sportively said, "Powell, I have a great mind to shoot you." The muzzle of the rifle being in the direction of Powell's breast, the lattler struck it with his hand, doubtless with the view of preventing an accident. The stroke twisting the rifle in Seman's hand (who had his finger on the trigger) it was discharged, and the ball pierced Powell's thigh. There being no medical man within fifteen miles of the place, Powell suffered much from loss of blood; and when aid was procured he was pronounced hopeless. The doctors said Powell *must die*. Seman is a man of singular hospitality. On the morning after the event he declared he knew nothing of the matter and was inconsolable. He quietly resigned himself to the hands of justice. Both of these men are the fathers of large and respectable families. Such are the fearful consequences of indulging in whiskey.

Important to Patent Medicine Dealers.—Judge McLean, a few days since, decided at Chambers, a case of considerable importance to dealers in what are termed "Patent Medicines." G. Coffeen, Jr. the proprietor of the Chinese Liniment, applied for an injunction to restrain one James Brunton, an agent of John Loree, proprietor of "Loree's Ohio Liniment," from the sale of the "Ohio Liniment," on the ground that the venders of the "Ohio Liniment" falsely claimed that it was similar to the "Chinese Liniment," and produced that impression upon the community by advertisements, handbills and colorable imitations of the labels and directions of the "Chinese Liniment." The injunction was granted. The Judge held that the naming of his medicine by Loree, the "Ohio Liniment," made no difference, as "from the body of the label and the directions for the use of the medicine, it is clear that the language of the defendant is so assimilated to that of the plaintiff, as to appear to be the same medicine, the alterations being only colorable."

A wagon was overturned at Pittsburg last Thursday, and a quantity of loco-foco matches set afire by the concussion; there were some barrels of oil which helped the conflagration. The wagon and load were destroyed, and the driver, who was hurt by the fall, would have met the same fate, but for the arrival of some passers.

The Rush for California.—The Boston Traveler says, that a gentleman of that city applied a few days ago to Messrs. Howland and Aspinwall, of New York, for a passage in the November boat from Panama to California. He was informed that in a few hours after opening the books for this boat, every berth was taken up, and they have since received six or seven hundred applications for passage. A ticket holder, who changed his mind about going, obtained $100 advance on the price, and the holder of another ticket asks $125 premium. The tickets are advertised as "not transferable." New England is about to suffer a second depletion of her people for the shores of California.

A Baltimore letter says that the rush for California continues; two ships being nearly ready to sail, and a small fleet of seven schooners, of 80 and 90 tons burden each, being rapidly fitted out for the same destination. The schooners are intended for the trade of the small rivers running up into the gold region, and are expected to prove a great speculation to their owners. A large number of adventurers will go out in these vessels.

Whig Nominations.—The Whigs of New York held a State Convention at Syracuse last week, when the following nominations were made for the ensuing election:—

For appeal Judge—	J. A. Spencer, Oneida.
" Controller	W. Hunt, Niagara.
" Sec of State	C. Morgan, Cayuga.
" Att'y General	Sam'l Stevens, Albany.
" Treasurer	Alva Hunt, Chenango.
" Canal Com'r	N. J. Beach, Lewis.
" Prison Insp'r	B. Squire, St. Lawrence.
" St. Engineer	H. C. Seymour, Rockland

SUMMARY.

Died at his residence near Piermont, Rockland Co., on the 2d inst., after a short illness, S. G. Verbryke, in the 89th year of his age—being one of the few survivors of that time that tried men's souls—he having endured his share of it. He entered the army when a youth, and was surprised and taken prisoner by the British, and held as such for the space of two years and nine months, before he could effect his escape, he then being dwindled to a mere skeleton. After recruiting from this, he again entered the army, as ensign, and served during the War.

There was a railroad accident near Lewiston, Me., last week, from the displacement of a switch. The escape was a very narrow one for forty or fifty passengers, who resolved that the fault was occasioned by "the gross carelessness of the workman or men, who, with the knowledge that the train was due, neglected an important part of their duty."

The Athens (Ga.) Messenger, gives the following obituary notice of a deceased citizen of that county: "He was the father of eleven sons—five of the sons having married five sisters. He had also one hundred and eighty-nine great grand children; and at his funeral, two weeks ago last Sabbath, *two horses were stung to death by bees; and another came near losing his life by the same!*"

News from Yucatan reports a battle between the Whites and the Indians at Valadolid on the 9th of Sept. After two hours hard fighting the Indians were driven back and dispersed. The Indians were still near Bacolar in fortified positions. There is a reported disagreement among the chiefs.

Rev. Joy H. Fairchild, of the Payson Church, South-Boston, has commenced an action in the Supreme Judicial Court, against Rev. Nehemiah Adams, D. D., of the Essex street Church in this city, for libel and slander, suing for damages in $10,000.

By an arrival from Port au Prince, to the 6th inst., we learn that the Emperor Soulouque, of Hayti, had conferred on several of his Generals the titles of Lords, Dukes and Barons; he had also sent an expedition against the Dominican government, consisting of one corvette, one steamer, and two schooners containing troops.

Between the 18th of June and the 26th of September of the present year, three thousand five hundred and twenty dogs were slain within the limits of New York, at an expense to the corporation of seventeen hundred and sixty dollars for the mere killing alone. Of this sum Henry Boggs, the notorious Dog-Killer, received two hundred and fifty dollars. This delicate-stomached individual has made some three or four thousand dollars by the practice of his "profession."

The Newburyport Herald says that on Wednesday evening last a young man went into the shop of R. E. Mosely, to buy a watch key. Mr. M. instantly recognized the watch as one stolen from his store in Trenton street, Boston, three years ago, when he was robbed of $2,000 worth of property. Mr. M. and some officers, with the young man, proceeded to Georgetown, and recovered four gold watches from different individuals.

A disturbance occurred at Harrisburg, Pa., recently, which was created by the impression that a number of runaway slaves were secreted in the town. A row occurred at the door of a coloured church, where some of the slaves were supposed to be. The Sheriff armed a party of men to restore order. Four colored men were arrested, but the slaves escaped, and it is said are on their northward journey.

Wm. C. Parkhurst, a citizen of Sussex County, Del., has been taken on to Richmond on a requisition of the Governor of Virginia, charged with kidnapping. It appears that in April last he took three negro children to Richmond, and sold them as slaves, but subsequently it was ascertained they were free when he sold them.

The Canada papers announce that Lord Elgin, Governor General of Canada, has in his possession documents tending to implicate several leading politicians in a charge of treason, in regard to annexation of the Canadas to the United States.

The Colonization Society intend sending out three hundred colored persons to Liberia, in the packet which is to leave Baltimore, December 1st. Some five hundred are said to be asking for passage to Africa, among whom over 150 are free.

Frederika Bremer, the distinguished novelist, arrived in this city last week by the steamer Canada.

A letter from Pendleton, S. C., Sept. 16, says that by the mail of Friday previous there were received at that place a number of copies of an Abolition circular, directed to the members of the committee of vigilance. The executive committee of that body on the following day demanded the letters of the Post Master. On his refusal to deliver them, they entered his office and took them by force.

A very fine case of pocket-knives is now on exhibition at the Fair of the American Institute, from the Waterville Manufacturing Co., Waterbury, Conn. This Company has been eight years in operation—or, rather, getting ready to operate to advantage—and now employs 150 men in the manufacture of pocket-knives alone.

The Minnesota Pioneer notices the arrival in St. Paul of another caravan of carts from the Red River of the North. Each cart has a buffalo-skin over the top of it. Among a great variety of merchandise which they have engaged to take home with them is a fine church-bell, from which the Pioneer infers that the Selkirkers are not lost to the glorious influence of the blessed religion of Christ.

The New London (Ct.) Star says that Judge Hinman, at the Court now sitting in that place, has granted the petition of Cornelia Howard for divorce from her husband on the ground of "willful abstinence and neglect of duty for three years."

Capt. Joseph Welden, of Dartmouth, has remitted $3,000 in gold from California to his family. With his schooner Favorite, 30 tons, he was earning $1,000 a month on the Sacramento.

Late advices from Port au Prince have been received by way of Jamaica. Soulouque has liberated most all of the political prisoners, which had given hopes of a general amnesty to refugees, &c. in Jamaica and elsewhere.

The Philadelphia Enquirer states that in Berks county, Pa., about 6000 gallons of wine are made per annum. In Hamilton Co. Ohio, there are 2000 acres of vineyard land.

The Camden and Amboy Company have reduced their way fares generally to 2 1-2 cents per mile, on both their roads, and determined to issue season or commutation tickets between New Brunswick and Philadelphia.

An engine has just been built in Philadelphia for one of the Eastern Railroads which is expected to run sixty miles an hour. Her driving wheels are seven feet in diameter.

Several young men at Washington College, Pa., have had difficulty with the faculty, and thirty of them have withdrawn from the institution.

Charlotte Harris, the woman lying under sentence of death for the murder of her husband at Bath, (Eng.) was delivered last week of a still-born child. As soon as she is sufficiently recovered she will be given over to the hangman.

Rev. George P. Smith, editor of the Evangelical Messenger, at Farmington, Ohio, has been arrested at St. Louis for forgery. One of his notes he attempted to pass off for goods, which led to his detection.

Information has been received that the Winnebago Indians have become dissatisfied with the home assigned them by their last treaty, and have set out for their old hunting grounds. They were intercepted at Rice Lake and driven back. Further difficulties are feared.

The Intelligencer says the Government has sent a vessel of war to the straits of Magellan, to release Capt. Bowne, of the schooner John Allyne, from New Bedford, who was captured by the natives at Percussion Bay, while on his way to California.

Two thousand Magyar prisoners have been sent off to Italy to be incorporated in the Austrian regiments, and most of the prisoners were also to be sent to Italy.

John Kimball, Esq., of Hempstead, N. H. deceased the 1st ult., bequeathed nearly all his property, from five to ten thousand dollars, to the New Hampshire Asylum for the Insane.

A plan to establish schools in Virginia has been voted down by a large majority of the people. A writer in a Richmond paper hopes the matter never will again be brought forward to "disturb our harmony and social peace."

As the steamer Nile was recently passing up the Lakes with about 100 Swiss emigrants on board, the Cholera broke out among them on Lake Huron in a very malignant form, and before the boat arrived at Chicago eight had died and were buried in the Lake. There were fifteen others lying, most of them, in a collapsed state.

Chas. Stevens of Castine, Me. in a paroxysm of insanity recently cut the throat of his youngest child and then attempted to cut his own, but was prevented from effecting his purpose fully. The child is dead, the man it is thought will recover.

At Ludlow, Vt., on the line of the Rutland Railroad, a severe riot occurred on Tuesday among the laborers on the road. The number engaged in it was about 500. Four persons, one citizen of Ludlow and three Irishmen were shot, but not mortally. A great many of the shanties of the Irish were demolished, and the fight was not over at last accounts.

At the Worcester Criminal Court, Marshal Flagg of Boylston, who, while intoxicated, killed his brother for taking away his rum jug, was sentenced to six years in the State Prison.

The Chicago Citizen of the 2d. says:—The schooner La Salle, was capsized during the blow of Saturday night, the 22d ult. and all on board perished.

The loss of the buildings and property of Jubilee College, in Illinois, (Bishop Chase,) by fire—including the flouring-mill, saw-mill, and their contents—is estimated at near $20,000.

We learn from Mackinac that the twenty-one Indians reported to have been found on the beach near that place dead of Cholera, got up the next day and went about their business. When discovered they were only dead—drunk.

Counterfeit half-eagles are in circulation in Philadelphia, so skillfully made that they almost defy detection.

The Minnesota Chronicle, of Sept. 15, says: A son of Mr. Snow of this place, aged about 12 years was killed by another boy of the same age on Wednesday last, by shooting with a shot gun. It is a disputed point whether the act was the result of accident or deliberate intention. The offender has been committed to jail, after an examination before Esquire Wakefield.

A young man named Philip Petona died at one of the Wheeling cotton factories. He was bitten by a rat two weeks before on the chin. His face swelled to a frightful extent; remedies failed, and he died in torture.

The Regents of the University have designated thirty-eight academies in this State to instruct pupils in the science of common school teaching for the years 1850 and 1851, in compliance with the provisions of the act, passed March 30, 1849.

In 1681, Henry Dow was chosen Town Clerk of Hampton, New-Hampshire; since which time the office has been in the family, and held by himself and descendants 129 years. He held it himself 21 years to begin with.

Troubles never come single-handed, it is said. And so it seems to be in the case of Judson, the Editor of "Ned Buntline's Own." Since receiving his sentence as ringleader in the Astor Place Riot, his wife has obtained a divorce from him on the ground of infidelity.

The Archdeacon and several of the Clergy of the Diocese of Madras have signed a declaration, against the continuance of caste distinctions among Christian converts. The Bishop of Calcutta also has signified his entire concurrence; and it is believed that the whole subject will soon be dealt with more resolutely than has hitherto been the case.

A correspondent of the London Times says: "It will hardly be believed, that the whole quantity of gold currency in the world, taking it at its usual estimate of £150,000,000 sterling, would only weigh about 1,150 tons; and that in a bulk, a room 20 feet long, 12 feet wide, and 10 feet high, would hold it all."

Twenty years ago Judge McLean retired from the General Post-Office. A few days ago, says a Washington letter-writer, a clerk adding up accounts discovered that a balance was due him by government of $400, for which a warrant has been issued in his favor, to be forwarded.

The Bookseller's Trade Sale, just concluded at the auction rooms of Cooley & Keese, was the largest in its results that has ever transpired: the proceeds amounting, within a trifle, to $250,000.

The 'undivided two-thirds' of the famous property known to the world as the Natural Bridge of Virginia, is offered for sale by auction in the Richmond Whig. It is recommended as an unrivaled spot for a tavern-stand!

St. John papers of the 2d inst., state that the bark Teal had sailed from St. John, N. B., for California with lumber and 12 passengers, to be followed by several other vessels.

Major J. P. Gaines of Kentucky, has been appointed Governor of Oregon in the place of Mr. Lincoln, who declined the appointment.

We see it stated in the Poughkeepsie Telegraph of Wednesday, that the dysentery is very prevalent in the river towns of that County, particularly Hyde Park and Rhinebeck.

Land Warrants have been very plenty for some time past, having been brought in considerable quantities by Southern and Western merchants. They have consequently declined to $120 a $127.

The Sheriff of Philadelphia receives more pay than the President of the United States, his pay amounting to $30,000 a year! The Sheriff of New York receives in fees $45,000 a year!

Frederick Smith, a German, recently convicted of the murder of Frederick Foster of Menallen Township, Adams County, Pa., and sentenced to be hanged, committed suicide the other day by hanging himself in his cell.

The Postmaster General writes to the Postmaster of Philadelphia, stating that *prepayment* is not required on papers to California, *if sent from the office of publication.*

E. H. C. Griffin, a clerk in the Postoffice at Rochester, has been arrested on the charge of being implicated in the recent robberies of the mail.

The Louisville (S. C.) Herald of the 28th ult., says that the trial of J. M. Barrett will take place at Spartanburg Court-House next week, before his Honor Judge O'Neall.

Geo. Copway, the educated Ojibway, was at St. Paul, Minnesota, on the 15th ult., lecturing on his favorite theme of colonizing and civilizing the Indians.

Two little children were lately shipped at Cincinnati to their parents in New York, by Livingston & Fargo's Express.

The Presbyterian Church Extension Committee are preparing to send out two church edifices to California.

G. H. Hill the celebrated Yankee Comedian, died at Saratoga on the evening of the 27th ult.

The late Florida Indian troubles have cost Uncle Sam $300,000.

Live wild ducks are now brought in cages to Cincinnati from the Lakes.

There are 191 dram shops and taverns, and 157 beer houses, in St. Louis. Total, 352.

The Minnesota Legislature have directed Gov. Ramsay's message to be printed in French.

News from California to Sept. 1, is daily expected at New York.

New York Markets—Oct. 8.

Ashes—Pearls $6 44 a 6 50; Pots 7 00.

Flour and Meal—Flour, old State and mix Western 4 91 a 4 94; 4 94 a 5 06; pure Genesee 5 25 a 5 37. Rye Flour 3 12. Indian Meal 3 12. Buckwheat 17 a 20s per 100 lbs.

Grain—Ohio and Indiana wheat sold for 1 03; Gennesee is nominally 1 20 a 1 22. Corn 62 a 64c. Rye 60c. Oats, 35 a 38c for Jersey, 38 a 40c for Northern.

Provisions—Pork, prime 8 31, mess 10 25. Beef, prime 11 50 a 12 00, mess 15 00 a 16 00 nominally. Dressed hogs 6 a 7c. Butter, Ohio 8 a 11c., State 10 a 16½. Cheese 4 a 6½,

MARRIED.

On the 26th of September, by Rev. W. B. Gillett, Mr. Geo. A. H. Heath, of Pittsfield, Mass., to Miss Adaline Runyon, of Piscataway, N. J.

On the same day, by the same, Mr. Abner S. F. Randolph to Miss Sarah Clark Smalley, both of Piscataway, N. J.

In Independence, N. Y., Sept. 23d, 1849, by Eld. T. E. Babcock, Mr. Baylies S. Bassett to Miss Esther Crandall, all of Independence.

In Brookfield, N. Y., on the 1st inst., Mr. Anson C. Murdock, of East Hamilton, to Miss Emily O. Clarke, daughter of Albert Clarke of Brookfield.

DIED.

In Piscataway, N. J., Sept 23d, Mrs. Rebecca Bloodgood, consort of Samuel Bloodgood aged 68 years. Mrs. Bloodgood was for more than a year a great sufferer from cancer. She had always been a conscientious Sabbath-keeper, though the only one of the family of that belief. Through life she maintained her integrity in remembering the commandment of God. She had never united in fellowship with the church, intending to have made an offering at the next preparatory season; but her sickness prevented. She bore her affliction with Christian resignation, giving evidence to her friends that she had gone to rest with Christ. W. B. G.

In Hopkinton, R. I., on the 29th ult., of dysentery, Mrs. Abigail Burdick, relict of Dea. Alpheus Burdick deceased, aged 60 years. Sister Burdick was a member of the Seventh-day Baptist Church at Rockville. By a patient and protracted life of Christian faithfulness, she secured the confidence of all who knew her. She left a family in which she is greatly missed; and the church of which she was a member, feels that in her death it has lost one of the most worthy and permanent of its members. Still relying upon the wisdom of God, her Christian friends feel assured that "the judge of all the earth will do right," and what is loss to them is gain to her.

In Hopkinton, R. I., after a brief but distressing illness, Sarah, wife of Hazard R. Gates, and daughter of Thomas and Lydia Edwards, in the 19th year of her age. She professed religion young and died young. Though her race was short, yet during that brief period she followed the Saviour ardently. As might have been expected, from such a life, she died in peace, requesting her relatives and youthful husband not to mourn for her. B. M. L.

At Hampton, Ct, Sept. 21st, Wm. K., son of Enoch B. and Sarah Lewis, aged fifteen months.

"So fades the lovely, blooming flower,
Frail smiling solace of an hour."

In Brookfield, N. Y., on the 23d of Sept., Mr. Peter Weaver, aged 74 years.

Executive Board of the Missionary Society.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at New Market, N. J., on Firstday, Oct. 21, being the time and place of the Annual Meeting of the New Jersey Churches. It is earnestly hoped that this meeting will be fully attended. Geo. B. Utter, Rec. Sec.

New-York, Elizabethtown, Somerville, Easton.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¼ P. M.. The freight train (with a passenger car attached) will leave White House at 3¼ A. M., Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,
CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.
JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, Vol. I. Chap 6, Title 3, Article 3, Part I., Page 140. Aug. 9

Seventh-day Baptist Publishing Society.

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The Sabbath Recorder,

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New-York.

Miscellaneous.

THE LOVE LORN.

My een are dim wi' tears, John,
My heart is sair wi' wae,
I lie an' watch the stars, John,
Awearying for the day;
Yet it winna bring me rest John,
An' it canna bring me peace,
Till the clay is on my breast, John,
An' thocht and feeling cease!

I hae looed ye weel and lang, John,
An' shall while I hae life;
But ye've caused me mony a pang, John,
Wha should hae been your wife.
Though you never said a word, John,
My trusting heart to win,
Ye hae leed* before the Lord, John,
An' that is deeper sin!

Ye're hand leed seeking mine, John,
When naebody could see;
An' ye kissed it mony a time, John,
An' wasna that a lee?
An' your een leed looking luve, John,
Whene'er they turned on me;
An' your gifts, what did they pruve John,
But love—or treachery.

An' your step leed coming here, John,
Sae aft in cauld an' rain,
For mony a happy year, John,
Whase memory is pain!
For I thocht the time was come, John,
When we nae mair would part;
Yet ye gaed without ae word, John,
To ease my breaking heart!

Ye cam' o' your ain will, John,
Ye saw that I was poor;
Ye kenn'd I was nae light o' love;
Ye should hae passed our door.
But I loo ye after a', John,
An' pray to God in Heaven,
That I may be ta'en hame, John,
An' your deceit forgiven! MARY.

* "Leed" means "lied."

A CHOLERA INCIDENT.

Last week, near the close of one of those sweltering days which came along just as people began to hope that the dog-star had forgotten us, a young and neatly dressed Irish woman, with a child in her arms, was observed walking unsteadily through Harrison Avenue towards the centre of the city. Few seemed to notice her as she tottered along, or noticed only to bestow a scornful look, and avoid her. She was at last met by a lady who had a more obserivng eye, perhaps, as well as a warmer heart, than the crowd. She saw—or thought she saw—in that tottering step and woe-begone look, the weakness and weariness of hunger and grief, rather than the effects of inebriation. She stopped her, and spoke: "You seem ill and weary, ma'am." At the sound of the voice the poor creature sank down on a door-step by her side, and pressing her child to her bosom, answered: "Yes, ma'am, I am indeed w'ary, w'ary; I've walked all the way from Taunton since the light of marning, with the b'y in my arms, and yours is the first kind word I've heerd to-day!" The benevolent lady, whose residence was but a few steps, prevailed on the traveler to accompany her home, in order to rest her weary limbs, as well as to partake of some nourishment, of which she stood sadly in need, having eaten nothing since her departure in the morning.

Her story was soon told. She had lived in Taunton for several years, where her husband was employed in one of the large factories. Latterly, however, he had been out of work, in consequence of a stoppage of some of the machinery, though he had managed to pick up odd jobs now and then, by which they were enabled to creep along from day to day, while waiting and hoping for better times. But the cholera came, and her husband fell almost the first victim to that terrible scourge, leaving her utterly destitute of all present means of subsistence. She was not the woman, however, to sit down in idleness, while she eat the bread of strangers. Her husband had two brothers living in Boston, one of whom was married to her own sister; and, in the surety of finding a comfortable refuge for the present with these relatives, she had that morning taken her only child in her arms and started for the city. Her journey was long and toilsome, and how, while faint with hunger and at times nearly ready to sink under her burden—with blood-shotten eyes and blistered feet—she was enabled to accomplish it at last, she hardly knew herself: "God must have kept her up."

After having satisfied her hunger and fed her boy, the woman arose to depart. Her kind entertainer pressed her to remain longer, until she was more thoroughly rested; but she declined. She "was very grateful—it was but a little bit further,"—and she "felt ashamed to be a burden to strangers, when she had friends near by who would'nt let her suffer, and who would be so glad to see her." So, taking her child in her arms once more, and thanking the lady again and again, she departed.

On the following morning the woman appeared once more in the presence of the lady. Misfortune had followed misfortune. She had been to the house of her relatives, where she was to meet so warm a welcome—and they were not. The cholera had done its work there too; and within a few days, brother and sister and mother had been swept away. Thus had all hope of a home among her relatives been taken from her, and she was left a stranger among strangers, with no present resource but to call again on the lady who had already looked so kindly on her. That lady immediately interested herself in her behalf, and with the assistance of friends, the poor woman is already in a situation where she will be enabled by her industry to support herself and child.

[Boston Republican.

THE CAPTURE BY THE PATAGONIANS.

The New-Bedford Mercury publishes a letter from Mr. J. D. Parker, dated Valparaiso, June 21, which gives a more particular account of the capture of Capt. Bourne, of the schr. John Allyne, in the Straits of Magellen, by the Patagonians. The following is Mr. Parker's account of the matter: "At 11 o'clock on the night of April 30, we anchored in Possession Bay, about five miles from the first narrows. The next day, the tide not serving until about 1 P. M., about half of our company went on shore, gunning. At 10 A. M. they returned, and said the natives had some deer which they wished to barter for bread and tobacco, and they wanted to see the captain for that purpose. Capt. Bourne went on shore, and leaving one man to take care of the boat, the others (that is, three besides Capt. Bourne), got on their horses and went back with them to their encampment, about two miles. Our men were thus separated, when they were attacked by the natives, and deprived of their guns and ammunition. Capt. Bourne and one other were bound, and the remaining two were robbed, but not detained. A few hours after they released the man who was with Capt. Bourne, telling him that we could have the captain by paying 12 bottles of rum, 1 bag of bread, and 12 lbs. of tobacco. The articles named were accordingly sent on shore, with two boats' crews, well armed, where they found about 300 natives, all on horseback. They would not give up Capt. B. until the ransom was paid. We parleyed with them until dark, to no purpose, when they came to the beach with Capt. B., sitting in front of a native on horseback. He hailed the boats, and told them to pay the ransom, and by no means to fire into them. The ransom was immediately paid, when the chief said it had not been given to him, and he would not give him up. As it was blowing a gale, the boats did not dare to stop any longer, and they came very near being swamped in getting on board."

HOUSES FOR LABORERS.

A New-York correspondent of the Detroit Free Press, writes as follows:

A move is making in New-York to ameliorate the condition of the laboring class. Several large capitalists are at the head of it. A large tract of land is to be bought some fifteen miles from the city of New York to erect a new city upon. Two millions of dollars to be the capital. The company are to build 5,000 brick houses at $500 each, including the lot of 50 by 200. These houses are to be let at $52 each to mechanics, or $1 a week, which will pay 10 per cent on the capital. All the houses to be uniform. Each occupant to have the right to purchase his house, by paying $2 a-week and keeping up the interest at seven per cent. In this way, he gets a title to his homestead in about six years. A negotiation is going on with the Hudson River Railroad, that the occupants of these house shall have the privilege to commute with the Rail Road Company for their passage to New York and back again, at a price not to exceed six cents a day for going and coming; the distance each way will not be far from 15 miles, at 3 cents a head. In this way they can reach the city in half an hour. If 10,000 laborers reside there, it would give the company $600 a day, or $187,000 a year.

The great drawback to the prosperity of mechanics is high rents. $100 to $150 has to be paid for very indifferent tenements. By living in the country and going to his work by railroad, on the plan proposed, he can possess a house of his own in five years, from the savings he would make from New York rents. The project is highly praiseworthy. The originators, when the work is finished, would be considered benefactors. Mr. Minturn, of the wealthy shipping-house of Fish, Grinnel & Minturn, is at the head of it. He is now in Europe getting information on the subject—there being a similar association in successful operation in England. Professor Mason, of the N. Y. University, is also engaged in it, both with his time and purse. They can now count on a million dollars capital that is ready to embark in it as soon as the plan is perfected.

A LION AND BULL FIGHT IN SPAIN.

On the 16th August, the great fight between the Lion and the Bull came off; and though neither of these animals was a whit the worse for the encounter, yet 3,500 chairs were broken by the infuriated and disappointed populace, not to mention broken heads and arms, prisoners, children trodden on, &c. At 5 o'clock an impatient crowd of 15,000 persons, of all ages and sexes, were yelling in the amphitheatre destined for bull-fights, and grudging the time His Majesty the King Consort (who was to preside over the function) kept them waiting. At last the Royal President took his seat in his box, and a swollen and sickly hyena, carefully fastened to a stake, was worried by two enormous dogs without making any resistance, till the populace, notwithstanding the royal presence, at last hooted, and caused the fight to be put an end to. After a moment of mute expectation a den was opened, and out rushed a magnificent bull, concerning whose birth, parentage, and education, every lover of tauromachy has been discoursing in club and coffee-house this last week. The noble animal butted against the iron palisades, and bent them as if they had been reeds.

The lion then came creeping out, and as the bull was staring at the yelling multitude, sprang at him. The bull treated his royal enemy to a couple of kicks, and then turning round made an attempt to gore him. Luckily for the lion, the bull's horns did not touch him, but nevertheless he was thrown about ten feet with tremendous violence. The bull lowered his head again, but the lion knew when he had enough, and ran round the amphitheatre amid the hooting of the public. A tiger was then introduced, between which and the lion a few scratches and growls were exchanged. The tiger then, perceiving the bull, sprang toward him, leaving the lion, who stretched out his lazy length and began to slumber. The bull made an effort to toss the tiger, but the wary animal, after receiving a slight bruise from the powerful skill of his opponent, began to crawl round the amphitheatre, and, when the bull eyed him, lay down as if affecting to be asleep. The bull seemed perfectly aware of his danger, and kept in the middle of the amphitheatre. Every time his crafty opponent approached creeping up from behind, the bull turned, presenting his lowering head and horns. This kind of thing, though eminently curious, was evidently too refined for the populace, who saw the shades of evening coming on, and as yet no blood shed, no emotion that could comfort them for the disbursement of six picetas for a ticket. Clamors for dogs began to be heard, and the perplexed authorities acceded to the demand. But the dogs, after one vain attempt at the lion could not be persuaded to go again. The shadows of night began to fall. The populace furiously demanded that the combat between the panther and horse should take place while they yet could see, and as no panther or horse was forthcoming, a tremendous tumult took place. The populace finding that their money would not be returned according to their furious demands, attempted to carry off the chairs, but the guard outside refusing to let them go out thus loaded, they began to break them. The soldiers looked on and laughed. The "foreigner"—the empressario was a Frenchman—would have to pay. The king consort retired without, in his capacity of President, giving any orders, and none could interfere till he had left his seat. Then, the populace, encouraged by impunity, began to set fire to everything they could lay hands on. *Manolas* exhibited the lucifer-match boxes they brought to light their lover's cigars with, and things were beginning to assume a serious aspect, when the Military Governor making his appearance, ordered the soldiers to load, and then reinforcements arriving, the crowd was driven out by the soldiers advancing with fixed bayonets. Some of Albion's fair daughters were there, and of course fainted, while the Spanish women seemed to enjoy the scene. The authorities, protesting that the conditions of the programme not having been fulfilled, have ordered the *empressario* or undertaker of the concern, to pay all the damage done by the people, and give two-thirds of his profits to the public charities.

DEATH OF MEHEMET ALI.

This distinguished man died at Alexandria in Egypt, Aug. 2, and was buried in Cairo, in an alabaster mosque built by himself, in the citadel. Twenty-six buffaloes were killed and distributed among the poor at his funeral, together with twenty-six camel loads of dates and bread, and a considerable sum of money. Mehemet Ali was born in Roumelia, the ancient Macedonia, 1760, the year when Bonaparte and Wellington appeared in the world. He began life as a tobacconist in his native town, then entered the army and distinguished himself in the successful efforts made by the Turks to drive Bonaparte and the French from Egypt, over which he was appointed Viceroy, and after various bold measures became virtually an independent King. To rid himself of the Mamelukes, or old organized soldiery, he invited the leaders to be present in the citadel of Cairo on the occasion of investing his son with military authority as chief of the expedition against the Wahabees, a warlike and fanatical Arab tribe. When the ceremony was over the Mamelukes mounted their horses to depart, but on reaching the gates, they were found shut, and a sudden discharge of musketry from soldiers planted on the walls completely annihilated them. It is stated that 470 perished in the citadel with their chief, Ibrahim Bey, and 1,200 more were killed through the country,—an act of perfidy and cold-blooded massacre without a parallel. In his latter years he became merciful and humane, and in domestic life was the model of a husband and father. He did not learn to read till he was 45 years old. He improved the condition of the people by introducing European arts, and husbandry, and mitigating the rigors of government, though it still remained oppressive, and the people little better than slaves. Though a Mohammedan, he paid little respect to the tenets of Mahomet, never fasting in the month of Ramazan, and showed the greatest toleration to all religions. He was the first Mohammedan ruler who extended real protection to Christians, whom he raised to the highest ranks, and made some of them his most intimate friends.

It is to be hoped, that through the intercourse of the Egyptians with Christian nations, and especially the English, better ideas of religion and government will be introduced, and the fires of pure religion be kindled upon altars where once they burned brightly, but for ages have smouldered if not been utterly extinguished. [Con. Jour.

A PRINCELY DWELLING.—Dr. Moffit, the great pill-man, is about completing a first-class dwelling on the north side of Union Square, to be occupied by himself. The interior finish is equal to any in the city. The drawing-room is ornamented with highly-wrought fresco painting (in imitation of bas-relief) in the Grecian style tipped with gold. The dining-room is in the Gothic style; parlor in light French; saloon and halls in the Elizabethan, and library in the style of Louis XIV. The ceiling of the latter is ornamented with likenesses of the Italian poets, Dante, Tasso, Ariosto, &c., and various devices. Some of the carved work is quite elaborate. The halls are lighted by a stained glass sky-light, eight feet in diameter. All the bath rooms are lighted and ventilated by means of iron sky-lights. Gas, and hot and cold water, are introduced into all the apartments. Some of the mantles and jambs are very elaborately carved. A mantle of Sienna marble in particular (yellow) is very fine. Its cost was $750. All the outside windows are of heavy plate glass. The building is four stories high, with basement and sub-cellar, and has a front of 45 feet and a depth of 84. The cost of the building will be about $85,000, including $25,000 for the lot which it occupies. Last year the Doctor built for himself a store in Broadway at a cost of near $70,000, including about $29,000 for the lot. [Jour. Com.

LARGE AND SMALL FARMS.—Most young farmers are unsuccessful, simply because their farms are too large; and the complaint is often heard that no money can be made at farming. Take up the directory of ten years since, and mark the names of all the merchants then doing business in New York; follow these names through the directories of subsequent years, and see if one in twenty have continued to do business for ten consecutive years without failing.

This is a sorry fact, and evidently arises from the fault of the merchants themselves. In agricultural language "*they turn too heavy a sward, and do not lay it regular.*" So with the unsuccessful farmer; he has too much land; he cannot manure it properly, and his labor bestowed on unmanured land is not effective. Land fully manured, and thoroughly cultivated, will produce double the amount of crops that can be obtained from half-manured land. Land too, well manured, is more easily worked. Its particles more readily disintegate, and extensive crops do not require expensive labor in proportion to results.

WHEAT ON PRAIRIE LANDS.—Some very successful experiments have been made this year and last, in the central and northern part of Illinois, in the cropping of wheat on new prairie lands. Ner New Carthage, in 1847, Mr. A. Hamilton broke 100 acres of new prairie, finishing about the first of August. This he put into wheat, completing the sowing about the 15th of September. From this 100 acre tract he cut and secured 2,300 bushels of good wheat, losing enough, he thinks, through inability to harvest it in season, to have made the whole average 30 bushels to the acre. From which crop he is realizing the present season $1,800. The breaking of the ground cost him $1,50 per acre, or $150 for the whole, and the enclosing it $160, being at the rate of $15 per thousand for 10,000 rails, and $1 per thousand for laying the fence. We derive these facts from an account of Mr. Hamilton's operations published in the Warsaw Signal, the editor of which paper says that there are ten thousand acres of just such land, in its wild state, within eight or ten miles of that town.

IMPROVED RAILROAD SWITCH.—A few days since, says the Worcester Spy, we were shown the model of an improved Railroad Switch, invented and constructed by Harvey Sturtevant, an ingenious mechanic of our city. This Switch is so constructed, as to be always at the control of the engineer, who, by the simple raising or depressing of a lever, can turn the switch with absolute certainty, whichever way he pleases, while the locomotive is under full headway. The construction of this switch is of the simplest character possible, and not liable either to get out of order or to fail in its operation. The advantages of such an improvement must be obvious. It dispenses, at once, with the troop of switch-tenders now required on the Railroads, and obviates the danger arising from their too frequent neglect of duty. Scientific persons connected with the Railroads, who have seen it, are highly pleased with it, and feel confident that it must come into universal use.

IMPROVED PADDLE-WHEEL FOR STEAMBOATS.—The Jersey City Telegraph describes a new kind of Paddle-wheel, at the Machine shop of Messrs. Cobb, Fields & Co., of that city. The wheel is the invention of a Mr. Tingle, of New York. The paddles are of sheet iron, and instead of being at right angles to the arms of the wheels, consist of two parallel plates vertical to the water and so contrived, that when the paddle enters the water, it assumes the form of a bucket, or of the covers of a book opened, at an angle of 40 degrees—the plates move upon a pivot, and as the paddle rises from the water, the plates again become parallel, and the water escapes.

The advantage of this wheel is, that the power is effectively exerted at the right point, and that it lifts no water when rising, which is the great objection to the ordinary paddle-wheel. A trial was recently made, which was quite satisfactory. The wheels were properly adapted to a boat 32 feet long, and worked by two men, with a crank and band. With a company of 12 persons, the passage to Hoboken from this city was made in 18 minutes against wind and tide. The wheels are 5 feet in diameter.

SMOKING POTATOES FOR THE ROT.—I have been informed by a gentleman of my acquaintance, that he had stopped his potatoes from rotting by smoking them. After the potatoes were dug and placed in the cellar, (an out-door cellar,) he built a smoke and continued it eight or ten days, when the affected part dried up, and the rest of the potatoes remained sound and good through the winter. The remedy was discovered by placing fire in an unfinished cellar, to prevent the vegetables from freezing—immediately after which it was found that the potatoes had stopped rotting. He says he has tried the experiment for two or three years past, and has never known it to fail of arresting the disease immediately.

AUTUMNAL SOWING.—It has long been the practice with our most intelligent gardeners, to sow the seeds of certain vegetables in the fall. The onion is often sowed as early as September, and we have seen acres on the first of November, green with young spires. Cobbett, in his "American Gardener," recommends the sowing of other vegetable seeds in autumn, those of the beet, carrot, parsnip, &c., and says that the seed of all plants will lie safe in this way all winter, though the frost should penetrate a distance beneath them, except the seed of such plants as a slight frost will cut down.

TO PRESERVE MILK.—If milk be introduced into bottles, then well corked and put into a pan of cold water and gradually raised to a boiling point, and, after being allowed to cool, be taken out and put away in a cool place, the milk may be kept perfectly sweet for half a year. Or it may be evaporated to dryness, by a gentle heat, and under constant stirring. A dry mass will thus be obtained which, when dissolved in hot water, is said to possess all the qualities of the best milk.

CUTTING BUSHES.—This is a good season to eradicate, thoroughly and effectnally, the bushes which deface your cultivated lands; Fern, and worthless shrubs should now be cut in your pasture grounds; they shade the ground and diminish greatly the amount of feed, especially in dry times. Cut all off, and destroy them root and branch.

JEWISH NEW-YEAR.—The commencement of the Jewish year has been celebrated for several days past by our Jewish citizens, who will, on next Monday, observe the great day of atonement, fasting for 24 hours. The Jewish year begins at the new moon, which varies from the 5th of September to the 5th of October, and this year it began on the 16th inst. The first month of the Jewish year is called Tisri, and corresponds to part of September and part of October. The reason given for making the year commence at this season is a tradition that the world was created in September. [Sun, Sept. 21.

THE PRESENT FASHIONS AND THE PURITANS:—The Puritan fathers watched over not only the conduct of persons, but the cut of their garments. The present style of dress, it will be seen by the following order, was not much admired by that straight-laced sect:—

"July 7th, 1639. No garment shall be made with short sleeves whereby the nakedness of the arm may be discovered in the wearing thereof, and such as have garments already made with short sleeves, shall not hereafter wear the same, unless they cover their arms to the wrist with linen or otherwise; and that hereafter no person whatever shall make any garment for women, or any of their sex, with sleeves more than half an ell wide in the widest place thereof, and so proportionably for bigger or smaller persons."

DIMENSIONS OF ANCIENT CITIES.—Nineveh was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots. Babylon was 60 miles within the walls, which were 75 feet thick, and 300 high, with 100 brazen gates. Thebes, in Egypt, presents ruins 27 miles round. It has 100 gates. Carthage was 25 miles round. Athens was 25 miles round, and contained 25,000 citizens, and 400,000 slaves. The walls of Rome were 13 miles.

Variety.

The Delaware Republican states, that Joseph Johnson, of Wilmington, has invented and patented a new machine, which he calls "The Bran Duster." It is designed, after the flour has been bolted, to further separate the bran from the flour, and such is its utility, that out of every hundred bushels of wheat ground an additional barrel of flour is procured. This is quite an important saving when we consider that some of the mills grind over three hundred bushels per day. Two or three of the Brandywine millers have already procured the Bran Duster or Sifter, and others, no doubt, will speedily follow.

The London Lancet of the 11th, contains a notice of an instrument which has been invented by Thomas Wakely, the surgeon of the Royal Free Hospital, to be used during the treatment of deafness in all its varieties. The Sonometer tests with the greatest accuracy the amount of hearing a person actually possesses in every stage of the affliction. With the aid of the Sonometer, no doubt can exist in the mind of the patient or surgeon regarding the progress of the case under treatment.

We are assured, says the American Artisan, by Mr. H. Serrel, of this city, that he can produce a plate capable of printing several thousand copies, which cannot be imitated, even by himself. An unlimited number of these plates can be produced, and all different from each other, suitable for labels, checks, notes, cards and in fact anything where printing is concerned. The invention has been submitted to several bank note engravers, who say that it is impossible to be imitated.

The St. Louis Reveille states that Mr. Hughes of that city has invented a plan "for carrying railroad trains across river gorges, up acclivities, &c., without the ordinary assistants, as bridges, inclined planes, tunnels, and stationary engines. By Mr. Hughes' method, a train of any weight can be taken over a mountain where the rise per mile is not more than 1500 feet, without difficulty."

Mr. J. S. Cutts, of Boston, has invented a contrivance for transferring the spindle to the shuttle, without removing the cob; thus saving both the waste in handling the cob, and the expense of the machinery to make the bind to hold the cob together. The plan is very ingenious and simple, and, we should think, must certainly come into use.

From some experiments made at the Agricultural Institute, at St. Germain, in France, it appears that the sheep, that gained in weight three and a quarter pounds a month, increased double that amount in the same length of time, when about one-tenth of an ounce of salt was added to their food each day.

Nothing is equal to young pine trees by the road side to break the cold winds, and to prevent the snow from drifting. There are many situations where these might be placed without injury to any one; and the cost of setting them is not half so much as the cost of making board fences to keep the snow from drifting.

A Mrs. Bryan, wife of a respectable tradesman in London, eloped with a young man whom her husband had received into his house from charitable motives, carrying off, at the same time, considerable money. The husband was so affected by the infamous conduct of his wife, that he was seized with a mortal illness that soon ended his life

The diadem of princes was copied from the fillet which topers, in the early ages, used to wear round their temples, to check the fumes of the wine. It was meant as an intimation to royalty not to suffer itself to be stupified by the noxious incense of adulation.

The Cincinnati Commercial says, "An awful sight was witnessed in our city lately—a man dying of the cholera, in the streets, while drunk!"

All the English writers on cholera concur in urging attention to the skin, as of the utmost importance. Cleanliness and genial warmth are great preventives.

The cost of segars smoked each day in New-York is estimated at $10,000. The value of tobacco consumed in this country annually is $12,000,000.

It is said that Capt. Bailey, commander of the steamship Panama, plying between Panama and San Francisco, receives a salary of $5,000 per annum, exclusive of rations.

General Taylor stated when at Chambersburg, lately, that fifty years ago he passed there a young officer in the army, on his way from Baltimore to Pittsburg, the whole of which distance he traveled on foot.

The amount of specie now in the Bank vaults in New York, is over $8,000,000, and in the Sub-Treasury $3,600,000. Total, $11,600,000. An amount which, if we mistake not, is unprecedented.

Nearly 1,300,000 bushels of Indian corn, were shipped from this country to England in the month of June last, being an increase of 50 per cent. on the quantity shipped in the famine year, 1847.

Major Webber is endeavoring to raise a fund of $20,000, at Boston, to defray the expense of introducing 100 Arabian camels into Texas, to traverse the plains and mountains between the States and California.

When a Prince was told confidentially, that he had dirty hands, he replied, with the liveliness of conscious triumph, "Ah, do you call that dirty? You should see my toes!"

A woman, about 50 years of age, residing at Lyons, after swallowing a quantity of oil of vitriol, threw herself from a fourth-floor window into the street, and was killed on the spot.

Lamartine has been beggared by the French revolution, and after making every sacrifice to retain his patrimony, is at last compelled to yield, and the consequence is said to have been fatal to his reason.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration o Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery. 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

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The Sabbath Recorder.

INFERENTIAL PROOF OF A FIRST-DAY SABBATH.

In noticing, two weeks ago, Mr. Morton's "Vindication of the True Sabbath," we promised to give our readers some extracts from it. To redeem that promise, we copy from page 41 to page 54. In sustaining the proposition, that the seventh day of the week is the only weekly Sabbath of God's appointment, Mr. Morton says:—

My fourth reason for believing this proposition is, that God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply defend it against your usual Scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine, you do not pretend to offer *positive*, but only *inferential* proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible, and even plausible inferences, that are not necessarily true, I intend to be governed, in the examination of your Scripture proofs, by the following rule of interpretation:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or *by good and necessary consequence* may be deduced from Scripture."

Brethren, I intend, with God's help, to show that, according to the above rule, which you admit to be correct, all your inferences in favor of a first-day Sabbath are *unnecessary*, and some of them wholly inadmissible.

YOUR FIRST PROOF.

Hebrews 4: 9, 10—"There remaineth, therefore, a rest (sabbatism) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Your premises consist of four assertions: First, That the rest, or sabbatism, that remaineth, is something different from the ancient Sabbath. Second, That the person who "hath ceased from his own works, as God did from his," is the Lord Jesus Christ. These two assertions I most cheerfully admit. Third, That Christ entered into his rest on the day of his resurrection. Fourth, That the sabbatism of God's people is enjoyed in this life. These last two assertions I utterly deny.

Your inference is, that the first day of every week, that being the day of the week on which Christ rose, is the sabbatism of God's people. Of course, if I prove that the last two assertions are false, your inference will be shown to be inadmissible.

I assert, then,—

1. That Christ did *not* "enter into his rest" on the day of his resurrection; for the following reasons:—First, Because the Scriptures do not say so. Second, Because this earth is not the place of his rest. He was, to the last day he spent here, "a pilgrim and a stranger in the earth," and had not therein "where to lay his head." But his resurrection took place on earth, and he continued on earth for "forty days" afterwards. Third, Because the Scriptures plainly teach, that the Mediator *did* "enter into his rest," when he "sat down on the right hand of the Majesty on high." Heb. 1: 3. "Arise, O Lord, into thy rest; thou and the ark of thy strength." Ps. 132: 2. This was the prayer of David and the congregation of Israel, when they removed the ark from the house of Obed-Edom to the place "that David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David, and placed it in the holy of holies, in the temple "made with hands," they prayed in like manner, "Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength." 2 Chron 6: 41. Now the ark was a type of Christ, while "heaven itself" is the true "holy of holies," "whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek." Heb. 6: 20. If, then, the ark entered into its rest, when it was placed in the holy of holies, Jesus Christ, the antitypical ark, entered into *his* rest when he sat down on the right hand of God, in the antitypical holy of holies. Fourth, Because the Apostle's great design, in this epistle, was to convince the church, and especially the Hebrews, that Christ, having "by himself purged our sins," as they all admitted he had done, "sat down on the right hand of the Majesty on high," (ch. 1: 3,) as our ever-living Intercessor. Yes, the "one idea," that runs through the whole epistle, is to illustrate and magnify the doctrine of the glorious intercession of Christ the Mediator, who, "after he had offered one sacrifice for sins, forever sat down on the right hand of God." Do you ask proof? Take, then, the Apostle's own assertion, (ch. 8: 1,) "Now, of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All that is said in the third and fourth chapters, about the rest of Christ and the sabbatism of the people of God, is included in this summary; so that it is to Christ's eternal rest in the heavens that the verses under consideration refer. Indeed, we have evidence of this fact, satisfactory enough, in the immediate context, (ch. 3: 4,) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus"—compared with ch. 4: 14—"Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Fifth, Because there is not, in this epistle, one solitary reference to the resurrection of Christ, except in the concluding benediction; but it abounds in references to his ascension and intercession.

2. If I have reasoned correctly above, your assertion, that the sabbatism of God's people is enjoyed in this life, scarcely needs refutation. As Christ entered into his rest, when he received the crown of glory from the Father; so believers shall enter into his rest, when they "shall be glorified with him." Moreover, as Christ did not enter into his rest on the first day of the week, your inference, that that day is the Sabbath, is not only *unnecessary*, but wholly inadmissible.

Bear in mind also, brethren, that, if Christ did not enter into his rest on the first day of the week, then your great philosophical argument for the first-day Sabbath, founded upon the fact, that the work of redemption is greater than that of creation, vanishes at once into smoke, or, at least, becomes useless for your purpose.

YOUR SECOND PROOF.

Psalm 118: 22, 24—"The stone which the builders refused is become the head-stone of the corner." "This is the day which the Lord hath made, we will rejoice and be glad in it."

Acts 4: 10, 11—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

You premise, that "the day which the Lord hath made" is the day of the resurrection of Christ. Whence you i[illegible]at the first day of the week is the Sab[illegible]

1. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will rejoice and be glad *in it*, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day, without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, *you* rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But—

2. You are evidently mistaken in referring this language of the Psalmist to the resurrection of Christ—for the following reasons:

First—Because "the day which the Lord hath made" is the same in which Christ went in by the gates of righteousness. Verses 19 and 20. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter." Now, though Christ *did* come up from "the gates of death" on the day of his resurrection, he *did not* formally enter [illegible] righteousness," till that day when he ascended from Mount Olivet, which was not the first day of the week. His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, "Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!" Therefore, this is not the day of Christ's resurrection, but that of his ascension.

Second—Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became "the head-stone of the corner," (verse 22.) Christ did not become "the head of the corner," till he "sat down on the right hand of God." You assert that he did, and refer to Acts 4: 10, 11, quoted above, as proof. From what the Apostle there sets forth, you draw the inference, that, as he was set at nought by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. The Apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must *necessarily* infer from what he *does say*, is, that he became the head of the corner since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the Apostle saith not. Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.

I suppose it will be admitted, that when Christ became the head of the corner, he became "the head over all things to the church," and that then "all things were put under his feet." Now the Apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:—

Ephesians 1: 20—22—"Which he wrought in Christ, when he raised him from the dead, (or, having raised him from the dead,) and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church."

Hebrews 2: 8, 9—"But now we see not yet all things put under him (man;) but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." Observe, that the Apostle's great object in this epistle is, to show that Christ is *in heaven*, forever interceding for the church.

Now, is it not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there any thing in Acts 4: 10, 11, that contradicts this idea.

Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus, the corner-stone, "elect and precious," sitteth at the right hand of God, and is constantly occupied in gathering from afar the "lively stones" of the glorious edifice. Blessed forever be his holy name!

YOUR THIRD PROOF.

John 20: 19, 26—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."—See also Luke 24: 26.

You premise, that the disciples, on the two days referred to above, one of which certainly was, and the other may have been, the first day of the week, had met together for public or social worship, when Christ appeared to them. Whence you infer, that the first day of the week is the Sabbath.

Now, what you premise *seems* to be a mere assumption, for which there is not a shadow of proof, either in the text or context. No one of the Evangelists says that they met for worship; nor did they worship, so far as we know, when met together. In regard to the first of those occasions, we are told, that they "were assembled for fear of the Jews;" and, as to the second, we are simply informed, that they "were within," which means, probably, that they were *at home*; for Luke tells us, that, on the day of the ascension, the eleven "abode" in an upper room. Acts 1: 13.

Again, your inference is not *necessary*; for the matter may be explained thus: On the day of the resurrection, the eleven, having procured a common lodging-room, "assembled for fear of the Jews;" and Christ appeared to them before the close of the same day, in order that they, who were to be witnesses of his resurrection, might have ocular demonstration of the fact, that he rose "according to the Scriptures." On the other occasion, "after eight days," he met them, probably, "as they sat at meat," (Mark 16: 14,) because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are surely sufficient to account for his appearing on those occasions. But why demand reasons at all? Had he not a right to meet his disciples on any day of the week that he chose, without telling us why? Can you tell us why he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is, that it seemed good to him.

YOUR FOURTH PROOF.

Acts 2: 1—"And when the day of Pentecost was fully come, they were all with one accord in one place."

Your premises are—1. That the Feast of Pentecost fell that year on the first day of the week. 2. That the disciples were *for that reason*, with one accord in one place." Week is the Sabbath. I reply—

Whether the Feast of Pentecost fell that year on the first day of the week, or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been, in like manner, "with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore, your inference is not only *unnecessary*, but wholly inadmissible.

YOUR FIFTH PROOF.

Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You premise, that the disciples came together, in this instance, to celebrate the Lord's Supper, and to hear the word. Whence you infer, that the first day of the week is the Sabbath.

What you premise is very uncertain; for—

1. There is no evidence that they met to hear the word. The object of the meeting was "to break bread;" and the preaching of Paul seems to have been *incidental*, and not by appointment.

2. It is not certain that "to break bread" means to partake of the Lord's Supper. The Greek word, translated, *to break*, is used very often in the New Testament in reference to ordinary meals. An instance occurs in Luke 24: 35—"And they told what things were done in the way, and how he was known of them *in breaking of bread*."

But if what you assert were true, your inference is not *necessary*; for—

1. It is entirely proper, for aught we know to the contrary, to celebrate the Lord's Supper and hear preaching on any day of the week.

2. Perhaps this meeting was held at that particular time, because the Apostle and his company were "ready to depart on the morrow." It was probably a farewell meeting, as many learned men think, and the text itself *seems* to hint.

3. There is not one word said in the text about Sabbath-keeping; nor is there the least intimation, either in the text or context, that the disciples were *accustomed* to meet on the first day of the week for any purpose whatever.

But you say, Paul waited there seven days, and we have no account of his preaching till the last night of his stay, which was the first of the week. We reply, This is no evidence that he did not preach during the other six days. Luke tells us, in this same chapter, verses 2 and 3, that "he came into Greece, and there abode three months;" and he does not say that he preached once during that time. But a small part, indeed, of the doings of the apostles is recorded.

It is a remarkable fact, that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is, at the same time, the only one in the Bible that directly proves, that this day is *not* the Sabbath. I have already proposed to give up the argument in favor of the seventh day, if you produce one apostolic example of unnecessary labor performed therein. Will you give up your argument for the first day on the same condition? I believe this verse furnishes such an example.

The text proves nothing for you, if Paul's sermon and the breaking of bread were not on the first day. The sermon was preached between evening and midnight, and the bread was broken between midnight and break of day, and then Paul set out on his journey. According to the Roman method of computing time, the breaking of bread, at least, was in the morning of the same day in which Paul traveled from Troas to Assos, and thence to Mitylene; and, according to the Jewish method, the sermon, the breaking of bread, and the journey from Troas to Mitylene, were all within the compass of the same "first day of the week." That Luke should follow the unnatural Roman method, is so unlikely as hardly to be supposable. Now, if Paul traveled unnecessarily from Troas to Mitylene, as it seems he did, on the first day of the week, surely that day was not then the Sabbath of the fourth commandment. This text, therefore, *proves positively that the first day is not the Sabbath*, on which account it is of no little value in this controversy.

YOUR SIXTH PROOF.

I Corinthians 16: 2—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Your premises are—1. That the Apostle here commands the Corinthians to make public collections on the first day of the week. 2. That, therefore, public assemblies were accustomed to be held on that day. Whence you infer, that the first day of the week is the Sabbath.

I deny both your premises. The Apostle simply orders, that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, "by him;" and I marvel greatly how you can imagine that it means "in the collection box of the congregation." Greenfield, in his Lexicon, translates the Greek term, "*by one's self, i. e. at home*." Two Latin versions, the Vulgate and that of Castellio, render it, "*apud se*," with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, "*chez soi*," at his own house, at home. The German of Luther, "*bei sich selbst*," by himself, at home. The Dutch, "*by hemselven*," same as the German. The Italian of Diodati, "*appresso di se*," in in his own presence, at home. The Spanish of Felipe Scio, "*en su casa*," in his own house. The Portuguese of Ferreira, "*para isso*," with himself. The Swedish, "*nær sig sielf*," near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above. Now, if your premises are false, your inference is not only *unnecessary*, but wholly inadmissible.

YOUR SEVENTH PROOF.

Revelations [illegible] on the Lord's day."

You premise, that the "Lord's day" is the first day of the week. Whence you infer, that the first day of the week is the Sabbath.

You here assume the principal point in dispute, namely, that God has appointed the first day of every week to be kept in commemoration of the resurrection of Christ. Is every Friday the "Lord's day," because he was crucified on Friday? You answer, No. Is every Thursday the "Lord's day," because he ascended on Thursday? You answer, No. So, when you ask, Is every first day of the week the "Lord's day," because he rose on the first day? I answer, No. And is it too much that I should ask you to prove your assumption? I have never yet met with an attempt to prove it.

But, were this even proved, your inference would not be *necessary*. The first day *might* be the "Lord's day," and yet not the Sabbath. Would the bare mention of this day by the Apostle John, even if it were certain that he referred to the first day of the week, repeal or alter the fourth commandment? Certainly not. But you ask, What day did he mean? I reply, Most probably he meant the seventh, since we know from several scriptures that this *is in fact the Lord's day*. See Nehemiah 9: 14, and Isaiah 58: 13. But you ask again, Why did he not say "the Sabbath," if he meant it? I reply by asking you, Why did he not say "the first day," if he meant it?

Brethren, who can say, that, from any or all of the texts commented upon above, the inference is *necessary*, that the first day of the week *is*, and that the seventh *is not, holy?* But this is precisely what *you* infer from them. On the sole authority of these passages, together with that one in which Christ says, that he is "Lord of the Sabbath," you have no hesitation in affirming that the first day of the week is the very Sabbath day spoken of in the fourth commandment, and that the seventh day of the week is not *now* more holy than any other; or, in other words, that the blesssing which God put upon it in the beginning, (Gen. 2: 21,) has been taken from it, and given to another day. What! because "there remaineth a sabbatism to the people of God," therefore the seventh day *must* have ceased to be the Sabbath! Because "we will be glad and rejoice" in "the day which the Lord hath made," therefore the seventh day *must* have ceased to be holy! Because Christ showed himself to his disciples once or twice on the first day of the week, therefore the seventh day *cannot* be the Sabbath! Because the Pentecostal effusion of the Holy Ghost happened on the first day of the week, as is clearly demonstrated by arithmetical calculation, therefore the seventh day *cannot* claim to be the Sabbath! Because the disciples met *once* "to break bread" on the first day of the week, therefore God *must* have unsanctified the seventh day! Because the Corinthian and Galatian Christians were commanded to "lay by them in store" on the first day of the week, for the relief of the poor saints, therefore the seventh day *can be nothing more* than a working day! Because John was "in the spirit on the Lord's day," therefore the seventh day *cannot* be "the Lord's day," as it used to be! Because Jesus Christ is "Lord of the Sabbath," and has the right to change it, or even to annihilate it, (?) therefore the seventh day *must* have ceased to be a day of rest? O brethren, you dare not say, that any of these inferences flow from the Scriptures, as *necessary consequences*. But if they are not *necessary*—if there is any way of avoiding them, without doing violence either to the text or context—how *can* you ask me to believe that the first day *is*, and that the seventh *is not*, holy.

HYMN OF THE CHURCH YARD.

BY HENRY W. LONGFELLOW.

Ah me! this is a sad and silent city;
  Let me walk softly o'er it, and survey
Its grassy streets with melancholy pity!
  Where are its children, where their gleesome play?
Alas! their cradled rest is cold and deep—
Their playthings are thrown by, and they asleep.

This is pale beauty's bourn; but where the beautiful,
  Whom I have seen come forth at evening's hours,
Leading their aged friends, with feelings dutiful,
  Amid the wreaths of spring, to gather flowers,
Alas! no flowers are here but flowers of death,
And those who once were sweetest sleep beneath.

This is a populous place; but where the bustling,
  The crowded buyers of the noisy mart—
The lookers on—the showy garments rustling—
  The money-changers—and the men of art?
Business, alas! hath stopped in mid career,
And none are anxious to resume it here.

This is the home of grandeur; where are they,
  The rich, the great, the glorious, and the wise?
Where are the trappings of the proud, the gay—
  The gaudy guise of human butterflies?
Alas! all lowly lies each lofty brow,
And the green sod dizzens their beauty now.

This is the place of refuge and repose;
  Where are the poor, the old, the weary wight,
The scorned, the humble, and the man of woes,
  Who wept for morn, and sighed again for night?
Their sighs at last have ceased, and here they sleep
Beside their scorners, and forget to weep.

This is the place of gloom; where are the gloomy?
  The gloomy are not citizens of death;
Approach and look, where the long grass is plumy,
  See them above! they are not found beneath!
For these low denizens, with artful wiles,
Nature, in flowers, contrives her mimic smiles.

This is the place of sorrow; friends have met
  And mingled tears o'er those who answered not;
And where are they whose eyelids then were wet?
  Alas! their griefs, their tears, are all forgot;
They, too, are landed in this silent city,
Where there is neither love, nor tears, nor pity.

This is the place of fear; the firmest eye
  Hath quailed to see its shadowy dreariness;
But Christain hope, and heavenly prospects high,
  And earthly cares, and nature's weariness,
Have made the timid pilgrim cease to fear,
And long to end his painful journey here.

THE DUTY OF FREE INQUIRY AND DISCUSSION.

Its existence is generally admitted, but the senses in which it is admitted are somewhat various. With some it means: the duty of saying all that can be said "on our side," of making heaven and earth contri- the adjoined and equally imperative duty, of suspecting the presence of heresy wherever a thought is suggested for which a place has not been made in the pre-arranged system, and of striving, heartity, to destroy by insinuations, or to overwhelm with a general hullabaloo of outraged orthodoxy, the daring speculator who thinks he has evolved a needed truth, albeit at variance with the ancient formula.

With another and a larger class, and one as much more respectable than this as it is less brutal and ferocious, the duty of free discussion means: the duty of holding one's opinions tenaciously, and of letting every body else hold theirs equally so; the duty of keeping hold firmly, and with a clenched grasp that nothing shall be allowed to loosen, upon the received system; of gathering about that whatever obviously harmonizes with it, of illustration or of defense, and of shutting its ear unalterably to everything which even in seeming militates against it. Such persons, and they are probably the major part of most communities, are content to let other people think for themselves. They may sometimes express their own dissent from opinions, but they hurl no poisoned weapons against their authors; they oppose them simply by bringing in contrast with them the established system, with which they clash, and in the sure conviction of whose correctness their own minds calmly abide. They are courteous, gentlemanly, sometimes enthusiastic, but never passionate, and it is impossible not to respect them for their probity and humanity. Yet they never investigate a newly presented subject, freshly and radically. They never, with a generous holding in abeyance of former opinions, come to the consideration of a new position with open, calm, unbiassed minds, prepared to judge it upon its own basis, and to receive or reject it in obedience to a higher law than that of previons conviction.

There is a third class, to whom *this* is implied in the duty of free inquiry and discussion: primarily, that every man be allowed to think for himself, as a spiritual being, responsible to God, destined to immortality; be allowed to gather what views he can from nature, from experience, from conscience, from the scriptures; to express them freely, in his own method, and without the hazard of being taunted and ridiculed for them, or of being broken upon the wheel of popular suspicion. And, secondly but equally, that every other man be allowed, be required, to take those principles and measure them for himself, not by the creed book, nor by the opinions of other and fallible men, but by the Scriptures which are of God; by the wants and impulses of his own soul, when it is raised to nearest communion with God and Christ; by the mighty under-voices that speak up through the creeds and liturgies and doctrinal statements of the whole Past. There is no careless throwing aside of former opinions, here. They furnish the basis on which one shall stand, in measuring the new. But they are not themselves the measures of the new. These are to be sought alone in the Gospel, and in the breathings of God's Spirit.

Which of these theories of Discussion is noblest, Reader? which is the worthiest of the Christian soul? which shows most confidence in the power of Truth? which promises best for the advancement, not of faction or of party, but of the Truth and the Piety which are precious to God?

[Independent.

THE LAST MINK SKIN.

The editor of the Michigan Christian Herald, having passed a week at *Saut. Ste Marie*, gives an interesting account of his visit. He says much about the Indians and missionary effort amongst them, and finds that the great barrier to their progress in civilization and Christianity is intemperance. Few can withstand the temptation to *taste* what the whisky-sellers offer them in exchange for their commodities, and many will drink up their pay in advance. The common excuse among them, says the editor of the Herald, when asked to sign the pledge, is that *the white men will offer it to them*, and they cannot refuse, and therefore, to sign, will only prove them liars. Some exercise their judgement, and have self-control enough to sign and keep the pledge. The value of the pledge, as illustrated in a few instances, is seen in the following incident, Rev. Mr. Bingham, referred to in the extract, has been attached to the Saut Mission more than 20 years:—

"Pained with the frequent scenes of intemperance among the Indians, Mr. B. resolved to try the efficacy of the temperance pledge. He translated the pledge into their native dialect, and began to introduce the subject in his discourses. Among his hearers were two chiefs of considerable note, Waishky and Shegud. The former was a very intemperate man, insomuch that the people called him old Whisky. Shegud drank occasionally, to please his friends. One Sunday when both were at the meeting, the subject of temperance was introduced in the discourse, and at the close the pledge was read, they were invited to take the matter into consideration, to attend another meeting on the coming week, and sign it. Shegud said he thought it would be a very good thing, if they could only keep it. Waishky hung down his head, and made no reply. The day previous to the meeting appointed, Br. B. was passing through the village, and met Waisky and Shegud with a kettle of whisky, and both tolerably drunk. He stepped up to them and requested that they would let him pour it upon the ground. They begged that he would not, saying that they had got this to take their last drink, and were then going to say good by to it, and to-morrow, said they, we will come up and sign your paper. 'Kagait eunh?' (will you truly?) said Mr. B. 'Kagait, Kagait,' was the reply. Mr. B. passed, and left them to their farewell revel. The next day, surely enough, they were both present ot the meeting, and both signed it. Waishky maintained a fair Christian character until the day of his death, and Shegud has up to this day—now 18 or 19 years.

"Some years after this circumstance, Waishky in formed Mr. B. how he came to signthe pledge. He referred to the Snnday on which Shegud said he thought it would be a good thing to sign it, if they could keep it, and, said he 'I thought just as Shegud did, but was afraid it would make a liar of me if I should sign it, for I did not believe I could keep it. But the day before the meeting, Shegud came to me and said, Come, I have one mink skin left. Now let us sell that, and get what whisky it will fetch, take our last drink, and say good bye to it; and let us go up to-morrow and sign that man's paper, I said, very good; and we did so.'"

THE INFIDEL'S PREDICAMENT.

The Pittsburgh Saturday Visiter, gives a vivid description of a man without a God, in the following article.

The Boston Investigator.

An Infidel paper, comes to us and on the margin written, "madam please exchange," with pleasure sir. We never saw the Investigator but once before, and that was ten years ago. We read it carefully, and one sentence we shall never forget. The writer was speaking of the tendency of the doctrine of grace to licentiousness—talking of the license, a Christian might feel to sin, because of his hope of pardon through a Saviour; and boasting of the superior morality of his creed. He introduced the negative side of his argument in these words, "but the poor infidel has no God, no Heaven, no Jesus Christ, no Hell."

No words ever struck us with such a benumbing force, What a poor homeless orphan! what a helpless desolate child! A man without a God to love, or a heaven to hope for—a sinner without a Saviour—no elaborated description of wo unutterable, ever conveyed to our mind the picture of despair which did these few words. We never before said "Our Father," with the same meaning—the same overwhelming desire to be acknowledged as a child. Our Father. What if we were cast out into the regions of space to wander a loose atom, without a centre to attract us, no light to cheer, or a sun to warm—nothing before—our world behind, and an invisible, irresponsible, irresistable nothing driving us thence. Oh the dread horrors of such a situation! No Hell? No God, no Heaven, and the universe becomes a hell. Past, present and to come—around, above, below there is nothing but the blackness of despair—a dreary void, a sunless waste, and hopeless future, and what greater hell could any body have? The poor Infidel has nothing else.

Since that nothing rational or irrational, has ever appeared to need pity like the man who has no God. Religious newspapers, and professing Christians, often shake our faith, sadly. "The Investigator," would soon drive us home, and we will read it to keep us in mind, that if Christians lack perfection, Infidels are minus a God.

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, October 18, 1849.

DOING EVIL THAT GOOD MAY COME.

Who among all the disciples of Christ would perpetrate what he knew to be a wicked act, in the expectation that it would *result* in good? The bare statement of the idea is so revolting, that one would think it impossible that it should ever be realized. Yet Christians sometimes make an exhibition of this spirit, when, perhaps, they are scarcely conscious of it. Not that they mean to commit downright wickedness for the sake of accomplishing good results; but they suppose that the results aimed at, and—in their opinion—sure to follow, are of such a nature, that what they do in the way of means towards their accomplishment ought not to be considered *as* wickedness. We speak not of Papists, with whom it is an avowed doctrine, "that the end sanctifies the means," but of Protestants, who profess to hold this doctrine in abhorrence. We speak, too, only of that which we know; we testify only of that which we have seen. To come to the point, then, without farther preliminary, we have known persons to abandon the Sabbath, and join themselves to the society of those who observe the first day of the week, under the pretext of doing more good. Sometimes ministers of the Gospel act in this manner. Now we have a few plain remarks to offer upon such conduct.

1. *It indicates ignorance of themselves.* They imagine that their limited usefulness is to be attributed to the narrowness of the sphere in which they are moving, rather than to their own unfaithfulness. They cast their eyes upon another sphere, apparently wider, supposing that if they were but once placed in it, they could accomplish vastly more for God than they now can. But did such persons ever read a saying of our Saviour—"He that is faithful in that which is least, is faithful also in much?" Did they ever attempt to apply this saying to their own case? Before one undertakes to abandon the communion of Sabbath-keepers, under the idea that his opportunities for usefulness among them are too limited, he would do well to enter upon a serious examination of his own heart, and see whether he has been "faithful in a very *few* things," before he aspires to have "authority over *ten* cities." It will be found true in every instance, that one who has been unfaithful in a narrow sphere, exhibits the same spirit when transferred to a wider one. If he is a minister of the Gospel, he is, in reality, no more successful—he accomplishes no more for God—than he did before. It is true, he may witness more cases of conversion; there may be a greater number of members gathered into the church under his ministry. But, on the supposition, that these cases of conversion are all genuine, to *whose* labor are they to be attributed? Are they the result of *his* labor, or of the labor of those *members of the church* who were connected with him in fellowship? Does he witness a greater number of conversions because his opportunities for labor have been more extensive, and because he has been faithful to improve them? Or is it because he has had a greater number to help him? It by no means follows, that because they were gathered into the church *under* his ministry, they were gathered *by* it. *His* labors—*his* prayers—*his* faithfulness—may have had but little to do with the good which he has witnessed. Though in this world he may have the praise, yet in the great judgment day it may be discovered that some of his fellow-members were the real authors, under God, of all that for which he received glory from men. He was, in reality, no more useful, because no more faithful, in the larger sphere, than he was in the smaller one.

2. It overlooks the fact that *a man's usefulness is of God, rather than of men.* They think that the countenance of a large and respectable body of people will give a man such *influence*, that he must necessarily be useful. But this is a sad mistake. A man is useful just in proportion as God blesses him, and no farther. He may proclaim divine truth to dead souls for half a century, and have a large congregation to respond *Amen* the whole time, yet all will be in vain unless God shall send forth the Holy Spirit to make the dead alive. And if God in his sovereignty choose to send his quickening spirit, not all the combined influence of men and devils can hold the dead under the power of death. God is not dependent upon the aid which his creatures may give him for the advancement of his cause. It is their duty to "come up to his help," to be sure, and if they do, he will graciously accept their efforts; but if they will not, he can do without them. "It is nothing with the Lord to save by the many, or the few." The man, therefore, who faithfully and prayerfully avails himself of what opportunities he has, will find that he is as useful as his Master wishes him to be. To desire to be more so, is a mere affectation of sanctity, savoring very little of the humility which becomes a true Christian.

3. It foolishly takes for granted that a man can be more useful *by disobeying God, than by obeying him!* What a deplorable mistake [illegible] Is not a man's moral power for good very much according to the obedience he is known to render to God's law himself. When, therefore, it is understood that he carries himself with indifference towards some one of the divine precepts, it is a blot upon his character which neutralizes the force of his efforts to win others to obedience. Besides, will God bless one who is willfully disobedient? And if God does not bless him, his calculations upon usefulness will only result in disappointment and confusion. A father has some half a dozen sons, whom he appoints to cultivate a piece of ground. To one he marks out an acre, to another three acres, to another two, and so on; but to the sixth he simply says, "Stand here, and guard this tree." Now what if this one, after a while, should begin to reason with himself thus, "It seems like small business for me to stand here, day after day, to guard this tree; my brothers are employed in work which is vastly more important, and promises greater results. I am capable of doing more active service than this; my powers are fitted to accomplish something of more consequence. I will, therefore, leave this post; and, surely, my father will approve the step, when he comes to understand the motive." Think you, reader, that such a child would be blessed in his undertaking? Could he be viewed in any other light than as a disobedient child? And would he not deserve to be beaten with many stripes, as one who "knew his father's will and did it not?" The father, upon his return, would be very likely to say, "You knew well enough what was my will; it was simply to guard this tree. Had you done what I commanded, you would have been as useful as I wished you to be, and you had no business to aim at any thing more. I cannot approve your conduct, nor help you in the scheme you have so disobediently undertaken." To guard the fourth commandment, is the great work which God has assigned to Sabbath-keepers. By strictly attending to this duty, we may be restrained from many opportunities which others enjoy; but it does not become us to say that our Father made a mistake, when he assigned us to this post. He will bless us in our obedience, not in our disobedience.

4. It takes for granted that a man's usefulness is according to the *immediate* results of his labor. But, according to this view, many of the best men that ever lived were not useful. Indeed, the usefulness of Jesus Christ himself was very limited, in comparison with that of some of his servants; for there were but few who received his doctrine while he ministered on earth. The prophets, too, had but little success. Nevertheless, the prophets and Christ advocated those eternal principles of truth which cannot be destroyed, and which must, by the blessing of God, sooner or later, find a response in the consciences of men. They looked not at *immediate* results, however, and seemed to care but little about them. Their great concern was to be found in the way of obedience. Hear the language of him who spake as never man spake—"I came down from heaven, not to do mine own will, but the will of him that sent me." And can sinful mortals aspire to move in a better path? The results of his labors, though not immediate, are nevertheless such as never could have been, had he deviated one iota from the path of obedience to the law of God.

The remarks we have made are applicable, not only to those who abandon the Sabbath, but also to those who have become well convinced that God enjoins the observance of the seventh day, but have thus far refused to yield obedience. Reader, are you one of this number? Deceive yourself no longer with the idea that you can be more useful by continuing in disobedience. If you wish to be useful, let your delight be in the law of the Lord; meditate therein day and night; and then "whatsoever you do shall prosper." Ps. 1.

RESTORATION OF BISHOP ONDERDONK.

The Diocese of the Protestant Episcopal Church of New York held its annual Convention week before last, in this city. One great subject of interest was a movement looking to the restoration of Dr. Onderdonk to his office as Bishop. After the failure of a resolution requesting him to resign, on motion of Dr. Higbee, of Trinity Church, the following was presented:—

Whereas, The House of Bishops and the house of clerical and lay delegates in the General Convention of 1847, passed a canon in the words following: "Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify on what terms, or at what time the penalty shall cease;" and whereas the Diocese and Diocesan of New York have been, for a long time, under disabilities which it was the design of the canon to prevent in future; therefore,

Resolved, That the Standing Committee be requested to present at an early day an address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise provisions of the said canon of 1847 available to the relief of our Diocese, so that the objects may be accomplished of the unanimous prayer of the Convention addressed to the General Convention of 1847.

The vote resulted as follows: Ayes—Clergy, 91; Laity, 39. Noes—Clergy, 36; Laity, 46. The minority, as we learn from the Intelligencer, protested against this act, denouncing the absurdity of the argument by which it was supported, denying that the Church is under the necessity of terminating the sentence of suspension against the deposed Bishop, and affirming that he has exhibited a contumacy during his suspension that will make his restoration anything but desirable to the prosperity and standing of the Church. The protest was presented by the Hon. Luther Bradish, and bears the names of some of the most influential of the clergy and laity of New York and Brooklyn.

FUNERAL IN THE GROUNDS OF GIRARD COLLEGE.

By the will of the late Stephen Girard, no "clergyman, missionary, or ecclesiastic," of any creed, is permitted to enter the College inclosures. Notwithstanding this infidel prescription, religious instruction is imparted to the pupils, perhaps even more thoroughly than if there had been no restrictions. The Bible is read morning and evening, and the duties of the day are begun and ended with prayer. A correspondent of the N. Y. Recorder writes, that on Sunday "sermons are regularly preached to the children by laymen." It appears, also, that when a pupil dies, he is not tumbled into the earth like the beasts that perish, but is interred with religious ceremonies. One of the Philadelphia papers details, at some length, the order of exercises connected with the funeral of a lad who had just passed his tenth year, the son of a widow lady of that city:—

The services of a minister of the Gospel being interdicted by the will of Mr. Girard, Mr. Farley, one of the Directors, read an appropriate portion of the Scriptures; after which, a pretty hymn, suitable to the occasion, was sung by the scholars. The Hon. Joseph R. Chandler then delivered an address, concluding with a fervent prayer, during which there was not a dry eye in the assembly.

The feelings of the mother had been nicely consulted in regard to the place of burial, and in accordance with her wishes, a spot was selected within the College inclosure. The grave was dug in the southwestern portion of the grounds, which have been laid out as a cemetery. The spot is close to the wall, shady and secluded: Here the body was committed to the earth with the ceremony of the Protestant Episcopal Church. The grave is the first that has been dug in the cemetery, and the solitary mound will be neatly inclosed and appropriately marked.

THE GAIN OF SUNDAY-KEEPING.

The Independent has an interesting letter from Lumberland, Sullivan Co., which says of the Hudson and Delaware Canal:—

"Nearly half a million tons of coal will be sent down the Canal the present year; next year it is expected that the quantity will be more than doubled. The boats now carry 50 tons each, but when the Canal is enlarged they will be made to carry each 100 tons, and about 100 boats can be passed through the locks in a day. About 8,000 men and 1,000 horses are in the employment of this Company, on their canal and railroad, and at the mines. The Sabbath is observed on the whole route. No locks are opened on that day. Three missionaries are constantly employed on the line of the Canal, one of whom is supported by the Company. This has been the policy of the Company from the beginning; and mark how they have been prospered. They now divide from 12 to 16 per cent. per annum on the capital stock, which is worth from 60 to 70 per cent. above par value."

Upon which the Tribune very pertinently remarks:—

"We fear our clerical friend has written [illegible] consider '12 to 16 per cent. per annum' the natural and proper reward of godliness and Sabbath-keeping, and fancy his righteousness a dead loss when his stocks are not 'worth from 60 to 70 per cent. above par.' We must be careful of our words."

We are very much of the same mind with the Tribune. Yet ever since Dr. Edwards put out his "Sabbath Manual," embodying a great number of facts to prove that the keeping of the Sabbath is highly profitable in the way of dollars and cents, health, long life, worldly reputation, &c., this mode of argumentation has been in high favor with the religious public. We have often uttered our protest against such reasoning, and we shall continue to do so. It is at war with the teachings of Christ and his apostles. They taught us to expect a reward for righteousness, not in the good things of this world, but in the glory of the heavenly state. We do not doubt, however, that there are occasions when the Almighty, by the dispensations of his providence, signifies his approbation of well doing, and as clearly indicates that "the wicked and him that loveth violence his soul hateth." But we question very much whether he would do so under circumstances which would give an implied sanction to error. If Sunday were the true Bible Sabbath—the day which God "sanctified" and "blessed"—it might be that on some rare occasions, when it was necessary to a public vindication of the righteous principles of his government, he would signally confound its violators. But convinced, as we are, that it has no more claim to be called the Sabbath than Monday or Friday has, we cannot but regard all these attempts to make capital out of those facts which seem to show that it is an unprofitable thing to desecrate the day, as about on the same level with the superstition of the barbarians of Melita, who denounced Paul as a murderer when they saw a viper fastened on his hand.

Convert from Mohammedism.—The London Missionary Herald reports the baptism of several persons in Saugor, a Baptist mission station in Asia. One of them was a private tutor to the Rajah of Tehri. He is a convert from Mohammedanism, and is now adorning the doctrine of God his Saviour.

The Fulton (Oswego county) Patriot, gives the name of Mrs. Goulding as the woman in whose possession Mr. Burt's boy was found. Mr. and Mrs. Goulding are English people, of some wealth. The Patriot says that Mrs. G. is gone to Canada, with the little girl whom she represented as the twin-sister of Master Burt, who it is now believed is also a kidnapped child.

Baptismal Regeneration.—The Archbishop of York, in his Primary Charge, just issued, says on the subject of Baptismal Regeneration:—"Whatever, then, our own particular views may be, we must be content, so far as concerns our judgment of the doctrine laid down by the Church, to leave the question open, as the Reformers left it." The Reformers "taught that spiritual regeneration in baptism could only result in the case of those who had been from all eternity elected to everlasting life by the free and sovereign grace of God. That all the baptized should be spiritually regenerate, was, in their view, utterly impossible; and, therefore, they could not intend, in the formularies they drew up, to require or to express such a belief, unless we unfairly attribute to them that shameless effrontery, that gross and scandalous dishonesty, which, to the reproach of our times, has been openly avowed by some, that men may teach what they do not believe, and that they may believe what is contrary to their teaching. With the knowledge of this fact before us, we can not insist on it as a doctrine of our Church, that all baptized children are, as such, spiritually regenerate."

Episcopacy Renounced.—The Rev. R. C. Shimeall has addressed a letter to the authorities of the Diocese of New York, announcing his withdrawal from the Episcopal Church, and his purpose to join the Presbyterian Church. He states that he has been a minister in the Episcopal Church seventeen years, and a witness of the conflict in that communion for and against fundamental truth. Till lately he regarded the views of the Tractarians or Romanizers to be unwarranted by the standards of the Church. But now he is convinced that they are *right according to the standards*, and that the evangelical or low church party are wrong; and that the only alternative for him is to walk either to Rome or to Geneva, and he has chosen the latter.

The Bones of Whitfield's Arm returned to America.—About a quarter of a century ago, the bones of one of the arms of the celebrated preacher, Whitfield, disappeared from their resting-place under the old South Church in Newburyport, Mass. By a late steamer from England, Rev. J. F. Stearns, pastor of that church, received a small box containing the bones, and with it a note, the following extract from which explains the whole afiair:

"Some years ago a brother clergyman was requested to obtain an original letter of the dear and honored Whitfield for me, which he thought he could easily do. He failed, however, in the attempt; but to my great surprise and mortification, he sent me what he called a precious relic of the holy man of God, one of his bones! and precious it is, but it was of too sacred a nature to expose to the public eye, and I have preserved it, hoping to restore [illegible] my own hands. This I must now intrust to you, and I shall be happy to learn from you that it has been done."

The trust thus committed to him was discharged by Mr. Stearns in the presence of the sexton of the church and the parish committee.

Hon. and Rev. B. W. Noel Threatened.—The English Churchman is in deep trouble for the honor of the Establishment, and calls earnestly upon the Lord Bishop of London, to inflict condign punishment upon Mr. Noel. It says:—

"Now, we believe that nothing which the authorities of the Church have said or done prevents 'the Hon. and Rev. Baptist Noel, Chaplain to Her Majesty,' from officiating in any church to which the incumbent may choose to invite him. Yet he has denounced the Church as unscriptural—preached in Scottish and 'Baptist' meeting-houses—openly denied the lawfulness and efficacy of infant baptism—and has sought and received a repetition of the forms of Holy Baptism at the hands of a schismatical teacher! If this be not a case which calls for canonical punishment, we know of none which can occur. The Lord Bishop of this diocese cannot stand still and see the doctrine and discipline of the Church trampled under foot in this way, without practically confessing that he considers consecration vows as a mere matter of form. Surely this is a matter which the clergy of the diocese should promptly take up, if it be thought that His Lordship's hands require strengthening in any way."

Bigotry.—The English Churchman has the following exhibition of prelatical exclusiveness, arising from the Queen's habit of attending the parish worship at Balmoral:

"Her Majesty is still in Scotland; and, we are pained to observe, attends the Presbyterian worship, as on former occasions, although there are bishops and priests there; moreover, Her Majesty's Chaplain is, we trust, at his post. To say the least, such an example must greatly increase the difficulties of the clergy in impressing upon their flocks the sin and danger of worshiping publicly apart from the church."

It is possible that her Majesty has learned that neither in *the* church, nor yet in the mountains of Scotland, can the Father alone be worshiped, but that the true worshipers worship him in spirit and in truth.

Minutes and Reports.—The minutes of the General Conference, and the Annual Reports of the Missionary and Tract Societies, are now ready for distribution. A parcel will be put up for each church in the denomination; and it is hoped that friends visiting New York from the various sections, will call for them at the office of the Recorder.

Meeting-House Burnt.—The Meeting-House of the First Seventh-day Baptist Church in Brookfield was burnt to the ground on Frsday morning, Oct. 7th. The fire was first discovered between one and two o'clock, issuing from the roof near the belfry; and, notwithstanding the heavy rain then falling, so rapid was the spread of the flames, that nothing was saved, even to a single article of furniture. So intense was the heat, that the bell was literally melted, and the stoves and pipes utterly destroyed.

"This house had stood just forty-seven years, to a day. It was erected Oct. 7, 1802. Two years ago it was remodeled, painted, furnished with a bell and a respectable suit of furniture, and promised to the church and society a convenient and pleasant house of worship for many years to come, for themselves and their children after them. But, in one short hour all their anticipated advantages were overthrown. There was no insurance on the property. It is not known how the fire originated."

Long Pulpit Service.—Rev. William Turner, of Gateshead, preached his first sermon in 1782, while Napoleon was yet in his teens and the Independence of the United States was yet unacknowledged. The Gateshead observer says:—

"Napoleon has begun and ended his career—the American Republic has long ago celebrated its jubilee—the mail coach has been superseded by the railway train—penny postage and the electric telegraph have come into operation—and on Sunday, the 19th day of August, 1849, after a lapse of sixty-seven years, he ascended the pulpit, which he had occupied upwards of sixty years, and opening the sacred volume, read without spectacles the 22d chapter of Luke's Gospel, in a firm and audible voice. He then took for his text the 41st and 42d verses, and preached to a congregation, not one of whom [illegible] his first discourse from that pulpit. At the close he gave out the hymn of his friend and tutor, Dr. Enfield, concluding with the aspiration—

> 'Be Christ our pattern and our guide,
> His image may we bear;
> Oh, may we tread his holy steps,
> His joy and glory share!'"

American Tract Society.—The Indiana Christian Herald has been furnished with a tabular view of the donations to this Society for two years, which shows, at a glance, where the Society finds its support, and what churches it chiefly represents in its liberality. The aggregate of donations is less for 1849 than for 1848, by $11,833; but the falling off of donations from the living is only $5,595; the principal difference being in the legacies. The New England States gave 30 per cent. of the donations last year; the three Middle States, 40 per cent.; nine Southern States gave 15 per cent.; and five Western States, 11 per cent. Four of the Western States, Ohio, Indiana, Illinois, and Mississippi, increased their donations from $7,853 to $10,271. The falling off in [illegible]

The Oldest Baptist Church.—A Committee of the Warren Association, consisting of Judge Hale, and Rev. Messrs. Tustin and Jamieson, has recently decided that the First Baptist Church in Newport, R. I., was constituted on the 7th of March, 1638, and is therefore the oldest Baptist Church in America.

RIOT IN PHILADELPHIA.

Philadelphia has been disgraced by another atrocious riot—commenced by vagrant boys, and carried on by heartless assassins, against the colored people and firemen. We give the following particulars from the Sun of Wednesday:—

An Awful Riot—Houses Burned—Firemen Killed, and many other Persons Wounded.—On Tuesday night a fearful and bloody riot took place in the vicinity of Sixth and St. Mary street, by which several firemen were killed, and a number of persons, both white and black, were wounded. At about nine o'clock, a crowd of boys, numbering about 20, having with them a furniture car containing a burning tar barrel, ran up Seventh street, and turned down St. Mary street. When about half-way between Sixth and Seventh street, a number of pistols were fired, but by whom we could not ascertain. The crowd of boys charged it on the colored people.

The crowd, certainly not more than fifty all told, made a fierce attack on the California House, a resort for colored people. The inmates resisted the attack for a long time, using guns and muskets with considerable effect on the aggressors. Finally, however, the crowd being augmented, they broke into the house, and set the lower story on fire.

The blacks flew for refuge, and falling into the hands of the rioters were beaten with clubs and stones, and cut with knives.

The flames continued to roll upward, and an alarm of fire was sounded. The firemen repaired to the scene of destruction, and when about to put their different apparatus into service, another body of rioters fired a volley of balls up the street, and one or two firemen were killed on the spot, and several others wounded. The bloody and terrific outrage was resisted by the firemen, who rallied and drove the murderous villains back. But, finally, the firemen generally were driven off, not being able to contend against such fearful odds, and the property was left to the mercy of the devouring element. The California House was soon reduced to ashes, and it is feared that several colored persons perished in the flames.

Several other houses were burnt. Two or three members of fire companies were shot dead, or mortally wounded; and eight or ten others, several of them blacks, were badly wounded. It is stated that neither the Mayor nor the Sheriff were on the ground at day-break on Wednesday morning, when the rioters were still engaged in their nefarious work.

FROM THE GOLD REGION.

The steamer Empire City arrived at this port on the 8th inst., bringing California papers to Sept. 1st, and above $1,000,000 in gold.

The U. S. steamer Edith, Lieut. Commanding McCormick, from San Francisco for Santa Barbara, went ashore on Point Conception, on the 26th of August, and was totally lost. It was thought the machinery might be saved if the weather continued favorable.

The Alta California gives a list of about 150 vessels which had arrived at San Francisco since the 1st of April, from different countries. Several U. S. vessels were also in port.

San Francisco seems to be growing with astonishing rapidity. The Pacific News says:—

An absence of a week, and one scarcely knows where he is on his return. Fine store-houses are taking the place of tents and hovels, and beautiful goods are arriving daily from China and elsewhere, which dazzle the eye of him who expected to see nothing in California but pick-axes, India rubber boots and tents, or pistols, bowie-knives, and dirks. Society, too, is as good at San Francisco as in any city of the east, excepting, of course, a scarcity of that best gift to man, woman. We notice, however, with pleasure, a daily increase in number of the fair sex—ladies who have braved the dangers and trials of a sea or land passage in company with their husbands in search of the riches of California.

A Convention for framing a State Constitution met at Monterey, Aug. 30th, but a quorum of delegates had not arrived. A decided anti-slavery spirit was manifest.

The Alta California of Aug. 16, says:—Although we are in the midst of Summer, a fire in the *parlor* stove every morning and evening, has been found agreeable to most citizens, especially to the unacclimated.

The general health of the 5,000 inhabitants of San Francisco, is good. Recently some deaths have occurred from diarrhea and dysentery, and many are now suffering from one or the other of these diseases; but the sickness is abating. Some solicitude is felt in regard to cholera and ship fever; but the general opinion is, that neither of these diseases can spread in such a climate as this.

The Pacific News says that the Kanakas of Happy Valley have suffered severely from the dysentery, and when we visited them, from their wan and faded features we felt that they longed for the sunshine of their native isles beyond the sea. The Lascars and Chinese endure this climate better, and the latter people do not seem particularly affected by the severity of the cold night fogs.

The Pacific News of September 1, says: Jacob B. Moore, our new Postmaster, arrived in the Panama, and has entered upon the duties of his office. Nearly 20,000 letters were received by the late mail. The present arrangements are insufficient for the rapidly-increasing business, and we are glad to learn that Mr. Moore is preparing to make such improvements as will insure a ready and prompt delivery.

An invoice of thirty dozen of shirts was received at San Francisco from the Sandwich Islands, having been sent to Honolulu, where labor is cheap, to be washed—the price varying from $5 to $9 per dozen.

There was much sickness at the mines at last accounts. The "sickly season" comprises the months of July, August, and September.

The Alta California says: A letter from the town of Stockton, dated August 1, contains the following information. It appears, by such other accounts as we have been enabled to gather, that Stockton has become the scene of excitement, the counterpart of which was witnessed in this place a week or two ago. We forbear commenting upon the particulars as presented.

"This afternoon a man was hung in Stockton. His name was Mickey, alias Bill Lyon, and he belonged to the fraternity of "Hounds," who have long prowled about and disturbed the peace. His offense was burglary and theft, and his trial was by jury, his sentence death by hanging. *He was executed with the unanimous approval of the people of Stockton.*

"A number of men implicated in offenses committed by the same gang, have been arrested, and their trial will soon take place. The prompt action of our citizens in these matters has restored law and order to their place, and we feel more secure now than we have for six months past."

Later advices confirm the above account, and add that one or more others convicted, were punished with a rigid observance of the barbarous forms of Judge Lynch; such as shaving the head, lopping the ears, and other disgraceful mutilations of the person.

On the 13th inst., the United States mail steamship Ohio arrived at New York, bringing about 150 passengers and $190,000 in gold. She brings nothing later from the gold region, her news having been anticipated by the Empire City.

Elihu Burritt, the learned blacksmith, was to leave Europe by the steamer Niagara for New York. He will probably be accompanied by several other American members of the recent Peace Congress at Paris.

Brown, the escaped slave from the United States, and a member of the Peace Congress, was entertained with his colleagues at a grand dinner party given in Paris by M. de Tocqueville.

President Bonaparte has written a letter to the Emperor of Russia, congratulating him on his success in crushing the Hungarians! Wretched business for a Republican President.

At the Williamstown College they have adopted the plan of taking Daguerreotype likenesses of each graduating class. The frames remain the property of the College, and are to be reserved from year to year.

The sheriff of Philadelphia receives more pay than the President of the United States, his pay amounting to $30,000 a year! The sheriff of New York receives in fees $45,000 a year!

General Intelligence.

EUROPEAN NEWS.

By the Caledonia, which arrived at Boston on the sixth day of last week, we have some important items of intelligence.

According to the latest dates from Vienna, the fortress of Comorn had not yet surrendered to the Austrian troops, but it was confidently expected that it would very soon. If the negotiations for a capitulation should fail, a direct attack was to commence immediately; and according to the opinion of field-marshall Nugent, it would take from 40 to 48 days to take it. The garrison is said to be 96,000 strong.

Nothing definite has been arranged with regard to Hungary.

An aid-de-camp of the Emperor Nicholas arrived at Constantinople on the 7th Sept., on a special mission to the Porte. The emperor is very much displeased with the policy pursued pursued by the Turkish government in regard to the Hungarian and Polish refugees. An express dispatch to the London Times, dated Sept. 12, says:—The Emperor of Russia employs no argument in Court for his demand for delivery of the Polish refugees at Widden, but says in his letters that he will consider the escape of one of them as a *casus belli*. If the Sultan did not give a simple yes or no, to the Aid-de-Camp, he threatened to return to Warsaw. The Sultan persists in his resolution, and is backed by the Foreign Minister, the Grand Vizier, the Sieraskier, and Mahomet Ali Pasha, and Mahomet Pacha Ali, but the great majority of the Council is alarmed at the threatening tone of the Czar's note, and no official announcement of the Council's decision had consequently been made. There is reason to believe that the Turkish government, urged on by the English and French Envoys, will reject the demand. It is supposed that the Emperor will put his threats of war into execution should the answer be negative, although nearly the whole of the Turkish fleet is in the Golden Horn, quite ready for service, and could defend the entrance of the Bosphorus, yet the Turkish army bears no proportion to the forces the Emperor would march against the Turkish fronteirs in a few days. Sixty thousand Turkish troops are concentrated around Constantinople, but the English fleet could not reach the Golden Horn sooner than fifteen or seventeen days. A Russian fleet could be in the Bosphorus within 24 hours.

The Roman question was still unsettled, and but little hope was entertained of its speedy adjustment. As late as the 17th inst. nothing had been done. Gen. Rostolan, in his perplexity, says that he would far prefer the direction of a beleaguered city, to the diplomatic skirmishes which he is constantly obliged to keep up with the priests. It is said the Government of the United States disapproves of the conduct of its Ministers at Rome and Naples, in summoning the American frigate, Constitution, to Gaeta, to do honor to the Pope, and that they have been recalled, the Captain of the frigate being reprimanded.

The Pope's Manifesto, setting forth the "basis of institutions calculated to secure to you, our well beloved subjects, suitable liberties, and at the same time to secure our independence," together with his amnesty, did not give satisfaction, either in France or at Rome. Throughout the whole the name of France nowhere occurs, though she has played so prominent a part in restoring the Sovereign Pontiff to his Temporal Government. This studied omission has grievously wounded the pride of that country, and is certainly not calculated to heal the differences so long existing between the two nations. We learn that at Rome the concessions were considered by the people of Rome to be so niggardly that the greatest discontent was manifested as soon as they became generally known. The proclamations were torn down from the walls, and the populace vented forth their denunciations in the strongest terms of ridicule and disgust. As for the amnesty, no language could convey the deep feeling of animosity and regret with which it was contemplated.

Venice was calm, but wore an appearance of sadness, bordering on despair. Since the capitulation, the Governor had granted more than 50,000 passports, and entire families were quitting a country where business was prostrated by the measures which Austria had decreed against the paper money of the republic, and against the commercial privileges of the port.

The vintage had commenced in the south of France. It was calculated that the produce would be inferior to that of ordinary years.

Affairs in Ireland have not materially changed since the last advices. A paragraph in the Limerick Chronicle states that the English Government had granted a release to John Mitchell, with free leave to go wherever he pleases, with the exception that he shall not return to any part or colony of the United Kingdom. The Irishman, however, says there is no truth in this statement. John Mitchell is now on his way to the Cape of Good Hope, and it was understood that, on arriving there, a "ticket of leave" would be granted to him, the effect of which would be, to leave him at perfect liberty to follow any pursuit he pleased, but not to depart from the Colony. However, from the deep hostility evinced by the Cape Colonists to receive the convicts, it is not probable that John Mitchell will take up his abode there. In the dilemma in which they are involved, the "Government" *may* grant John Mitchel a free pardon, on condition of his not returning to the United Kingdom.

It was in contemplation to erect for her Majesty a marine residence on the Irish Coast, about seven miles from the metropolis.

The mortality from Cholera in England was still on the decline.

Advices from the military frontiers of Turkey state that the insurrection in Bosnia had broken out afresh. The arrival of a large reinforcement had encouraged the rebels to make another movement, which the Turkish Government would hardly be able to suppress without the assistance of Austria. This aid will not be withheld; the Austrians are making every preparation to advance to the scene of action.

The insurrection in the Ionian Islands is regarded as completely quelled, in consequence of the energetic measures employed. A small band of about forty insurgents have fled to the mountains, where, however, they must soon surrender to the soldiery surrounding them. Several executions by martial law have already taken place, to be soon followed by others.

It is said that Rothschild has contracted for a Piedmontese loan, and undertakes to pay Austria its War Contributions.

Letters from Geneva state that the foreign refugees there have been sent into the interior of Switzerland, with the exception of about 30, who are occupied in various trades.

Advices from Munich state that the Minister of Foreign Affairs, by order of the King, has charged all Bavarian Envoys abroad to inform the Government at whose Court they represent Bavaria, that that power has broken off every negotiation with Prussia, and will continue to do so until Austria gives a decided reply respecting the Federal question.

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The Equinoctial Storm.—Several vessels wore more or less injured by the late gale in Boston harbor. About 400 sail found shelter in the port of Gloucester, Cape Ann, and rode out the storm in safety. The British ship St. John, from Galway, with 164 passengers, anchored inside of Minot's Ledge, Sabbath night, and early in the morning dragged her anchors, and went ashore on Cohasset rocks, and was totally lost, with upwards of 100 passengers. The surf was so high that no life boat could reach the ship. The jolly boat of the ship was stove in pieces. Captain Oliver and the crew, with a few of the passengers, came ashore in the long-boat. The captain is much blamed by some.

"The scene was witnessed from the Glade House, and is represented to have been terrible. The sea ran mountain high, and as soon as she touched, the waves swept the unfortunate beings upon her crowded decks, by dozens, into the sea. The spectators of this awful sight imagined that they could hear the cries of the victims as they were swept away: but as no boat, save the life-boat, could have lived in such a gale, it was found impossible to render aid."

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More About the Wreck of the St. John.—The Boston Chronotype says:—

At 2 o'clock yesterday 25 bodies were interred. The services were conducted by Rev. Messrs. Reed and Osgood. The bodies were enclosed in separate coffins, which were placed on six carts and conveyed to Cohasset burying ground by oxen. The reporter of the Mail, who was on the ground at Cohasset yesterday, gives a number of interesting and important particulars, among which are the following:—

"Mr. Lathrop, at whose house the survivors were taken, relates an incident that is at once touching and affecting. The waves were dashing high before him, and on their crested tops, as they were breaking upon him, he saw what he thought was a small package of goods. While watching to save even this small relic from the doomed vessel, it fell upon him, striking him in the face. He reached forth his arms and grasped it, when, lo, he held an infant, yet alive. He placed it in safety, and that infant is now doing well in the family of Mr. Grove of this town.

"It is stated by three of the passengers, that on the afternoon of Saturday, after they had made Providence town light, the Captain mustered his passengers on deck, and joyfully assured them that the last night of their confinement on board had arrived. A sad truth, and most fearfully realized. His passage had been a good one, and he felt elated. The simple and light-hearted passengers, in the exuberance of their feelings, prepared for an illumination; the deck and rigging were decorated with candles, and song and dance wore away the evening of their *last night on board the St. John.* The Captain dealt out to his crew a treat of ardent spirits, and all on board participated in the joys and hopes incident to the termination of an Atlantic passage."

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Gale on Lake Superior—Arrival of Sir John Richardson.—A correspondent of the Cleveland Plaindealer writes from the Saut St. Marie, on the 28th ult., that the propeller Napoleon (in which he was a passenger) had arrived from Isle Royale with the passengers who it was feared had been lost in her during the late tempest. She escaped the worst of the gale in Eagle Harbor, came down thence in 26 hours, picking up at White Fish Point a Cleveland party coasting up the Lake in boats, when they were driven ashore by the gale thirty miles above the Point, lost all but their lives, and were thirty-six hours without food until the Napoleon took them off. The storm was tremendous; the water rose at White Fish Point eight or ten feet higher than had before been known, and the volume of water passing the Saut was so great as almost to obscure the fall. The gale was severe on Lake Huron also, but no wrecks have yet been reported, though the schooner Swallow was blown high and dry ashore at the Saut. The writer says:—

Among others on board, we name Sir John Richardson, on his return from the Arctic region. He has found no traces of Franklin's expedition. Sir John left England in April, 1848, and from the Saut St. Marie has made the voyage in canoes and boats and overland, a distance of three thousand and five hundred miles and back, by way of Lake of the Woods, Mackenzie's River, &c. After reaching the Arctic Ocean, they traveled five hundred miles along the coast. He speaks confidently of the existence of a northern passage; its practicability, he says, is another question, the Summer being only from thirty to sixty days long. He goes by way of Toronto and Montreal to Boston.

We have also on board the U. S. Geological Corps, Foster, Whitney, De Sore, &c. They are bound down.

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The Louisville Courier of the 5th has the following: "A negro man was shot about 8 or 9 o'clock on Wednesday night, on Pearl-st. by Mr. Wm. H. Forwood. Mr. Forwood saw the man steal a saddle, from a horse opposite his house, and on attempting to arrest him he resisted, and while endeavoring to escape, Mr. F. shot and wounded him. On the matter being represented to Judge Joyes, of the Police Court, he refused to take cognizance of the case.

Dreadful Tornado at Cape May.—The most destructive whirlwind that has occurred in New Jersey since the memorable tornado at New Brunswick, many years ago, appears to have swept over the upper part of Cape May County about 5 o'clock on Thursday morning. A letter from Dennisville, some seven miles from Delaware Bay, to the State Gazette, says it first struck a new two-story house belonging to Willis Godfrey, which was torn from its foundations and dashed to pieces, Mrs. G. and two children miraculously escaping.

A few rods farther, it came in contact with a new story and a half house, in which were the wife of Jones Corson, lately married, and her sister, both in one bed. Everything is swept clean where this house stood; it was entirely demolished. Mrs. Corson was found dead in the limbs of an old oak tree that was blown down some forty yards from the site of the house. But little hopes are entertained of the recovery of her sister, who was terribly mutilated.

From this point it passed onward, carrying fences, trees, &c., before it for a breadth of forty yards, a quarter of a mile farther, where it encountered a large two-story house, in which were the widow of Daniel Young, her daughter, and three others. The house met no better fate than those above-mentioned, yet, strange to say, the inmates received but slight injury.

At the end of another quarter of a mile, it struck a large barn, and what it did not take off entirely it scattered in every direction. From this point it upset some small buildings and threw others off the blocks, until it reached Great Egg Harbor Bay, near Beesley's Point, no doubt making a magnificent water spout in its passage over the water. A part of a roof was found on the point of Peck's Beach, four miles from the scene of disaster, and a hat six miles off. A scythe, without a snath, was carried three-fourths of a mile.

◆

Interesting News from Florida.—We understand that the following gratifying intelligence has been received at the War Department from General Twiggs:—An interview had taken place between an officer of our Government and some of the leading men of the Florida Seminoles, which resulted most satisfactorily. It has been ascertained that the outrages committed on Indian River and Pease Creek were committed by a party of five young Indians, one of whom was a refugee, who thought he might escape from justice by embroiling his people in a war with the United States. The Seminoles disclaimed all connection with the perpetrators of the outrages, and stated that immediately after the offense was committed on Indian River, an effort was made to capture the offenders, but they were not taken until after the second outrage. The offenders are now in custody, however, and will in due time be delivered to the proper authorities. A meeting between the Head Chief of the Seminoles and Gen. Twiggs was appointed to take place at Charlotte Harbor on the 18th ult., and we may presume, therefore, that the interview has already occurred. That the Florida Indians are peaceably disposed is now considered beyond a doubt.

◆

Horrible Depravity.—In the month of October, 1848, the vault of the Van Rensselaer family was entered at midnight by some sacrilegious wretches, the coffins were broken open, and the silver plates forcibly wrenched from them. They then proceeded to rob the bodies of every article of value, says the Knickerbocker, cruelly mutilating them to obtain the rings, &c. After having completed their horrible work, they left the vault, and notwithstanding the most unremitting search, no clue could be obtained by the police to them. A short time since one of their number, probably apprehending danger, or conscience-smitten, turned State's evidence, and exposed the names of his associates in crime, but they got wind of it and made their escape from the city.

◆

Sale of Railroad.—Last week, on Monday, says the Philadelphia Ledger, a sequestrator, by a special act of Legislature, sold at the exchange, in this city, the Williamsport and Elmira Railroad, in Lycoming county, in this State, valued at $700,000, to Archibald Robinson, for $1,000. The sale was ordered on the complaint of creditors representing more than three fourths of liens, declaring that the annual receipts are insufficient to defray expenses, keep the road in repair, and pay interest on the debts due by the company.

Should the purchaser fail to complete the road, so as to connect with the New York and Erie Railroad within five years, the stockholders resume the franchises of the Corporation, by paying back the amount expended by the purchaser. It is, further, one of the conditions of the act under which the road is sold, that none of its materials shall be removed, nor the line of the road used for any other purpose than a railroad. Twenty-five miles of the road, from Williamsport to Ralston, are finished, and locomotives are running on it daily.

◆

Later from Port-au-Prince.—By an arrival at Philadelphia from Port-au-Prince, with dates to Sept. 20, we learn that Soulouque had sent to France for a throne for himself and Empress, which was to exceed in cost and grandeur those of the most aristocratic Courts of Europe. Two orders of Knighthood had been established for the honor of the newly created nobility—that is, the Imperial Title of St. Faustian and the Legion of Honor.

Business affairs continue extremely dull, occasioned principally by the enforcement of the monopoly laws. There was no Coffee to be had, and Logwood was very scarce at $40 Haytien currency, per M. The ports were to be closed in 30 days against all imports and exports in foreign vessels.

◆

New Counterfeit.—A new counterfeit on the State Bank of Ohio, has lately made its appearance. The plate is the same as the counterfeit on the Reading Bank of Ohio, with the exception of the substitution of the word "State," for "Reading." It is badly executed. The back of the note is red, with the words "State Bank of Ohio."

◆

On Friday last, a lunatic named Willy Williams attempted to shoot Dr. Kirkbride, the chief physician of the Pennsylvania Insane Hospital. The lunatic was confined, and the Dr., who received but a single swan shot in his head, is doing very well.

SUMMARY.

The Saybrook Mirror gives an account of a bold attempt at robbery, which occurred at East Haddam on Tuesday night, Oct. 9, under the following circumstances: As Mr. —— Williams was going to a store, and when but a few rods from his residence, he was fired upon from the side of the road, and in an instant seized by two ruffians, who demanded his money. Upon being informed that he had none, and recognizing his voice, they told him they were mistaken in the person, and in an instant turned and fled. The ball passed through Mr. W.'s hat—certainly a narrow escape. The desperadoes were disguised, but Mr. Williams was familiar with the voice of one of them.

A diseased gland, weighing one and three fourth pounds, was removed a few days since from a man of about thirty years of age, by Dr. E. H. Willard, of Friendship. The operation, though ordinarily an extremely painful one, was performed without any knowledge on the part of the patient, who was kept insensible during the whole time by the inhalation of chloroform. No ill effects followed; but, on the contrary, the patient appeared as well, or even better, than previous to the operation, having no recollection of anything that had transpired, not even knowing that the operation had commenced.

A correspondent of the Baltimore Sun states that the Rev. James Nichols, of Caroline county, Md., who has for a long time been laboring under an aberration of mind, on Thursday of last week, shot dead Miss Juliet Nichols. She and several of the family were up stairs, at the usual time of Mr. N. holding family prayer, when he summoned them to his room. Upon the unfortunate lady opening the door, Mr. Nichols leveled a gun at her and shot her dead. He then, in his murderous insanity, dragged her out of the house some distance to a hog-pen, and attempted to throw her in. Failing to do this, he fled, and has not since been heard of.

One of the most important inventions now on exhibition at the fair of the American Institute is a newly-constructed plan for weighing every conceiveable form of thing, animate or inanimate; and to a degree of sensitiveness that vibrates almost at the approach of a hair, which, when falling upon it, creates a palpable demonstration. Beside the wonderful sensitiveness of the machinery, the weight is given to the smallest fraction in a moment, ready to be recorded. Another advantage of this scale over all others heretofore in use, is that live stock, when passing over it, whatever their weight, it will be shown by a glance at the index, which gives the degree, and is arranged after the manner of the minute-hand of a clock.

On Saturday night, at about ten oclock, Mr. Robert Evans Slater, residing in Parrish above Eighth street, Philadelphia, was writing or reading by a lamp of burning fluid. The light becoming dim, he got the can containing the fluid and proceeded to fill the lamp whilst it was burning. The fluid suddenly ignited, and the can instantly exploded. He was instantaneously enveloped in flames. He got into a bath-tub to ease his pain, and soon became chilled. He suffered the most excruciating agony until Sunday afternoon, when death put a period to his sufferings.

Last night, about 9 o'clock, several Chinamen, appeared at the Sixth Ward Station House, leading, or rather carrying, a countryman named John Lee, who had been suddenly blinded by a quantity of pulverized glass and cayenne pepper thrown in his face by another Chinaman, who escaped as fast as his legs could carry him. The sufferer appeared to be in great agony, and it is presumed he will lose the sight of one if not both of his eyes. He was taken to the Hospital, and the officers are on the lookout for the celestial scoundrel, who can hardly escape the punishment he deserves.

A young man named Emmons, of Farmersville, Seneca county, while riding in a buggy, with two young ladies, his sister and cousin, jumped out to hold the horse by the bit to prevent his running away in a fright. He was unable to hold him, and his cousin in springing out caught by her dress upon the step, was dragged some distance and her neck broken. His sister was thrown out and very seriously injured, and is not expected to recover.

The conductor on the Nashua and Lowell road recently seized three dogs belonging to sportsmen in the cars, the latter declining to pay for their transportation. A suit is to grow out of the matter, and one of the parties aggrieved, threatens, says the Lowell Courier, to employ Daniel Webster. Meanwhile, the dogs are boarded out at Lowell, to await the result.

Mr. Nathan O. Banks, Jr., a member of the Society of Friends, of Patterson, Putnam Co., while attempting to pass on board the Isaac Newton, at Albany, on Thursday evening, walked off the plank and was drowned, before assistance could be rendered.

The Belfast Journal learns that the great rush to procure lumber for California shipment has drained the market at Bangor, and the river is too low to get more down at present, which must raise the price of that great article of Maine trade.

The Circleville (O.) Watchman says it witnessed the operations a few days ago of an apple paring machine, invented by a Mr. Barnhill of that place, that pares with ease thirty apples in a minute, and far better than any machine hitherto in use.

We learn by the Owego Advertiser, that the total loss by the late fire in that village is $325,000 of which $110,525 was insured.

The Governor of New Brunswick has appointed the 11th day of October, as a day of Thanksgiving, for the bountiful crops. The only article that has not yielded abundantly is hay.

Thursday, the 29th of November, has been appointed to be observed as the annual Thanksgiving in Massachusetts.

The schooner Milan, of Oswego, foundered on Wednesday last on Lake Ontario. The crew barely escaped with their lives. The damage to the cargo was $3,000 or $4,000—covered by insurance.

Mary Purcel, aged 58 years, was burned to death by her clothes taking fire, in Ann st., Boston, on Thursday night last.

A correspondent of the Courier states that in August last, the second Controller of the Treasury examined the accounts of Hon. Isaac Hill, late pension agent at Concord, N. H., which examination proved that gentleman a defaulter to the Government in the sum of $13,000. The third Auditor was thereupon instructed to demand of Mr. Hill immediate payment of the amount, and, in case of refusal, to furnish a transcript of his accounts for prosecution.

Mr. Griffin, a clerk in the post-office at Rochester, has been arrested on a charge of committing the series of robberies which we mentioned last week; but after a thorough examination he was discharged; his character being good, and no direct evidence being found to show that he had committed the crime, or that he had indulged in any habits of expense inconsistent with his condition.

The Board of Commissioners to adjust Mexican claims, which assembles at Washington next month, have already twelve millions of claims filed before them, and more to come. They have adjudicated about one quarter of a million. The treaty provides for the payment of a sum not exceeding $3,250,000. The Government, however, must in the end pay the amount of the demand.

A third line of telegraph wires between Boston and New York has just been completed. People can now have their choice of modes, and send their messagas either by Morse's patent, or House's, or Bain's, as they like best. If competition is any security to the public, this work is likely to be well done, and at reasonable charges.

On Saturday, at 3 o'clock, a fashionably dressed lady, walking down Broadway, near Chambers-st., met with a most distressing accident. As she went along, she trod on a portion of a peach, by which she was tripped up, meeting with a very serious fall. A coach was called, and she was driven home to undergo the examination of her family surgeon. It could not be ascertained whether any bone was broken or not, but the lady was in great pain.

The New Haven Palladium announces the death of Henry Trowbridge, Esq., one of the most elderly and substantial citizens of that place, for a long period the head of one of the largest shipping houses in the State. It is understood that he has left several handsome bequests to the different benevolent and religious societies of the day.

The Boston Traveler of Wednesday says, twenty-seven of the bodies of those lost in the brig St. John, were buried at Cohasset yesterday, after appropriate funeral ceremonies. A large concourse of people followed them to the grave. Up to last evening no more bodies had been recovered.

A letter dated at Palermo, Sept. 5, states that the U. S. frigate Constitution was in that port, and that Capt. John Gwinn, her commander, died on the 4th. He was to be buried on the 6th, with military honors.

Dr. Wyat, chief of the gang of counterfeiters and bogus coiners, has been arrested at Spencer, Ohio, and the officers obtained abundant evidence of his guilt, by pretending to desire to go into business. Over $60,000 in counterfeit money and spurious coin were obtained from his dwelling, and in the woods adjoining were found plates, dies and implements for striking bills and making counterfeit coin. Dr. Wyat has kept an extensive establishment for years.

A collision has occurred at Camp Wells, Nova Scotia, between the Revenue Officers, and parties engaged as smugglers. The smugglers were armed, and several shots were fired. Finally the smugglers escaped to the American shore, with several of their number wounded.

The Wilmington Blue Hen's Chicken of the 12th inst. says: Constable Moody and others were watching at the Bridge on Monday and Tuesday night last, for fourteen slaves who had run away. Eleven of them belonged to Wm. Moffatt, and two to George Casey, both of Kent Co., Md. The slaves made good their escape.

A gentleman in New Orleans lately received a $1000 bill for a check for $100 from a porter of a bank during the absence of the Teller, and refused to give it up. He was accordingly arrested, but insists upon his right to keep the bill, as the principle of banks is "no mistakes rectified after leaving the counter." The matter is to be investigated.

Mr. Remmer, a Hamburg banker, recently deceased, has left by will 100,000 francs to whoever will discover a remedy for the cholera. The Academy of Medicine at Paris to be the umpire.

The Boston Catholic Observer says, the Rt. Rev. Bishop of Boston forwarded last week to the Most Rev. Archbishop of Baltimore three thousand four hundred and twelve dollars, the amount collected in this Diocese for the relief of our Holy Father, Pius IX.

MARRIED.

In Plainfield, N. J., on the 13th Oct., by Eld. Lucius Crandall, Mr. Isaac L. Titsworth, of Metouchin, to Miss Isabell F. Randolph, of New Brooklyn.

In Dunkirk, Wis., on the 23d Sept., by Eld. O. P. Hull, Mr. Lafayette Barlow to Miss Maria Wheeler, all of Dunkirk.

In the town of Madison, on the 30th Sept., by Eld. S. B. Crandall, Mr. Ethan C. Rogers, of Sangerfield, to Miss Catharine M. Bulkley, of the former place.

DIED.

In Hopkinton, R. I., Oct. 7th, of dysentery, Pardon Crandall, son of Joseph Crandall, aged 6 years.

In Hopkinton, R. I., Oct. 8th, of dysentery, Amy, wife of Albert Wells, aged 33 years. In the death of sister Wells the community has lost a valuable member. Ever ready to assist in sickness and distress, she at last fell a prey to the prevailing epidemic. Although, as a wife and mother of two children, she keenly felt the pain of leaving them, yet she bowed in sweet submission to death.

S. S. G.

In Christiana, Dane Co., Wis., on the 13th ult., of dropsy on the brain, Olive Frances, only daughter of Benjamin S. and Martha Miller, aged 9 months and 8 days.

In Fulton, Rock Co., Wis., on the 26th ult., Samuel P., son of Wm. and Sophronia Vincent, aged 9 months.

In DeRuyter, N. Y., on the 21st ult., of consumption, P. S. Coon, aged twenty-eight years. He died in good hope of eternal life.

Notice.

The churches composing the Eastern Association are requested to forward to H. W. Stillman, Treasurer, (Westerly, R. I.,) the amount pledged to sustain the missionary operations of the Executive Committe, as recommended by the Association at its last annual session.

S. S. Griswold, Cor. Sec.

Hopkinton, R. I., Oct. 13, 1849.

LETTERS.

Wm. B. Maxson, S. S. Griswold, C. M. Lewis, N. C. Babcock, L. Crandall, J. P. Langworthy, T. B. Babcock, E. Goodrich, S. Lewis, R. Day, E. P. Larkin, W. M. Fahnestock, B. Clark, O. Nichols, H. M. Coon, A. Campbell, S. B. Crandall, P. C. Burdick, O. Potter, G. K. Billings, S. S. Griswold, W. Quibell, Jas. Pierce.

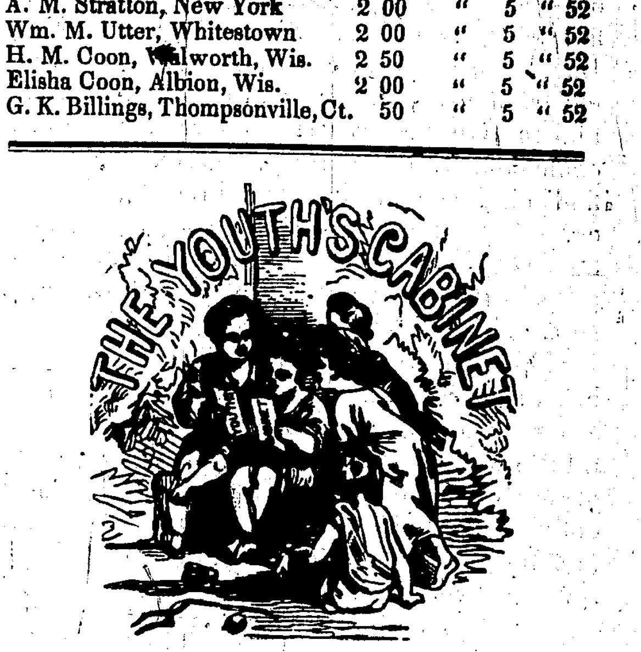
RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. Brown, Leonardsville,	$2 00	to vol. 6	No. 52
A. M. Wood, Independence,	2 00	" 6	" 52
E. B. Lewis, Hampton, Ct.	2 00	" 6	" 52
R. Day, West Marion, Mich.	2 00	" 6	" 52
W. H. Monroe, Milton, Wis.	2 00	" 7	" 14
B. K. Langworthy, Rockville, R.I.	2 00	" 7	" 14
W. Phillips, Cuba, Ill.	2 00	" 7	" 16
R. Langworthy, DeRuyter,	2 00	" 6	" 52
N. Saunders, Adams,	2 00	" 6	" 52
John Peel, New York	50	" 6	" 30
Wm. M. Barber, Mystic, Ct.	2 00	" 6	" 52
H. Chipman "	2 00	" 6	" 52
Wm. E. Maxson "	2 00	" 6	" 52
Wm. Haynes "	2 00	" 6	" 52
H. Champlin "	2 00	" 6	" 52
W. B, Lewis "	2 00	" 6	" 52
Asa Fish "	2 00	" 6	" 52
Joseph Cottrell "	2 00	" 6	" 52
Chas. Mallory "	2 00	" 6	" 52
Charles Grinnell "	2 00	" 6	" 52
Silas Watrous "	2 00	" 6	" 52
Thos. Edwards "	2 00	" 6	" 52
Jer. W. Brown "	2 00	" 6	" 52
B. F. Collins "	1 00	" 6	" 26
J. Manwaring, East Lyme, Ct.	2 00	" 6	" 52
Pardon Davis, Hopkinton, R. I.	2 00	" 7	" 14
G. K. Billings, Thompsonville, Ct.	2 00	" 7	" 14
I. C. Burdick, Westerly, R. I.	2 00	" 6	" 52
H. C. Burdick "	2 00	" 6	" 52
H. M. Coon, Walworth, Wis.	2 50	" 7	" 14
Wait Williams, Watson,	2 00	" 6	" 52

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Pardon Babcock, Adams	$8 00	to vol. 5	No. 52
A. M. Stratton, New York	2 00	" 5	" 52
Wm. M. Utter, Whitestown	2 00	" 5	" 52
H. M. Coon, Walworth, Wis.	2 50	" 5	" 52
Elisha Coon, Albion, Wis.	2 00	" 5	" 52
G. K. Billings, Thompsonville, Ct.	50	" 5	" 52



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☞ Editors or Publishers of newspapers, receiving this advertisement, *marked*, and who will give it three or four conspicuous insertions, shall be entitled to a yearly subscription, commencing with the new volume—the papers containing the advertisement to be directed to the *Manhattan Gazette*.

New-York, Elizabethtown, Somerville, Easton.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5¼ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¼ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I. Chap 6, Title 3, Article 3, Part I., Page 140. Aug 9

Miscellaneous.

THE LONELY OLD WIFE.

Beside the old hearth she hath cherished for life,
Silent and sad sits the lonely auld wife;
Time hath left many a trace on her brow,
But grief hath not toubled her spirit till now.

There are tears in her eyes, that are dim with age,
And she looked in vain on the sacred page;
But she canna see aught but an old arm-chair,
That vacant and lonely is standing there.

Long ago, when her bosom was swelling wi' pride,
The lonely auld wife was a gay young bride;
And the rose on her cheek wore its richest bloom,
When she gave her hand to the joyous groom.

Faded and worn is her beauty now,
Gray are the hairs on her wrinkled brow;
Silent she sits by the auld hearth-stone,
Sad are her thoughts—she is there alone.

Her guardian is gone to his dreamless rest,
And the lonely auld wife has a troubled breast.
Yet not for the world would she banish away,
The chair he hath sat in for many a day.

She speaketh not save with her trembling breath,
But hopeth and waiteth and prayeth for death;
For joyless and dark are the days o' her life,
When the gudeman is gone frae the lonely auld wife.

INTERESTING DISCOVERY OF A LOST CHILD.

Three years ago John Burt, of this city, lost his son, James B., aged four years. He was an intelligent and attractive little fellow, and was last seen in the vicinity of a circus in the city. The only information he could obtain of the child was, that while he in company with one of his companions, was looking through the enclosure, a woman addressed him and invited him to accompany her into the circus. Since that time Mr. Burt has used every conceivable means to recover his lost son. He had always believed him to have been carried off by some one connected with the circus, and expected to find him, sooner or later, in some circus company. With this opinion predominant, he has made several journeys to different parts of the country, but always without success.

Hope deferred had well nigh made the heart sick, when his attention was called to a paragraph in a Syracuse paper relative to a little boy who was found by Judge House of that city, covered with mud and blood, endeavoring to shelter himself from the rain in a dry-goods box. The boy, the paragraph stated, gave his name as James Burt, and appeared to be 6 or 7 years of age. This corresponded with the name and age of Mr. B.'s lost child; but he had been so often deceived that he telegraphed to the Justice, making certain inquiries The reply was not satisfactory, as the boy had insisted that he had come from England three years previously. But a fuller description, in answer to a letter—particularly the statement that the boy had a dark brown mark under his left ear—so fully confirmed Mr. B.'s hopes that he went to Syracuse. He proceeded to the Orphan Asylum, where the boy had been placed, and, without having any description of the little fellow, instantly picked him out from a company of fifty, all dressed alike. Although the boy did not recognize him, parents can conceive of the satisfaction which the father felt at thus recovering his long-lost son, of whose identity not a particle of doubt remained.

The history of the abduction is substantially as follows, as gathered from the boy himself. He was spoken to by a woman, near the circus, as Mr. B. before understood. This woman took the child to a house in the city, which he does not recollect. Soon after dark, they went on board the cars, and after about an hour, as the boy thought, they got out of the cars, and took a canal boat. Immediately after they got on the boat, he recollects that the woman took off his apron first, and then his other clothes and put on him a pretty red suit. He then remembers reaching the woman's house in Oswego, where he saw a little girl, whom the woman called his twin sister; and he was told that his mother and father were dead. He was also made to believe that he had been brought to Oswego from England, and a new name was given him. He would, however, sometimes say that his name was James Burt, but he was whipped for this so often and severely, that he was generally known as Frederick G——. He never felt at home with his abductress, and once or twice ran away, and absented himself several days.

It was this predisposition to get off which ultimately resulted in his recovery. Having heard a great deal about the State Fair, and seen, at Oswego, extensive arrangements made for visiting it, he determined to go himself; and he went accordingly. While there, he picked up pennies by running of errands, watching cattle, &c., and so lived in the crowd, without attracting any particular attention. But after the Fair closed he did not get along so well, and used to wander about the canal, walking to the neighboring villages and returning to Syracuse at night, as his fancy dictated. It was while thus wandering about on the tow path, during the darkness and rain, that he fell on a stone, badly cutting his head and face, and rendering him so insensible that he laid out in the rain during the whole night. It was not until the day following that he was found and cared for. He is now with his parents—a bright, good-looking and happy little fellow, and will, we trust, remain, to compensate them for the unutterable grief which his three years' absence has caused them. We have the name of the wretch by whom the boy was enticed from his home; but Mr. B. does not, at present, wish it published. She is the wife of a respectable man of some property in Oswego, who professes to be ignorant of the manner in which the boy was obtained. He says that she accounted satisfactorily to him for the possession of the boy, but refused to give her story when Mr. Burt saw him. The case will undergo a legal examination, and it is to be hoped that the guilty parties may be visited with the extremest penalties of the law.

[Albany Eve. Jour.

Water Saving Expedient.—The Land and Water Company, owning the factories at Lowell, and elsewhere, on the Merrimack, purchased a few years since, the right to the water of Lake Winnipissiogee. The Lake now constitutes a vast reservoir for the supply of the water to the Merrimack, during the months when the river is at a low ebb. To obtain the command of the water a new channel has been excavated, parallel to the old one. This enables them to command eight feet of water in depth of the whole surface of the lake. The supply thus obtained is in [illegible]. For some weeks past the Merrimack has been so low, that without this supply many of the cotton mills could have worked but a portion of their machinery. Some one has said that the aid thus obtained is worth a thousand dollars a day to the manufacturing companies. A single inch per day upon the surface of the Lake will usually be all that is required, and hence the eight feet will afford a supply for ninety-six days.

CROSSING THE ALPS IN A BALLOON.

M. Arban, a French aeronaut, ascended in his balloon from the Chateau des Fleurs (the Vauxhall of Marseilles) at 6½ in the evening of the 2d inst., and alighted at the village of Pion Forte, near Turin, the following morning, at 2½, having accomplished the distance, about 400 miles, in eight hours. The particulars of this voyage are related by M. Arban himself, in one of the Marseilles papers, as follows:—

"I ascended from the Chateau des Fleurs on Sunday evening, the 2d inst. at 6½ o'clock. At 8 I was over the wood of Esteret, where I ascertained that I was at a hight of about 2 miles. The temperature of the air was cold, but dry; my centigrade thermometer marked four degrees below zero. The wind was south-west, and sent me over Nice. For nearly two hours I was surrounded by very dense clouds; my cloak no longer sufficed to keep me warm; I suffered much from cold feet. I, nevertheless determined to proceed and to traverse the Alps, from which I knew I was not far distant. My provision of ballast was enough to raise me above the highest peaks. The cold gradually increased, the wind became steady, and the moon lighted me like the sun. I was at the foot of the Alps; the snows, cascades, rivers, all were sparkling; the ravines and rocks produced masses of darkness, which served as shadows to the gigantic picture. The wind now interrupted the regularity of my course. I was occasionally obliged to ascend, in order to pass over the peaks. I reached the summit of the Alps at 11 o'clock, and as the horizon became clear, and my course regular, I began to think of supping. I was now at an elevation of 2½ miles. It was indispensably necessary for me to pursue my journey, and reach Piedmont. Chaos only was under me, and to alight in these regions was impossible. After supper I threw my empty bottle into the snow beneath, where, possibly, some adventurous traveler will one day find it, and be led to conclude that another before him had explored the same desert regions. At 1½ in the morning I was over Mount Misso, which I knew, having explored it in my first journey to Piedmont. There the Durance and the Po take their source. I reconnoitered the position, and discovered the magnificent plains of the mountain. Before this certainty, a singular optical delusion, occasioned by the shining of the moon upon the snow, was like to make me think myself over the open sea. But as the south-west wind had not ceased to blow, I was convinced by this fact, as well as by others I had noticed, that I could not be over the sea. The stars confirmed the accuracy of my compass, and the appearance of Mont Blanc satisfied me that I must be approaching Turin. Mont Blanc to my left, on a level with the top of which I was, being far above the clouds, resembled an immense block of crystal sparkling with a thousand fires. At a quarter to three, Mount Viso, which was behind me, proved to me that I was in the neighborhood of Turin. I determined to alight, which I did without any difficulty, having ballast enough to go much further. I alighted near a large farm-yard, where I was surrounded by several watch-dogs, from whose caresses I was protected by my cloak. Their barking awakened the peasants, who were more surprised than frightened at seeing me. They admitted me to their house; informed me that it was half-past two, and that I was in the village of Pion Forte, near Stubini, 3½ miles from Turin. I passed the remainder of the night in the farm-house, and in the morning the peasants accompanied me to the Mayor, who delivered me a certificate, attesting my arrival, &c. I immediately sat down to write to the Director of the Chateau des Fleurs, to relieve the anxiety of my wife, friends, and the Marseilles public who might be interested about me. I then repaired to M. Bois le Comte, the French Ambassador, who gave me a passport. At 11 the same morning I attended the church of la Madre di Dio, where a funeral service was performen in honor of Charles Albert's death. This ceremony was followed by a review of the National Guard. In the evening I went to the Theatre d'Angennes, where Sigier played Louis XI. I could hardly believe that the evening before I was at the Chateau des Fleurs at Marseilles, 140 leagues off."

LUTHER'S TABLE-TALK.

PRECIOUSNESS OF THE WORD.

"Oh! how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure; we need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the Word of God, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of worldly vanity, which lead him on to his destruction."

THE FICKLE HEART.

"The heart of a human creature is like quicksilver, now here, now there; this day so, to-morrow otherwise. Therefore vanity is a poor miserable thing, as Ecclesiasticus says. A man desires and longs after things that are uncertain and of doubtful result, but contemns that which is certain, done, and accomplished. Therefore what God gives us we will not have; for which cause Christ would not govern on earth, but gave it over to the devil, saying, 'Rule thou.' God is of another nature, manner, and mind. I, he says, am God and therefore change not; I hold fast and keep sure my promises and threatenings."

CHRIST'S RULE.

"How wonderfully does Christ rule and govern his kingdom, so concealing himself that his presence is not seen, yet putting to shame emperors, kings, popes, and all such as think themselves wise, just, and powerful. But hereunto belongs a *Plerophoria*—that is we are sure and certain of it.

Jesus Christ is the only beginning and end of all my divine cogitations, day and night, yet I find and freely confess that I have attained but only to a small and weak beginning of the height, depth, and breadth of this immeasurable, incomprehensible, and endless wisdom, and have scarce got and brought to light a few fragments out of this most deep and precious profundity."

THE VICTORY OF FAITH.

"The school of faith is said to go about with death. Death is swallowed up in victory. If death, then sin. If death, then all diseases. If death, then all misery. If death, then all the power of the devil. If death, then all the fury of the world.

But these things do not appear, but rather the contrary; therefore there is need of faith; for an open manifestation of things follows faith in due time, when the things, now invisible, will be seen."

THE FARMER.

If I was asked who belonged to the privileged order, in our land, I should reply the farmer, for no other reason than he is rarely if ever, the victim of those fluctuations in trade and the currency—and that he is entirely relieved in the sale of his products from the evils of that credit system to which almost every other class of community is subjected.

Whether the price of the necessaries of life are high or low, it is all the same to the farmer, so far as he produces them for his own consumption. His surplus, unlike the wares of the tradesmen, or the produce of the manufacturer and the mechanic, will always command cash, and on that account it is at all times free from those assessments which the credit system never fails to impose on the capital and products of the other classes of community; in fact, it is always the farmer's own fault, and it can never be said that it was an evil incidental to his profession if he is ever linked with bankruptcy, or his subsistence diminished by bad debts.

Look at the poor unfortunate miller and the produce buyer, growing up under the hot-bed influence of trade, which gives an additional stimulus to their already too active gambling spirit. They are the farmer's victims.

Look at the clergyman, faithful and gifted as he may be in teaching those lovely lessons which make man God-like; yet he is hardly sure from one year to another of a place whereon to lay his head.

Look at the lawyer, now starving unless he can get get practice at that juryless court whose title burlesques the name of equity.

Look at your printer, standing over his case, working without an hours relaxation —his patrons thinking it encouragement enough to take his paper without paying for it, and while he has thousands honestly due him he is harrassed and perplexed for money to carry on his business. Alas for him!

The merchant and the trader encumbered and paralyzed by competition. bad debts, embarrassments and bankruptcy. A victim of the credit system and bank inflations.

The mechanic, felonously eating out his substance or disgracing his fair fame, in the shape of States Prison co-brother; often reduced to the bare necessity of making his employer rich before he can get his due; his career is too often one of labor and embarrassment. But the farmer with the staff of life in his barns, sheep on his hills, and pigs in his pen, laughs to scorn the facetious ills of life; 'tis true, he has his cares, but without them he would be much to be pitied. If everything was done to his liking without his own supervision, the devil or some demon-passion would become his master—

"Making his abundance the means of want."

The industrious, provident farmer has the earth for his chemical laboratory, which in common with its glowing vegetable surface teaches him many lessons, Flora is his handmaiden, and Ceres and Pomena shed their bounties upon him, making him nature's nobleman.

[Genesee Farmer.

A MOTHER'S INFLUENCE.

The interesting incident which we subjoin, is from the Rev. Sydney Dyer's Address on a Mother's Influence.

"While engaged in distributing tracts among the shipping in the harbor of New York, I visited a ship recently from Greenock, Scotland, in the forecastle of which I met a very aged Scotch sailor, who manifested a disposition to repel every advance, declining my tracts, and replying angrily to my questions. Feeling that one so near his end stood much in need of having his attention turned to the subject of religion, I felt unwilling to leave him, without having tried every avenue to his feelings. Knowing how proverbial Scotch mothers are for their attention to the early instruction of their children, I asked if he had not once a mother who taught him to say his prayers and read the Bible? The question seemed for a few moments perfectly to stun him; he stopped short, remained perfectly motionless, except the deep heaving of his bosom, and the convulsive quiver of his lips; and then throwing up his hands, exclaimed, amid a shower of tears, 'My mother! my sainted mother!' As soon as he could sufficiently compose himself, he made me sit down upon his locker, and then with a trembling voice and deep emotion related to me, how in his infancy his mother used daily to teach him the Creed, the catechism and the Lord's Prayer, and would kneel down and pray with him, often wetting his little cheeks with her tears. But her death, when he was quite young, left him alone in the world, and since that time he had followed the sea and a life of sin. He had raised a family, but God had taken them, and he was now alone in the world. 'But (said he) the bitterest hour I ever saw, was the one in which my mother died; and though I have lived four-score years in sin, I still have faith to believe that my mother's prayers will be heard and answered in my behalf.' Whether this was ever the case, I know not as I saw him no more; but the incident most forcibly illustrates the enduring nature of a mother's influence and its certain rewards."

The Committee of arrangements for providing accomodations for the meeting of the American Board, at Pittsfield, applied to the Shakers at their settlement near that place, to know if they would entertain some of the strangers in attendance. The Shakers replied thai they would cheerfully entertain *eighteen*; but if men and women were sent to their houses, they must lodge as the Israelites were required to mourn at Hadad Rimmon! The Scripture reader will remember that the husbands were to mourn apart, and the wives apart!

ANECDOTE OF LATIMER.

It was related of Latimer, that when he once preached before the tyrant Henry VIII., he took a plain, straight forward text, and in his sermon assailed those sins for which the monarch was notorious, and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and therefore sent for Latimer, and said 'Your life is in jeopardy if you do not recant all you said to-day, when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and after a pause begun with a a soliloquy, thus:—"Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave; but Hugh Latimer, bethink thee thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell forever?' Yea, I say, Hugh Latimer, fear him." He then went on, and not only repeated what he before advanced, but, if possible enforced it with greater emphasis. What was the consequence? Henry sent for him and said, "How durst thou insult thy monarch so?" Latimer replied. "I thought If I were unfaithful to my God, it would be impossible to be loyal to my king?" The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"

APPLES AS FOOD.

The importance of apples, as food, has not hitherto been sufficiently estimated in this country nor understood. Besides contributing a large proportion of sugar, mucilage and other nutritive matter, in the form of food, they contain such a fine combination of vegetable acids, extractive substances, and aromatic principles, with the nutritive matter, as to act powerfully in the capacity of refrigents, tonics, and anti-sceptics; and when freely used at the season of ripeness by rural laborers and others, they "prevent debility, strengthen digestion, correct the putrefactive tendencies of nitrogenous food, avert scurvy, and probably maintain and stregthen the powers of productive labor."

The operators of Cornwall, in England, consider ripe apples nearly as nourishing as bread, and more so than potatoes. In the year 1801, a year of scarcity, apples, instead of being converted into cider, were sold to the poor; and the laborers asserted that they could stand their work on baked apples without meat; whereas, a potato diet required either meat or fish.

The French and Germans use apples extensively; indeed, it is rare that they sit down, in the rural districts, without them in some shape or other, even at the first tables. The laborers and mechanics depend on them to a very great extent, as an article of food, and frequently dine on sliced apples and bread. Stewed with rice, red cabbage, carrots, or by themselves, with a little sugar and milk, they make both a pleasant and nutricious dish.

[American Agriculturist.

THE WANT OF A TRUE AIM.

"I respect the man," says Goethe, "who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact, that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut." Is not this an exact description of most men's strivings? Every man undertakes to build his tower, and no one counts the cost. In all things the times are marked by a want of steady aim and patient industry. There is scheming and plotting in abundance, but no considerate persevering effort. The young man launches into life with no definite course in view. If he goes into trade, he has, perhaps, a general desire to be rich; but he has at the same time, an equally strong desire for present gratification and luxurious living. He is unwilling to pay the price of his ambition. He endeavors to secure the present and lets go the future. He turns seed time into harvest, eats the corn which he ought to plant. If he goes into professional life, he sets out with a general desire to be eminent, but without considering in what particular he wishes to excel, and what is the price of that excellence. So he divides his time and talents among a great variety of pursuits; endeavoring to be all things, he becomes superficial in proportion as he is universal; and having acquired a brief reputation, as worthless as it is short-lived, sinks down into hopeless insignificance.

TO PREVENT MILK FROM SOURING DURING THUNDER STORMS.

We have heard great complaints from dairy women about their milk getting sour during a thunder storm, although perfectly sweet a short time previous. The following plans suggested by a a correspondent, will prevent this in a great degree. All the pans containing the milk ought to be placed upon non-conductors of electricity, such as blocks of baked wood, pieces of glass, or wood that has been well painted and varnished. The last named articles are the most easily provided; beeswax, feathers, and woolen cloth are also non-conductors, but inconvenient to be used. All these articles will insulate the pans and prevent the electric fluid from entering, which is the cause of acidity or is, in fact, the principle of acidity itself. If glass basins were substituted for tin pans, the plan would be better still, and there would then be no necessity for the practice suggested above. The glass would preserve the milk much longer sweet than pans, and the acid would have no effect upon it. We are not aware of any acid that has the least impression on glass, except the flouric acid. All iron vessels, or vessels compounded with iron, as tin pans, attract the heat very readily, and of course sour the milk; and such is the affinity of iron for an acid that we doubt much if it is ever washed out entirely. Iron vessels we are confident, are the very worst that could be used for the purpose; they are very inferior to wood.

[American Agriculturist.

In England, in 1847, 201 persons were killed, and 147 injured, out of 54,854,019 railroad passengers; and in 1848, 202 were killed, and 219 injured, out of 57,855,133.

Russian Roguery.—A gentleman of St. Petersburgh, buying a cap, selected one of an unusual shape, from the hatter's counter, and, after much haggling, purchased it, although it had been made to order, and the party for whom it was intended was expected to call for it momentarily. To secure it the gentleman put it on his head and departed. In the course af his walk he found in his pocket a snuff-box which did not belong to him, and which he knew was not there a short time before; he could not account for it; presently he drew forth a strange handkerchief, and shortly afterwards he found himself enriched with a pocket-book. Suspicious of these additions to his property, he determined to stroll leisurely about to watch the result; and at length, from the quantity of things placed softly about his person, he became convinced that he was converted into an ambulatory receiver of stolen goods, of which the cap was the sign. He at once made the discovery to the police, who were not long in turning the information to account.

[Thompson.

Piano Playing Simplified.—A recent number of the Journal des Debats speaks of an invention which, it is thought, will make a revolution in the dancing world. It attracted great attention at the recent Exhibition of Manufactures in Paris. It is a mechanical apparatus, capable of being applied to all pianos, and by means of which every kind of piece can be executed. Quadrilles, waltzes, polkas, &c., spring as if by enchantment from this combination under fingers the least practiced, and the most unacquainted with the instrument. If one wishes to give a soiree or a country party, there is no need of looking about for performers; each member of the company can furnish his contingent harmony, and pass in turn from dancing to music. This piano mechanism costs about 350 francs, and the inventor of it is M. Alexandre Debain, Rue Vivienne, No. This ingenious process has gained for him the personal congratulations of the President of the Republic, who was very much attracted by it.

Cracked Wheat, or Wheaten Grits.—This is an article of diet which has recently been introduced amongst us, the good qualities of which ought to be universally known. As an ingredient for puddings, &c., to take the place of tapioca, rice, faolena, &c., it cannot be too highly recommended. But our object at this time is to call the attention of those to it who labor under any bowel complaints, which are so universally prevalent. As an article of diet for such persons, we think it decidedly the best thing we have yet seen. Possessing all the necessary ingredients for the most wholesome nutrition, it is in the form, when properly cooked, which bests adapts it to soothe the stomach and bowels when in a diseased or irritable state. Those who have tried the article are almost universally much pleased with it.

Variety.

A brace of curiosities, carefully wrapped up and labelled as follows, has been recently sent to the National Museum:—The rope with which Jacob "lifted up his voice;" a few stitches taken by a tailor in a coat of paint; a little perfume from the flower of the army; a minute quantity of jelly made from the current of the Mississippi; a few soaked logs from the drift of a discourse; and a thimble full of steel dust supposed to have been made when Macbeth "filed his mind."

A practical farmer informs the Hartford Times, that in taking up a fence that had been set fourteen years, he noticed that some of the posts remained nearly sound, while others were rotted off at the bottom. On looking for the cause, he found that those posts that were set part limb down, or inverted from the way they grew, were sound. While those that were set as they grew, were rotted off. The fact is worthy the attention of all farmers.

Letters from Tunis to August 4th, announce the death of the excellent Sir Thomas Reade, British Consul, through whose kind influence the Bey of Tunis, in 1843, abolished the slave trade in his dominions. 'for the glory of mankind, and to distinguish them from the brute creation.' The funeral was celebrated with unprecedented pomp, all the great officers of the government *walking* in the procession, a thing never before known in a Mohammedan country.

"If you would ever marry," said a Roman consul to his son, "let it be a woman who has judgment enough to superintend the getting of a meal of victuals; taste enough to dress herself—pride enough to wash her face before breakfast, and sense enough to hold her tongue when she has noshing to say."

The American Agriculturist says: "A gentleman within our knowledge has a small orchard on the Hudson river, of less than seven acres, which produces from $500 to $750 worth of apples annually. This is not one year of plenty, and another or two of famine, but is a rgular, steady average yield. All this is secured by the simplest process, viz., good management."

A stammering blacksmith, attending as witness at a court, in a money dispute, between two of his men, was asked by the Judge why he did not advise them to arrange the matter. His answer was, "I to-o-ld the fo-o-ls, to se-e-tle; for I said the clerk would take their co-a-ts, the lawyer their sh-i-rts, and if they get into your honor's clutches you'd ski-i-n 'em.

A statistical writer has emigration, outfit, and labor of twenty thousand emigrants to California for one year, will cost the United States $22,200,000, which sum must be received in return for expenditure before the profits can commence.

Mr. Goodell, missionary at Constantinople, in describing the terrible fire in Pera which consumed about four hundred houses, and was checked just as it reached the mission-house and school, says:—"Some of those who rushed by us at the time of the fire were heard to say: *These houses never burn!*"

The commissioners on drunkenness in Great Britain estimate the value of labor lost through intemperance annually, at $200,000,000.

A true picture of despair is a pig reaching through a hole in a fence to get a cabbage that lies a few inches beyond his reach.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Mail Line between Boston and New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

DR. BOUND'S SABBATH.

Our readers may not be aware, that the celebrated Dr. Bound, who wrote the first treatise in favor of the *first day* of the week, commonly termed the "Christian Sabbath," which was printed in 1595, was honored as the *discoverer* of a *new doctrine* of the Sabbath. The Sabbath thus brought to light, (or rather darkness,) was called, in distinction from the Sabbath known to the world before, "Dr. Bound's Sabbath," and his followers were called "New Sabbatarians." But Dr. Bound was not ambitious of honor, and the term *Christian Sabbath* was adopted to give it greater popularity. We will give a few extracts from the work of Dr. Bound, which will show the views of the inventor himself; and by comparing them with the doctrines of the present day, it will be seen what improvements have been made since he wrote. In support of the fourth commandment, he says:—

"The first commandment hath *one* reason joined to it, the third *one*, the second *two*, the fourth THREE; and thus bindeth us up with *a three-fold cord that can hardly be broken*; for he setteth downe three reasons, not onely to commend unto us the excellencie, and to shew the necessitie of keeping of it, but also to give us to understand, how rebellious and corrupt our nature is here especially. As it is, indeed; for many are not perswaded, that there should be any day at all kept; others doe not agree upon the day, which it should be; some preferre other daies before it, or make them equall with it; they that are otherwise minded, yet are not established in the precise resting and straight ceasing from so many things as God requireth; much lesse doe men agree upon the publike and private manner of sanctifying and keeping it holie. Therefore the Lord doth not onely command it, but also first sheweth us the equitie of it, in that *he hath given us sixe daies to be occupied in for our selves;* and therefore it is good reason that we should rest upon the seventh, to attend upon his busines, as it were. Secondarily, we should doe it so much the rather, because he hath gone before us in his owne example, who therefore *rested upon the seventh day, when he had created the whole world in sixe*, that wee thereby might the rather be allured unto that order, which he was purposed to establish, namely, that wee should rest upon the 7. day from our owne works, as God did from his, and so be like unto our Creator. Thirdly, and most especially, that we should doe thus, because God hath bestowed an especiall blessing upon this day distinct from the rest, even *the blessing of sanctification;* and therefore it is not lawfull for us to use it to any other end, but to this holie and sanctified end, for which God in the beginning created it." * * *

"First of all, therefore, it appeareth in the storie of Genesis, that it was from the beginning, and that *the seventh day was sanctified at the first, so soone as it was made;* in so much that *Adam* and his posteritie, if they had continued in their first righteous estate, *should have kept that day holie above the rest*, seeing the Lord sanctified it for their sakes; and though it be so indeede that they should have been occupied in some honest calling and work upon the sixe daies (according as it is sayd to *Adam*, that *the Lord put the man into the garden of Eden, that he might dresse it and keepe it)* yet notwithstanding, upon the seventh day they should have ceased from all worldly labour, and given themselves to the meditation of God's glorious workes, and have been occupied in some more unmediate parts of his service, according to the former commandment. And that we might understand indeede, that *the law of sanctifying the Sabbath is so ancient*, the Prophet *Moses* in Genesis doth of purpose use the same words which the Lord God himselfe doth in pronouncing it, (as it is set downe in Exodus,) namely, *that he blessed the seventh day and sanctified it, and that in it God rested from all his worke which he made;* to teach us assuredly, that this commandment of the Sabbath was no more then first given when it was pronounced from heaven by the Lord, than any other the morall precepts, nay that it hath so much antiquitie as the seventh day hath being; for so soone as the day was, so soone was it sanctified, that wee might know, that as it came in with the first man, so it must not goe out but with the last man, *and as it was in the beginning of the world, so it must continue to the ending of the same*, and as the first seventh day was sanctified, so must the last be; and as God bestowed this blessing upon it in the most perfect estate of man, so must it be reserved with it, till he be restored to his perfection againe." * * * * *

"And that *this Sabbath day*, which hath that commendation of antiquitie and consent which wee have heard, ought to stande still in his proper force; and that it appertaineth to us Christians now, most evidently appeareth by that authoritie and credite which it receiveth from the Gospell and Newe Testament also, in which it is so highly commended unto us, (that I might not in this place speak of the manifold other testimonies that it hath in the Old.) And by name we may see how our Saviour Christ and all his Apostles establisheth it by their practise, for they, upon the Sabbath ordinarily enter into the Synagogues of the Jewes, and preach unto the people, doing such things upon those dayes, as appertaine to sanctifying of them, according to the commandement." * * * * *

"First of all, they ignorantly say, (as all objections doe arise from the ignorance of the trueth,) that the Sabbath is a Jewish thing, belonging only to that people, and so not appertaining unto us. Against which all that wee have alreadie spoken and heard, doth most evidently and openly, and (as it were) with a lowd voyce speake: For it hath been substantially proved, that this Commandement did no more begin with the people of the Jewes, than any other; nay, that it was 2,000 yeares and more before ever they were a people, and it hath continued now 1,500 yeares and more in the Church, since the Jewes were no people; and when all Jewish things have been abrogated, onely this hath continued still in the Church, in his owne proper force, that it might appeare, that it was of a nature farre differing from them, having neither beginning nor ending together with them.

"And this is that which a learned man master *Wolphius* saith, (when having before spoken of other festivall daies of the Jewes now abrogated) hee addeth: *Sabbathum autem dierum ordinarium and perpetuum, &c.* But the ordinary and perpetuall Sabbath of daies, that is the seventh day, (by this name hee opposing it to the Sabbath of weekes and yeares) *is not to be reckoned among the figures and ceremonies of the Jewes, both because it was ordained in Paradise before the fall of man for the worship of God, and also it is commanded in the Decalogue, which containeth in it nothing ceremoniall, nothing typicall, nothing to be abrogated;* for in that I hold the position of the Schooleman to be true: *The precepts of the Decalogue are* (indispensibilia) *not to be dispensed withall.* And therefore the urging of this commandement upon the Church of God at this day so straightly, is not to bring them into the intollerable bondage of the Jewes, from which they are delivered by Christ; nor *to lay upon them any yoake which neither they nor their fathers were able to beare;* but to challenge them with that ancient obedience, which God alwaies required at their hands, and from which they were never free. Nay to shake off our obedience to that, whereunto the Church hath alwaies yielded under this pretence in so waightie a matter, is to abuse our libertie, to turne it into licentiousnes, and to set open a windowe unto all kinde of prophanenesse." * * * *

"And thus wee may conclude the truth of this doctrine that wee have in hand, notwithstanding any thing that hath been spoken against it, namely, that as there hath been a Sabbath day from the beginning, so there is great reason that it should continue to the ending, and though it had never so many adversaries that have bent their force against it, yet they are not able to overthrowe it, as being that which is strengthened by God's Commandement, and (as it were) fortified by his owne hande; yet I am not ignorant, that it hath many and mightie enemies, and those that have a great deale more to say against it than I have uttered; nay, I doe not thinke, that there is any one poynt of our Religion, that is so in controversie among the learned of all sortes, as this of the Sabbath, wherein many friendes doe disagree." * * * *

"Herein the Lord hath beene mercifull unto his Church, and succoured the infirmitie of man in this behalfe, and decided the endlesse contention that might have beene about this matter, in that he hath told us that it is the seventh day, which he hath sanctified for that purpose. For it is in expresse words sayd in Genesis, that God blessed the seventh day and sanctified it; and in Exodus, The seventh day is the Sabbath of the Lord thy God; and afterwardes the same words be repeated by Moses in Deuteronomie. Therefore it must needes be upon that day and upon none other, for the Lord himselfe sanctified that day, and appointed it for that purpose, and none but it. And therefore it is truely said of that greate clerke Saint Augustine, *De solo Sabbatho dictum est, &c.* This is said onely of the Sabbath, GOD sanctified the seventh day. In so much that a man being in conscience persuaded that he should keepe holy unto the Lord some one day or other, should ignorantly chuse out some other day, neglecting the seventh, to sanctifie it by resting from his labours, and wholly applying himselfe to God's service, he could not look for that blessing from GOD, which no doubt the Church of God doth find at his hands upon that day by virtue of his especiall promise, for he blessed that day and sanctified it. And as Peter Martyr alledgeth it out of Rabbi Agnon, This blessing doth light upon those who observe and sanctifie the same Sabbath that God hath appointed; and wee doe not reade that hee bestowed that blessing upon any other day, which we know he did upon the seventh." * * *

"Now seeing it appertaineth onely unto God to blesse us, it cannot belong to any but him to appoint the meanes whereby hee will convey this blessing unto us, and hee hath not onely sanctified the means, but hath especially blessed the seventh day for those purposes, and dealing with it, we deale with that which hath an especiall blessing upon it for our sakes. For this cause we use in the sacraments the water, the bread, and the wine rather then any other thing in the world; and we look assuredly to receive that blessing from these creatures which we cannot from any other, because GOD hath sanctified them for this purpose, and hath put that rich blessing upon them for our good, which no other creature hath under the sunne. In so much that if any one would minister or receive the Sacraments in any other elements than these, he should not finde that blessing of the forgivenes of sinnes, and newnes of life, which the Lorde doth by these meanes convey unto his Church. For as no man in the worlde can of himselfe make this promise unto men, that they shall bee washed and cleansed from their sinnes by the bloud of Christ, and that by his body and bloud they shall be nourished in soule and in body unto everlasting life; so none in the worlde can appoint out the meanes whereby God will convey these inestimable treasures unto us, put us into the possession of them and make us assured of them, which when himselfe hath done wee cheerfully looke for that good from them, because hee is faithfull and true, that hath sayd, hee hath thus blessed them for us. In regard of which, as the Jewes did faithfully keepe that seventh day to the end, which they knew by the word, which onely God blessed and sanctified for their use, so it was unlawfull for them to change it for any other, because they had not that warrant that they should be specially blessed unto them, as they had for this, which being that very day, upon which the Lorde himselfe rested from all his worke which hee made, he did therefore blesse this seventh day and sanctified it, because that in it hee had rested from all his worke that God had created and made, to that ende, that they observing that day rather than any other, might therein bee made like to their Creator, and might shewe by their practice, that they worshipped him, whom they knew, even him, that as he had made an especiall covenant with them to save them, so he was able to doe it, for it was even hee, who when he had made the whole worlde in sixe daies, rested upon the seventh, and therefore sanctified it, and none but that, that this work of his might be had in an everlasting remembrance. And when all the Gentiles round about sayd, that they worshipped every one of them the true God, (and yet they did not thus knowe him by his word, and by his works, and therefore made him but an Idoll) they by their practice in observing that seventh day did shewe, that they did know him aright, and so made him knowne unto others; the glorie of which worke had beene obscured and darkened, if they had changed the number of that day, which the Lord in wisedome left to his Church to bee observed in the policie and discipline of it, when hee might have appointed some other, that so the benefit of our creation might alwaies with praise be remembered in the Church, according as it is said in the words of the commandement, In sixe daies, the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day, therefore the Lord blessed the Sabbath day and hallowed it, which in the verse going before hee calleth the seventh day. Thus we learne that God did not onely blesse it, but blesse it for this cause, and so wee see, that the Sabbath must needs be still upon the seventh day as it alwaies hath beene."

The preceding quotations show how the seventh day was identified, in the mind of Dr. Bound, with the SABBATH DAY. That he herein stood upon the basis of truth, will be apparent to every Sabbath-keeper. His reasoning is consistent with sound Sabbatarian views. But what shall we say of his consistency with himself? Mark the man who was first in his own cause, and let his neighbor search him out. Observe, reader, how this great man lowers the standard of God's truth, and crouches to human practice and Popish inovation—how meanly he passes over to the enemy's camp, and abandons his own principles for the practice of his opponents.

"But now concerning this very speciall seventh day, that now we keepe in the time of the Gospell, that is well knowne, that it is not the same it was from the beginning which God himselfe did sanctifie, and whereof hee speaketh in this Commandement, for it was the day going before ours, which in latine retaineth his ancient name, and is called the Sabbath, which we also grant, but so that we confesse, it must alwaies remaine, never to be changed any more, and that all men must keepe holy this seventh day, and none other, which was unto them not the seventh, but the first day of the weeke, as it is so called many times in the new Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh."

It appears that Dr. Bound, who was the father of the new Sabbath doctrine, was not sagacious enough to see the force of the distinction made by some of his successors of the Puritan school between the Sabbath of the fourth commandment and the seventh day. His dissecting knife was not keen enough to separate the joints of God's law, and show to the world what had not been before discovered, viz. that in the beginning God sanctified the *Sabbath*, but not the *seventh day*, thus leaving, covertly and unknown to the writers of the old Testament, an opportunity to introduce another day afterwards, without any express law for the purpose. Solomon, the wisest of men, was not able to see the nature of the law of God; but wise men of the seventeenth century learned, that the fourth commandment was so framed as to allow of men's keeping one day in seven from the beginning; and had the Jews found it out also, they might have observed the day of the Sun with the heathen, and at the same time been void of transgression of the law of the Sabbath. The custom of dissecting God's law is of modern date.

S.

COMMENTARY ON THE NINTH COMMANDMENT.—At the examination of the children of the Windsor Infant School, a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling lies," on which the worthy examiner said, "That is not exactly an answer. What do you say?" addressing a little girl who stood next, when she immediately replied, "It was when nobody done nothing, and somebody went and told of it." "Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining, the gravity of the whole proceeding being completely upset.

From the Chronotype.

THE SEA-SHORE.

BY C. P. CRANCH.

The wild waves madly dash and roar,
In thunder-throbs, upon the beach;
Their broad white hands upon the shore
Forever they outreach.

Up through the cavernous rocks amain,
With short, hoarse growl, they plunge and leap,
Like an armed host, again and again,
Battering some castellated steep.

Great pulses of the ocean heart,
Beating from out immensity,
What mystic news would ye impart
From the Great Spirit of the sea?

Ever, in still increasing force,
Earnest as cries of love or hate,
Your large and eloquent discourse
Is mighty as the march of Fate.

I sit alone on the glowing sand,
Filled with the music of your speech,
And only half may understand
The wondrous lore that ye would teach.

The sea-weed and the shells are wise,
And versed in your broad Sanscrit tongue;
The rocks need not our ears and eyes
To comprehend the under-song.

The ocean and the shore are one—
The rocks and trees that hang above,
The birds and insects in the sun
Are linked in one strong tie of love.

Would that I might with freedom be
A seer into your hidden truth,
Joining your firm fraternity,
To drink with you perpetual youth!

SORRENTO, May, 1848.

FAMILY PORTRAITURE.

Legh Richmond's "Domestic Portraiture" presents some beautiful and instructive pictures, a specimen of which will be found in the following narrative, connected with the last days of his second son, Wilberforce, who died before he arrived at the age of manhood.

Why Friends can be left without Regret.

Wilberforce sat silent for some time, then looked up, and said, "Come and sit close to me. Let me lean on you." Then putting his arms round me, he exclaimed, "God bless you, my dear." He was agitated, and ceased speaking. Presently he said: "I must leave you—we shall walk no further through this world together—but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I knew Christ as a Saviour." He then exhorted and encouraged me to study the Bible with perseverance. "Read the Bible—read the Bible. Let no religious book take its place; through all my perplexities and distresses, I never read any other book, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful, but they will not do instead of the simple truth of the Bible." He then spoke of his regret at parting with us. "Nothing convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from the earth, my affections so much in heaven, that I can leave you all without a regret. Yet I do not love you less, but God more."

Fear of Death taken away.

I had marked the depression of his spirit when the symptoms of his disease appeared more unfavorable, and I asked him if he had any fear of death now. He answered me with great firmness, "No, not any. I have unshaken confidence in Jesus as a Saviour. He has taken away the sting of death, and for his sake the Father will receive me as his child." I replied, You had, dear Willy, great doubts of your salvation, and many fears of death during some periods of your illness." "Oh! yes, indeed I had! I have been on the verge of despair, and have known its agonies. My pain of body was at times very great, but nothing in comparison with the agonies of my spirit. I struggled on in darkness and in silence. It was known only to myself and God, but I was supported and carried through all, and now I would encourage you, my dearest sister, by telling you what succeeded in my case. I will tell you just what I did. After a season of much doubt and terror, during which I felt as if all was delusion, and I should be cast into hell, I determined to go at once boldly to God, in the name of Christ, and plead the promises which were then before me in the Bible. I fell down upon my knees—I groaned—I wept—I prayed most fervently—I said, Here I am, Lord, a most perishing sinner—my sins are heavy and alarming—I cannot bear them myself—I feel my body decaying—I must soon die, and I dare not appear before Thee, the pure God, as I now am. I read of a Saviour thou hast provided for sinners, and I come to him to be saved from eternal death. I come to the cross of Christ—I cling to it as my only hope. If thou, O Christ, wilt not save me—Jesus! have mercy on me! I persevered thus again and again—I kept on praying in this way—I took nothing with me but a broken heart, and I said, 'Lord! I will not go except thou bless me!' I know I prayed sincerely, and I was heard and answered. I found that promise true, 'Whosoever cometh unto me, I will in no wise cast out.' God was good to me. My soul required severe discipline, but he comforted me in his own time. I found Christ able and willing to do all I required—I was enabled to receive him as my complete salvation, and I sometimes had such peace in believing on him—such hours of unspeakable happiness, that the remembrance of it makes up for all this suffering. I never again lost my hope with Christ, though for the moment my disease overpowered me and clouded the past. Now I tell you all this for your encouragement and direction. Seek as I did, and you will find the same pardon for sin, the same peace in death."

Dying Advice to a gay Sister.

He was earnest beyond his strength in conversing with her. He put very plain and close questions, saying, "I must be answered; I must speak plainly; I am afraid, my beloved sister, you do not think enough about religion. I do not see decided proofs of real conversion in you. I have not a *sure* hope, that if you die as you now are, I shall meet you in heaven. Oh! H——, it is my last request—with my dying breath I am entreating you to seek the salvation of your soul. Suppose you were in my place—in this chair instead of me—waiting for death day by day—could you meet it as I do, my dear sister! do think of death while you are in health. If I had not sought Christ before I was brought so low, I should have no strength or sense to seek him now. I went to Jesus as a poor weak sinner, and found sweet rest, and I am happy now amidst all this suffering." He spoke in a very affectionate manner of the subject nearest her heart. "Your merry peal will soon succeed my death-knell. Take care that the good seed is not choked by the pleasures of life! Seek first the kingdom of God. Remember H——, *you have to die*. Oh! I cannot leave you in peace, unless I have a good hope that I shall meet you in heaven. If I thought there was one amongst you—oh! I cannot bear that thought!" He continued, "H——, there is nothing so opposed to religion, to the mind of Christ, as levity and trifling. It will keep you back more than anything. Take my solemn warning—I speak from my own experience—you will never be a consistent Christian, and you will never grow in grace, if you indulge in habitual trifling conversation. It is not like the mind of Christ. Your temper is playful and volatile, and Satan may use it as a snare to injure your soul. *Piety and levity cannot long dwell in the same heart.* One will destroy the other."

Parting Words with his little Sister.

He spoke very touchingly to his youngest sister, who was then a little child. "Would you like to meet poor Willy in heaven, dear C——? Then you must love God. Pray to God to make you love him, and to make you a child. Will you promise me one thing, my dear C——, that you will never go out of your room in the morning till you have read a few verses in the Bible and prayed to God? If you do not pray to God you will not meet poor Willy in heaven. I will give you a verse to think of when I am dead, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Say that verse to yourself every night when you lie down."

VICTORIA IN CHURCH.

Her Majesty, while in Scotland, accompanied by Prince Albert, attended divine service in the church of Crathie. Perhaps some of our republican readers may like to know how royalty appears at such times. The annexed paragraph from a British paper represents her as behaving very well, and the people as showing themselves on the whole very good children:—

As proprietors in the parish, of course, a pew in the church has been allotted to them. It is in front of the gallery, and tastefully trimmed with scarlet cloth. The whole edifice had undergone a beneficial purification in anticipation of their presence. The building, which is by no means large, was filled, but not to excess. The congregation was much larger than on ordinary occasions, and comprised a number of strangers, a few of whom had come a considerable distance. The service, as is usual in Scotland, in country districts, took place at 12 o'clock. Precisely at the hour, the royal carriage drove up along a new pathway, that had been made for the purpose, at the western door, by which her majesty was to enter. The vehicle was of a construction akin to the one presented to the Queen by the ex-Sovereign of France—open, with the roof supported by pillars. Those assembled drew aside respectfully, and made way for it; and as the Queen passed all bowed to her. She seemed much delighted, smiled, and bowed her acknowledgements, as did also his royal highness. On entering her seat, her Majesty and the Prince, in accordance with the English form, a practice, by the way, which is highly becoming, and which might with propriety be imitated by Presbyterians, spent a few moments in silent devotion; as did also Sir George Grey, who had been loitering about and conversing with several gentlemen till the arrival of the royal party, with whom he entered, and occupied a pew immediately behind them. The service was marked by the utmost propriety and decorum. A staid propriety and attention pervaded the whole; and we are glad to say, that there was not any rude, unseemly gazing at the pew where the Queen was seated, such as would have annoyed her Majesty.

CONTAGION OF A MOTHER'S FEAR.

First impressions made on the *fears* of a child are as apt to be enduring as first impressions of any other kind. Hence the mischief of frightful nursery tales. Wirt, in his recollections of his first ten years, thus describes the lasting effect of his childish sympathy with his mother's fear:—

"On the evening that I am speaking of, there was one of the most violent thunderstorms I have ever witnessed. My aunt got down her Bible and began to read aloud. As the storm increased, she read louder and louder. My mother was exceedingly frightened. She was one of the most tender and affectionate of beings, but she had the timidity of her sex in an extreme degree—and, indeed, this storm was enough to appal the stoutest heart. One flash of lightning struck a tree in the yard and ripped off a large splinter, which it drove towards us. My mother shrieked aloud, flew behind the doord and took me with her. My aunt remained firm in her seat, and noticed the peal in no other way than by the increased energy of her voice. This was the first thunderstorm I remember. I never got over my mother's contagious terror until I became a man. Even then, and even yet, I am rendered much more uneasy during a thunderstorm than, I believe, I should have been if my mother had, on that occasion, displayed the firmness of my aunt. I could not have been more than five or six years old when this happened. The incident and its effect on me show the necessity of commanding our fears before our children."

"FROM GREENLAND'S ICY MOUNTAINS."

A very pleasant prayer-meeting was held in the upper saloon of the steamer Hudson on Tuesday evening, by the passengers who had availed themselves of Mr. Merwin's arrangement to attend the meetings of the American Board at Pittsfield. Rev. Dr. De Witt presided, and the exercises were closed with the Missionary Hymn. "As the company again divided into groups," says the Independent, "various topics connected with missions were discussed in conversational circles. A gentleman gave a description of the original manuscript of the Missionary Hymn, which he had seen, in Bishop Heber's hand-writing, in the possession of Dr. Raffles, of Liverpool. The story of its origin is, that just before his embarkation for India, Bishop Heber was engaged to preach a missionary sermon, when the minister of the place told him that the choir had no suitable hymn to sing, and begged the Bishop to write one for them. He sat down at once, and wrote this glorious hymn, of which the first draft was so perfect that there is only one alteration of a word. The line that now reads—

'The heathen in his blindness,'

first stood—

'The pagan in his blindness.'

How many thousand missionary meetings have been enlivened, and elevated, and excited to new zeal and hope, by singing this hymn."

AFFECTING.—The Rev. C. Cushing, of Boston, has furnished the Evening Traveler with the following sad account of a sudden death, speedy burial, and solemn funeral, at which he officiated:—"A Protestant woman of good religious character, from the North of Ireland, who had been two years a widow, residing in Wall street in this city, was on the 11th ult. attacked with cholera at 3 o'clock, A. M., died at half-past 8, and was buried by the city officers at 5 on the afternoon of the same day. She left no relatives but two little girls, one aged 14 and the other 8 years. In the absence from the city of Rev. Mr. Winkley, whose meeting she attended, I was called to attend the funeral. I found the two children sitting by the side of the coffin, and as no other individual was present, the desolate room was as silent as the tomb. I offered a short prayer, *and at the close of each sentence the children repeated that prayer, word for word.* They had been accustomed in that manner to repeat their mother's prayers. They then waited for the privilege of riding on the hearse to accompany the remains of their mother to the place of burial. Awed by the solemnities of the scene, I could not but feel that the prayer offered under such circumstances, and repeated by those orphan children, would be answered graciously."

CONTRIVING TO DO GOOD.—When Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles upon which he intended to act and govern his future conduct and course of life. One of these resolutions was, to be continually endeavoring to find out some new contrivance to promote the glory of God, and the great ends of his own existence and that of his fellow men. Should not such a determination as this exist in the heart of every Christian, and particularly every minister of the gospel? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind? For what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, "whose we are, and whom we serve?"

IDLENESS.—Nine-tenths of the miseries and vices of mankind proceed from idleness; with men of quick minds, to whom it is especially pernicious, the habit is commonly the fruit of many disappointments and shame, and men fail in their schemes, not so much for want of strength as from ill direction of it. The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continual falling, bores its passage through the hardest rock—the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.

Half the noblest passages in poetry are truisms, but these truisms are the great truths of humanity; and he is the true poet who draws them from their fountains in elemental purity and gives us to drink.

A weak mind sinks under prosperity as well as under adversity. A strong and deep mind has two highest tides—when the moon is at the full, and when there is no moon.

A mountain is made of atoms, and friendship of little matters, and, if the atoms hold not together, the mountain is crumbled into dust.

The only way to be permanently safe is to be habitually honest.

The Sabbath Recorder.

New York, October 25, 1849.

DEFECTION OF MINISTERS.

So far as our knowledge extends, the denomination to which we belong has been troubled with very few ministers who have proved a scandal to the cause. In whatever light they may have been viewed as to their learning, and as to what are sometimes called "*shining abilities*," it is a fact, we believe, that since the denomination of Seventh-day Baptists was first planted in America, (nearly two centuries ago,) there has been but here and there one, who has in any way prejudiced the cause by immoral conduct. As it is not in poor, frail man to keep himself from falling, this preservation of our ministry must be ascribed to the unmerited grace of Him, "whose we are, and whom we serve." Whether it is an honor put upon the cause of the Sabbath,—whether it was God's purpose thus to signalize those who should stand up as witnesses for his holy institution before the world,—it does not become us to say. Certainly, we have no disposition to speak of it in the way of boasting. We contemplate the fact, however, with gratitude to his name.

But who knows how soon we may be called to mourn over some such calamity. "Look diligently," says the Apostle, "lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person." We have generally found, that when a church has been, for a long time, in a state of declension, some "root of bitterness" has sprung up, at last, to mar their peace; some quarrel has arisen between brethren; or some brother, or sister, has been left to commit scandalous outrage, and throw the whole society into affliction. Even while there was the outward appearance of peace, the way was stealthily preparing for trouble. Perhaps, for years, the church had sent up its annual epistle to the Association, saying, "It is a time of coldness with us, but we are at peace among ourselves." Ah, fatal delusion! The next thing we hear, is that they "bite and devour one another." What else could have been expected? They were asleep; and while they slept, the enemy sowed tares. They were "at peace among themselves," it is true, that is, they did not openly quarrel. But as to "loving one another with pure hearts fervently," they did not. Such a holy bond of union cannot exist with those that are lukewarm in the cause of Christ. They get along peaceably as *neighbors*, but that they love one another as *Christians*, cannot be said of them.

As with a single church, so with a denomination at large. And after a long season of coldness;—aye, worse than coldness; absolute refusal to come up to the help of the Lord against the mighty—we, yes *we*, may well fear that the *bitter curse* will fall upon us, as upon Meroz. Some "root of bitterness" will spring up; perhaps some "fornicator or profane person" will curse our ranks. Perhaps some of our *ministers* will be left to their own weakness, to disgrace themselves and the cause of the Redeemer. We are not gifted with prophecy, to declare infallibly that this will be so; but let each of us begin to say, "Lord, is it I?" It seems to us, as if somthing *must* befall us very soon, for God has no attribute which can take side with our great want of devotion to his cause. O that it may not be the disgrace of our ministry! "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5: 18."

We sometimes feel awfully solemn in view of this subject. We feel solemn in view of our own individnal weakness. We feel solemn in view of the disaster which ministerial defection must, in all cases, bring upon the cause of religion. We feel solemn in view of the hindrance which would be given to the cause of the Sabbath. A Sabbath, keeping minister branded before the world as a reproach to religion!—a minister, who zealously inculcates the *whole law* as a rule of of duty!—a minister, who has declared, perhaps, a thousand times, that "whoso keepeth the whole law, and yet offends in one point, he is guilty of all!" "Thou that teachest another, teachest thou not thyself?" Of all things in this world of sin, a hypocritical, world-worshiping, devil-serving minister, among those who stand up as witnesses for God's holy Sabbath, is the most inconsistent. And perhaps the Almighty, clearly foreseeing what a triumph would be shouted by infidels over such an inconsistency, has hitherto mercifully spared us such an inflction. But will He always spare? Precious as the Sabbath is in his sight, and precious as the whole cause of religion is, it may be necessary, as a judgment upon us for our sins, again "to deliver his strength into captivity, and his glory into the enemy's hand," as in ancient days. "But wo be to that man," or those men, "by whom the offense cometh."

There is, however, a solemn responsibility devolving upon those who can pray, that they remember in their supplications those who sustain the office of ministers. Paul thought it necessary that prayer should be offered for him, and for his coadjutors in the ministry, by the saints; and surely, if it was necessary for him, it is necessary for those who cannot be supposed to have attained any thing like the same strength in piety. Do our brethren pray as earnestly for their ministers as they ought? Do they make it the constant burden of their supplications, that God would make them a godly race of men? If they neglect to pray for this object, the inference is very natural, that their hearts are not much set upon it. If this be so, God will be most likely to give them about such ministers as they are prepared to receive. "And there shall be like people, like priest." The ministry is a blessing to the church, but God sometimes "curses their blessings." When a church wakes up, at the end of a series of months, or years, to find that it has been cursed with a worldly-minded minister, some one more fit to be a horse-jockey, or a brawling politician, than a good soldier of Jesus Christ, it would be well for the members to look back, and see whether they ever really desired any thing better—whether they were ever yet prepared to receive any thing better. We do not mean that they did not sometimes express a *lazy wish*, that their minister were a pious man; but, did they *earnestly pray* for it? Did they feel their need of faithful reproofs and counsels to such an extent, as to pray to God to make their minister faithful in giving such reproof and counsels? Did they manifest this desire by doing all in their power to encourage him in the discharge of his duty? When he came into their houses, did they call together their families, bring out the Bible, and ask him to pray with and for them? Did they thus show their desire to be spurred forward in the divine life? Or did they rather seek to draw him into conversation about wheat and merchandize, California and politics, live-stock and cheese-making? Did they, when he began any inquiry about their spiritual state, turn the subject as soon as possible? And did they, when he lodged at their houses, even send him off to bed, without so much as asking him to bow with them in prayer? These are solemn questions; and if, in the great judgment day, it shall appear that the fall of ministers has been owing to, or even helped forward by, such causes, God help those that are guilty.

THE FREE READING-ROOM.

We have received a letter from Dr. Wm. M. Fahnestock, of Bordentown, N. J., expressing his hearty concurrence in the plan of a Sabbatarian Free Reading-Room in New York, and his desire to "encourage the project, not with *words*, but with *substantial aid*." Although the letter was not intended for publication, we take the liberty of copying a portion of it, containing suggestions of general and permanent interest. The question relative to the expense of establishing a Reading-Room, cannot be definitely answered at present, but we hope that some approximation to an answer may be made at no distant day.

Isolated as I am, in my position, from fraternal companionship with like spirits, my mind naturally runs into brooding over the desolation of Zion, and into lamentations on the declension of integrity to the plain teachings of the Bible among the professed disciples of the Lord Jesus. Much meditation of this nature makes me, perhaps, more sensibly alive to the evils which beset our little band of valiant soldiers, contending for the unmutilated Word of Truth; and I think that I often realize something of the feelings of Nehemiah, when he went out in the night to view the broken walls of Jerusalem; and while thus contemplating the distracted state of Christendom—distracted by turning from the *volume of Inspiration*, and forsaking the "land-marks" of the Most High—I feel the sentiment rising higher and higher in my breast, until it becomes almost irrepressible, and I am almost tempted to emulate Peter the Hermit in sounding the Crusade from city to city, and open my dumb mouth and cry aloud to *Sabbath-keepers*, "Come out, and let us build up Jerusalem, that we be no more a reproach."

But I must curb my rising emotions, and simply remark, that I rejoice to find, from recent indications, that our people, Sabbath-keepers, generally, manifest a commendable "*mind to work*." If we have a "mind to work," we may find an abundance of work before us; which may not only be profitable to our *denominational interests*, but contribute essentially to our *individnal enjoyment*, both in this life, and in the life to come; as nothing ministers more to our growth in grace, or promotes our waxing strong in the Lord, than constant engagedness in a good work. As a sluggard forfeits the pleasure of his existence through his innate laziness—his indomitable laziness—so a Christian denomination—children of the heavenly King—heirs to eternal glory—may, through inactivity, lose a rich foretaste of the joys of heaven vouchsafed to faithful disciples, from their their delinquency in putting forth the efforts which are necessary to inherit the blessings promised to the diligent and faithful. Christians slack in duty, possess no real relish for good works, and consequently receive not the plaudit of "*well done, good and faithful servants*;" because, and only because, they steel themselves, by insensibility—close, hermetically seal all the avenues to their better nature, and thus disqualify themselves from appreciating the soul-ennobling, soul-reviving emotions of self-conscious devotion.

Christian effort and Christian duties are not restricted to any field of labor, nor to any special action, but they are co-extensive with the wants of love, benevolence, and truth, or rather existing error; and we are not released from any efforts, within our power, to promote the glory of the Master, so long as we see any field of labor calculated to advance the Kingdom, unoccupied or uncultivated. The preached word, the missionary and tract operations, are, certainly, our most efficient instrumentalities for advancing the cause of truth; but there are many other departments of labor in the work of love to erring, benighted mortals; and perhaps there is no one, or all together, which may, in some particular instances, operate so beneficially as the one now suggested. Indeed, so favorably am I impressed with the project, that I not only rejoice in the prospect of seeing one established in your city, but look forward to see one opened and sustained in all the principal cities of the Republic, as one of the very best, most efficient means of diffusing effectual light on this important subject.

Now, if our people, Sabbath-keepers, have a "mind to work," and will join hands to supply the materials to build the walls, and bring up the timber to beautify the gates thereof, we shall soon have an instrumentality in the field, more operative among the class we wish to reach, than any thing we have yet instituted. Wishing you God-speed in this enterprise, I desire you to publish an estimate, in the "Recorder," of the probable expense necessary to have it put into immediate operation; not doubting that the denomination will respond without delay, and supply, cheerfully, the requisite aid to give it a proper experiment of doing much good.

AN APPEAL

To the churches and brethren composing the Seventh-day Baptist Western Association.

Dear Brethren,—At your last session, considerable anxiety was expressed for the welfare of our Missionary Operations in *general*, and a special interest was manifested in behalf of the operations conducted within our own bounds. In order the more effectually to carry out our wishes in this respect, a Committee was chosen, who were to act in the capacity of an "*Executive Board*," having this business under their special care. A desire was expressed for an arrangement by which the churches might more frequently be informed of the doings of their missionaries and the wants of the mission, and matters of a kindred nature, believing that this would encourage the brethren, and tend to increase their liberality. Accordingly, the Board arranged their business so as to make quarterly reports of their doings, at least so much of them as might be regarded as of general interest. Immediately after their appointment, the Board organized, and proceeded to the canvassing of several fields of missionary labor, and appointing laborers as under all of the circumstances they might think best.

Clarence and vicinity was first considered, and the Association having expressed an opinion concerning this field, the Board thought proper to second the view of the Association, and have been waiting with solicitude in hope that the Church and friends in Clarence would find it in their power to make the effort suggested. But as no communication has been received from them, the Board have nothing farther of a definite character to communicate, expressing, however, the hope, that the Clarence Church will accept of the advice offered, and at once go about the work of obtaining a *permanent* laborer among them.

Bro. James Bailey was appointed to labor under the patronage of the Board in the same field occupied by him last year. The term of service for which the appointment was made closed on the first Fourthday of the week in October; but as no report has been made to the Board by him concerning his labor, nothing farther can at this time be said.

Bro. John L. Hanson was appointed to labor as a colporteur as opportunity should present. It appears from Bro. Hanson's Report, that most of his time was spent with the 2d and 3d Genesee Churches, in endeavoring to preach to them Christ's Gospel, and in visiting from house to house, encouraging them in the divine life. He represents the state of religion as low in those churches, and gives a painful account of the manner in which the Sabbath is observed by *some*. Bro. H. has also circulated five thousand seven hundred and four pages of tracts, for which he has received $2 00. The labors of Bro. Hanson have been *gratuitously* performed. As Bro. H. is to be *located* for a time to come, the Board have thought it best not to continue him in their service, as his connection with them would be merely *nominal*. Still it is hoped, that whatever opportunity he may have for circulating tracts will be improved by him.

Bro. Hiram P. Burdick was appointed to his former field of labor in Potter County, Pennsylvania. His report is truly refreshing to the Board, and we doubt not will be equally so to the churches. He has labored seventy-two days; preached thirty-nine sermons; made seventy family visits; and reports *fifteen* hopeful conversions, *ten* backsliders hopefully reclaimed, *three* baptisms, and *four* have embraced the Sabbath of the Bible. One of this number is a minister of the Free-Will Baptist Church. Bro. Burdick's expenses for this quarter have been two dollars and fifty cents, and his receipts six dollars and thirteen cents, leaving him for his services three dollars and sixty-three cents; *and there is not one cent in the treasury* with which to meet his demands. Yet, in view of the interest felt in the present religious condition of the field of labor occupied by him, and the confidence the Board have in the zeal, piety, and ability of the churches, they have concluded to return Bro. Burdick to his field for another quarter, and await your decision upon their course.

And now, dear brethren, *what shall be done?* Here is a most interesting field of labor, one already "white for the harvest." Sinners are asking, like Saul of Tarsus, "Lord, what wilt thou have me to do?" and, like the penitent thousands upon the day of Pentecost, "Men and brethren, what must we do?" Others are asking, What is truth? and the long-neglected Sabbath of our God is receiving attention. Your prayers are answered. This is the very state of things you have desired of the Lord, and you have frequently said that you would be willing to give, if you could see a prospect of doing good. *That prospect is now before you.* "Lift up your eyes; see, the field is white already to the havest!" Again, your missionary is *poor, and needs his pay.* He has also labored *faithfully* in this service. He has sacrificed his domestic enjoyments, and whilst you are at home, surrounded by your happy families, he is in a land of strangers. Whilst you labor to increase your wealth and enjoyments, *he labors for Christ.* Yea, he labors for souls. And now, while God rewards his servant, giving *souls* for his hire, will you permit *your* missionary to lack that bread that perishes? or shall his dependent wife and children come to want through your neglect? We trust not. We therefore ask you to send in your contributions *immediately*, to Bro. David R. Stillman, of Alfred, who is your Treasurer, that the Board may have wherewith to meet the demands against them.

N. V. HULL,
Sec. of Board of S. D. B. W. Ass'n.

Alfred Center, Oct. 8, 1849.

SECRET SOCIETIES—QUESTION ANSWERED.

To the Editor of the Sabbath Recorder:—

Permit me to answer the questions propounded by your correspondent, "A member of the Conference," (which appeared in the Recorder of Oct. 11th,) without re-stating the questions, which are somewhat lengthy.

Sir, in answer to your question, permit me, in the first place, to refer you to the fifth resolution passed by the body of which you was a member, in which you will find the following declaration: "That this Conference is conscientiously of the opinion, that Secret Societies are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity." Now, sir, among the "Secret Societies" there is a Society known as the "Order of the Sons of Temperance," which, in its "preamble to the Constitution for Subordinate Divisions," uses the following language: "We, whose names are annexed, desirous of forming a Society to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men, do pledge ourselves to be governed by the following Constitution and By-Laws." By an examination of said "By-Laws," you will find that they are founded on the "great principles of temperance, benevolence, and brotherly love," (which principles are more particularly enforced in the "Initiatory Ceremony.") And, farther, that a "Society of such sort" has been in existence about seven years, and is composed of *reformed* inebriates and Washingtonians, Laymen and Ministers, of all denominations, M. D.'s, D. D.'s, LL. D.'s, Representatives in Congress, Senators, Governors, constituting at the present time "an *army* of total abstainers from all that can intoxicate," of 250,000, ready for service at any time, and in any State of the Union. Such is one of the "Secret Societies" on which the 43d Conference pronounced condemnation.

Now, sir, having answered your questions, permit me to express some surprise, that a "Member of the (43d) Conference" should need any information in regard to a Society on which that enlightened body sat in judgment, and passed condemnation.

I shall be happy to answer any question that I can with propriety as

One of the Initiated.

BIBLES TOO CHEAP.

A sharp controversy, and one which promises to result in some good, has arisen between the British and Foreign Bible Society and the book-binders who do its work. A complaint is made, that the prices allowed are lower than those allowed by the (Episcopal) Society for the Promotion of Christian Knowledge. The Bible Society's work is done by contract, and the contractors have reduced the wages of the work-people. A public meeting has been held, at which letters were read from several clergymen, and resolutions were passed declaring the Bible Society resoposible "for the system for producing cheap Bibles, which is mainly effected by reducing the wages of female labor to a point considerably below a just remuneration." One of the speakers said that a woman could only fold 150 Bibles in a week, and the wages allowed was only 5s. per 100, yielding 7s. 6d. per week. For gilding Bibles, only 6s. 6d. per 100 was paid, of which the gold cost 5s. Mr. Edwards, a printer, spoke from the gallery. He said:—

"The Bible Society did not hesitate to send ship load after ship load of Bibles to Cuba and other places, to educate the blacks, but they had little thought of the white slaves at home—of the females who were spending their lives and wasting their energies, in folding wet sheets of paper for the miserable pittance they had heard of, in many of whom the nature of the employment had engendered the seeds of disease. It often happened, that religious people, had not the consideration of practical individuals when they entered into contracts. The question with them was, how could they get 100 Bibles bound cheapest? not, what wages would such contracts allow the workmen? That, however, ought to be a consideration with such a society."

The Established Church in Ireland.—Some of the best men in England are opposed to the Established Church in Ireland, and are laboring for its overthrow. It is said that Mr. Roebuck proposes, at the next session of Parliament, to attack that "monster grievance." The Nonconformist urges a concert of all liberal parties upon this reform, and some of the Irish Catholic papers promise their support. One of the latter class, the Cork Examiner, says:—

"We wage no war with Protestants and Protestantism; we merely combat against injustice and oppression. We war against a bad principle, an unfair system, a venerable fraud, a musty tyranny. We do not ask the Protestant to build our church, unless he wish it. Now, we require the same freedom for the Catholic that we would willingly concede to the Protestant. With matters of creed and doctrine we have nothing to do; but with a practical injustice that puts its hands into the pockets of the Catholic in the name of God, and plunders him under the affectation of religion, it is our duty to deal, and to deal sternly. The battle we are ready to fight with all the courtesies of modern warfare, but with all the earnestness of men who fight for a principle, and struggle against robbery and injustice, oppression and degradation."

J. M. Barrett at Liberty.—Much interest has been felt in the fate of J. M. Barrett, who was imprisoned at Spartansburg, South Carolina, on suspicion of having aided to circulate what are called "incendiary publications." By a recent decision, his case has been postponed until the next Court, and in the mean time he is set at liberty in consideration of having furnished the Clerk of the Court with a Certificate of Deposite on one of the Cincinnati Banks for one thousand dollars, which is considered sufficient bail.

The English Wesleyans.—The Independent says that Dr. Jackson, the President of the Wesleyan Conference, has issued a defense of the proceedings which led to the expulsion of four preachers. His pamphlet it described as very large, very bitter, and coarse in its language towards the opposing party. The main defense turns upon the unlimited powers given to the Conference by the famous "Deed of Declaration, enrolled in Chancery." Meetings continue to be held in the large towns, in behalf of the expelled ministers, and large sums are raised for them.

Dr. Achilli.—The Christian Times, Sept. 21, says that M. de Tocqueville has redeemed his pledge, in demanding the release of Dr. Achilli, a Protestant, imprisoded in the Inquisition; but the Roman authorities reply that his imprisonment is on grounds "other than religious." The same paper disbelieves those other grounds; but insists that they shall be investigated "publicly, impartially, immediately;" for that, "to allow a man to be detained in custody on vague charges, in a city occupied by French arms, would be contrary to every idea of justice."

Baptist Educational Matters.—An Educational Convention of the Baptist Denomination of the State of New York was recently held at Albany, to consider the difficulties growing out of the proposition to remove Madison University from Hamilton to Rochester. After a good deal of debate and manœuvering, it was thought best to compromise matters by establishing a College at Rochester, and continuing the Theological Seminary at Hamilton. A proposition to this effect has been formally made to both parties, the acceptance of which is confidently expected.

Baptist Missionary Convention.—The Baptist Missionary Convention of the State of New York met at Albany on the 10th inst. From the Annual Report of the Board, presented on the occasion, it appears that thirty-five churches in the State of New York, and two in Wisconsin, have been aided by the Convention during the year. Several of the churches have enjoyed revivals, and two hundred and thirty-one persons have been baptized. The Report stated, that in the Board, consisting of ninety-five members, there has not been a death during the year. The subject of limiting the field of the Convention's operations to the State of New York and its immediate vicinity, was debated at considerable length, and finally referred to the Board of the Convention and the Board of the Home Mission Society. A resolution was passed, recommending the churches in the State to observe the first Monday in 1850 as a day of fasting and prayer for the conversion of the world.

A "Slave Printer."—Rev. J. B. Pinney, Corresponding Secretary of the New York State Colonization Society, publishes the following paragraph in several of the New York papers. We cheerfully give it a place, simply asking, What right has any man to take seven hundred dollars from this poor negro "towards his own liberty," and still to claim three hundred dollars more?

"*Mr. Editor*,—Will you invite your readers to a consideration of the case of a slave at the South named Dickinson? He has paid from his *own earnings* $700 toward his own liberty, and yet owes $300 more. He is a printer by profession; has a family—a wife and two children—who are slaves, but will be manumitted to go with him. He desires earnestly to go to Liberia in the packet which sails Dec. 1st from Baltimore. A little timely aid may thus secure the boon of freedom to four persons, and place a family on the coast of Africa of exactly the kind most needed. We shall be glad to be made the almoner for this *slave printer*."

Cheap Postage.—The postage reform is spreading throughout Europe. In Austria an extensive improvement has been adopted by the Council of Ministers, and sanctioned by the Emperor. Stamps are introduced after the English fashion. A penny, or three-kreuzer stamp, franks a letter to the distance of forty English miles; beyond that radius six kreuzers are paid, but this is the maximum postage unless the letter exceeds half an ounce. The postage is multiplied according to the weight, taking the half-ounce for the unit of weight. A Convention has been published between Spain and Belgium, by which the future charge of single letters between the two countries is reduced to a single franc.

Missionaries for Burmah.—The Boston Transcript says that a company of missionaries for Burmah, under the patronage of the American Baptist Missionary Union, will sail from that port, in the ship Arab, for Calcutta. The company consists of Rev. H. M. Campbell and H. E. Knapp, with their wives, and Miss H. E. T. Wright, recently appointed Missionaries of the Union. Mrs. D. L. Brayton, of the Mergul Mission, who visited the United States for the benefit of her her health, with her daughter, and two Karen young men, assistants of Rev. J. H. Vinton in the revision of the Karen New Testament, will also acompany them.

Accident last Sabbath.—About two o'clock on Sabbath afternoon last, while the steamer West-Point was on her trial trip down the New York Bay, and nearly opposite Fort Hamilton, the engineer, Mr. Ira King, in endeavoring to look into some portion of the engine, made some misstep, and was struck on the head by the key of the inboard crank, with such force as to cause instant death. Mr. King was about 45 years of age, and a native of Rhode Island.

Liberal Benefactions.—Members of a generons Christian family, says the American Messenger, have recently remitted $350, for the salary of two colporteurs, &c.; and other members of the same family have made donations, in the course of the year, to the amount of about $700, making more than $1,000 from one circle. When intelligence, wealth and piety are thus combined, what blessings do they not confer upon the community?

A Liberal Bachelor.—A Mr. Campbell, of Pittsfield, lately presented a $600 pulpit to the Baptist society of that place. The pastor, the Rev. Mr. Miner, when informed of the generosity of Mr. Campbell, who is a bachelor, promised that he would gratuitously marry him, should his services be called for. Mr. C. replied, that in case of such an event, he would give the Rev. gentleman two pulpits.

A Rival Juggernaut.—The India Times, of July 9, says that Baboo Siboo Kristo Bonerjea, son of Radamadhub Bonerjea, is going to start an opposition Juggernaut at Serampore. The building of the car itself will, it is expected, cost about 4,000 rupees, the temple about 4,000 rupees, the images of Juggernaut and Bolaram, together with their jewelry and ornaments, as also the feast that the Baboo must give to all the Paudits for many miles round, will cost him 11,000 more, exclusive of the endowment of the temple and other necessary expenses, which will, in all likelihood, bring the total expenditure to 50,000 rupees.

Missionary to Europe.—Rev. Ludwig S. Jacoby, under the patronage of the Methodist Missionary Society, sailed from New York last week, in the Hermann. Mr. Jacoby is to reside at Bremen. He is a native of Germany, and has been in clerical service for the past eleven years among the German population of our Western States. His qualifications for the post are of a high order.

The Power of Gold.—Until recently no Jew was allowed to live, or even to sleep, in the Protestant university town of Erlangen, in Germany. Now, however, if a Jew be worth 20,000 florins, and will buy a house in which to dwell, Erlangen tolerates his presence!

The Church in China.—The Bishop of Victoria has, through his agents, Messrs. Phillips, Shaw, and Lowther, arranged for the passage of himself and suite to his Diocese in China, in the ship Sir George Pollock, and will leave England about the end of the present month.

Lucifer a Candidate for Baptism.—Romish priests as well as the laity baptize almost everything. A bishop in France, however, was recently brought to a stand. On the opening of a certain railway, he baptized the iron horses; but was suddenly petrified almost, when he saw one of the monsters, coming up snorting to the font bearing the name of *Lucifer!* He flatly refused baptism to the engine with that horrid name.

The Difficulty with France.—By the last steamer from Europe, intelligence was received, that the French Government entirely disavows the conduct of M. Poussin, and that M. Bois Le Compt, at present French Minister at Turin, has been appointed Minister Plenipotentiary at Washington. Of course there will be no farther difficulty, since the trifling matter in dispute can easily be arranged to the satisfaction of both Governments.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The steamer Niagara arrived at New York on Sixthday last, with Liverpool dates to Oct. 6th, London 5th, Paris 4th, Rome and Vienna 1st.

By far the most important political news by this arrival is the possible and even probable rupture of Russia and Austria with Turkey. It forms the chief topic of discussion in the English and French journals, as well as among all classes, and in its paramount importance, the Roman difficulty as well as all other matters of national importance, appears to have been wholly lost sight of. The most recent accounts from Constantinople state that the Emperor of Russia has made a formal demand, through a special envoy to the Porte, for the surrender of Kossuth, Bem, and other patriots who played a prominent part in the late Hungarian struggle, who have sought refuge at Widda, on the Danube, in the territories of the Sultan. The Turkish Government, with a manliness which cannot be too highly commended, refused to be bullied into a compromise of its independence, and Prince Radzivil, after having ineffectively endeavored to urge the Sultan into a compliance with his demands, has taken an abrupt departure from Constantinople, and Count Titoff, the Russian Minister, has closed all diplomatic relations with the Porte. England and France, through their respective representatives, have prevailed with the Sultan in keeping him firm to his first resolution. Already in England and France cabinet councils have been held to consider these grave circumstances. Not the slightest doubt can be entertained of the result. Should Russia persist in demanding the surrender of these devoted men, a European war is thought to be inevitable.

The Journal des Debats of Thursday, Oct. 4, says: "We are glad to learn that England and France are most cordially united in their determination to support their Ambassadors in the advice given by them to the Porte respecting the extradition of the Hungarian refugees, and a note has been drawn up by these two powers of a most energetic character, which, it is thought, will have considerable weight with the Emperors of Russia and Austria, to whom it is to be presented."

There is no reason to doubt that the best accord prevails between the English and French Cabinets, and it is said that a powerful French and English squadron will be ordered into the Mediterranean forthwith, to be ready for any emergency, pending the issue of this absorbing question.

Austrian politics are of subordinate interest. It is positively asserted, with every probability of the truth of the report, that the fortress of Comorn has surrendered, and thereby an effusion of blood has been avoided.

It was reported at Vienna on the 30th ult. that Görgey, the ex-Dictator of Hungary, had been shot by Count Edmund Zicky, whose brother was executed by Görgey's decree at Cressel.

The suspension of intercourse between France and America caused much sensation in Paris when first announced, but a rumor having gained general belief that England had offered her mediation, that feeling considerably subsided. As soon as the dispute is terminated, M. Marrast or M. Thiers is expected to be sent to Washington in the place of M. Poussin.

The Irish journals are filled with accounts of most sanguinary conflicts between the tenantry and the landlords for the possession of the Corn, and the long cherished feeling of hatred between the occupiers of the soil and the owners have now broken out with a degree of violence which threatens very serious results. Already numerous lives have been lost.

The European Times contains reports of the unfavorable appearance of the potatoes in Ireland. A sudden and very rapid decay, similar to that which occurred in previous years, has taken place in the potatoes of the late plantings. The early sorts have escaped.

Cholera is rapidly disappearing from all parts of England as well as all parts of Europe where it has raged so long and fearfully. The total deaths in England from cholera since the 17th of June last, are stated at upward of 13,000.

News has been received from Sir John Franklin's Expedition. A communication from the Lords of Admiralty, under date of Oct. 4, states that hopes are entertained that the news brought by Capt. Parker, of the True Love, arrived at Hull from Davis Straits, of Sir John Franklin's ship having been seen by the natives as late as March last, beset by the ice in Prince Regent's Inlet, is not without foundation. From the same source reports have been received that Sir John Ross' ships are in the south of Prince Regent's Inlet, and that the vessels of both Expeditions are safe.

Luxuries in California.—Although many of our friends writing from the gold regions complain sadly of a want of the comforts of life, it would seem that they are not entirely destitute of the luxuries, as well as of those embellishments which adorn the parlors of their residences at home. Letters and various other documents have been received from Mr. George E. Tyler, late of Boston, now of the house of Osborn & Bramen, among which were catalogues of the cargo of the ship Rhone, lately arrived from China, embracing some 800 packages, a great proportion of which were fancy articles of Chinese lacquered work, &c., some of very beautiful style and pattern. Mr. Tyler writes that he had held already three days' sale of the cargo; the first amounting to $40,000, the second to $56,000, and the third to $65,000, and there was yet enough left for another day's sale. The prices for which some of the articles were sold, were as follow: Mattresses which cost 75 cents, sold for $11 a $12; lacquered and gilt work tables, $42 a $52; do. card tables, $31; satin damask bed-covers $60 a $70; do. embroidered do. (cost $75,) $132, $141 and $151; satin embroidered aprons, $5,25 each; and other articles in the same proportion. The same catalogue gives the sale of some building lots on Montgomery and California sts., which cost their owner $1,000; they sold for $29,100.

From Hayti.—The Boston Traveler of Oct. 16, says: The Schooner Willis Putnam, Capt. Cook, from Aux Cayes, Sept 21, arrived at this port, this morning, with a cargo of logwood. Capt. Cook reports that the Island remained quiet so far, under the Imperial sway, though there were those who privately prognosticated that its illustrious originator would be a head shorter ere six months were out. Capt. Cook states that when he visited the Island twelve years ago the condition of the poor blacks, though then their situation was far from comfortable, was enviable to their present state; and that during that period, their deterioration in civilization has been deplorable. There are comparatively but few that seriously apply themselves to work for a subsistence, the great majority preferring to beg or steal to keep body and soul together. Several of the inhabitants had obtained patents of nobility from the new Emperor. Some of the happy recipients were rumored to be guiltless of a whole pair of pantaloons or any appearance of shirts to their backs. When Capt. Cook arrived there was said to be not more than forty barrels of flour in the place; bread was also very scarce. The new crop of coffee came in slowly, and was exceedingly hard to be got. This scarcity, coupled with the operations of the monopoly law, is very destructive to American interests upon the Island.

The Rush for California.—The N. Y. Tribune of Oct. 18, says:—Yesterday being the day for the sale of tickets for passage in the two new steamers, to be started from Panama for San Francisco by the Pacific Mail steamship Company, the place of sale, at Howland & Aspinwall's, was the scene of a strife for precedence, unequaled even in the wondrous history of the Golden Crusade. As early as 4 o'clock in the morning some twenty persons were sitting on the steps in most neighborly proximity to the door, ready, like hounds on the leash, for the race upstairs. Before the doors opened, hundreds had collected, and in a minute after the turn of the key every place where a man could hold on, even by the eyelids, was occupied. So great was the pressure, that the balustrades and windows were broken, and each individual, on issuing from the office, gave woeful evidence of the density of the crowd in the shape of caved-in hats and torn and disordered clothing. One of the very earliest of those on the steps in the morning and almost the first man inside, did not get out until noon! Some 500 tickets for the two December steamers were run off as fast as the money could be paid over; but the crowd still clamored for more, and about 100 tickets for the steamer of the first of January were sold by way of dessert to the feast. The prices were, $300 for the Cabin, and $150 for the Steerage."

Loss of the Schooner John A. Sutter.—This vessel, commanded by Capt. Samuel R. Eddy, from Warren, R. I., run ashore on a small rock islet near Tamar Harbor, in the Straits of Magellan, at 8 o'clock at night, on the 26th of June, in a thick snow storm, with the wind blowing a gale from eastward. The schooner immediately bilged and filled with water, and fell off shore, and the officers and crew with much difficulty succeeded in getting from the wreck on to the rock, and saved two barrels of bread, a very little clothing, the square sail, and a boat. The crew remained in this condition on the rock all night, during a continued snow-storm and hard gale, the sea breaking nearly over the rock much of the time, some of the men having their feet and hands frozen. At daylight next morning the wind abated; the crew got on board the wreck, and by cutting through the cabin deck, succeeded in recovering some more of their personal effects and provisions. At 9 A. M. the brig Acadian, of Boston, being in sight, sent a boat off to her for assistance; she immediately came to Tamar Harbor, which is near to the place of the wreck; all hands then got on board of her, and arrived in Callao on the 19th day of August.

Lynch Law in California.—A letter from San Francisco, in the Baltimore Patriot, says: Crimes are punished with dreadful penalties, hanging, shooting, and whipping, cutting off the ears, &c. I am told that a man was the other day convicted of stealing a large quantity of gold, ($8,000) found upon him. He was sentenced to have his head shaved, both ears cut off close to his head, to receive 100 lashes on the bare back, and to leave the place within 16 hours, and California (never to return) within 16 days, with the addition that he be hanged by the neck until he is dead, in case he fails to comply with either of the last two clauses, within the time specified, or in the event of his return. And it is said the sentence, so far as to the shaving, cropping and whipping, has been actually carried into effect.

A Sad Affair.—On Third-day of last week the Coroner of New York held an inquest at 14 Ridge-st. on the body of Margaret Brady, aged 33 years, wife of John Brady, Policeman of the Thirteenth Ward, who came to her death by disease of the heart, brought on by sudden excitement. It appears that her husband was on duty the night previous, and about 3 o'clock while on the corner of one of the streets on his post, three men came up to him and violently assaulted him, beating him severely with a slung shot, injuring him badly. On going home, his wife saw him, and at the sight of his blood and injuries, she fainted, and from the excitement created expired before any medical aid could be obtained. The Jury rendered a verdict according to the above facts.

Earthquake in Massachusetts.—A severe shock of an earthquake was felt in several of the towns in the middle of Middlesex County, on Monday afternoon, between 3 and 4 o'clock. Two very loud and heavy explosions were heard, and the earth and buildings continued to tremble during the moments which elapsed. At Acton, Concord, and other towns, the people ran out of the houses and stores, supposing some terrible explosion of the powder-mill in Sudbury had occurred. At Concord, Acton, Carlisle, Bedford, Lexington, Lincoln, Stow, and probably many other towns, the shocks were distinctly realized, and it was generally supposed to have been the blowing up of some powder-mill. By some persons the shaking was said to resemble that produced by the rolling of something heavy in a room overhead. A similar shaking of the earth was felt in the same locality about a year ago, early in the morning. [Bunker Hill Aurora.

Sufferings of Whalemen.—The whaling bark Jeannot, of Fair Haven, Mass., met with a whale to the south-west of Circus Island, when the men lowered their boats, and succeeded in capturing him, and brought him alongside the ship, Capt. Hosmer still remaining off in his boat. About sunset, she struck another, and while taking him to the ship the boat was capsized, and two men drowned. The balance, four in number, including Capt. Hosmer, lay all night on the bottom of the boat. At daylight next morning, the bark was seen laying, with sails all aback, about three miles distant, heading towards them, and taking in the captured whale—when, contrary to all rules and customs of whaling ships, the mate, instead of cutting adrift from the whale, and having men at the mast-head to look out for the missing boat, continued most of the day in securing the whale he had taken, when he wore ship and stood off from the boat.

Capt. Hosmer and his men were forty-eight hours on the boat before they succeeded in bailing her out and righting her. They then made a sail of the ceiling boards, and stood to the northward in order to get into the rainy latitudes, having no water or provisions in the boat. They were twenty-one days without food, except a dolphin and a booby which they caught; and during the time one of the men died from exhaustion and another fell a victim by casting of lots to be eaten by those who were still left to suffer. At the expiration of twenty-one days they reached the Circus Island, and shortly after were taken off by a transient ship touching there for water, and landed at Payta, whence Capt. Hosmer and his remaining boat's crew embarked on board the ship George Howland bound for New Bedford.

Prices of Telegraphing in England.—The London Times of Sept. 25 contains a statement of the places in England and Scotland at which the Electric Telegraph Company have stations—they are some 50 or 60 in number; also, the rates of telegraphing, which are: for every 20 words, 2 cents per mile for the first 50; 1 cent for the next 50, and for any distance beyond 100 miles, half a cent per mile. These enormous charges are the result of a close monopoly, which America is happily free from, through the competition of various inventors. At London prices this paragraph, sent on the wires from New-York to Albany, would cost upward of Nine Dollars.

California Houses.—A gentleman, an inhabitant of Mazatlan, has had an iron house built for export to San Francisco. It is three stories high, and about 25 by 40 feet in dimension. It will go out complete in every respect excepting the setting up. This house is nearly ready, and so well pleased is the owner with its appearance, that he gave an order for thirty-three iron houses, of various dimensions, to be got ready as soon as possible. His present intention is to buy a vessel, load her with these houses, and take these smaller sizes directly up the Sacramento to the mining district.

A Repulsive Spectacle.—The Chicago Tribune, 25th ult., says:—During the greater part of yesterday a man, with a ball and chain attached to his leg, might have been seen leaning on a spade in the Public Square, surrounded by a curious crowd, with whom, when we were present, he was cracking jokes about the profit the city would realize from his day's work. We learn that he had been fined for drunkenness, and refusing to pay he was set to leveling the ground on the Square. He wouldn't work on compulsion, but contrived to spoil his spade by bending it.

Adventures of a Soldier.—Major Leith was the first to enter the breach in the walls of Mooltan. On that occasion he commanded a storming party. Immediately on entering the breach, his left hand was cut off by one of the enemy, and shortly afterwards a second blow from another cut the left arm half way between the wrist and the elbow. Both of these Sikhs were prostrated by the Major, and after successfully entering the breach, he received a shot in the left shoulder, which so disabled him that, on being carried to the rear, little hope was entertained of his recovery. They were all disappointed, and about a fortnight ago the brave Major arrived at his birth-place, Glenkindie, Scotland, in the enjoyment of perfect health, although the ball has not yet been extracted.

Editorial Certificates.—If subscribers to journals, like church members, in "stopping their paper," were required to produce an editorial certificate before they could subscribe for another, there would be some curious developments—as, for example: *We* certify, that A. B. stopped his paper because the editor refused to allow him six columns for a personal vindication, which concerned no body but himself. *We* certify, that C. D. refuses the paper because the editor did not publish the obituary notice of a relative, which was never sent to him, but which he ought to have detected in some of his exchange papers. *We* certify, that E. F. wishes to transfer his patronage to another paper, because, having taken our paper six years without paying a cent, he felt himself insulted by having a bill sent to him by way of reminder. *We* certify, that G. H., in his own opinion, is a poet of the first water; but the editor, unfortunately differing from him in opinion, is regarded by him as wholly unqualified for his office. *We* certify, that I. J. has stopped his paper, because the editor had the temerity to express an opinion on a certain matter without having previously ascertained the opinion of this particular subscriber. [New York Presbyterian.

Cist's Advertiser says that the Messrs Bogen, of Cincinnati, have cut 10,000 hogs into sausages, and that they weighed two millions of pounds. Those who are of a mathematical turn can tell us how long the whole string would be, allowing an ounce to the inch.

A Captain of a vessel loading coal, went into a merchant's counting room, and requested the loan of a rake. The merchant looking toward his clerks, replied—"I have a number of them, but none, I believe, wish to be hauled over the coals."

Half of a fact is a whole falsehood.

Father Ventura.—This bold monk has submitted to the Pope's censures in regard to his Discourse on *The Dead of Vienna*, published in 1848. He says:—

"I regret and condemn all and every of the doctrines, maxims, expressions, and words that in that writing, or in any other of mine have been found, or may be found, in contradiction to the tenets of the Holy, Apostolic, and Roman Church. Finally, I declare that I hope, with the aid of Divine grace, to die in that holy Church in which I was born and in which I have lived, ready for that object to endure everything and make every sacrifice. Jioacchino Ventura, "Of the Order of the Regular Theatin Clerks.

"Montpellier, Sept. 8."

Liberal Bequests.—Henry Trowbridge, Esq., an eminent merchant of New Haven, lately deceased, has left the following legacies:

"$5000 to the American Board for Foreign Missions; 5000 to the Home Missionary Society; 2000 to the American Bible Society; $2000 to the Seamen's Friend Society; 2000 to the poor of the first Congregational Society of New Haven; and some others, amounting in all to about $25,000."

SUMMARY.

On the 28th of September, in lat 52, lon 31° 17′, the bark Georgia fell in with the bark Rio, Capt. Cotterel, from Newcastle, Aug. 25, for New York, and took off the captain, officers and crew, and the captain's wife and child, 11 in all. The Rio on the 19th sprung a leak, and on the 20th shipped a sea, which swept the deck of everything. When she was abandoned, her masts were cut away, and she had seven feet of water in her hold. Her crew were mostly deranged, when taken on board the Georgia.

A letter dated New Orleans, Oct. 8, says: Last night was signalized by a most disastrous calamity. Five steamboats were completely destroyed by fire, viz: The Falcon, the Aaron Hart, the North America, the Illinois, and the Marshal Ney. The fire originated on the Falcon, at about 11 1-2 o'clock, and as the wind was blowing rather strong from the North the flames quickly spread to the boats lying alongside.

We learn from the New Albany (Indiana) Ledger, that Robinson, the fellow who has been swindling Postmasters in various parts of the country by passing himself off as a nephew of Maj. Hobbie, First Assistant Postmaster General, and who was detected a short time since by the Postmaster at Evansville, has been tried, found guilty, and sentenced to the Penitentiary for two years.

The Chemung Railroad, to connect the Senaca Lake with the Erie Railroad, will be completed about the 1st of November, when, by the new steamboat Benj. Loder, just launched in Seneca Lake, New York will be in connection with Buffalo by a new, expeditious and cheap route. When the Hudson River is closed, this route will no doubt command all the travel between the two places.

Capt. Brown, of the Clarissa Bell, who cleared a few days since at the Boston Custom-House for Fayal, has made to the Azores, in one vessel, the Harbinger, twenty-four voyages as mate and fifty voyages as captain, beside two as captain in another vessel, making in all seventy-six voyages, without having met with any accident or disaster worth mentioning.

The Rochester American thinks this year's apple crop of Western New-York is almost an entire failure, both in respect to quantity and quality. Orchards that have borne year after year hundreds of bushels of fair, large and sound apples, will this year not produce 50 bushels; and the few there are, are small, wormy and unsound.

A Quebec paper states that fifty respectable workmen left Quebec a few days since for the Western States. The Canadian Independent suggests a public meeting to inquire into the cause of this emigration, and to recommend a remedy. If the people are all going to the United States, may not the country *go too?*

From accounts published by the City Register, it appears that the number of deaths from cholera in Boston, has been 611, viz: in June 8; July, 52; August, 418; September, 133: Total, 611. Of these 379 were Irish, and 69 of other foreign nations; total foreigners, 448, leaving 104 deaths among the native population.

Dr. Martin, of Hinsdale, N. H., has been fined $75 on three indictments for selling liquor. The Doctor is President of the Hinsdale Sons of Temperance, and has been active in complaining of liquor sellers. He himself sold it as a medicine, but could not escape the law by which he condemned others.

By order of the Minister of Public Instruction, the names of the physicians and medical students in France who have fallen victims to their zeal in treating cholera patients, are to be inserted on a marble tablet in the Duputyren Museum.

A Miss Delany, of Troy, was recently killed by leaping from a carriage while the horses were running. She was one of a party of four. The others remained in the carriage and escaped with a few bruises. Miss D. was much respected.

The Directors of the Public Schools in Pittsburgh have passed a resolution which provides for the establishment of a school for colored children in that city. The school tax derived from the colored inhabitants of the city is to be devoted to the object hereafter.

An anonymous letter was received by a mercantile house of Charleston on the 13th inst. post-marked 'New York, October 10,' containing $150, which the writer states is the amount, with interest, of an error in their account of 1837.

The consumption of Brandy has enormously increased during the present season, the extra quantity cleared in London from July 1 to September 20 being 165,986 gallons, yielding to Government £124,489 more than during the corresponding period of last year.

The Sisters of Charity of Detroit refuse to take the proceeds of a benefit at the Theatre for the purpose of assisting in the erection of a hospital.

A letter from Panama, dated Sept. 16, says: "I came here from Cruces in company with five persons, one of whom, Capt. Brayton, of Warren, R. I., has since died. He was much fatigued with the ride over; was 55 years old, and had not a constitution to bear the fatigues of such a ride. Seth Russell, of N. B., has been carried off by the cholera. As near as I can learn, 35 of the Crescent City's passengers of July died here and on the river. I saw many graves on the banks of the Chagres, each marked with a cross."

The other day, a scow canal-boat, the Tisdale of Whitehall, as she reached the current below the Cahoes Falls, was swept down the stream; the horses were drawn into the river and drowned, and the boat went over the dam, having two men aboard. Fortunately she struck the dam obliquely, and was arrested by the apron, the boat sticking bow downward at an angle of 45 degrees. The men were rescued without injury.

The Utica Herald says that as Richard Whitehead was setting out some plum-trees on his lot on Corn Hill, he struck upon a vein of buried watches, eight in number, seven of silver and one of gold. They were considerably injured by contact with the earth, and had the appearance of having been there some time. There is no clue as yet to where they came from or who they belong to. In the gold watch was written in pencil the name of "David Russell." The watches are all old-fashioned.

Hon. Leonard White died at Haverhill, Mass., on the 10th inst., at the age of 82. Mr. White was the classmate and friend of John Quincy Adams. He was for a great many years Town Clerk and Treasurer, and represented his town in the Legislature, and his district in Congress from 1811 to 1813. At this period the Merrimack Bank was incorporated, and he became its first Cashier, which office he held with unsullied reputation for a quarter of a century.

The grading of the Panama Railroad from Gorgona to Panama has been contracted for by Mr. Totten, of Philadelphia, brother of Gen. Totten of the Army. The price is in the neighborhood of $400,000, being within the estimate.

A Convention has been called of the inhabitants of Steuben, Allegany, Cattaraugus, and Chautauque Counties, opposed to a change in the location of the Erie Railroad, to meet at Olean on the 24th inst.

Two Steamships left New York for Chagres last week. The Ohio had 405 passengers, and the Empire City 128, all bound for California.

Mr. Samuel Gurney, a well-known and eminent English banker, has written a letter in which he declares it as his opinion that both France and England are on the eve of bankruptcy.

Not a single case of cholera has occurred among the Jews of London. This is attributed to their conformity to many sanitary regulations of their own law.

Sixteen guillotines have been manufactured in Paris, during the last year, for different continental governments.

Pigs, knees, feet, and heads are now exported from New-York to Liverpool, in large quantities.

The Niles (Mich.) Intelligencer states that bears are quite common in the vicinity of that village. Several have been shot.

The Poles now in Paris are projecting the establishment of Polish Colonies in the United States.

Thanksgiving in Maine, Thursday, Nov. 29.

A Belgian house has sent out an entire cargo of iron and wooden houses to California.

New York Markets—Oct. 22.

Ashes—Pearls $6 12; Pots 7 00.

Flour and Meal—Flour, various grades of State, ranges from 4 75 to 5 00; pure Genesee 5 18. Meal 3 06 a 3 12. Rye Flour 2 75 a 2 94.

Grain—Canadian Wheat 1 03 a 1 05; Long Island 1 05. Corn 63 a 65c. Rye 59 a 60c. Barley 56 a 58c.

Provisions—Pork 8 50 a 10 50. Beef is dull. Butter 8 a 11c. for Ohio; 10 a 16½c. for State. Cheese 6 a 6½c.

Tallow—Not much doing in prime; Western 7¼c.

MARRIED.

In Lincklaen, July 7, by Eld. J. R. Irish, Mr. Francis Coon to Miss Mary Ann Stillman, daughter of Jared Stillman, both of Lincklaen.

In Alfred, N. Y., Nov. 3d, by Eld. N. V. Hull, Mr. Samuel Whitford to Miss Mariah W. Langworthy, all of Alfred.

In Stonington, Conn., on the 6th inst., by James Marshall Willey, Mr. Charles R. Burdick, of Alfred, N. Y., to Miss Nancy Taylor, of Stonington, Conn.

In Scott, N. Y., on the 5th inst., by Eld. V. Hull, Mr. Orlando Babcock to Mrs. Susan Barber, daughter of Dea. John Barber, all of Scott.

In Piscataway, N. J., on the 10th inst., by Eld. W. B. Gillett, Mr. Enos T. Tappan, of Woodbridge, to Miss Emeline Stelle, of Piscataway.

DIED.

In Alfred, N. Y., Oct. 4th, Henry Sheldon, infant son of Luke and Irena Green, aged 13 months and 6 days.

LETTERS.

A. B. Burdick, W. C. Lanphear, C. Card, Wm. Maxson, H. H. Baker, O. Nichols, H. W. Stillman, E. A. Davis, E. C. Clark, A. R. W. Stillman.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. Lester,	Waterford, Ct.	$2 00	to vol. 7	No. 20
D. Rogers,	"	2 00	" 6	" 52
E. R. Brooks,	"	2 00	" 6	" 52
J. K. Rogers,	"	2 00	" 6	" 52
O. Maxson,	"	2 00	" 6	" 52
D. Rogers, 2d,	"	2 00	" 6	" 52
D. P. Rogers,	"	2 00	" 6	" 52
M. Saunders,	"	1 00	" 6	" 52
E. G. Beebe,	"	1 00	" 6	" 52
E. Crandall,	"	1 00	" 6	" 52
G. C. Stillman,	New London, Ct.	2 00	" 6	" 52
F. H. Crumb,	Westerly, R. I.	2 00	" 7	" 17
Chas. Saunders,	Providence, R. I.	1 00	" 6	" 26
W. C. Lanphear,	Shannock Mills, R. I.	1 00	" 6	" 45
Lewis Davis,	Shiloh, N. J.	2 00	" 6	" 52
John Pope,	New Market, N. J.	2 00	" 6	" 52
Geo. Dunham,	"	2 00	" 6	" 52
D. W. F. Randolph,	"	2 00	" 6	" 52
Marg. Kimpton,	Metuchin, N. J.	2 00	" 7	" 42

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

New London, Ct.:		*Shiloh, N. J.:*	
Chas. O. Stillman,	5 00	John Bright,	5 00
Geo. C. Stillman,	5 00	Isaac West,	5 00

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

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135 Nassau-st., New York.

☞ Editors or Publishers of newspapers, receiving this advertisement, *marked*, and who will give it three or four conspicuous insertions, shall be entitled to a yearly subscription, commencing with the new volume—the papers containing the advertisement to be directed to the *Manhattan Gazette*.

New-York, Elizabethtown, Somerville, Easton.

The extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. Passenger Trains Up—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. Passenger Trains Down—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M.. The freight train (with a passenger car attached) will leave White House at 3¾ A. M, Somerville 4¼ A. M., Plainfield 5¼ A. M., Elizabethtown, by steamboat, at 7½ A. M. Returning—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandmen—tFalse Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

State of New-York, Secretary's Office, Albany, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

Sheriff's Office, New York, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I. Chap 6, Title 3, Article 3, Part I., Page 140. Aug 9.

Miscellaneous.

COTTON MANUFACTURES OF NEW ENGLAND.

From a recent tour through the New England States, says a correspondent of the New York Herald, we found out the secret of Yankee prosperity. It is universal, incessant, persevering, calculating, well-directed labor. Work has done it all. With a natural capital of rocks, and harbors, and forests, and waterfalls, industry has lined the valleys with factories, the hills with cottages and schools, the plains and peninsulas with cities and villages, has penetrated the country in every direction with railroads, and has whitened all the seas with the sails of Yankee ships freighted with Yankes notions.

With a view of exhibiting a feature of the industry of Massachusetts, the pride of all the Yankee states, we submit some statistics of her cotton manufactures. And, first as to a most important particular—the amount of cotton consumed annually within the limits of that State.

The following is an account of the annual consumption of cotton :—

By the forty mills at Lowell,	65,000 bales.
From the reports and estimates of other factories in the State at Newburyport, Salem, Fall River, Nantucket, Pawtucket, Fitchburg, Taunton, Lancaster, and a hundred other localities,	68,000 bales.
Total,	133,000 bales.

as the consumption of the raw material of cotton annually, in Massachusetts. The Lowell mills are of the largest extent—those of the Merrimack Company employing 1600 females, 645 males, using up 79,000 pounds of raw cotton weekly, and turning out, dyed and printed, 300,000 yards of cotton goods. The working up of these 128,000 bales, directly employs in the mills an aggregate force of 30,000 operatives, and gives incidental employment, in machinery, oil, wood, glue, starch, dye stuffs, soap, provisions, transportation, &c., &c., to perhaps 30,000 more, in other branches of industry—so that, independently of the force employed in the cotton culture, the mills of Massachusetts, in the cotton manufacture, give employment to at least 60,000 people.

Assuming that the cotton delivered at the mills costs on an average ten cents a pound, we have an expenditure for the raw material of $5,000,000. Allowing the manufactured article of a pound of cotton to bring twenty cents, as delivered from the mills, we have doubled the value of raw material, by labor, or advanced its value to $11,000,000.

The cotton goods manufactured in the Massachusetts mills are, sheetings, shirtings, calicoes, checks, drillings, ginghams, counterpanes, cotton flannel, candlewick, thread, cotton carpeting, &c.

The gingham manufactory of Lancaster employs a capital of $1,000,000, 20,000 spindles, and 550 looms, turning out 850,000 yards per annum.

The cotton duck factory at Rockport consumes 2000 bales of raw cotton, and turns out 1,253,000 yards of duck per annum.

The Suffolk company, at Lowell, turns out 5,720,000 yards of drillings per annum.

In Connecticut there are 137 cotton mills, consuming yearly 13,319,170 pounds of cotton, and manufacturing 33,431,985 yards of cloth, 1,872,863 pounds of yarn, 70,000 dozen spools of thread, 608,547 pounds batting, 30,000 dozen sheets pelisse wadding, 47,817 yards cotton flannel. The amount of capital invested is $3,312,450. There are 2,312 male, and 3,050 females employed in this business.

In Vermont the capital employed in cotton business does not probahly exceed $150,000. Her manufactures are chiefly confined to woolen and mixed woolen goods, a large portion of the raw material being furnished by the farmers of the State.

Rhode Island is a heavy manufacturing State. She has within her limited territory 163 cotton mills, consuming annually equal to 56,000 bales of cotton, and manufacturing equal to 70,000,000 yards of cloth.

New Hampshire has of late years entered largely into the cetton business. She has $12,000,000 of capital invested in the business, and consumes probably not far from 60,000 bales of cotton per annum.

In Maine, there are about a dozen factories, having an aggregate capital of about $2,5000,000. The annual consumption of cotton is about 1700 bales.

The aggregate consumption of cotton in New England, is estimated at about 237,800 bales annually. This is about one-ninth of the entire cotton crop of the South. We have reason to believe that the business is yet in its infancy. The time may yet come when nearly the entire cotton crop will be required by the manufacturers of the United States.

THE SIMOON OF THE DESERT.

Mr. Buckingham, in one of his letters, gives an interesting account of the simoon of the desert. He states that from the great insecurity of persons and property, there is little traveling except in caravans. These frequently comprise 40,000 camels, attended by thirty or forty persons. Flying horsemen, scouring in full speed the surrounding country, secure them from sudden attack, but the chief danger they have to encounter is the hot blast of the desert. Its approach is tokened by a lurid stream in the heavens, such as may sometimes be seen in American sun-sets. It is a sign well understood by the natives, and they prepare for it immediately. It comes like the heated air from a fiery furnace, suddenly opened, producing fainting and lassitude; and, soon increasing in violence, it raises the soft sand clouds, penetrating the eyes, nose, and mouth, and insinuating itself beneath the garments. The camels are halted by the sound of a bugle, or some other well-known signal, and arranged in lines of a hundred or thousand, each with their backs turned to the quarter from whence the simoon is expected, and beneath the shelter thus afforded the men prostrate themselves upon the ground. The drifting sand, opposed in its course, rises in a little while to the camel's back, and begins to pour down on the other side. Now must they again bestir themselves, if they would not be buried where they lie. Although the atmosphere is thick with the yellow sand, producing darkness so total that one cannot see an extended hand—and darkness too that can be felt—a new position is to be taken, a new line of camels formed, and the same operation gone through with. This is often necessary to be done many times, until, reduced to perfect helplessness by exhaustion, they sink and die, and are buried beneath the sand. The groans of the women, and the blended cries of men and beasts, help to make the scene awful beyond description. One of these simoons, to which Mr. Buckingham was exposed, lasted 18 hours; and of a caravan of 20,000 persons returning from a pilgrimage to Mecca, to the shrine of Mahomet, which was overtaken by this destroying blast, only eighteen escaped alive to tell the tale.

THE MORMON CITY OF THE SALT LAKE.

I shall never forget the first sight of this valley. It shall ever remain on my mind as the most beautiful spectacle I ever beheld. The Great Salt Lake lies toward the north. The Utah Lake lies sixty miles to the south The valley is watered by the Jordan, Webber, and Beaver rivers, with several creeks. The whole valley is surrounded by snow-capped mountains, forming a complete basin. The land is very rich, producing wheat and corn in abundance, but there is no wood for 15 miles. The whole valley is occupied by the Mormons, who build their houses entirely of sun-dried bricks. Their city occupies more ground than Pittsburg, but each man has a large piece of ground around his dwelling. The bridges are all good, the streets and roads wide, and the fences very regular. There are about 10,000 Mormons here. They say that they will welcome to their society any good citizen, no matter what his religion may be.

They are building a church of stone, which is already one story high, and will be a fine building. They assemble every Sunday morning under a large shed. The Society is governed by a President, the twelve, and the seventy. The President and the twelve occupy the pulpit, and do all the preaching. I went this morning, when the bell rang, to church, where I saw a large assemblage, some dressed quite fashionably, and all clean and neat. A brass band first played a lively tune, and then the clerk rose and read several notices.

One man had lost his pocket-book—another had had his garden destroyed by cattle breaking into it. He then read off the names of persons to whom letters in the post-office were addressed, and several other items of that kind. He then announced that on next Tuesday they would have an anniversary feast, as it was the day of the month on which they arrived at their present snug quarters. He stated that the city would be roused early in the morning by the firing of cannon and the music of the brass band. A procession would then be formed, which would march out of town, and at 2 o'clock dinner would be served. The emigrants were all invited to attend.

They are very strict in the administration of justice. One of their number stole a pair of boots from an emigrant. He was sentenced to pay four times their value, and fined $50, and was compelled to work fifty days on the public roads. One of the men was sentenced to death for borrowing some property from a neighbor and selling it; but finally, owing to the intercession of his family, his sentence was commuted to banishment. When they first arrived they were very much troubled by some Indians, who killed their cattle and stole from them. They sent to remonstrate with them, and the Indians replied that their President was an old woman, and they would not mind him. They then sent out a company of soldiers, and killed a few of them, since which time they have not been again annoyed.

[Cor. Pittsburg Gazette.

DEATH OF A RICH BANKER.

On Tuesday morning, Christopher Bullen, Esq., of the banking firm of Leyland, Bullen & Co., died at his residence near Liverpool. Mr, Bullen was probably one of the wealthiest men in Europe, for he has, it is confidently stated, left behind him cash to the amount of £5,000,000 or £7,000,000. Although so very rich he was parsimonious to an extreme degree. He resided in the house of his uncle, Mr. Leyland, the founder of the bank; but although a comparatively small mansion, he occupied only two or three apartments, and allowed the remainder to fall into decay, so much so that the parlors and drawing-rooms were tenanted by sparrows, swallows, and bats, the unglazed windows affording them free ingress and egress. He saw no company, courted no society, and indulged only in one taste—the purchase of pictures. His paintings are numerous, but he never hung them up, never exposed them, and they now remain as they did during his life-time piled up with their faces turned to the wall. For several years his health had been bad, and some time ago he paid a visit to Malta, Smyrna, &c., and returned greatly improved in constitution; but the expense distressed him, and it was only by a threat of legal proceedings that he was induced to pay the physician, who accompanied him, £700. Some time ago, a merchant in difficulties was lamenting to him the state of his finances, when he observed, "You are happier, much happier, than I am. You have got no money, but you have got good health: I have plenty of money, but I have bad health. I wish I could exchange with you."

IMPROVED MUSKET.

An improvement has been made in the musket in Prussia. The musket has no lock, and is loaded at the stock end of the barrel. The ball is long and cone-shaped, rounded at the big end. The barrel is slightly rifled, but the grooves are perfectly straight and not spiral as in the American gun. The ball is consequently thrown a much greater distance, none of the force of the powder being wasted in giving it a useless rotary motion. The common charge is one half of that used in the old percussion gun, and is said to carry the ball to its mark nine hundred yards. None of the powder is wasted, the fire being communicated *from the side of the barrel*, and not from the breach, effected by an ingenious contrivance. The part of the cartridge next the ball is filled with an explosive substance similar to that in a percussion cap. This is made to explode by the contact of a piece of steel about the length of an eightpenny nail, which passes from the outside of the barrel through the cartridge. The gun is called the "nail firer." It can be discharged by a common soldier eight times in a minute, and need not be taken from the shoulder to be reloaded. The best soldier cannot discharge the percussion gun more than three or four times in a minute, and in battle an officer cannot count on more than one discharge in that time.

HARD FIGHT WITH A POLAR BEAR.

It has before been stated, that the crew of a British fishing vessel had killed on the Labrador coast an enormous White Polar Bear, which was conveyed to Halifax, and there stuffed. Yesterday, says the Boston Transcript, his bearship arrived in this city in the brig Boston, his captors designing to exhibit or sell the monster, as might best conduce to their profit. We learn from Mr. David Dixon, one of the chief actors in the battle with his Polar Majesty, the following particulars of the fight:—

The vessel to which the crew in question belonged, was the Lord Exmouth, of Halifax. The scene was the verge of Labrador, near Greenland. Two of the crew of the Lord Exmouth were cruising in a boat, when they discovered the bear upon an Island. They immediately returned to the vessel, took in six others of the crew, and eight muskets, with which they returned to the vicinity of the Island. Upon approaching within gun shot, the bear perceived and came towards them. The first discharge wounded him in several places, but did not in the least check his approach. Finally, however, after receiving quite a number of balls in his body, he turned and slowly retreated, making his attackers shudder by the fierceness of his howling.

It was then proposed by Dixon, that they should land upon the Island, in order to consummate the victory. To this the majority of the crew demurred from fear. Three of the crew, however, including Dixon, landed, having armed themselves with two loaded guns apiece. The bear, as soon as he saw them upon land, turned about and began to approach, when six more balls were put into his body, without apparently checking his approach, before, however, he got near enough to harm them, Mr. Dixon succeeded in loading another gun. At this moment the bear presented his side, which he had not before done, and a bullet was lodged in his throat, which caused the animal to fall. It was more than half an hour, however, before they dared approach, as every minute the bear would, by a desperate effort, get upon his feet with the intention of reaching them. After it was deemed safe, they ventured near, and found him to be dead. He was with considerable labor taken to the vessel, and found to be sixteen feet long and to weigh 2200 pounds. Five hundred pounds of fat was taken from him in Halifax, and it was found that sixteen balls had lodged in his body. The contest lasted for an hour and a half, and the roars of the infuriated animal might have been heard for many miles.

A BURMAN BOY IN THE WATCH-HOUSE.

On Wednesday night, a lad aged about 14 years, who gave his name as George Francis, applied at the Centre Watch-House for shelter, under the following circumstances. He stated that he was born in Maulmain, Burmah, his father being an English soldier, and his mother a native of the country. About four years ago his mother died, and his father, on marrying again, gave him to an uncle in Java, with whom he resided until about eight months ago, when the uncle also died. He was then taken on board an American barque and brought to this port. After being kept on board for a week, he was told that he must take care of himself. While wandering about the streets he attracted the notice of a charitable person, who gave him shelter and partial employment until Wednesday, when he was again homeless. He walked the streets until the shades of night obliged him to seek the best shelter at hand—the Watch-House. He was taken to the Missionary Rooms, where his story was ascertained to be correct. He had attended Dr. Judson's school, and gave life sketches of the Doctor and his deceased lady. He is an intelligent, active boy, can talk in three languages, writes well, and gives interesting descriptions of the scenes and countries through which he has passed. Unless some charitable person cares for him, his refuge must be in the poor-house.

[Boston Traveler,

RAISING THE WIND.

Human ingenuity is always pregnant with devices to raise the wind when too lazy to work. The rogue Autolycus in the "Winter's Tale," cried out lustily for help, and then picked the pocket of the clown, who, like the Samaritan, came to assist him. The latest phase of this skillful roguery is told by the Cincinati Nonpareil, as having been played off there lately:—

A fellow goes on board of a steamer preparing to leave, when the passengers are on board, takes his seat amongst them, and is supposed to be a traveler himself. Soon he complains of the toothache. The pain gradually increases in intensity, the face of the suffering man is distorted with agony, the passengers sympathize with him, good-hearted lady passengers fumble their trunks for camphor, toothache drops, &c., which they offer, assuring the ailing man that they are specifics, and will cure him. They afford no relief whatever. From a dull pain it has grown acute and sharp, until the fellow fairly dances. Now is the time the confederate appears. A small mahogany box is opened, and a few drops of liquid upon a piece of cotton is inserted in the aching tooth. The pain ceases instantly, the healed man is profuse in his expressions of gratitude, and purchases two or three vials of the inestimable toothache drops. The other vaunts his liquid and soon effects a sale of the contents of his box. The two confederates meet afterwards and divide the spoils.

PROVISION FOR A WIDOW.—It will be remembered that a short time since the train of cars on the Philadelphia road ran off the track near Princeton, N. J., killing three persons, among whom was Mr. William Conover, the head carpenter in the employ of the Delaware and Raritan Canal Company. From the Trenton State Gazette we learn that in consideration of the long and faithful services of Mr. Conover, the railway and canal companies, in a joint board of the directors, have settled an annuity of $300 per annum upon his widow, besides releasing her house from a mortgage of $1000.

OIL SPRINGS.—A correspondent of the Fort Smith (Ark.) Herald, under date of Chickasaw Nation, Aug. 11, 1849, says:—

"Long before this, I contemplated visiting the Oil Springs, which I spoke of in my last, but rain and floods have prevented me, and I am unable to give you either a description of them or any analysis of their waters, except from hearsay. They are situated in this nation, about twenty-five miles in a North-west direction from Port Washita, and about three miles from it, on a stream of beautiful clear water, that has a fall, or successive falls, of near ninety feet. The oil exudes from the rock or cliff overhanging these falls in drops of the size of a goose-quill, having the taste, smell, and consistency of British oil. It has been told me that this oil and the water with which it mingles, has, by drinking and rubbing externally, effected some of the most astonishing cures of chronic rheumatism and mercurial affections that have ever been known. Persons have been carried there doubled up with disease or emaciated to skeletons, coming away, in a very short time, cured perfectly, with a new lease on dear life. In the vicinity of the Oil Spring resides a band of Caddoes and also a small band of Keichis. They are denominated wild or prairie Indians; neither tribe is over scrupulous about the appropriation of other people's property, particularly in horses; they are therefore troublesome neighbors, and not desirable acquaintances. Time, the great improver, will soon oblige these people to remove, and civilization will take up its abode at these waters, when their value will be duly appreciated by afflicted humanity."

A WOLF STORY.—A correspondent of the Boston Post, writing from Meredith Bridge, N. H., says:—

Fifty years ago these mountains were famous as the resort of bears and wolves, and the neighboring farmers were often troubled by the depredations of the latter ferocious animals. A man by the name of Folsom, who then lived at the foot of Mount Belnap, was aroused one night by what he supposed to be a fight between a neighbor's dog and his own; but on going out to part them he found himself face to face with a large wolf that, in attempting to carry off one of his pigs, had been attacked by the faithful watch dog. Folsom, physically speaking, was a very powerful man; but a fight with a 'ravenous wolf,' entirely weaponless as he was, with nothing but his bare hands, seemed rather a desperate chance, whatever might have been his muscular strength: but there was no backing out. Like Captain Elderberry at the sham fight, he must either "conquer or die"—and although it was a desperate struggle, he did conquer. Grasping the wolf by the throat with his left hand, he held him as firmly as in a vice, and it is said that he actually mauled him to death with his right fist, receiving for the exploit a bounty of thirty dollars from the town. The man, I am told, is still living at an advanced age, and known, from that time to this, by the cognomen of "Wolf Folsom."

IMPROVEMENT IN GUN CASTING.—A new method has been resorted to at the Cannon Foundry, near Pittsburg, for the production of guns. Instead of bringing them from the mould solid, and afterwards boring them, they are cast with the proper bore; the bore being carefully prepared so as to enclose a circle of cold water, which it receives and discharges in a continuous current, during the process of cooling, the object, probably, being to chill the inner surface more rapidly than the outer, and thereby give to it a greater density and strength. The plan is the suggestion of Lieut. Rodman, and two guns—one cast on the old and the other on the new plan—having been subjected to the usual test, the first exploded on the 84th, and the latter on the 255th round. This shows a great superiority over the common mode of making cannon, and if future experiments substantiate this successful one, Lieut. Rodman's invention will come into general use.

IRON STOREHOUSE FOR CALIFORNIA.—Messrs. Reany, Neafie & Co., of Kensington, have been engaged in manufacturing an iron Warehouse for the Messrs. Aspinwall. The dimensions are 50 feet long, 40 wide, and two and a half stories, or 35 feet high at the apex of the roof. There are four doors, one on each side and end, and 36 windows. The iron plates to form the sides are pierced for the rivets, fitted and marked and numbered, so that, on arriving at the place of destination, the whole can be put up in a very short space of time. At each corner, there are cast iron columns, of the proper patterns, and studs of the same material are placed on either side of the windows and doors of both stories, to which the iron plates will be riveted. The roof will be formed of galvanized iron, the sheets of which will be fitted, so that there will be but little trouble in doing this portion of the work on arriving out. The whole weight of the edifice, as estimated, will not be more than 30,000 pounds.

DO NOT RELY ON APPEARANCES.—We were informed yesterday, says the N. O. Picayune, by a person who stated it as a fact, that on the landing of the steamship Falcon, an individual came on shore without hat, coat or boots. After looking around him for some time, with a free and easy, independent kind of an air, he called to a drayman and requested him to take charge of a pair of saddle-bags, which were on board the vessel, and convey them to Hewlett's. With some hesitation the drayman complied with his request, but on attempting to lift the saddle-bags, he found he was unable to do so without assistance. The fact was, that they contained $40,000 in gold, which the coatless, hatless and bootless man had brought with him from California.

CHOLERA—*Important Microscopical Investigation.*—Dr. Brittan, lecturer on anatomy and physiology at the Bristol Medical School, in a series of investigations, undertaken in conjunction with Mr. J. G. Swayne, has observed the constant occurrence of certain peculiar bodies, hitherto undescribed, as characteristic constituents of cholera evacuations, and by a further series of experiments he has succeeded in demonstrating the important discovery of similar bodies in the atmosphere, &c., of districts infected with cholera.

Variety.

There is a man in Cincinnati, who is quite sane in every point but one; he fancies he can understand the hog language, and insists that he has even heard them concocting plans to take the city. He has repeatedly called at the Mayor's office and surprised him by the earnest and serious manner in which he made the communication, as he had known the singular being to have once been a worthy and respectable citizen. This man owned property near these hog-pens, and his business being of a public nature, it suffered in consequence of its vicinity to an offensive nuisance. Inquiry and subsequent facts prove that the annoyance so worked upon his weak mind as to entirely derange his reason.

It is a singular fact, says the Medical Times, that steel, dipped in the juice of the nettle, becomes flexible. Dr. Thornton, who has made the medicinal properties of wild plants his peculiar study, states that lint, dipped in nettle juice and put up the nostril, has been known to stay the bleeding of the nose when all other remedies failed, and adds, that 14 or 15 of the seeds, ground into powder, and taken daily, will cure the swelling of the neck, known by the name of goitre, without in any way injuring the general habit.

The London Patent Journal says, that M. Perinet, ex-Professor of the Hospital Militaire d'Instruction, has succeeded in preserving water in a sweet state, by placing a kilogramme and a half of black oxide of manganese in each cask of water containing 250 litres. He has kept this water for seven years in the same barrels, and exposed them to various temperatures; at the end of that time, he found it as limpid, free from smell, and of as good quality as at the beginning of the experiment. A 'kilogramme' is about 2 1-4 lbs—a 'litre' 2 1-2 pints.

Mr. R. O. Gurley, of Redding, Conn., has invented a beautiful and very unique machine for sharpening and setting saws of every description. No file nor hammer is used in the operation, but by the simple working of a toggle joint lever, the saw is sharpened and set at the same time. This machine is simple, cheap, and can sharpen five saws faster than one can be sharpened by any way at present in use for that purpose, and what is better, any person can, with a minute's instruction, sharpen the saw with the utmost correcness.

M. Vavin, who was appointed by the French Assembly to arrange the accounts of the ex-King, Louis Philippe, has terminated his labors. The landed property of the King is estimated at $41,666,000, producing only $83,300 per annum. His debts amount to about $5,000,000. The King has desired that each of his creditors shall receive a sum on account, and further that several of his most extensive estates should be sold for the payment of his debts.

In the course of a speech made by Lord Palmerston, on the affairs of Hungary, he gave expression to the following truth, which, when universally understood and acted upon, will revolutionize the world:—"It may be asked, what are opinions against armies. Why, my answer is, that opinions are stronger than armies. If they are founded in truth and justice, they will in the end prevail against the bayonets of infantry and 'the fire of artillery.'"

The mines of California have baffled all science, and rendered the application of philosophy entirely nugatory. Geologists and practical scientific men in the mines, have invariably been beaten by unskilled men, soldiers and sailors, and the like. The simple secret is, that gold has been thrown promiscuonsly by volcanic power, and distributed along the magin of streams, and the river beds, by mountain torrents, and it is the hard-working and lucky man who may restore it.

The Baton Rogue (La.) Advocate states that recently fire was discovered issuing from the ground in the lower part of the town, and that for the space of twenty or thirty feet square it appeared to be in a state of entire combustion. A sulphurous smell arose from it, and water, though applied freely, did not extinguish it. Ashes were at last used with success, but subsequent examination showed very little, if any, trace on the ground of the action of fire.

The great enterprise of connecting Philadelphia with St. Louis by railroad, is progressing favorably. Another link of 27 miles, in Ohio, has been put under contract, making, with the 23 contracted for in July, 57 miles now under contaact at that end. The contracts thus far have been made below the estimates of the Engineers. The distance by railroad from Pittsburgh to St. Louis will be 650 miles, or about one-half the distance by the rivers.

Radetzka, the Austrian conqueror of Italy, and the ablest of the Austrian generals, is eighty three years old. He is a Bohemian by birth, and of noble family, his title being Joseph Count Radetsky, of Radetz. He entered the Austrian army in 1784, and has followed the trade of war over 60 years. A man of extreme mental and physical vigor, it seems almost impossible that his convictions should so long remain in favor of despotism.

The Journal of Commerce is informed that a medical gentleman, of high standing in his profession, invariably prescribes ice, and ice only, for his patients, in dysentery, and in most cases with success. The ice is to be pounded small enough to swallow it, and the patient is to swallow a small quantity of it every three or four minutes, until the disease ceases.

A man who apparently had his leg crushed between two railroad cars, the other day, was seen to withdraw it, and hobbled off, with the use of a cane. After the expenditure of a vast amount of sympathy, by his fellow-passengers, it was ascertained that the unfortunate leg was a *wooden one*!

An English journal mentions that the family of Oliver Cromwell has just become extinct in the person of Mrs. Russell, daughter of the late Mr. Oliver Cromwell, the biographer of the Protector, from whom he descended in the direct line.

Our safety as eulogists lies among our commendations of the dead.

Great men lose somewhat of their greatness by being near us; ordinary men gain much.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches o learning and the higher refinements of education Ample facilities are furnished for pursuing French Italian, German, Drawing, Painting, Music on th Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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THE AMERICAN PRISONERS IN JAPAN.

The United States man-of-war Preble recently visited the Islands of Japan, for the purpose of rescuing several American sailors who were there held as prisoners. A narrative of the sufferings of the men was compiled for the Chinese Repository from their depositions, and subsequently published in the Providence Journal. The following account of it, which we find in the Christian Watchman and Reflector, will give our readers an idea of the suspicion with which the Japanese look upon foreigners.

It was about the 5th of June, 1848, when three boats, containing sailors who had deserted their ship on account of ill treatment, landed for food and water on the coast of Yesso. Being refused, they put to sea again, and landed further north. Sheds were built for them and food given them, but a *screen was put up and guarded by soldiers, to prevent their going into or seeing the adjoining country.* "These soldiers," says the narrative, "were armed with swords and matchlocks, and their superiors were cased in mail and Japaned helmets or hats made of paper, and resembling broad-brimmed quaker hats; the men carried the match for their matchlocks at their sides."

Generously supplied with rice, on the 8th, the next day after they had landed, they went to sea and cruised down the coast. They perceived that the country everywhere was aroused. Finally, invited ashore, where mats were prepared for them, they were told that they might stay until the wind was fair to take them off. On attempting to leave in their boats, however, the next day, they found they were prisoners. They were told that officers wished to see them, that their boats were too frail for safety, and that, in twenty days, a vessel would be at their disposal. Their luggage was taken ashore and ticketed. "Five days thereafter," says tha narrative, "they were again removed to a prison, and so ridiculously afraid were the Japanese of foreigners looking at their possessions, that these fifteen unarmed sailors were conducted to their lodging through a file of armed soldiers lining both sides of the street."

At the end of the twenty days, they being all the time under guard and restrained from walking about, no vessel appeared. Another twenty days passed, and no vessel. It was now near the last of July, and they were informed that they would be kept until the next January. Their own boats were refused them. Two of the number attempted to escape, but were captured in the first village they entered for food, and were taken back. A while after, "on the occurrence of a quarrel, the guard nailed Bull into a grated crib by himself for ten days; the cage was too low for him to stand up, and when he hallooed to his comrades, violating the orders of his keepers not to speak, he was jammed at with a stick to compel him to be quiet; for four days out of these ten he was unable to eat."

During this time, two others attempted to escape, but were retaken on the coast, brought back, and caged with Bull. Here they remained twenty days, all the time fed through a hole just large enough to admit a cup. One of them was taken out once, and thrown on the ground. "Standing on him," says the narrative, "the Japanese bound his arms, and then raised him up and secured him to a post, where they beat him with a bight of a rope over his face and head: after which he was returned to his cage, at the intercession of his incensed companions, who endeavored to break out."

As the narrative grows interesting, we shall let it speak more at length for itself. Here is one extract:—

About the 10th of August, the men were all removed on board a junk, the three just mentioned being put into a cage between decks, only 5 feet high, 6 feet long, and 4 feet broad; the other twelve men were stowed in a second cage, 12 by 10 feet square, and high enough to stand up in. In these cribs they were kept during the passage to Nagasaki, where they arrived about September 1st; they made every objection to going ashore, and asked for their own boats, that they might try to reach China in them. Moreama, the Government interpreter, among other falsehoods, told them they should be carefully taken care of ashore, and in six weeks forwarded to Batavia in a Dutch ship. One could have a little more patience with a people like the Japanese, if to their cruelty in carrying out regulations which they suppose necessary for their national safety, they did not add such gratuitous mendacity to delude the unfortunates in their power. The men were questioned on board of the junk, and then carried to the "town house of Nagasaki," as they called it, in *kago* or chairs; as each man entered the door, he was compelled to step on a crucifix in the ground, and if he showed any dislike to tread on the sacred emblem, a Japanese attendant on each side pulled him back, or lifted him up, until both feet rested on it. McCoy was told that if any of the men had refused to go through this ceremony, he would have been put into an iron house, from which death would be his only exit. Boyd was pulled from one side to the other, as he showed some dexterity at dodging it, until he was forcibly fixed by his guard upon it. When in the town house they were made to squat down, and shortly a hissing sound announced the governor's approach. They told him in brief that they were shipwrecked Americans; but as it was now dark, the examination soon closed, and they were carried to a temple about a mile from the town, where they were lodged in a room surrounded by a fence 30 feet high, beyond which was a wall 8 or 10 feet high; their guard lodged, under the same roof, separated from them by a grating. These accomodations were not so bad and straight as the cages and junk.

In a day or two, they were again taken to the town house and questioned more particularly. Two of the prisoners had by this time learned Japanese enough to detect the misintrepretations of their answers. The examination continued during the next two days, when the *Opperhoofd* was present, and put them questions. He asked one of them what they came into the Japan seas for. The answer was, that they came in pursuit of whales. He asked if that was their only object, and if they did not come *to spy out the country*. They assured him they did not. He then asked if they ever ate whales, and other foolish questions. They were sent back to prison, being told they were *spies come for no other purpose than to examine the country.*

Six weeks passed, when the *Opperhoofd* told them permission for them to go had not yet come from Yeddo, but that a Dutch ship should wait for them twenty-five days outside the harbor. He kindly sent them coffee, sugar, wine, &c., and a piece of cloth for Bull. The prisoners, now well nigh discouraged, requested the *Opperhoofd* to make known their case to some American consul, if possible.

Time passed, and no relief came. McCoy escaped, traveled all night, hid himself in the bushes during the next day, and then made for the beach, but was re-captured, carried back to his prison, and questioned as to his *object in spying out the land.* We quote again:—

"He was put in stocks, and tied to the grating during the night, and the next day carried to the town house to undergo another examination, where the question as to his being a spy was again asked; though he told his keepers his only desire was to get aboard of the Dutch ship. He was taken thence to the common prison in the heart of the town, once the site of a church, and kept there by himself about three weeks. McCoy had by this time acquired so much knowledge of Japanese as to be able to talk with the people and his guard on most common subjects; but they were too carefully watched themselves to be free to tell him anything of importance. At the end of three weeks, thinking the Dutch ship had sailed, he despaired of ever getting away, and refused to take his food. His guard told him he must eat, for that doubtless the Emperor would give permission when he "thought good" for them to depart; and the Governor himself sent an officer to inquire the reason of his abstinence. On the fourth day (November 16,) he was taken to the town house in a kago, rather faint from his long fast, where he again saw his companions, and met Mr. Levyssohn. This gentleman informed them all that permission for their departure had not yet come, and that the ship had already waited five days beyond the twenty-five; he added that he had written to the American Consul at Batavia, and endeavored to cheer up the spirits of the disheartened men by telling them they were not among savages, and that there was no cause for fear, if release was long deferred. He also obtained a promise from the Japanese, that if McCoy behaved quietly he should be restored to his shipmates; which was done four days after."

Another month passed. An attempt at escape was made by burning through the floor of the prison, and digging under the board fence. Only three succeeded in getting out before the guard detected them. McCoy, Boyd and Bull took to the thickets behind the town, and went southwesterly towards the sea-shore. They reached it about 2 o'clock in the morning. The barking of a dog turned them from their course, so that day-light came before they could reach some boats they saw in a cove at a distance. They hid in the bushes during the day, and started for the shore in the night. They were now ravenous with hunger. They saw a peasant, and asked for something to eat. He invited them into his hut, set food before them, and went straitway for the police. They were pinioned at the table, and sent back to their old quarters. Here they were fettered in large stocks, McCoy's weighing about 300 lbs., and laid out in the yard all night. In the morning, wet and stiff with dew, they and all their companions were taken to the town house. "While proceeding thither," continues the narrative, "they imprecated the vengeance of their country upon their tormenters—who tauntingly replied,—'If any officers of your country come here, we will serve them as we did the American Commodore last year, who was knocked down at Yeddo by a soldier; if the Americans took no notice of that, why should they look after you, who are only poor sailors? You are here now, and cannot help yourselves. If your ships once come here, the priests will blow them to pieces.'"

After examination, the Governor said *he was more convinced than ever that they were spies*, and sent them all to prison, confining them in two small cages, which were enclosed in a larger one. That holding McCoy, Boyd, and Martin, was 18 by 8 feet square, and the other, holding all the rest, was 18 by 12, the two being about six feet apart. Both were offensive, full of vermin, exposed to the weather, and with nothing but a small hole to crawl through in getting in. "Lousy mats and a wash-stand" were the only furniture.

It was now the middle of December. One of the unfortunate men, a Hawaiian, hung himself in despair. His companions were not permitted to attend his burial, being scoffingly rejected. It was very cold. Snow and rain beat through the cages. No bedding, not even their own clothing, was allowed the prisoners. Ezra Goldthwait was taken ill about Christmas. He became delirious, with swelled, cracked, parched tongue, pain in the stomach, and frothing at the mouth. He had evidently been poisoned, and the doctor's prescriptions, full of suspicion, only augmented the malady. His only protection all through his illness was a thin shirt and trowsers. His keeper even refused him his own blanket, although the snow beat upon him as he lay dying in his foul and noisome cage. He died at last, January 24th, the Japanese New Year. His surviving companions were scoffingly refused permission to attend his funeral, as they had been that of the Hawaiian. Waters was attacked in the same way, but refused the doctor's prescriptions, and so got well. His guards told him one day that *his coffin was made, his grave dug, and the day appointed for his burial!*

Their food was now rice and sweet potatoes for breakfast, rice and occasionally a few ounces of fish for dinner, and rice *with boiled sea-weed* for supper. Tea was their drink. Their captivity of course became monotonous and irksome. Their only book was the Bible, and that they dared not read, fearing it would be taken from them. "A Japanese culprit," says the narrative, "was decapitated near their cage one day, but as only one could look out of the hole at a time McCoy alone saw a lad running by the door with a head in his hand; the guards to scare them intimated strongly that such might be their fate, but Martin says he cared very little about the threat. McCoy did most of the talking and had become rather intimate with one of the guards, who, as a great secret, told him there was another American in prison in Nagasaki."

The day of deliverance was now close at hand. On the 17th of April, 1849, more than ten months after they were first captured, a single gun was heard in the distance. This indicated the approach of a vessel. The forts soon gave the alarm with their guns, and the country was aroused. The prisoners commenced cheering in the fullness of their joy. The guard was cautioned not to tell the prisoners of the vessel's arrival, as one of them overheard, but that the forts were only scaling their guns. On the 21st, they learned that the vessel was an American man-of-war come for them, but that they would have to wait 40 or 50 days for an answer to come from Yedo. This was a terrible blow.

On the 24th, several high officers visited the prison; on the 26th, having given up all their clothes and bedding, the prisoners were carried to the town-house, where they met M'Donald, who had been long imprisoned in another island, though with less hardship and cruel treatment. They were all taken to Desima, where, says the narrative, "they were furnished with an excellent dinner—a banquet to them after fare of sea-weed, rice and fish—and allowed to amuse themselves by walking about the factory grounds, while the boat was getting ready. On taking leave, they returned their thanks to Mr. Levysshon, for his kindness to them, which indeed was shown in so many ways, and at so many times, as to call for their acknowledgements and that of all their countrymen."

McDonald's narrative is brief. He was cruising along a large island, when he landed and was captured on the 2d of July, 1848. He was taken to a town called Soya, on the island of Yesso, about 25 miles distant. He remained here a fortnight, and was then taken to Matsmai, where he arrived, after a passage of 15 days, on the 6th of September. This place, though not on the map, is supposed to be in the north-eastern part of Yesso. He was not allowed to go ashore, nor to speak with any of the people, but was otherwise treated kindly. He left Matsmai on the 1st of October, and reached Nagasaki on the 17th, when he was imprisoned in the "temple." He was taken to the town house twice, and made to go through ceremonies similar to those already mentioned. The image, in front of the door, on which he and the others were ordered to step, he says is the "Devil of Japan." It is about a foot wide, and represented, as well as he could see, a rude picture of the virgin and child—a Catholic image, of course, for which the Japanese have a most deadly contempt. On asking for his Bible, his keeper told him "not to speak of the Bible in Japan, as it was not a good book." One of the questions put to him at the town house was, if he believed there was a God in heaven. He replied, "Yes, I believe in the Father, Son, and Holy Ghost, and in our Lord and Saviour Jesus Christ." He was kept imprisoned in Nagasaki about six months. As he was a tolerable scholar, he was permitted to spend much of his time in teaching a few natives the English language—a good indication, and one that shows the Japanese not to be altogether insensible to what is useful, even if it do conflict with their usual policy. McDonald's narrative concludes as follows:

"The arrival of the Preble caused no little excitement among the government people, and the next morning (April 18th) his guard showed him a list of the troops which had come into town in consequence, to the number of 3504 men, making, with the ordinary garrison of 650, and those previously arrived, nearly 6000 troops, besides their followers—an extraordinary force. The day before his liberation, he was requested to give the relative rank of the commander of the Preble, for the information of his keepers, which he did by counting in the order of succession from the highest chief in the United States. "First," he says, "I gave the people, (which they could not comprehend,) then the President, Secretary of the Navy, Commodore, Captain and Commander; this rank was so high as apparently to excite their surprise." His information probably led to the change in the officer who went aboard the Preble the day of her departure."

JOHN ROGERS' FAMILY PUT IN THE SHADE.—We are informed by one who has just returned from the White mountains, that while on his journey from Portland to Conway, the driver stopped the stage to show the travelers a rare sight. In front of a little cottage near by were eight rosy children, who, on seeing the stage before the door, cried out to those in the house, "to come out and get some cakes and pennies," when out rushed eleven other children of the two parents, who soon made their appearance in the interesting group. The oldest child, as our informant was told by his father, was only seventeen years of age.

A GOOD SERMON.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel-lounger dose,
Attention flag, and memory's portals close.

It should be warm—a living altar-coal,
To melt the icy heart, and charm the soul;
A lifeless, dull harangue, however read,
Will never rouse the soul or raise the dead.

It should be simple, practical and clear;
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain edunified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fire law, with words of love allayed,
Will sweetly warm, and awfully persuade.

It should be manly, just and rational,
Wisely conceived, and well expressed, withal,
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
Let some Epictetus and Sterne esteem;
A bleeding Jesus is the Gospel theme!

It should be mixed with many an ardent prayer
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well-applied, at last,
To make the moral nail securely fast;
"Thou art the man!" and thou alone, wilt make
A Felix tremble, and a David quake.

AN INTERESTING INCIDENT.

An incident of the Cholera occurred in Bangor a few days since, which for several reasons we think worth recording. Among the households which had been entered and stricken by the fatal disease, was that of Mr. Hangley, a worthy Irishman, who has long been employed by the Commissioner of Streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the Cholera and died and was buried on Thursday, Sept. 20th. Next a lovely little daughter, seven years of age, was taken sick, and she too died, and her body was laid out and her limbs adjusted in the embrace of the King of Terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery was postponed for an hour or two; during this time Mr. Hangley returned home, when the supposed dead child stretched forth her arms, with the exclamation, "Oh, Father! I have been to Heaven, and it is a beautiful place."

After the surprise and the excitement of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in Heaven."

She saw her mother in Heaven, and she was taking care of little children, many of whom she called by name, and among them she said were four children of Uncle Hangley, and three children of Uncle Casey's. "Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an elder sister, "it cannot be so, dearest, for there are but two of Uncle Casey's children dead."

"Yes, I saw *three* of them in Heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. Oh! it was beautiful there; and I shall go there again next Sunday afternoon at 4 o'clock."

Mr. Hangley immediately informed Mr. Wingate that his daughter was not dead, when he, in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems, too, that shortly after this relation of the little girl of what she had seen and heard in Heaven, a message came from Mr. Casey, in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her Uncle Hangley, two died in Bangor, and two were drowned on their passage from Ireland.

We called on Saturday to see and talk with this little girl, but she was very feeble, and just then in a drowse, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and sister are seriously, but very happily impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they all possess hearts overflowing with affection, and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful simplicity of his heart, "when my good wife died, but I'm not now, but only wish to be with her." The elder sisters, too, live in joyful hope of meeting at length, and they care not how soon, if it be God's time, their dear mother in heaven, where she has been seen by their angel sister, who has been permitted to return to the earth and make the fact known to them.

Since the above was published, there have been a great many inquiries respecting this little girl, some of which we will now answer.

Although at the time of the seeming death of this child it was supposed that her Aunt Lynch was dangerously ill, she was alive, not having the cholera, but was attacked with dysentery. But she died the next day as stated.

On Sunday afternoon, Mr. Daniel Warren, a very worthy religious man, who has been much among the cholera patients, and feeling, perhaps, a little moved by curiosity, called to see the little girl, and addressed her cheerfully, and told her that she appeared better and would soon be well, and get out in a day or two.

'But I'm going to mother again at 4 o'clock,' she quietly and softly said.

'When? to-morrow?'

'No, to-day'

Mr. Warren endeavored to turn her attention to hopeful prospects of recovery; but the little sufferer was fast sinking away—the death rattle was heard, and she soon ceased to breath, her pulse stopped, and the fixedness of death was impressed on her beautiful countenance. She was dead.

Mr. Warren looked at the town clock in the distance, from the window, for there was no clock in the house, and it was 4 o'clock.

While pondering upon, to him, the singular coincidence in this case, and about half an hour had passed, new signs of life appeared, and again the spirit of the sweet girl returned. She asked for water, and said she was tired, and sunk away into a quiet sleep.

Since then she has been gradually recovering, but her eldest sister, who watched her so tenderly, and who would so willingly have accompanied her blessed mother in heaven, was the next taken with the cholera, and the following day died and was buried.

The father of this girl is ignorant, yet a fine specimen of a pure, warm heart, with all the unsophisticated simplicity and truthfulness of nature. He is poor. He had a large family; and he says that for the whole season he had but 2 lbs. of butter in his house, and they only had meat twice. They had lived almost wholly upon bread and tea.

"There were many of them," he said, "and his own hands must earn their living, and by prudence a barrel of flour would last them four weeks, and he must do what he could for himself, and the children, and they all were quite happy. The little boys had by their labor picked up the boards out of which his dwelling had been constructed, and he hoped, after a time, to have it all their own. Perhaps a more united, loving and contented family, where all were willing to do and suffer for each other, cannot be found. Such are the simple facts in the case, which we leave, for the present, without comment or attempted explanation.

[Bangor Whig.

MISSIONARY SACRIFICES.

When the Rev. Mr. V——, of the Church Missionary Society, received his instructions before the Committee, at the Church Missionary House, he manifested such a lively disposition, and expressed himself in so impressive and affecting a manner, that a gentleman present followed him out of the room, feeling desirous to obtain some information from him respecting his family. He asked, "Have you a father living?" Mr. V—— replied, "I have." "Is your mother also alive?" He answered, "Yes." "Have you any brothers and sisters?" The answer was, "There are ten of us in the family." The next question was a very natural one:—"Did they give you up willingly?" Mr. V—— replied, he trusted that he could say they did, adding, "On the morning that I left home, we all met round the domestic altar. My father, in prayer, commended me to the guidance, and keeping, and blessing of our covenant God; and, when we arose from our knees, I believe that one sentiment pervaded every breast. I believe that one and all could say, 'We love you, our son, our brother, most tenderly; but we all love Jesus Christ far more, and are very thankful that one of our number is called to the high privilege of making known His unsearchable riches to the heathen."

When the Rev. Mr. W——, of the same Society, had fully determined to go forth as a missionary, he could not make up his mind to tell his aged father of what he was going to do, as he knew it would cost him so much to part with him. He did tell his sister, and he met with this reply: "My dear brother, I have often prayed the Lord of the harvest to raise up laborers, and to send them forth into his harvest; but I have never prayed, I never *can* pray, that he may send you."

A short time before his departure, he put into the hand of the same friend to whom he had mentioned the words of his beloved sister, a letter, which he had just received from his father, in answer to the one in which he had made known to him, for the first time, his intention of going as a missionary to India. In the beginning of the letter were very strong expressions of affection, on the part of the father for his son, and then went on to say, in these simple and touching terms, "If the Lord hath need of you among the heathen, I dare not oppose your going forth among them, for I know what he has done for me. He gave his adorable Son, not merely to live for me, but to die as an atonement for my sin." And he bade his son go forth, with a father's blessing on his head; declaring that, as long as he lived, he would not fail to supplicate the God of all grace to be with his child, and to prosper the work of his hands.

A day or two before he sailed, in a letter dated Deal, we have this description of his departure from his father's house: "Painful, most painful, it was, to tear myself away from my much loved and very precious home. I could not bear the pain of leave-taking; rising early, I secretly withdrew." Through a half-open door, at the early dawn, the son stood gazing upon his aged father as he slept, and then quitted the house, undiscovered, as he trusted, by any member of his beloved family. But a faithful servant-girl, who had been, as he says, in "happy days gone by, a pupil in my Sunday school, (and God had blessed my counsels to her,) saw me, and she, poor girl, hung upon me like a sister, and would not be pacified without sobbing out her tearful farewell. As to myself," he added, "my nerves, which have sometimes been braced up to immovable firmness, utterly gave way, and I wept as I had never wept before. But I have not lost my best friend. Our Master, faithful and true, who suffers me to draw nigh to him, apportions my strength to my day, and will not leave me nor forsake me, as I trust, till he has made me more than a conqueror, through himself who loveth me."

This devoted missionary never returned to his native land, and to his happy home. His mortal remains lie buried beneath the burning sands of India. He died of jungle fever, after ten days of severe suffering. The enemy of souls strove hard to shake his faith, but, for some hours previous to his departure, he was permitted to enjoy the sweetest peace of mind; and, in the firm faith and hope of everlasting life, through the sole merits of his Redeemer, he entered into his rest.

THE SISTERS.

The following account of a scene in the slave market of Constantinople is taken from a work entitled "Wayfaring Sketches."

"A most interesting group presented itself before us; two young female slaves, both with most pleasing countenances, stood together, closely embraced, the arm of one closely round the neck of the other; their attitude, as well as the strong likeness between them, pointed them out as sisters. By their side was an African slave-dealer, in whose furious countenance it seemed impossible to discern a trace of human feeling. He was armed with a large, heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing, with tolerable animation, the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good-looking man, was paying down the money. When this was completed, with an imperious movement of his hand he motioned to his newly-purchased slave to follow him. It was the youngest and most timid of the two sisters whom he had selected. Nothing could be more painful than to watch the intense, the terrified anxiety, with which both had followed the progress of the sale; and now it was concluded, and they knew that the moment of separation was arrived, she whose fate had been sealed, disengaged herself, and turning round, placed a firm grasp, and gazed into her eyes. Not words, nor tears, could have expressed one-half of the mute, unutterable despair that dwelt in that long, heart-rending gaze. It was hard to say which was the most eloquent of misery; but the Turk was impatient; he clapped his hands together. This was a well-known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonizing farewell was over. In another moment we could distinguish her slender figure threading its way through the crowd, in company with other slaves belonging to the Turk. Her sister had hid herself behind her companion, and now sat on the ground, her head sunk upon her folded arms."

And just such scenes may be witnessed in our own free land, ten thousand times in a year.

ANSWER TO A CHALLENGE.

The eccentric H. H. Breckenridge, one of the Judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, whom he answered as follows:—

"I have two objections to this duel matter; the one is, lest I should hurt you, and the other, lest you should hurt me. I do not see any good it would be to put a ball through your body. I could make no use of you when dead for any ordinary purpose, as I would a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why, then, shoot down a human creature, of whom I could make no use? A buffalo would make better meat; for though your flesh might be young and tender, yet it wants the firmness and consistency which take and retain salt. At any rate, it would not do for a long sea voyage.

"You might make a good barbacue, it is true, being of the nature of a raccoon or opossum; but people are not in the habit of barbacuing any thing that is human now. As to your hide, it is not worth taking off, being little better than a two year old calf.

"So much for you. As for myself, I do not like to stand in the way of any thing that is hurtful. I am under the impression that you might hurt me. This being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, a tree, or a barn-door about my dimensions. I you hit that, send me word, and I will acknowledge that, if I had been in the same place, you might have hit me."

JUPITER AND THE SHEEP.

The sheep was doomed to suffer much from all the animals. She came to Jupiter, and prayed him to lighten her misery. Jupiter appeared willing, and said to the sheep, "I see, indeed, my good creature, I have made thee too defenseless. Now choose in what way I may best remedy this defect. Shall I furnish thy mouth with terrible teeth, and thy feet with claws?"

"Ah, no," said the sheep, "I do not wish to have any thing in common with the beasts of prey."

"Or," continued Jupiter, "shall I infuse poison into thy spittle?"

"Alas!" replied the sheep, "the poisonous serpents are so hated."

"What, then, shall I do? I will plant horns in thy forehead, and give strength to thy neck."

"Not so, kind father. I might be disposed to butt like the he-goat."

"And yet," said Jupiter, "thou must thyself be able to injure others, if others are to be aware of injuring thee."

"Must I?" sighed the sheep. "Oh, then, kind father, let me be as I am. For the ability to injure will excite, I fear, the desire. And it is better to suffer wrong than to do wrong."

Jupiter blessed the good sheep, and from that time forth she forgot to complain.

[Lessing's Fables.

The Sabbath Recorder.

New York, November 1, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

Such is the title of a Sermon, preached somewhere in Wisconsin, by M. Bennett, a copy of which has been placed in our hands. We know nothing of the author, having never heard of him before; but we are willing to say, that he has managed the argument for the first day of the week with all the ability the subject *admits of*; it *requires* a great deal. We have been requested to give a review of this production; and we shall attempt it, although it will occupy more room than we like to spare, besides subjecting us to the necessity of repeating what we have written scores of times.

The author takes the ground, that there is a distinction between the sabbatic *institution* and the *day* on which we are required to observe it. From this position it would, of course, follow, that God "blessed and sanctified," not the day, but the institution. But what saith the Scripture? "God blessed the Sabbath *day*, and hallowed it." Exod. 20: 11. In the original Hebrew it is still more emphatic—"God blessed the DAY of the rest, or Sabbath." And it is worthy of note, that that which God directly enjoins in the fourth commandment, is that men should remember and keep holy, not the sabbatic *institution*, but the Sabbath *day, (the day of the rest.)* It is clear, therefore, that the fourth commandment enjoins the observance of a DAY—of that *particular* day which God sanctified. It does not give *man* a license to sanctify one *for himself*, and then enjoin him to keep that holy. The only point remaining to be determined is, *What* day of the week did God sanctify? The answer is one which none but an infidel can deny. It was the *seventh* or *last* day of the first week of time. This is positively asserted by Moses in Gen. 2: 3. The reason of his sanctifying it was "because that in it [in that very same day] he had *rested* from all his work." It was, therefore, God's restday, or God's Sabbath day. And, at the risk of being charged with tautology, we say again, and wish it to be distinctly noted, that what the fourth commandment enjoins is the keeping holy of *God's* Sabbath *day*. Not that the seventh day of the *first* week of time is always to be kept holy, for that would be impossible. None but Adam and Eve ever kept that day. But the injunction is that God's Sabbath day should be *remembered*, that is, *commemorated*, in its weekly return.

The idea that the fourth commandment looks rather to the *institution* of the Sabbath, than to the *day* on which it is to be observed, though advocated by a host of divinity doctors, was got up for no other purpose but to justify men in their wicked departures from God's law. They talk of the institution of the *sabbatic rest*. Well, who ever heard of one taking rest, and yet not consuming any portion of time in doing so? How is such a thing possible? Can it even be conceived of? How then can the fourth commandment enjoin the observance of a sabbatic rest, without sanctioning some portion of time as lawful to be observed for the purpose? The thing is utterly impossible. Hence the only question is, whether the commandment leaves every man to select the time for himself, or whether it also appoints the time. What we have said shows that the time is specifically appointed. As a wise legislator, God would appoint the time, if for no other reason than to secure uniformity. It would be a great evil if men should disagree in regard to the time of observing a festival that occurred only once a year. The all-wise God was, therefore, careful to designate the exact times for the *annual* observances of the Jews. How much greater would be the confusion, if men should disagree about the time of a festival occurring so often as every seven days. But God had another and very important reason for selecting the day of his own rest as the proper time for men to sabbatize, as we shall see hereafter.

But let us proceed with our author. He argues that the Sabbath is not a positive, but a moral duty:—

> "That any enlightened Christian could believe the precept, enjoining the Sabbath, to be *positive* and not *moral*, is to me unaccountable. For, 1st. It is in the Decalogue. 2d. It is of general application, if it has any at all. Is it not inconsistent to believe, that He who is infinite in wisdom could err? Would it not be a great error to intrench a positive and temporary precept in the midst of those which are confessedly moral and indestructible?"

The author here takes for granted, that because a precept is positive, it must necessarily be temporary. We are not of this way of thinking. A precept *may* be both positive and perpetual. If so, we do not see that it would be "a great error to intrench it in the midst of those precepts which are confessedly moral and indestructible." Our opinion is briefly this, that a positive precept is just as enduring and indestructible as the *system* to which it belongs, or of which it makes a part. For instance, Baptism and the Lord's Supper are both positive institutions. The system to which they belong is the gospel dispensation; they will, therefore, continue to be binding as long as the gospel dispensation continues. They cannot be set aside one moment sooner; for "as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death TILL HE COME." Till the second coming of Christ, therefore, they must continue in force. Again, the ordinance of the red-heifer, the law concerning the scape-goat, the burnt offerings, the sin offerings, and the numerous institutions of the Levitical service, were all positive institutions. But it was impossible that they should be set aside, or done away, till the Mosaic Economy—the system to which they belonged—was ended. They were necessarily as lasting as the system of which they made a part. Now, does the Bible furnish us with no other system of religion, besides Judaism and Christianity? Judaism and Christianity both originated in the need which man, by reason of his apostacy, had of a Saviour. The one was a foreshadowing of the Saviour; the other an exhibition of him as having actually come to bring redemption to his people. But previous to the apostacy, and therefore previous to any need which man had of a Saviour, he was under a system of religion, "by which he, and all his posterity, were bound to personal, exact, entire, and perpetual obedience." This system was the *Moral Law*, "which, after his fall, continued to be a perfect rule of righteousness; and, *as such*, was delivered by God upon Mount Sinai in ten commandments, and written on two tables." To this system belongs the Sabbath. Now, in our opinion, it was no greater error to "intrench" a positive precept in the midst of this system, than it was to intrench Baptism and the Supper in the midst of Christianity, or the law of burnt sacrifices in the midst of Judaism. So far from being an error, it was, in our opinion, consummate wisdom. For the design of a positive institution is to promote more perfect conformity to the system of which it makes a part. The design of Baptism and the Supper is to promote more perfect conformity to Christianity. The design of the positive rites of the Levitical Economy was to promote more perfect conformity to that system. And, by parity of reasoning, the design of the Sabbath is to promote more perfect conformity to the Moral Law. God acted wisely, therefore, when he intrenched this positive precept "in the midst of those which are confessedly moral and indestructible." It is not a *temporary* precept; it will continue to endure *as long as the system shall last* of which it makes a part. And how long will that be? "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

Now let us see how the author proves that the Sabbath is a moral, rather than a positive institution. He finds some fault with the various definitions which have been given of a positive precept, and then gives one himself. "A *positive* precept," says he, "imposes a duty on intelligent creatures, who, irrespective of the precept, have no *moral* interest in attending to such duty." After a few examples illustrative of the correctness of his definition, he says:—

> "A *moral precept* requires a duty of intelligent creatures, who irrespective of the precept *have a moral* interest in attending to such duty.
>
> "No man can neglect to love God and his neighbor, to be kind to strangers, to be chaste, candid, truthful, honest, and benevolent, towards all, without sustaining moral injury. The neglect will induce greater distraction and perversion of his moral nature, and hence he will be more miserable in himself, and the agent of misery to others. No people, as history in the case shows, can plunge into the dark and ominous shadows of idolatry, without dwarfing, perverting, ruining, their moral natures. And we shall see that if a moral precept requires duties which we have a moral interest in attending to, that requiring a sabbatic rest is moral and applicable to all our race.
>
> "Are our kind sympathies and better affections excited and strengthened, by often consulting and laboring together for some great interest, common to all? The Sabbath and its duties bring us thus together. Are habits of cleanliness, civility, and general good manners, induced by frequent happy, but grave and venerable assemblies? From Sabbath to Sabbath such assemblies convene to join in the imposing worship of Almighty God. Do man and beast require frequent respite from wasting toil? For this the Sabbath is mercifully provided. Does the poor dependent, sinking under the heavy hand of his grasping employer, require frequent and 'sweet release?' The Sabbath is a rest to all. Are we covetous and earth-tending in our minds; moving with greater momentum, as we have been longer without interruption in this downward tendency? The Sabbath continually interposes a barrier to the gathering force of this death stream, rolls back the tide of perverted affections, restores us to quiet self-control, and prepares us to make a better estimate of all our interests, temporal and eternal.
>
> "Finally, is it expedient and necessary for us, as subjects of the divine government, often to perform such acts as are practical, public and abiding acknowledgements of allegiance to the King Immortal? A community simultaneously breaking away from worldly avocations, dismissing secular care, desisting from their ardent pursuit of cherished interests, as if all were arrested by the power of Divinity, is such acknowledgment with an emphasis and energy that arrests and controls the headlong course of a revolted world. Surely, then, it must promote the moral interests of all men in all ages, to observe the holy Sabbath. And if the command to keep the Sabbath holy, were not in the decalogue, or had it not been written on stone, by the finger of God, yet it would, from the nature of things, be moral and applicable to every man."

Now, what wretchedly loose reasoning all this is! Who doubts that we have a moral interest in cultivating "habits of cleanliness, civility, and general good manners?" Who doubts that we have a moral interest in assembling together for "the imposing worship of Almighty God?" Who doubts that we have a moral interest in granting to man and beast "frequent respite from wasting toil?" Who doubts that we have a moral interest in having some check opposed to the "covetous and earth-tending" disposition of our hearts? Who doubts that it is "expedient and necessary for us, as subjects of the divine government, often to perform such acts as are practical, public, and abiding acknowledgments of allegiance to the King Immortal?" And who doubts that we have a moral interest in attending to all these things, irrespective of any precept enjoining them? But have we a moral interest in getting up a *Sabbath*—a regular hebdomadal season of rest—*for the purpose of attending to these duties*, irrespective of any precept enjoining it? That is the question. Are not these duties binding, irrespective of any sabbatic rest? Is it not our duty to cultivate civility and good behavior *at all times?* Ought not the covetous and earth-tending disposition of our hearts to be held in check *daily?* Ought not the labors of man and beast to be tempered and moderated *every day*, so that the rest of the *night* will fully restore their energies, without the necessity of every seventh day in addition? And what though the Sabbath secures an opportunity of attending to the public worship of Almighty God? Is it certain that we have any moral interest in attending to this every *seventh* day, any more than in setting apart some portion of *every* day for the same purpose? Now it strikes us that Mr. Bennett has fallen into the mistaken notion, that the Sabbath itself is a moral institution, simply because the performance of some moral duties *in connection* with it, is necessary to secure the full benefit of it. And we are not sure but we could utterly explode the distinction between moral and positive institutions in this way. Let us see. The *Lord's Supper* affords opportunity for serious self-examination. It calls for the exercise of repentance in view of our sins. It excites the heart to a grateful contemptation of the goodness of God. It requires a diligent cleansing of ourselves from all filthiness of the flesh and spirit, that we may approach the ordinance with clean hands. And have we not a moral interest in attending to all these things, irrespective of any precept commanding them? *Ergo*, according to the logic of Mr. B., the Lord's Supper is a *moral*, and not a *positive* institution.

That the Sabbath serves the benefit of "the poor dependent, sinking under the heavy hand of his grasping employer," by granting him "frequent and sweet release," we have no doubt. The God-breathed humanity of the institution is sufficiently obvious to every one. But that the exhausted energies of the laboring man would not be just as effectually recruited by a different arrangement, is far from being obvious to our minds. If he should work but eight hours a day, instead of ten, we do not see but what the system would wear as long as it would by working ten hours, and resting one entire day in every seven. In fact, he would be the gainer of four hours' rest by the exchange. And if such an arrangement would serve the purposes of his nature equally well, what moral interest can he have in observing a day of rest, irrespective of the precept which enjoins it? To say the very least, there is room for debate, whether he has not a greater moral interest in moderating and shortening the time of his toils every day. And if there is thus room for debate, it is not a very sagacious conclusion which our author comes to, "that if the command to keep the Sabbath holy were not in the decalogue, yet it would, from the nature of things, be applicable to every man."

So in regard to the spiritual wants of our nature. If two hours spent in devotion every day, would serve to keep the soul in communion with God just as well as twelve hours on the Sabbath, we see not what moral interest man would have in keeping the Sabbath, irrespective of the precept which enjoins it. And that the daily sequestration of so much time *would* answer the purpose, is true, for aught we can see to the contrary. It is true, that when we come to look at the practical working of these two arrangements, we shall find the difference to be vastly in favor of the Sabbath. But then it may be argued—and very justly for aught we can discover—that this difference in favor of the Sabbath obtains, not because the setting apart of one day in seven is, *in the nature of things*, better adapted to man, but rather because he does not occupy his time every day *wisely* and *rightly*. All the inference that can be drawn, therefore, from the practical working of the two different arrangements is, that man has a moral interest, irrespective of any precept enjoining it, in occupying his time every day in a wiser and better manner than he does; and that he ought, consequently, to spend less time each day in labor, and more in devotion. To infer the necessity of going on in the same beaten track, and of keeping a day of rest once a week to correct the evil, is not warranted by any rules of logic with which we are acquainted.

[To be continued.]

The London Post-Office and the Sunday.—We learn from English papers, that the agitation against opening the London Post-Office on Sundays for the transmission of letters through the metropolis, continues to be vehement and unabated. It is believed, however, that the post-office authorities will persevere in the present practice, in spite of the opposition. One curious fact has been brought to light by the discussion of the subject, which is, that the Archbishop of Canterbury, with many other high functionaries, now enjoys the privilege of obtaining his letters on Sunday. How difficult it is to secure uniformity and consistency in observing a day for the Sabbath, which has no divine saction, but stands solely upon human authority.

MINUTES

OF THE TENTH ANNIVERSARY OF THE SOUTH-WESTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The South-Western Association met at the Seventh-day Baptist Meeting-House on Lost Creek, in Harrison Co., Va., on the 11th day of October, 1849, at 11 o'clock A. M. Bro. Samuel D. Davis preached the opening discourse, from John 17: 20, 21. After sermon, the preacher called upon the Association to organize, which was immediately done by appointing Eld. Peter Davis, Moderator of the meeting, Bro. Wm. F. Randolph, Clerk, and Bro. Jacob Davis, Assistant Clerk. These officers having taken their places, after reading the Constitution, the church letters were called for, and visiting brethren were invited to a seat in the Association, and to take part in its deliberations. The Moderator was authorized to appoint the Standing Committees for the session, and the following were appointed accordingly:—

On Preaching—Eli Bond, Wm. Kennedy.

On the State of Religion—Eli Vanhorn, Lodowick H. Davis.

On Resolutions—Levi Bond, George Ford, Jesse J. Davis.

Wm. F. Randolph was appointed Corresponding Secretary, and Isaac F. Randolph, Treasurer.

The minutes having been read and approved, the Association adjourned to meet at 9 o'clock to-morrow morning. Prayer by S. D. Davis.

Sitxh-day Morning—The Association met pursuant to adjournment, when the meeting was opened with prayer by the Moderator.

Bro. James Simpson, from Ohio, appeared, and after taking a seat in the meeting, the church letters were read, from which the following statistics were taken:—

Lost Creek, Va.—S. D. Davis, licentiate; Abel Bond, Wm. Kennedy, deacons; Thos. B. Bond, Jacob Davis, Clerks. Added 5, dismissed 9, deceased 1; total 61. Constituted 1805. Communion 2d Sabbath in March, and once in three months. Messengers—S. D. Davis, Wm. F. Randolph, Jesse M. Davis, Levi Bond, Jr. Post-office address, Lost Creek, Va.

New Salem, Va.—Peter Davis, pastor; Lodowick H. Davis, deacon; Jesse J. Davis, Wm. B. Davis, clerks. Added 16, (within the last two years,) deceased 1; total 84. Constituted 1745. Communion 3d Sabbath in February, and once in three months. Messengers present, J. J. Davis, Jeptha F. Randolph, S. H. Davis, George Ford. Post-office address, New Salem, Va.

Hughes' River, South Fork, Va.—No returns.

Hughes' River, North Fork, Va.—No returns.

Northampton, O.—Eld. S. Babcock, pastor; S. Lippincott, Jr., deacon; A. D. S. Ayers, clerk; Lemon Lippincott, licentiate. Excluded 1, dismissed 4; total 28. Communion 3d Sabbath in March, and once in three months. Constituted 1837. Post-office address, Northampton, O.

Port Jefferson, O.—No returns.

Sciota, O.—No returns.

Jackson, O.—S. Babcock, pastor; Maxson Babcock, Calvin Davis, licentiates; John Forsyth, Jacob D. Maxson, deacons; Eli Forsyth, clerk. Added 4, deceased 2, rejected 2; total 33. Communion 3d Sabbath in November, and once in three months. Post-office, Pratt, O.

Stokes, O.—Joshua Hill, pastor; Job Vanhorn, deacon; James Simpson, clerk. Added 7, deceased 1; total 29. Constituted 1842. Communion 1st Sabbath in June, and once in three months. Messenger—James Simpson. Post-office address, Muchanippie, O.

The Moderator wishing to be exempt from the duties of that office, on account of age and ill health, was permitted to resign, and James Simpson was appointed in his place.

Adjourned to meet at the call of the Moderator.

Afternoon Session—At 3 o'clock the Association met at the call of the Moderator. The Treasurer reported that the agent of the Jackson Church had put $12 50 in his hands; that he had paid out some by order of the Committee, and that a balance of $2 50 was yet in his hands. He also reported, that the agent at Jackson had obtained subscriptions amounting to $20, yet unpaid; also that $19 was subscribed at Hampton, $13 of which sum is in the hands of the agent; also $4 58 on a former subscription; and the agent at Jefferson had $6 in his hands. The agent at Stokes reported that about $10 was collected there, and the agent at Lost Creek reported upwards of $30 subscribed, $26 45 of which was in his hands.

Whereas, we learn by letter from some of the churches in Ohio, that they desire a division of this Association, making the Ohio River the dividing line, therefore *Resolved*, That the matter be continued until the next session of this body, and that all the churches comprising the same be requested to report their views on the subject at the next session.

John Forsyth, Ezekiel P. Stout, and Job Vanhorn, were appointed the Executive Committee for the ensuing year.

The Report on the State of Religion was handed in, read, adopted, and ordered to be recorded.

Report on the State of Religion.

The Committee on the State of Religion respectfully report, that five churches have communicated by letter with this Association. It is gratifying to report that those churches are in union and peace among themselves, and that during the last year some additions have been made. We are glad also to report, that there appears to be an anxious desire in those churches reported for the advancement of the Redeemer's cause in the world, and for the divine influence of the Holy Spirit among themselves, that they may become more perfect in the knowledge of the blessed Redeemer and his kingdom in the world. Of those churches not represented, we are unable to give any particular account; but so far as we have any knowledge, we believe they are enjoying peace and union. We acknowledge the goodness and mercy of God for his preservative care over us, and for the reviving seasons we have had during the past year, praying that God would direct us continually, according to his holy will.

Eli Vanhorn,
Lodowick H. Davis, } Com.

Ordered, that we adjourn to meet at Bro. Levi Bond's to-morrow evening. Prayer by Eld. P. Davis.

Sabbath Evening—Met agreeable to adjournment. Prayer by Eld. P. Davis.

On missions, a report was received from the Executive Committee, showing that Benjamin Clement had labored a few weeks among the churches in Ohio, and showing farther, that the Committee had corresponded with Eld. Azor Estee, of Petersburg, N. Y., requesting him to engage in missionary labor within the bounds of this Association, and that Eld. Estee had agreed to engage in the mission, and made his arrangements accordingly, and was ready to come on and occupy the field; and whereas it appears, from the report of the Treasurer and church agents, that some $90 or more is already subscribed and part collected for the encouragement of the mission, therefore *Resolved*, That we employ a missionary for the ensuing year, and that we seriously call upon all the members of our churches to coöperate heart and hand with the Association to carry out these measures; that Eld. Azor Estee be our Missionary; also that our Corresponding Secretary write to Eld. Estee, requesting him to come into the field immediately, under the previous arrangement and future supervision of the Executive Committee; and also that the Secretary write immediately to the Executive Committee, informing them of their late appointment, and forwarding to them a copy of this resolution.

The following brethren were appointed church agents for soliciting and collecting funds for the support of the mission:—Northampton, Joel Babcock; Port Jefferson, Eli Ailes; Jackson, John Forsyth; Sciota, Richard Clark; Stokes, James Simpson; Salem, Lodowick H. Davis; Lost Creek, Levi Bond, Jr.; Hughes' River, Jesse M. Lowther.

The Lost Creek Church requested the ordination of Bro. Samuel D. Davis to the work of the Gospel ministry, but there being only one ordained minister in attendance, and he choosing rather to have assistance in the work, it was deferred in hopes of missionary assistance soon.

The Committee on Resolutions recommended the following, which was adopted:

Resolved, That we renewedly recommend the Seventh-day Baptist Missionary Society and all its missions, also the American Sabbath Tract Society with its operations, to the support of all the members of our churches, believing that their objects and labors should be remembered in our prayers continually, and that our prayers ought to be accompanied with contributions according to our abilities for the same objects.

The Seventh-day Baptist Publishing Society, and the Sabbath Recorder, were also recommended to the confidence and patronage of the churches and members of this denomination.

Eld. Azor Estee was appointed to preach the introductory sermon at the next anniversary, and Bro. Maxson Babcock his alternate.

After instructing the Secretaries to revise the minutes, and respectfully solicit their publication in the Sabbath Recorder, the Association adjourned to meet with the Jackson Church, Shelby Co., O., on the fifth day of the week before the second Sabbath in October, 1850. Concluding prayer by Bro. George J. Davis.

JAMES SIMPSON, Moderator.
Wm. F. Randolph,
Jacob Davis, } Clerks.

THE NATIONAL COMMON SCHOOL CONVENTION.

A National Convention of the Friends of Universal Education was held in Philadelphia on the 17th, 18th, and 19th days of October. The number of delegates in attendance was quite large, and the discussions were full of interest. One of the topics considered was the territorial or civil division of the States for school purposes. Another was "School Architecture, including the location, size, modes of ventilation, warming, seating, &c., of buildings intended for educational purposes." The subject of School Attendance, including the schoolage of children, and the best modes of securing the regular and punctual attendance of children at school, was also debated. The delegates from the different States were called upon to give an account of the condition and prospects of the schools in the several sections from which they came, and the difficulties which stand in the way of their progress—an exercise which brought to light much valuable information, difficult to be obtained in any other way. A resolution was adopted, directing a Memorial to be addressed to Congress, asking the establishment of a bureau in the Home Department for the collection of educational information from all the States of the Union. It was resolved to hold a Convention in Philadelphia in 1850, on the 4th Wednesday in August, to appoint a Committee of Five to make arrangements for the meeting of that Convention, and to appoint a Committee of Five to draft a plan for the organization of a National Association.

The net gain of the Baptist Churches in the United States, during the last year, is, according to the Baptist Almanac, 18,057.

☞ We solicit the attention of our readers, particularly those residing within the bounds of the Empire State, to the following just and timely remarks by the Editor of the N. Y. Tribune.

VOTE FOR FREE SCHOOLS.

The Legal Voters of our State are to determine by their ballots on the first Tuesday of next month whether their Common Schools shall or shall not be FREE to all children seeking instruction therein, as they already are in this City, in Poughkeepsie, and we believe in most of the cities and in some of the larger villages througnout the State. At present, these Schools are supported partly by State funds, partly by a tax on property, and partly by assessments on each scholar, known as 'rate bills.' Insignificant as the sums charged in rate-bills may seem, they yet bear very hard on many a poor laboring man with a large family of children. Five or six dollars a year are often charged in rate-bills against a man whose entire earnings, though he work hard and steadily, fall short of $200 a year; and out of this pittance he has to pay the rent of his dwelling and feed and clothe a family of seven or eight persons. The case is even worse with many a poor widow, left destitute with three or four children to support by needlework, at which she cannot earn thirty cents per day, though she does her best. It is all she can do to clothe her children so that she is not ashamed to send them to school; to pay for their schooling, even partially, is beyond her ability. Now it is true they *might* go and be sneered at as paupers if she could not and did not pay; but she cannot forget the time when she held her head as high as her neighbors, and it is hard to own herself a pauper while health and hope remain. So she keeps her children at home, intending to teach them herself, but famine and rent crowd her from hour to hour, and their lessons are few, hurried and meager indeed. So the boys grow up untaught in the streets, exposed to every contamination and initiated into every vice, while the girls learn too little to fit them for the sphere in which their mother once moved and too much (from her) to content themselves in a humbler; and the result is too often their ruin.

The education of children is a duty of their parents when they are able, but it is a duty of the community whether all the parents are able or not. Not for his own sake merely or mainly, but for the sake of the whole, should every child be educated. A single ignorant person is a source of peril and evil to the commonwealth. That person properly educated, might have invented something, evolved some idea, for want of which the development and progress of the whole race may be arrested for half a century. Not only as the duty of all but for the benefit of all, we insist that the education of every child in the community shall be regarded and provided for by the action and at the cost of all, and we entreat every elector who wishes well to his kind to suffer nothing to deter him from attending the polls at the ensuing election, and there depositing his ballot in favor of Free Schools.

Begg on the Sabbath.—Our series of articles on the subject of the Sabbath, from the pen of James A. Begg, of Glasgow, terminated rather abruptly in the middle of Chapter X., where he was treating of the argument for a change of the day from the Resurrection of Christ. A letter from Mr. Begg informs us, that this abrupt termination was occasioned by difficulties in his own mind relative to the various accounts of the Resurrection. Having now investigated the whole subject, and seeing his way somewhat more clearly, he has resolved to publish that chapter in Scotland, at the same time that he sends the remainder of it for publication in the Recorder. His work, "to be published (D. V.) October 15, 1849," is entitled, "Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unsanctioned by the New Testament Scriptures." We shall resume the subject at an early day.

The German Sabbath-Keepers of Pennsylvania.—A letter from Samuel Snowberger, dated Snowhill, Oct. 20th, says: "In company with a number of our members, I have just returned from Bedford County, where a meeting and Sacrament was held on Sabbath, the 13th inst., in a new and elegantly-finished meeting house there. A Conference was held on Firstday, Oct, 14th, to consider the propriety of again making application to the Legislature for Sabbath protection. The measure was unanimously agreed upon, and brethren Christian King, Geo. Specht, and John Monn, were appointed to make the necessary arrangements. A committee was also appointed to get a Hymn Book printed, in two volumes, English and German."

A Church Question.—At the session of the Presbyterian Church, at Greenfield, Ohio, last summer, Mr. Wm. Roan was suspended from communion with the Church on account of his being an Odd-Fellow. He appealed from this decision to the Cincinnati Synod, which lately sat at Springfield. After a lengthy discussion, in which the whole ground of secret orders was gone over, the appeal was sustained, and Mr. Roan restored to his church rights.

Departure of Missionaries.—Messrs. Bradley, Silsby, and Lane, with their wives, destined for the American Missionary Association's Mission at Bangkok, in the kingdom of Siam, sailed from New York last week, in the brig Ernania. Religious services were held on board before starting.

The Anti-Sectarian Convention, a notice of which we published several weeks ago, was held at Peterboro, N. Y., on the 10th and 11th days of October. Through the attention of a member, we have been furnished with a copy of the Resolutions, Address, &c., adopted by the Convention, which will appear in the Recorder of next week.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The Mail Steamship Europa has arrived since our last, bringing dates seven days later from all parts of Europe. The following summary of the news, which we clip from the Chronotype, embraces every thing of importance.

FRANCE.—In consequence of the illness of M. Falloux, the discussion in the Assembly on the Italian question, and the affairs of the River Plate, together with the American and Turkish disputes, have been postponed. A bill demanding a credit of 15 millions of francs for the completion of the Louvre, has occupied the attention of the House, and has been passed by a large majority. Gen. Rostolan refuses to stay at Rome, and Gen. De Hautpaul, has been chosen to suppy his place. The loss experienced by the foreign commerce of France, in consequence of the revolutions of February, is estimated at 599 millions of francs. The other items of news are quite uninteresting.

ROME.—The Pope is reported to be under apprehensions of a plot to assassinate him at Rome, and has therefore expressed a wish to remain in Naples during the winter. His announcement that the public and private debts of the republican government will be respected, has increased his popularity at Rome. A single French regiment is to occupy the castle of St. Angelo, and the Pope's Spanish guards are to keep the city. The French prefect of police has assisted some sixty ex-deputies of the republican assembly to escape to France, in anticipation of the Cardinal government coming into full power when the state of siege of the city shall be raised. Garibaldi had intended to take refuge in the United States, but having been offered the command of the Monte Videan forces by the envoy of that republic in Paris, it is believed he will accept it.

TURKEY AND RUSSIA.—There is nothing decisive in regard to the relations of these countries. The reply of the Emperor of Russia was looked for at Constantinople on the 10th or 12th of October. Apprehending war, the Porte was exceedingly impatient to learn the effect produced upon the Cabinets of France and England. A large fleet of steamers was collecting in the Bosphorus, and 100,000 men were undergoing active drill around the capital.

There were serious apprehensions that the Greeks in some of the Pachalies that are only partly Turkish would take the occasion of a war to revolt, being incited to such a course by Russian emissaries, members of the Greek Church, among them.

Overtures had been made to the Hungarian refugees to embrace the Mohammedan faith, and Bem had accepted them, though Kossuth, Dembinski, Guyon, Zamoisky and others swore that nothing should induce them to apostatize.

Lord Palmerston has placed the British Mediterranean fleet at the disposal of Sir Stratford Canning, and it has sailed for the Dardanelles. There is no doubt but both England and France will support Turkey on the question of extradition.

AUSTRIA.—Previous accounts of the honorable surrender of Comorn have been confirmed. The report of Gorgey's assassination is discredited. Kossuth's mother, Gen. Guyon's wife, and other Hungarian ladies of distinction, are kept close prisoners by the Austrians. The small fry of Hungarian refugees now residing at Widden are said to have asked leave to return to their own country, and it is likely that the request will be granted.

SARDINIA.—Reports are rife of a formidable conspiracy having been discovered in Piedmont, the conspirators calculating on the sympathy of the French army of the Alps.

GERMAN EMIGRANTS.

The recent political revolutions in Europe have driven to this country a large number of persons whose loss will be deeply felt there. and who might be made very valuable here. Many of them have come, however, empty-handed, and will need to be encouraged and assisted for a while, till they learn the ways of this new world. The following examples, taken from the note-book of Rev. C. H. Doering, a German Missionary in this city, show the character and condition of some of the emigrants who have lately arrived.

One gentleman arrived here a few months ago, having occupied in Germany a high station, similar to that of a Supreme Judge. He has a wife with five children, and no means for their support. His wife, being thrown from a state of affluence into the deepest poverty, took it so to heart that she became deranged, and is now in the Lunatic Asylum.

Another, of literary fame in his own country, on account of the political movements in Germany, had to leave, and he arrived here, hoping by his literary labors to support his family, consisting of wife, mother-in-law, and three children; but so far he has failed, and his wife, on account of their situation, seem, also to be on the brink of despair.

A merchant from the southern part of Germany, being there in good circumstances, involved in those political movements, had to flee, to escape arrest; and now, without means for the support of his wife and one child, they are from early in the morning till late in the evening picking wool, earning perhaps eighteen and three quarters to twenty cents a day.

Another, from the northern part of Germany, keeping there a Post-Office, and acting as agent for insurance offices, was ruined by the revolutionary movements. He came here with a wife and three children, and finding no other employment, he makes match-boxes, receiving eight cents for twelve dozen; and how much, at this rate, he is able to earn may be easily imagined. His wife, a few days ago, came to me, entreating me, with tears in her eyes, for help. They had brought all that they could possibly spare to the pawnbroker; nothing was left but their beds, and on account of the approaching winter, and the poor little children, she entreated me to save them.

Another young couple, both having seen better days, slept the whole of the past winter on a straw bed, with a single thin quilt for covering, and only one pillow for both to lay their heads upon. They were without bedstead, table, chairs or stove, that which they had being borrowed and taken away again by the owner, and they would be so now if some aid had not been provided for them.

A DELAWARE SLAVE LAW.

At a session of the Sussex County Court, recently held in Georgetown, a case of extreme hardship was decided, under a law which is a disgrace to the State of Delaware. It is thus stated by the Wilmington "Blue Hen's Chicken":—

Collins vs. *Bilderback.*—Action against a steamboat Captain for carrying a slave out of the State. The plaintiff's wife went from Lewes to Philadelphia in defendant's steamboat, carrying with her a daughter and a little negro girl or slave about six years old. It appeared that the Captain knew the girl was a slave, but being with her mistress, he took her out of the State, and she escaped. It turned out that the wife was leaving her husband, and carried the girl off without her husband's consent.

The Court said the law was exceedingly strict against persons carrying slaves out of the State by water, and must necessarily be so to afford any protection. It makes the Captain liable to a penalty of $500, whether he knows the negro to be a slave or not, or whether he knows him to be a runaway or not. If he takes a negro out of the State, he runs all risks if the negro turns out to be a slave—nothing will excuse him but authority of the master either expressed or implied, and such authority may be implied, from the presence of the master, or, in case of a little servant girl, even from the presence of the mistress, unless the Captain knew it was against the will of the master. A witness proved that Capt. Bilderback said he knew all the circumstances of the case, and the Jury gave a verdict for $500.

The Salem (N. J.) Standard gives the following as the facts in the case:—

Several years since, (1846 we believe,) Capt. Charles Bilderback was in command of the steamboat "Portsmouth," on the line between Philadelphia and Lewistown. It was customary at the latter place to receive passengers on board by means of a small boat plying to and from the shore, the owner of which charging ten cents per head for his trouble. One morning the boat came off with a respectable-looking white woman, accompanied by a small negro girl, who she professed was her servant. After the steamer had been some time under way, the Captain's attention was drawn to the child, and on proper inquiry he learned that she was a slave. His intention was now to put her ashore, but upon taking the advice of a gentleman of the bar on board, and of a Judge of the Court, he learned that under the circumstances he had nothing to fear—that the girl was brought off by her mistress without his knowledge or consent, and that no harm could ensue. After the lapse of a long period, (and probably not until the decision in a similar case against Capt. Vandergrift was known,) the husband of the woman and owner of the slave commenced a suit against Capt. B. for damages. The latter gave his attention to the matter, and after a visit to Sussex County, at an expense of $60, he was informed by his attorney that he need trouble himself no farther about it, as the charges could not be sustained. Capt. B. however appealed, and it is hoped that the higher Court will so consider the honor of the State and the ends of justice as to reverse the decision. Capt. B. is entirely unable to meet the demand imposed by the *revengeful* sentence, and if it is not reversed, he can hereafter visit the State of Delaware only at the risk of incarceration in her jails.

SIR JOHN FRANKLIN NOT LOST.

From the New London Chronicle, Oct. 18th.

Capt. Chapel, of the bark McLellan, of this port, from Davis's Straits, furnishes information which will be read with interest in the United States, and indeed in every part of the world.

About the 1st of August, while the McLellan laid in Pond's Bay, lat. 74, lon. 72, the natives of the coast came on board the Chieftain, an English whaleman, and gave information by signs that two large ships were then lying in Prince Regent's Inlet, and had been there fast in the ice for four seasons; and being asked with regard to those on board, whether they were dead or alive, they replied in the same way that the crews were not "asleep," (that is, not dead,) but were all well. This information was considered by the Englishman and by Capt. Chapel, as indicating that the ships of Sir John Franklin were clearly meant.

The Englishman landed at Cape Hay, some distance from Pond's Bay, a quantity of coal and provisions with which his ship was furnished by the British Government for the use of the long missing ships, if they should chance to come there, as they would be obliged to do on their return to England. This is certainly the latest news from that quarter, and there is a possibility, perhaps a probability, that the commander of the unfortunate expedition and his crews are still alive. Heaven send that it may be so!

ADVICE OF AN EXPERIENCED GOLD-DIGGER.—S. S. Osgood, the artist, has been digging gold in California for some time past, with better than ordinary luck. The N. Y. Tribune has a long letter from him, under date of August 30th, which closes as follows:—

"From all I can learn—but it is a hard thing to get at the truth—the general average is not more than $7 o[illegible]8 per day. I know that that was the case up where I have been, and I had been about up and down the river with my eyes open—but few of the stories of thousands being gathered in a short time are fabulous. I have known old sailors and runaway soldiers say that they had taken out $2,000 and $3,000 in a few days, but were not able to pay for what they ate, and I have often sifted these stories to get the truth. *Think twice before you come here.* At present there is much sickness at the mines; the water is warm, and has considerable decayed vegetable matter in it. The bilious fever, fever and ague, and severe diarrhea and the dysentery, are the prevalent diseases. At Sacramento, it is said to be exceedingly sickly."

SAD DEATH.—A Boston paper has the following particulars relative to the death of Frederick Strickland, son of Thomas Strickland, Bart., of England, while ascending Mount Washington, in New Hampshire:—

Though strongly urged to the contrary, Mr. S. left Crawford's Notch House to ascend Mt. Washington, in company with a friend and a guide. Upon reaching Mt. Pleasant and finding snow, the other gentleman and the guide returned, taking Strickland's horse, who, in spite of their entreaties, resolved to pursue the journey on foot, and come down the bridle path, and stop at Fabyan's Mt. Washington House, whither his baggage had been sent. The next morning Crawford went over to Fabyan's, and finding the stranger had not been there, they started in pursuit of him. They found his track and followed it till night, but only picked up a portion of his clothes. The next day he was found dead. It seems he had lost the track, and probably became insane in his wanderings, as his pantaloons and drawers were found in a hole in Ammonoosuck brook, and his legs and body were badly bruised. The deceased was about thirty years old, heir to large estates, and had been traveling several months in this country, with a younger brother, who returned to England from Boston a fortnight ago. He had letters to Bostonians, and before going to the White Hills had been stopping at the Tremont House. Mr. Horace Fabyan had the corpse buried in such a manner as to be disinterred if his friends shall request.

THE GREENLAND WHALE FISHERY.—The bark McLellan, recently arrived at New London from Baffin's Bay, is the only vessel ever employed in the Greenland whale fishery, from the United States. This is the fourth year she has been employed in this fishery, making a profitable voyage every year, being absent only six or seven months. This year she narrowly escaped destruction, by being jammed in the ice. She was so severely injured that she leaked so as to be kept afloat only by the incessant work of nearly all hands at the pumps, and by means of two large metallic pumps obtained by Capt. C. from the wreck of the English ship crushed and totally lost just ahead of him. The leak was, however, partially remedied by thumbed sails under the bow, though she continued to leak badly until her arrival home, and was only kept above water by continual and unceasing labor at the pumps, till she reached the dock, which indeed is still obliged to be continued as she lies at the wharf. The two English ships, Superior and Lady Jane, were both lost very near the McLellan. Two of the crew of the lost ships arrived in her. They are natives of the Shetland Islands. [Newburyport Herald.

A MOURNFUL END.—One day last week the body of a well-dressed man was found on the grounds of the Cypress Hills Cemetery, back of Brooklyn, dead, and to all appearance having been so for several days. The face and head had been eaten by birds or insects, so that recognition from the features will be more than doubtful. Dr. Ball held an inquest. It was evident that he had committed suicide, a pistol being found in his right hand, and a bullet-hole in his head. He had on a black frock coat, green cassimere pants, plaid silk double-breasted vest, calf-skin boots, muslin shirt, linen bosom, Canton flannel undershirt and drawers, red-spotted silk handkerchief, plain gold ring on the little finger of his right hand. He had in his pocket a ticket of the L. I. Railroad Co. to the Race Course, Sept. 25. The supposition at once arises, that he had been gambling at the races, lost all his money, and took this desperate mode of ending his troubles.

THE HAWAIIAN GOVERNMENT, desirous to negotiate (as we learn from the Boston Traveler) a treaty with the United States on a fair and equitable basis, and also to secure the modification of the objectionable clauses in the French and English treaties, by which the King's independence is still trammeled, has very recently forwarded here a commission to James J. Jarves, Esq., of Boston, as Special Commissioner to Washington, London, and Paris, with a request that he should act for them on these and other points. We have not learned whether Mr. Jarves will accept the commission in full, but we understand he proceeds shortly to Washington. Mr. J. resided long at the Islands, and enjoyed intimate relationship with the Government while there, and has perfect familiarity with the political, civil, and social condition of the country.

BLEEDING AT THE NOSE.—Dr. Samuel R. Smith, of Tompkinsville, Staten Island, New York, communicates to the Boston Medical Journal a method of stopping bleedings at the nose, which he learned of an old ship-master. His process is to roll up a piece of paper and place it under the upper lip. Dr. Smith stopped bleeding which had continued four days, by tying a knot in a bandage and applying it on the upper lip, and tying the bandage round the head. The *rationale* of this treatment is, that pressure at the point mentioned compresses the artery furnishing the blood.

A VETERAN GONE.—Capt. Stephen Brigham, one of the heroes of Bunker Hill, died in Vernon, Oneida County, N. Y., on the 11th inst. He was in the 96th year of his age. Capt. H. was born in Worcester County, Mass., May 13, 1754. On the morning after the Battle of Lexington, he left home with nothing but a miserable old musket, and joined the army near Boston as a volunteer. Soon after he enlisted for one year as a private soldier. He fought at Bunker Hill, and was not far from the spot where Warren fell. He drew a pension from Government. In early life he made a profession of religion, and with his wife formed a part of the small number of thirteen persons who constituted the first religious society in Western New York.

Speaking of the annexation of Canada to the United States, the Kingston British Whig says:—"During a recent absence from home, the editor passed through a dozen vilages in Upper Canada; the sole topic of conversation among all classes and parties was annexation. Nay, in the good city of Kingston, loyal old Kingston—the stronghold of Conservatism par excellence—nine-tenths of the people are Annexationists; and if any practical benefit could arise from signing any manifesto, they would cheerfully do it."

SUMMARY.

The Woodstock (Va.) Legion says that Mr. Jos. Furrell a few days ago exhibited a snake which he had killed, with two perfect heads. It is about nine inches in length, and both necks are about an inch long. It is believed to be a viper. When it attempted to bite, it would strike with the head on the opposite side from the object at which it would strike; for instance, if an attack were made from the left, it would strike with the right head.

Mr. Macready appeared at the Haymarket Theater, London, on Monday, Oct. 8, in Macbeth. He was received by a dense audience with a tempest of applause, all parties, according to the Times, being resolved "that the honors they bestowed should stand in marked contrast to the indignities offered on the other side of the Atlantic."

A case has occurred in Cincinnati, of a sane woman being confined in a mad house. An order was obtained from a judge falsely, and the woman, M. F. Neede, immured upon it. The keeper, however, before she had been in his possession a day, discovered that she had been made a victim of, and that she was not insane. He immediately had steps taken to try her case, when she was found perfectly sane, and released.

A man named Isaac Hobbs, and his wife, were arrested in Louisville last week for counterfeiting. The house in which they were found contained about half a peck of counterfeit dimes and twenty-five and fifty cent pieces, the machinery for melting the metal and the dies for the dimes and quarters. The counterfeits were exceedingly well executed, and calculated to deceive the most cautious.

The grand wire suspension bridge across the Ohio at Wheeling, was completed last week, and Mr. Ellet the distinguished architect rode across it for the first time. The experiment proved entirely successful. A large concourse of persons were assembled upon either side of the river to witness the apparently hazardous feat.

At the last session of the Canada Legislature, the House of Assembly addressed the Governor-General, requesting that the public business might be transacted two years at Toronto and two at Quebec—the Parliament sitting half the time in each of those cities. Lord Elgin has complied with this request, and the public offices and their occupants are by this time on their way to Upper Canada.

The Liberia Packet will sail from Norfolk for Liberia about Dec. 1. A vessel will sail from Savannah the first day of February next, if nothing unforseen prevents. We shall send, says Mr. McLane, a vessel from New Orleans, to accommodate the emigrants in the South-Western States, as soon as our funds will justify.

Mr. Hezekiah Crawford, an overseer on a plantation near Shrieveport, La., was recently murdered by a slave woman who poisoned his coffee, which she confessed immediately upon being apprehended, and implicated a negro man on the plantation in the deed, both of whom were to be tried on the 11th.

The St. Louis Reveille says that a full rigged schooner has been built at Mineral Point, Wisconsin, and transported thence across the country forty miles to Galena, where she was launched. She sails direct for San Francisco, via Chagres and Panama, the design being to draw her on trucks across the Isthmus. She will reach St. Louis about the middle of November.

Judge Seward, father of Gov. Seward, has left by will $10,000 to Caroline C. Canfield, his grand-daughter, and ordered all his real estate to be sold, and the proceeds to be divided equally between his twenty children and grand children.

We learn from the Philadelphia Bulletin that the total amount of California gold, received in Philadelphia up to the present time, is about $3,100,000, and that the whole amount now at the Mint will be coined in about three weeks.

In New York, one day last week, a young woman residing on the corner of Twenty-Second-st. and Third-avenue, while coming down stairs with a large earthen dish in her hands, fell and broke the dish, and at the same time struck her neck upon a piece of the broken crockery, which cut her throat in such a manner that before medical aid could be procured she bled to death.

A correspondent from Licking Co. Ohio, writes to the N. Y. Tribune, that at the late Agricultural Fair there, Gen. Thomas W. Wilson took the premium for the best crop of Corn, the product of which, per acre, was 184 bushels. His farm is large, comprising some 400 acres, and the General is considered one of the best of Ohio farmers, which is saying a great deal. There were several competitors, none of whom produced less than 100 bushels to the acre.

A horrible scene occurred at the burning of the jail of Jackson county, Mississippi, on the night of the 30th ult. Before the fire was discovered, it had so extended as to render it impossible to save a runaway slave who was confined in one of the cells. Efforts were made to break the iron bars of the window, but they proved ineffectual, and the poor fellow perished in the flames, uttering the most piercing cries.

Mr. Winchester Willis—son of Rev. Lemuel Willis, a Universalist clergyman formerly of Cambridgeport—who enlisted in the Mexican war, has been to the California mines, and having secured some $40,000, recently made his father a present of $7,000, and sent for a brother to join him, who started immediately.

Rev. Mr. Dore of Ireland, sailed for home last week, to return soon with a large number of his countrymen, for whom he has purchased twenty thousand acres of land in Cattaraugus county in this State. Two dollars per acre was paid for the tract, which will be immediately occupied.

Abbas Pasha, the young viceroy of Egypt, employs his time chiefly on religious ceremonies, and the care of his dogs, horses, and pigeons. He is building a new town north of Cairo, called Abbassiyeh, where he compels all his chief officers to build palaces.

Thompson's Bank Note Reporter of Oct. 10 says the Dutchess County Bank, which was at Poughkeepsie, is wound up. The Dutchess County Bank, now in existence, is at Amenia; and its notes are 5-8 discount.

Over a hundred Irish immigrants left New York one day last week for their native land. They did not meet with the success they had expected here, and after some six weeks sojourn bade adieu to the Republic and went back to Royalty.

Rev. Cyprian Rust, a Baptist minister at Colchester, has become a convert to the Church of England. He has entirely withdrawn from his old congregation, and is preparing for holy orders under the bishops.

The Pacific Railway proposition is exciting a good deal of attention in the best-informed circles in Washington, and there is no room for doubt but what it will act a very conspicuous part in the deliberations of the next Congress.

A man named Stickleman, who had robbed the mail at Staunton, Va., was recently arrested in Ohio and taken to Staunton, where he was convicted and sentenced to two years' imprisonment in the penitentiary at Washington.

Four prisoners charged with coining, made their escape from the Jail in Columbus, Ohio, on the 13th, by means of a skeleton key, which they had manufactured from one of the stoves in their department.

The American Female Guardian Society has now in charge 100 boys and girls, under nine years of age, and funds are greatly needed by the managers.

The two house-breakers who broke into the dwelling of Hon. Daniel Webster, were sentenced at Concord to eight years' service in the State Prison.

The money collected on behalf of Father Mathew, amounted at the last report to $1,106. The sum proposed to be raised is $30,000.

Mrs. Lydia Jane Pierson is announced in the Lancaster County Literary Gazette and Farmer, as shortly to take possession of the editorial chair of that journal.

Rev. Dr. Wayland has consented to withdraw for the present his resignation of the presidency of Brown University.

About thirty more of the bodies from the wreck of the Brig St. John have been washed ashore and buried at Cohasset.

A correspondent of the London Times estimates the yield of California this year at forty millions of dollars.

In a libel suit recently at Newark, Ohio, a plaintiff recovered the heavy damages of $3,500.

Cassius M. Clay has entirely recovered from the wounds he received in his late fight.

The Governor of Maryland has appointed the 29th of November as a day of Thanksgiving and prayer.

New York Markets—Oct. 29.

Ashes—Pots $7 00; Pearls 6 50.

Flour and Meal—Flour has declined a little; Western and State ranges from 4 62 to 5 25; pure Genesee 5 31. Rye Flour 2 94. Meal 3 12 a 3 37.

Grain—Genesee Wheat 1 20. Corn 64 a 66c. Rye 60c. Oats 38 a 40c.

Provisions—Pork, prime 8 62, mess 10 50. Beef, prime 7 00, mess 10 00. Butter, State 10 a 17c., Vermont 12 a 16c., Ohio 8 a 11c. Cheese 6¼.

Wool—32 a 35c. for common Western fleeces.

MARRIED.

In Hopkinton, R. I., Oct. 17th, by Eld. S. S. Griswold, Mr. GILBERT F. TUCKER to Miss AMY TUCKER, both of South Kingston, R. I.

In Hopkinton, Oct. 21st, by the same, Mr. WM. G. BUTTON to Miss ANN HEGINS, both of Hopkinton.

DIED.

At Darien, Genesee Co., N. Y., Sept. 12th, 1849, after a short illness of the typhus fever, WILLIAM CLARK, in the thirty-second year of his age; leaving a large number of relations and friends to "sorrow," but not as those "which have no hope." J. C. C.

In Brookfield, N. Y., on the first day of October, Mrs. EUPHEMIA MAXSON, wife of Leroy Maxson, in the 24th year of her age. Sister Maxson manifested much resignation in her sickness, which was protracted and distressing. In her death the husband and family have lost a valuable friend, and the church one of its brightest ornaments.

At Berlin, N. Y., on the 15th ult., JAMES M., son of Eld. James H. Cochran, aged 7 years.

At Berlin, on the 20th ult., ELINA BURLINGAMA, aged 23 years.

In Hopkinton, Oct. 20th, an infant twin child of Benj. F. and Susan Chester.

In Hopkinton, R. I., Oct. 16th, of dysentery, ANN MAHALA, daughter of Jeremiah T. and Prudence Langworthy, aged 1 year and 2 months.

In Rockville, R. I., Oct. 19th, of dysentery, CHARLES L., son of Asa and Sarah Woodmancy, aged 5 years and 6 months.

LETTERS.

John Whitford, P. C. Burdick, S. J. Porter, S. S. Griswold, N. V. Hull, D. F. Randolph, I. E. Culver, M. Green, C. M. Lewis, W. A. Babcock, S. B. Crandall, E. Maxson, A. A. Saunders, Job Tyler, I. Relf.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Alanson Coon, W. Edmeston,	$2 00	to vol. 6	No. 52
Ezra Coon, “	2 00	“ 6	“ 52
S. Crandall, “	2 00	“ 6	“ 52
J. H. Burch, “	2 00	“ 6	“ 52
Phebe Crandall, “	2 00	“ 6	“ 52
I. Burdick, “	2 00	“ 6	“ 52
J. G. Davis, Berlin,	1 00	“ 6	“ 44
J. Willard, Mina,	2 00	“ 7	“ 18
W. A. Babcock, Leonardsville,	2 00	“ 6	“ 52
Daniel Brown, Brookfield,	2 00	“ 6	“ 52
John Woolworth, Alfred,	2 00	“ 6	“ 52
Albert Woolwrth, “	2 00	“ 7	“ 19
S. C. Cleveland, Oporto, Mich.	2 00	“ 6	“ 52
E. Chapin, “	2 00	“ 6	“ 52
S. Chapin, “	2 00	“ 6	“ 52
A. McMillen, Nottaway,	2 00	“ 6	“ 52
E. T. Hamilton, Milton, Wis.	2 00	“ 7	“ 19
D. M. Crandall, Rockville, R. I.	2 00	“ 6	“ 52
G. S. Kenyon, “	2 00	“ 6	“ 52
E. R. Lewis, Newport, R. I.	1 00	“ 6	“ 45
A. A. Saunders, “	1 00	“ 6	“ 40
E. Burdick, Lima, Wis.	2 00	“ 6	“ 52
Daniel Freeman, “	1 00	“ 6	“ 45
G. S. Burdick, “	2 00	“ 7	“ 52
A. Burdick, Albion, Wis.	2 00	“ 6	“ 52
Dr. C. Green, “	1 00	“ 6	“ 45
Snowhill Society, Quincy, Pa.	2 00	“ 6	“ 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Francis Wilcox, Whitestown,	$5 00
Wm. A. Babcock, Leonardsville,	1 00

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

E. D. Hurlbut, New York,	$6 00	to vol. 5	No. 52
Job Tyler, Oporto, Mich.	2 00	“ 3	“ 52
Jacob Davis, Milton, Wis.	2 50	“ 5	“ 52
Wm. P. Stillman, Whitewater,	2 00	“ 5	“ 52
D. B. Burdick, Albion,	50	“ 4	“ 52

Eastern Association—Executive Committee.

The first semi-annual meeting of the Executive Committee of the Eastern Association will be held at Pawcatuck, R. I., on the fourth day of the week next preceding the third Sabbath in November, 14th day of the month.

S. S. GRISWOLD, Cor. Sec., and Clerk of the Com.

HOPKINTON, R. I., Oct. 22, 1849.

Notice.

The churches composing the Eastern Association are requested to forward to H. W. Stillman, Treasurer, (Westerly, R. I.,) the amount pledged to sustain the missionary operations of the Executive Committe, as recommended by the Association at its last annual session.

S. S. GRISWOLD, Cor. Sec.

HOKINTON, R. I., Oct. 13, 1849.

Traveling Agents Wanted,

FOR WOODWORTH'S YOUTH'S CABINET, one of the best and most popular Magazines of its class in America. To gentlemen who possess the qualifications of a good agent, the publisher will offer terms which cannot fail to secure a handsome income. Applicants for the agency are required to produce responsible testimonials as to character and general efficiency, and to invest the sum of $20 in bound volumes of the work, which sell readily at a large advance. The Cabinet is not sectarian in its character, and is equally popular among all denominations, and in every part of the Union. Price of the magazine $1; of the bound volumes, each $1 25. From 50 to 75 gentlemen, in addition to those now in the field, can be profitably employed in different sections of the United States. *Now is the best time to obtain subscriptions for the new volume.* The initial number, beautifully embellished, will be sent to agents *gratis*, in advance of its publication. Full particulars respecting the agency will be given on inquiry. Apply immediately, (if by letter, post-paid,) to

D. A. WOODWORTH, Publisher,
135 Nassau-st., New York.

New-York, Elizabethtown, Somerville, Easton.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 25 miles. PASSENGER TRAINS UP—Leave New York by Pier No. 1 North River, at 9 o'clock A. M. and 5 P. M.; leave New York by New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M. PASSENGER TRAINS DOWN—Leave White House at 5½ o'clock A. M. and 1 40m. P. M.; North Branch at 5 40m. A. M. and 1 50m. P. M.; Somerville at 5 55m. A. M. and 2 5m. P. M.; Bound Brook at 6 5m. A. M. and 2¼ P. M.; Plainfield at 6 25m. A. M. and 2 40m. P. M.; Westfield at 6¾ A. M. and 3 P. M.; Elizabethtown at 7¼ A. M. and 3¾ P. M. The freight train (with a passenger car attached) will leave White House at 3¾ A. M., Somerville 4¼ A. M., Plainfield 5½ A. M., Elizabethtown, by steamboat, at 7½ A. M. RETURNING—Will leave New York, by steamboat, Pier No. 1 North River, at 1 P. M. Passengers for Easton, Wilkesbarre, Allentown, Mauch Chunk, Pa., and for Flemington, Clinton, Jacksonville, &c., N. J., will take the 9 o'clock A. M. train from New York.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett;

A Secretary of State, in the place of Christopher Morgan;

A Controller, in the place of Washington Hunt;

A State Treasurer, in the place of Alvah Hunt;

An Attorney General, in the place of Ambrose L. Jordan;

A State Engineer and Surveyor, in the place of Chas. B. Stuart;

A Canal Commissioner, in the place of Nelson J. Beach; and

An Inspector of State Prisons, in the place of Isaac N. Comstock;

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next;

Also, a Senator for the Third Senate District, in the place of William Hall;

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence;

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator of the Sixth Senate District, in the place of William Samuel Johnson;

All whose terms of service expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoeffer;

A Judge of the Superior Court, in the place of Aaron Vanderpool;

Sixteen Members of Assembly;

A Sheriff, in the place of John J. V. Westervelt;

A City and County Clerk, in the place of James Conner; and

A Coroner, in the place of William A. Walters;

All whose terms of service will expire on the last day of December next.

[The Electors throughout the State are also to vote for or against the adoption of an act entitled "An act Establishing Free Schools throughout the State," passed March 26, 1849.] Yours respectfully,

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, NEW YORK, July 21, 1849.

The above is published pursuant to the notice of the Secretary of State and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so, that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I. Chap 6, Title 3, Article 3, Part I., Page 140. Aug. 9.

Miscellaneous.

"ALL THINGS ARE CHANGING."

All things are changing. Look on the skies!
Bright with their purple and crimson dyes—
On the ark of light as he sinks to rest,
'Midst the gorgeous clouds of the blushing West—
Oh, change rules there with imperious sway,
For e'en while we gaze, all fade away.

All things are changing. Look on the flowers,
The radiant children of summer hours,
In matchless splendor they bud and bloom,
And the air is fill'd with their rich perfume;
Then to the influence of decay.
They yield their splendor, and die away.

All things are changing. Look on the child!
Like the forest's young fawn he is bounding wild,
With his ruddy cheek and eye of mirth;
The fairest and happiest thing on earth;
A few short years, and a furrowed brow
Will mar the beauty that decks him now.

All things are changing. Look on the world!
When Spring's young graces are just unfurl'd—
When her velvet robe of emerald hue,
A contrast forms to the sky's deep blue;
'Tis passing fair, but the bright tints fade,
Ere summer deepens the woodland shade.

All things are changing. Look on the friend,
Whose love we once thought could never end—
Ne'er didst thou dream of the altered look
Of that heart, to thee a 'sealed book;'
Oh, no! it vowed to be true to thee,
But like all else, it can changeful be.

All things are changing; yet, murmur not.
We should grow fond of our earthly lot
If the ties of earth were never riven,
To fix our thoughts on a home in heaven;
But now with pleasure we contemplate
The future bliss of a changeless state.

From the Vermont State Agriculturist.

CULTURE OF CRANBERRIES.

The cranberry *(oxycoccus macrocarpus)* is a native of Vermont. It is found in many swamps and wet places, among the rushes and other plants generally occupying such grounds. It naturally prefers the soil and moisture of marshy districts, and is usually raised upon such; but instances are on record where it has been successfully grown on dry upland, and with a great improvement in the quality of the fruit. It is surprising that so little attention has been paid in our State to this very profitable crop. Cranberries, when once well set, require no care or culture; while they occupy most advantageously lands unfit for any other useful plant; yield from 125 to 400 bushels per acre; and command a ready market at an average of $2 per bushel, with only the expense of gathering. This latter operation is now performed by rakes, so that, at a low estimate, an acre of cranberries may be made to produce more in solid cash than 6 acres of good corn.

We have received a communication from Mr. Abiezer Alger, of Bridgewater, Mass., in answer to some inquiries in regard to the cranberry; the substance of which, together with such information as we can glean from other sources, we lay before our readers. Mr. Alger has taken several premiums for his crops of cranberries, from Massachusetts societies, and lives in a district where their cultivation is successfully carried on. He says: "The fall of the year is the best time to set out the vines. The soil (bog meadow) needs no preparation beyond a covering of sand about two inches deep. Take them up with the soil in which they grow, and set them out, two or three feet apart. After one or two years they will spread themselves over the whole ground, and will require no hoeing. I never knew an instance of their running out after they are once well set. It is beneficial to keep the water on them from December till about the first of April, and after that time to keep it level with the surface of the ground, so as to keep the roots moist during the first part of the season. If there should be a frost when the cranberries are in blossom, or before they begin to ripen in the fall, it will destroy the crop. You will probably have a few cranberries the second or perhaps not until the third year after planting."

A writer in the Massachusetts Plowman relates an experiment in planting cranberries from the swamps, on good corn ground, in hills far enough apart to admit the cultivator and clean hoeing. The transplanting was done early in spring; they bloomed about midsummer, and bore fruit the *same year*. The fruit was large and handsome, and many of the hills bore a pint of berries.

An article in the Cultivator for 1846, states that Sullivan Bates, of Bellingham, Mass., raises cranberries in great abundance by transplanting them from low grounds to high. He plants them in drills twenty inches apart, (does he plant *roots or seeds?*) and seven inches in the drill. His success was complete. He gathered from one acre about *four hundred bushels* of cranberries in one season. The soil must be such as will not bake. The superiority of upland cultivation has also been attested to by others.

The editor of the American Agriculturist says that Mr. William Hall, of Norway, Me., sowed the berries in the spring, on the snow, in a boggy piece of land about three rods square. The seed took well, rooted out the weeds, and produced accordingly.

The extract following is from the Farmer's Dictionary:—

"The *oxycoccus macrocarpus* is readily cultivated by transplanting in spring the cranberry sods, or selecting plants and transferring them to a lighter soil, rather moist. The runners can be *layered*, or seed sown in the spring. They grow rapidly, covering nearly every thing, and are but little subject to the attacks of insects. The plants are set about 18 inches apart, in rows, and kept clean at first. The yield increases for several years, and becomes as great as 400 bushels per acre in five years, although 200 are a good average. The fruit is gathered by rakes, which seem to prune the plant at the same time. When the berries are intended for keeping, they should be rolled over a gently inclined plane of wood, to remove such as are soft and rotten. They keep well for a year in tight casks filled with water, and headed close. The fresh fruit commands $1 50 per bushel in New York."

From these accounts it seems to be certain, that although the natural soil of the canberry is the swamp, and great crops have been grown on such lands; yet it has been successfully cultivated on uplands, and with an evident improvement in the quality of the fruit. As the product is large, with but little outlay, it is well worth the attention of our agriculturists, especially when they may have a tract of land which cannot, without great expense, be made fit for any other crop. Doubtless there are many others of our native berries, such as the whortleberry, the blackberry, and the raspberry, which would repay cultivation; and if some one else does not anticipate us, we shall probably try them at a future day. We hope, at all events, that our farmers will try the cranberry; it offers great inducements to the cultivator.

THE LAW OF KINDNESS ILLUSTRATED.

The Philadelphia Inquirer relates the following touching incident of recent occurrence:—

Only a few days since, an aged citizen of Philadelphia was waited upon by a stranger, who asked to have a few moments' conversation with him in private. The opportunity was afforded with great cheerfulness. The western merchant—for such, in fact, he was—was ushered into the parlor of the Philadelphian, when something like the following conversation took place:

"You seem to have forgotten me, Mr. H.?"

"I have an indistinct recollection of having seen you before, and the tone of your voice is not unfamiliar; but beyond this my memory fails."

"My name is Charles B——, and twenty years ago I was an inmate of a Philadelphia prison, of which you were a frequent, a benevolent, a kind-hearted visitor."

"I remember, I remember," said the other, brightening, smiling, and grasping the hand of the stranger; "you look so well, have improved so greatly, that I hope, nay, I feel satisfied, that all has gone right with you."

A tear trembled in the eye of the other at so cordial and kindly a recognition; his voice failed for a moment—but then rallying again, he proceeded to tell his story. At the age of fifteen he was a neglected orphan, and with fine natural talents, a cheerful disposition, and a good heart, he was thrown into the society of the vile and dissolute, in one of the most wretched sections of Philadelphia county. There, in connection with several other lads, equally deserted or misled, he committed a, was arrested for, and convicted of, petty theft.

While in prison he was visited again and again by the Philadelphia philanthropist, who succeeded not only in eradicating the vicious views he had imbibed, but in showing him the folly of vice and the certainty of its punishment, and inspiring him with a determination to act correctly the moment he should be released. The visitor was satisfied with his sincerity, and gradually took a deep interest in his case. At the expiration of his sentence, he provided him with means, and having stated all the facts in a confidential manner to a friend in the West, obtained him a situation in a flourishing city of that section of the Union. The youth was overwhelmed with gratitude. He had found a friend for the first time in his brief career. His course from that moment was onward. He speedily won the confidence of his employer, on whose death, ten years thereafter, he succeeded to a large share in his business.

"I am now," he said, "an equal partner in the reputable and prosperous house of —— & Co., of ——, and I have visited Philadelphia, not only on business, but with the object of seeking out and returning my heart-warm acknowledgments to my early, my ever-cherished, my often-remembered benefactor."

The old merchant wept with joy at such a reform, and acknowledged that this single incident had repaid him for the hours and days and weeks he had devoted, always prayerfully, to the blessed cause of kindness and prison reform.

NEW YORK OMNIBUSES.

A correspondent of the N. Y. Post furnishes the following interesting statistics of public vehicles:—

We have 376 licensed omnibuses now running, owned by some dozen or more different proprietors. Each omnibus costs, new, $550, making their aggregate cost $206,800. Each omnibus earns, on an average, $10 a day, and $3,000 a year. The whole earn $3,760 per day, and $1,128,000 a year. Their expenses are always rated at $5 each, per day, and $1,500 a year, making the aggregate cost of the whole $564,000 a year. The profit, therefore, of each omnibus to its proprietor, is $5 a day and $1,500 a year; and the nett profit of all the omnibuses in this city is $564,000. To earn $10 a day, each carriage must make 8 trips; some make 9, but 8 is the usual number, down and back, with an average of 10 fares each way. This would make, for each omnibus, 160 fares or passengers per day, and 48,000 per year. At the same rate the whole 376 should carry 60,160 passengers daily, and 18,048,000 yearly. Thus you will perceive the number who daily take a ride in an omnibus, exceeds the largest vote ever polled by both parties at any election in this city; and the number who ride yearly, is nearly equal to the entire population of the United States in 1840.

The average length of each route is 3 1-2 miles, making the length of a trip down and back 7 miles. We go down 4 times in the forenoon and 4 times in the afternoon, which is equivalent to 56 miles a day, and 16,800 miles a year for each omnibus and driver, and 6,316,800 miles for the whole. A man riding up and down daily 2 miles each way travels 600 miles for $37 50 in the course of a year. There are 6 horses worked on each omnibus daily; on all 2,256. The distance traveled by each horse, therefore, daily, is about 19 miles. There is but one driver to an omnibus—376 in all. They receive $1 per day, wages, which is about $300 a year. Each omnibus pays a license to the City of $20 a year, from which a revenue accrues annually of $7,520.

EXPAND THE CHEST.

Those in easy circumstances, or who pursue sedentary employments within doors, generally use their lungs but little, breathe but little air into the chest, and thus, independently of positions, contract a wretched, narrow, small chest, and lay the foundation for the loss of health and beauty. All this can be perfectly obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can be stretched to double their ordinary size with perfect safety, giving a noble chest and immunity from consumption. The agent required is the common air we breathe, supposing, however, that no obstacle exist, external to the chest, such as tying it around with stays, or tight dressing, or having shoulders lie upon it. On rising from the bed in the morning, place yourself in an erect posture, with your chest thrown back, and shoulders entirely off the chest; now inhale or suck in all the air you can, so as to fill the chest to the very bottom of it, so that no more air can be got in: now hold your breath, and throw your arms off behind, holding your breath as long as possible. Repeat these breaths as many times as you please. Done in a cold room is much better, because the air is much denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will become very flexible and expansible, and will enlarge the capacity of the lungs.

Hamburgh Tunnel.—The Great Tunnel at New Hamburgh, connected with the Hudson River Railroad, is nearly completed. It is a gigantic work, measuring 830 feet in length; at the south end is a cut 500 feet long, 30 feet wide, and 50 feet deep, all through the solid rock before reaching the tunnel, which is 19 feet high and 24 feet wide. Through the tunnel the passage is gloomy enough to represent the most dangerous regions, darkness being relieved only by the light of candles, and through two shafts sunk to it, one 70 feet in depth, the other 56, through which a glimpse of daylight may be obtained, but on emerging at the north end, one other deep cut is found, nearly as formidable as that at the south, being 200 feet long and 70 deep, making the entire deep cutting through the rock, all inclusive, no less than 1,530 feet. One who has not seen the work, can form no conception of its magnitude, and it may be put down as one of the greatest curiosities in this part of the country. There are 400 men employed on this great work, under the supervision of Messrs. Ward, Wells & Co., the contractors. Six thousand kegs of powder, of 25 lbs. each, have been used for blasting, in fourteen months, and nine blacksmith's shops are constantly occupied with repairing the tools, &c. The work goes on night and day, with great expedition. [Evening Post.

Shelly in Boyhood.—Shelley was tall for his age, slightly and delicately built, and rather narrow chested, with a complexion fair and ruddy, a face rather long than oval. His features, not regularly handsome, were set off by a profusion of silky brown hair, that curled naturally. The expression of his countenance was one of exceeding sweetness and innocence. His blue eyes were very large and prominent, considered by phrenologists to indicate a great aptitude for verbal memory. They were at times, when he was abstracted, as he often was in contemplation, dull, and as it were insensible to external objects; at others, they flashed with the fire of intelligence. His voice was soft and low, but broken in its tones when any thing much interested him, harsh, immodulated; and this peculiarity he never lost. As is recorded of Thompson, he was naturally calm; but when he heard of or read of some flagrant act of injustice, oppression or cruelty, then, indeed, the sharpest marks of horror and indignation were visible in his countenance.

A Wife in Trouble.—"Pray tell me, my dear, what is the cause of those tears?"

"Oh! such a disgrace!"

"What—what is it, my dear? Don't keep me in suspense."

"Why, I have opened one of your letters, supposing it addressed to myself. Certainly it looked more like a Mrs. than a Mr."

"Is that all? What harm can there be in a wife's opening her husband's letters?"

"No harm in the thing itself. But the contents! Such a disgrace!"

"What! has any one dared to write me a letter unfit to be read by my wife?"

"Oh! no. It is couched in the most chaste and gentlemanly language. But the contents! the contents!"

Here the wife buried her face in her handkerchief, and commenced sobbing aloud, while the husband eagerly caught up the letter that had been the means of nearly breaking his wife's heart. *It was a bill from the printer for nine years' subscription!*

The Polar Plant.—A curious production of the western prairies is a plant which has the extraordinary faculty of pointing, compass-like, North and South. Its botanical name is *Silphium Laciniatum.* The cause of its polarity is yet to be discovered. A careful analysis, by the use of the most delicate tests, gave no trace in it of the magnetic oxide of iron, or of any compound of iron. Maj. Alvord, who has carefully examined this plant, conjectures that the polarity may be due to electric currents, as the plant is full of resinous matter, so as sometimes to be called the "Resin Weed."

Lawyers in California.—From one of Capt. Tobin's letters for the Delta, dated at Tobago, we extract the following: Of nearly two thousand passengers now between Chagres and Panama, about six hundred are lawyers, and four hundred go out with the expectation of being returned to Congress, or the Legislature, at least; seventeen are electioneering for the gubernatorial chair, and twenty-one embryo senators are already calculating the savings to be made on the mileage allowed by Uncle Sam from San Francisco to Washington and back.

Antiquity.—A lawyer and doctor were discussing the antiquity of their respective professions, and each cited authority to prove his the most ancient.

"Mine," said the disciple of Lycurgus, "commenced almost with the world's era. Cain slew his brother Abel, and that was a *criminal case* in common law!"

"True," said the son of Esculapius, "but my profession is coeval with the creation itself. Old mother Eve was made of a rib taken from Adam's body, and that was a *surgical operation!*"

Death of an Author.—Edgar A. Poe died suddenly at Baltimore, on the 8th inst. Mr. Poe, says the Sun, was one of the most original and remarkable literary men this country has produced. Like Coleridge, he was both a poet and metaphysician; and but for the misplacement of a noble mind in a frail body, he would have taken the highest niche in the temple of authorship. Early blasted in bright prospects, he became reckless, and making a friend of wine, at last fell its victim. His fate is a double warning as to what genius can and what it may accomplish.

Burr-Stones in Georgia.—In Burke County, in the State of Georgia, a large quarry, embracing an area of 17,000 acres, has been discovered; and a company named the La Fayette Burr Mill Stone Co., has been formed to work it and furnish American mill stones equal to the French burr. The principal office of this company is in Savannah. About 1,000 sets of stones have already been put up, and are now in operation, and some of them along side of the French, where in every instance they have equaled, and a little more, the very best French burrs. We have contrasted them in every way with French burrs, from which, without knowing that the one came from France and the other from Georgia, no person could point out a difference. Those who have used the Georgia stone prefer it for a more enduring fine sharpness, and in that case it is more economical to use. From what we have seen of the Georgia stone, and heard about it from the most respectable sources, respecting its practical results, we are confident that the quarry must be of immense value. [Scientific American.

Zinc Paint.—The white oxide of zinc is made by the New Jersey Company directly from the ore, and of superior quality, being free from sulphur and arsenic, of a pure white, and blends harmoniously with oils. It appears that it is used to some extent in France, where it was first introduced by Mr. Le Claire, a house painter in Paris, who, having witnessed the ravages which white lead made among the workmen, was induced to devote his time to the discovery of a substitute. His researches resulted in the introduction of the "White Oxide of Zinc"—an article which has none of the poisonous properties of lead, being whiter than lead, reflecting the light instead of absorbing it, and retaining its purity for many years. It is not subject to the action of sulphuric gases.

The Oldest Woman in the World.—The Savannah Republican notices the death of Lauriana Thower, who died in Scriven county, aged, so far as known, one hundred and thirty-three years! She removed from Virginia to Georgia before the Revolutionary War. All her children were born before the Revolution. Her youngest daughter is between seventy and eighty years old. She has grandchildren quite aged, and great-grandchildren over thirty. She always enjoyed good health; her sight was perfect until within a few years, and her mind and memory good. She was probably the oldest woman in the world.

Self-Lighting Segars.—Those who indulge in the habit of smoking, may be interested to learn, that a patent has been taken out in England, by Mr. Jarvis Palmer, of Camberwell, in the County of Surrey, for making self-igniting segars, without any offensive odor. Take 18 parts, by weight, of charcoal, 32 parts of salt prunella, 8 parts of Venetian red, 10 parts cascarilla bark, 1 part oxmuriate of potash, and 14 parts of water, in which is dissolved some gum arabic, or glue will answer. When this is in a fluid state, round pine splinters are dipped two or three times in it, dried, and the dipped part broken off and inserted in the ends of segars. The segars thus furnished are lighted by simply rubbing the nib against any suitable substance, such as a hard wall.

Profits of Mining.—One of the California adventurers, writing from San Francisco, under date of Sept. 1, says: At the mines no two men do alike; but as a general thing they average from $5 to $15 per day over expenses. Some do not make a dollar, while others often make thousands. Not more than one out of twenty diggers makes over $12 a day over expenses; and not more than one in ten makes over $10 per day clear. The mines will, I have no doubt, give employment to 100,000 diggers at an average of $5 per day for 10 or 15 years to come. There are a set of rascally speculators here who are sending home the most extravagant stories of the mines, just to increase the excitement, that they may be able to sell off their lots and build up their new towns.

A Runaway Match.—A marriage was lately celebrated in the parlor of the Mansion House, at Frankfort, Ky., between a runaway couple (a Mr. Noland and Miss Redman) from Fayette, which created some interest, and was attended by the President of the Convention, several officers of state, and *other* distinguishables. The bridegroom was a middle-aged gentleman of respectable standing, and the bride a beautiful girl of not more than seventeen summers. The only opposition to the marriage was on the part of the bride's mother, who was inexorable. The father was not only willing to the nuptials, but actually stole the girl off from the old woman, and accompanied the lovers in their flight.

City Grave Yards.—The burials in London average above 50,000 per annum. It is deemed that it takes above 20 years to reduce a corpse to harmless dust. There are therefore half-a-million of human bodies in all stages of the progress of putrefaction. It is held dangerous to inter more than 136 bodies to the acre per annum; but most of the parochial graveyards greatly exceed that allowance! In New Bunhill Fields the interments are 2,323 to the acre in a year! In St. John's Clerkenwell, they are 2,073! Seven others which are named in the papers, average 1582. This nuisance is maintained solely for the fees which the ministers of the Established Church derive from burials.

Result of Imagination.—We mentioned, a few days ago, that an Irish woman called at the City Marshal's office, and asked for a piece of the rope with which a man hung himself on a wharf near Charlestown bridge, for the purpose, as she said, of curing the King's Evil. The rope was given her, and she kept it tied round her body for a space of three days. The rope was returned by the woman's husband, who stated that his wife had entirely recovered, and that the troublesome humor had entirely disappeared. [Boston Courier.

It has been remarked in London, that no death nor case of cholera had occurred in any of the gas manufactories. It is presumed, therefore, that the coal gas is destructive of the poison in the atmosphere, which produces cholera.

Ship Building in New York.—The Commercial concludes a detailed account of shipping now in course of completion in the yards of this city, with the following summary:—

There are under construction, and receiving their engines and machinery, the following sail and steam vessels:—

5 steamers of 3,000 tons each, tons,	15,000
1 of 2,200 tons	2,200
1 of 600 tons	600
1 of 400 tons	400
4 steamboats, say	600
11 ships of say 1,200 tons each	13,200
1 bark of say 600 tons	600
1 schooner of say 150 tons	150
25 vessels. Amount of tonnage	32,750

Repairing and rebuilding: 3 Ocean steamers, 1 ship.

Upon almost all these vessels as many hands are employed as can conveniently and advantageously work upon them, and the business would appear to be as prosperous as active.

A PUZZLE FOR A FOREIGNER.

Wife, make me some dumplings of dough,
They're better than meal for my cough;
Pray let them be boiled till hot through,
And not till they're heavy or tough.

Now I must be off to the plough,
And the boys, when they've had enough,
Must keep the flies off with a bough,
While the old man drinks at the trough.

Variety.

The value of the annual consumption of ivory in Sheffield, England, is about £30,000, and about five hundred persons are employed in working it up for trade. The number of tusks to make up the weight consumed in Sheffield (about one hundred and eighty tons, is 45,000. According to this the number of elephants killed every year is 22,500; but supposing that some tusks are cast and some animals die, it may be fairly estimated that 19,000 are killed for the purpose. This is a matter which is not generally known, it being a prevalent opinion that the tusks used for ivory are such as are cast by the elephants when alive.

A London correspondent of the N. Y. Tribune, states that Prince Albert has originated the scheme (for next year) of a grand Exhibition of the Arts and Manufactures of the World, in London. Already some of the principal firms in this country have been consulted, and have expressed their desire to co-operate. Prizes—some £5,000—are to be distributed to the skillful of all nations, by the hand of the Queen of England. The show is to be on an unparalelled scale, and a temporary building in Hyde Park is spoken of as its theatre.

The Cincinnati Nonpareil says that a machine is in operation for making brick which feeds itself, and delivers the brick without hands, and presses them so hard that they are ready to be laid into the kiln when they come from the mould, and one machine will turn out 25,000 per day. The clay is better mixed, and makes better brick than those made in the usual way.

Mr. Buchanan has presented to the National Institute, at Washington, a coat of mail, consisting of breast, back and helmet. They were captured in one of the battles of the Mexican war. The helmet bears evidence of several severe sabre cuts, and a blow as from a musket. The weight of the three articles is 26 pounds. Also, the coat of a Mexican lancer, taken at the storming of Monterey.

The following is the copy of a will left by a man who chose to be his own lawyer:—"This is the last will and testament of me, John Thomas. I give all my things to my relations, to be divided among them the best way they can. N. B.—If anybody kicks up a row, or makes any fuss about it, he isn't to have anything. Signed by me,

John Thomas."

There is a very honest chap in Boston who wishes to sell his horse. His advertisement runs in this wise:—"For sale, a brown horse, with a Roman nose, in good health, and very fond of traveling—having *run away four times during the last week.*"

The Great Barrington Courier of last week, acknowledges the receipt, from Mr. Plowden Stevens, of N. Marlborough, of a tomato, of his own raising, weighing *two and one quarter pounds, and measuring eighteen inches in circumference!* Who can beat this?

An Irish tailor, making a gentleman's coat and vest too small, was ordered to take them home and let them out. Some days after, the gentleman inquiring for them, was told that his garments happening to fit a countryman of his, he had let them out *at a shilling a week!*

The Newark Sentinel received a delicious specimen of peaches taken from a grafted wild horse plum tree. One peach is ten inches in circumference. This is the second year the graft has produced peaches.

Save all your bean stalks and pods. They make superior fodder for sheep. They are not only highly nutricious, but sanitary in their effects. One tun of bean haulm is worth more, and will go further in wintering a flock of sheep, than two tuns of the best English hay.

We see it stated in some of the journals, that in England every 5th person is a drunkard, every 208th a prisoner, and every 700th in a Lunatic Hospital. The two latter classes principally came to their present condition by having belonged to the former or drinking class.

The following maxim of genuine Christian philosophy is attributed to Abd-el-Kader:—"The other world is as to this like the east and the west. We cannot approach the one without turning away from the other."

An inmate of a mad house, being asked what brought him there, replied: "A mere quibble of words, sir. I said everybody was mad, and everybody said I was, and the majority carried it."

Apples for winter use should be picked before the frost is severe. The action of this principle greatly deteriorates their keeping qualities, and produces a tendency to rot early, besides injuring their flavor.

A coal mine has been discovered in Upper Egypt in the vicinity of the Nile.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes. Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education Ample facilities are furnished for pursuing French Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Mail Line between Boston and New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

"NINE COMMANDMENTS."

Not long since, I purchased a book of an agent of the "American Tract Society," entitled, "Thoughts on Popery," written by William Nevins, D. D., "late pastor of a church in Baltimore." In this book the author holds up to public view many of the errors of the Catholic Church, in a clear and faithful manner quite peculiar to himself. I read the book with interest, and believe it calculated to do good. But I confess I felt mortified, as a Protestant, when I read his article under the above caption. The following scriptures, and the like, kept running through my mind: "Physician, heal thyself,"—"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou thyself shalt escape the judgments of God?" In this article the Doctor charges the Catholics with "basely going into the holy of holies, opening the ark of the covenant, taking out the tables of stone, and obliterating one of the commands which the divine finger wrote on it." This is a very grave charge, and if true must throw upon the offenders a responsibility too great for erring mortals. Although the Doctor has worked himself into a passion of horror and disgust, yet he, and the Tract Society who have endorsed his sentiments by publishing his book, are in my humble opinion no less guilty than are the Catholics. It is true, that they have not left any of the commandments out of the Decalogue; but what better have they done? While they print them all, they disregard one of them, and trample it under foot every week they live. At the same time, they charge those who do regard it with "heresy," and reject from their churches any who, from among themselves, attempt to keep it, and that frequently without giving the accused the privilege of self-defense. They cry out, "Away with him, for it is not fit that he should live." They hold it in disfellowship. They shut their pulpits against a defense of the fourth commandment. They exclude its defense from their so-called "Sabbath Conventions." They charge its friends with disorder, if they attempt its defense in their Conventions, and put them down by cries of "order, order," all over the house, until disorder every where reigns. They stigmatize its advocates as *Judaisers*, and call the fourth commandment *Judaism*. They heap these and the like epithets on both it and its friends, and are studiously laboring to get it legislated out of existence by forcing another commandment, made by men, upon the people in its place. Thus they "make void the command of God" both by their precepts and "traditions." They do, to all intents and purposes, blot out one of "God's holy commands." They make it a mere shadow in its best days, and number it among the things of "bondage, that neither we nor our fathers were able to bear,"—A MERE DEAD LETTER, that is only to be named with reproach when speaking of its obligatory character. And every where they cry against its friends, "These men do exceedingly trouble our city, teaching customs that are *not lawful* to be observed, being *Christians*." If this is its character—if it is not to be obeyed—it is not a command; it may once have been, *but it is not* NOW. This same Tract Society has published books and tracts, affirming that the fourth commandment is abolished. What better off, then, are the Doctor and the Society, than the Catholics in this respect? All their talk against the Catholics on this subject is like "spitting against the wind."

But they say, perhaps, that they do not teach that the commandment is abolished, only as it relates to the day. Well, that alters the case, to be sure—only one half of the command abolished! I am not sure, after all, but they will come out ahead of the Catholics. The Catholics have but "nine commands," and they have nine and *a half*. They are, therefore, half a command ahead, unless they allow the one the Catholics divided to be two, which they think they cannot do, for, they say, "two halves only make one whole." Half a command—"how that sounds!" But let us see. "Sin is a transgression of the law." "Where there is no law, there is no transgression." So, where there is a half of a commandment, there can be only a half of a sin. This is a new lesson in theology. But as these men believe in "investigation," let us go on. "The wages of sin is death." The wages of a half sin must be a half death. The sinner goes to hell; but what must be done with the poor half-sinner, who is not quite fit for heaven, nor yet bad enough for hell? If it were not for one thing, we might send him to purgatory; but that would be too much like the Catholics—we cannot bear that thought. We might send him, with his half sin, to heaven; but that is going half way over to Universalism, and that will not do. What must be done? This is a case that should be referred to the "court of errors."

I think it would be well for Protestants to be a little careful how they meddle with the eyes of Catholics, until they have got the beams out of their own eyes. Then they might know better how to manage the case. The Doctor says, that if the Catholics 'would confess for this once that they have been wrong, he would drop the matter, and say no more about it.' But I should like to have him and the Tract Society go a little farther, and *forsake*; for it is somewhere written, "He that confesseth and forsaketh, shall find mercy." Mercy is what is needed in this case. Protestants make themselves look quite awkward in the view of the Catholics, when they talk in such strains of abhorrence about their "leaving out one of the commands," while they at the same time admit that "the Fathers put in the place of the Sabbath the day we call Sunday;" and to deny it, is only to make themselves look more ridiculous in their eyes, and add offense to offense. V. H.

SCOTT, N. Y., Oct. 17, 1849.

ANTI-SECTARIAN CONVENTION.

This Convention was held Oct. 10th and 11th in the Presbyterian Church in Peterboro, N. Y.

W. W. CHAPMAN, of Chenango, was President.

Z. BROCKETT, of Herkimer, was Vice President.

J. COPELAND, of Madison, and S. R. WARD, of Cortland, and A. PRYNE, of Onondaga, were Secretaries.

The Business Committee consisted of GERRIT SMITH, of Madison, and ABRAM PRYNE, of Onondaga, and Eld. SCOTT, of St. Lawrence. They presented to the Convention the following six Resolutions, Address, and Letter. The Resolutions and Address were adopted. The Letter was approved of and ordered to be printed, and the Resolution contained in it was adopted.

Resolutions.

1st. *Resolved*, That the Christian church of a place is God-made, and not man-made; comprising all the Christians, and none but the Christians, of such place.

2d. *Resolved*, That to select a church from the Christian brotherhood of a place, is to reject the church, as God tenders it, and to make, in its stead, a sectarian church.

3d. *Resolved*, That in determining whether a given person of our locality shall be received into our church-fellowship, the only pertinent question is, not whether he agrees or disagrees with us in his faith and practice, nor whether he honors or violates certain requirements of Christianity; but, simply whether, in our judgment, he is a Christian.

4th. *Resolved*, That every rightly-conducted church is a simple and thorough democracy; subject to no other ecclesiastical authority than its own, acknowledging the equal right of all its members to exercise their respective gifts in the worshiping assembly; and choosing for its pastor, whom it will, among the "ordained" or "unordained," the "licensed" or "unlicensed."

5th. *Resolved*, That a small share of the wealth, which even in a single generation, sectarian rivalry wastes in its undue multiplication of pastors and in its undue multiplication and costliness of houses of worship, would, in the hands of a united church, suffice to bless the whole world with a faithfully preached gospel.

6th. *Resolved*, That as the right to practice medicine consists in the ability to practice it, and as the right to practice law consists in the ability to practice it; so, also, does the right to preach the gospel, instead of being derived from "apostolic succession," or "ordination," or "license," consist simply and solely in the ability to preach it.

Address of the Anti-Sectarian Convention, held in Peterboro, N. Y. Oct. 10th and 11th, 1849.

In that memorable prayer, offered by the Lord Jesus Christ, on the eve of his return to heaven from the scene of his earthly services and sufferings and sorrows, is the petition, "THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." But, notwithstanding this petition, that the world might believe, that Christ is "the sent of God," and that Christianity is not an imposture; and, notwithstanding more than eighteen centuries have passed away since it was uttered, the world is still perishing in unbelief. Not a third of its inhabitants are even nominal Christians—and, compared with the number of nominal Christians, how very few are the real Christians!

Why remains this prayer so long unanswered? The reason is at hand. Christians refuse to do that which must be done ere it can be answered. They refuse to be "one." They are taught on the Saviour's authority, that should they consent to be "one," the world would thereby be converted to God. Nevertheless, they refuse to be "one," and thereby the world remains estranged from God. They are willing that Christians of the same opinions should be "one"—that Christians holding the same views in respect to baptism and the Sabbath, in respect to this doctrine, or that rite, should be of one church-fellowship and one church-sect. But to conform to the Saviour's prayer, that they *all*, however diverse from each other in their faith, may, nevertheless, be "one"—that they *all*, however diverse from each other in their practice, may, nevertheless, be "one"—to conform to such a prayer, even though it be the Saviour's prayer, they are entirely unwilling.

Upon this world, which is so wicked, and wretched, and ruined, by reason of its intemperance, and licentiousness, and slavery, and wars, and numberless other crimes—which is, in short, so "dead in trespasses and sins"—Christians do, indeed, look with pity. To redeem and bless it, they would not only "go into all the world, and preach the gospel to every creature," but they would, also, make endeavors, more or less earnest, to bring their respective denominations into a state of friendly communication with each other. All this, however, is insufficient. The Saviour's remedy for the wickedness, wretchedness, and ruin of the world still remains indispensable. Would that it might be applied! But, inasmuch as the oneness of Christians is this remedy, Christians will not apply it—for they are in the bondage of their sectarian education, and will, therefore, not consent to be one.

What, then, can be done, that this world may be recovered from its rebellion and ruin? The power of sectarian education must be broken; and they, who have been its subjects, must come] truly and deeply to belive, that Christians are all one—are all members of the mystical body, of which Christ is the Head, and that this body is, as the Scriptures repeatedly teach, the church. Having such belief, they will no sooner think of separating themselves into sects and different fellowships, than of tearing asunder the members of their natural bodies.

Christians, will you not consent to put forth a mighty effort to disenthrall yourselves from sectarianism? We are well aware that your religious training and your concern for your reputation and other personal interests will counsel you to the contrary. We are well aware, that to dare to stand forth against the sects is to dare to lose caste and the means of livelihood, and to suffer great odium and innumerable persecutions. Nevertheless, by all that is precious in the blood of Jesus Christ, and in the souls for whom that atoning blood was shed, we beseech you to put forth a mighty effort to disenthrall yourselves from sectarianism. Delay not to repudiate your sectarian names. Delay not to open the arms of your church-fellowship as wide as Christ opens his, and to receive all whom you believe he receives. You believe that he looks upon the Christians of a place to be the church of such place. Look upon them, then, in this light yourselves. Fear not that because of their mutual differences, all the Christians of a place can not remain in the same church-fellowship. They must remain in it. The gospel makes no provision for their separation into various church-fellowships. In whatever event such separation takes place, and whatever the excuses, which are offered for it, it is satan, and not God, who prompts it. No difficulty—no impossibility even—in agreeing upon a pastor, or upon the forms of worship, or upon aught else pertaining to church relations, can exonerate the Christians of a place from their obligation to assemble together, and to recognize each other as fellow church members. No dissimilarities can be allowed to part those from each other who are one in marriage. Much less can any dissimilarities be allowed to part those from each other who are one in Christ.

That sectarianism will come to a speedy end we dare not hope. Intemperance, licentiousness, slavery, war, are all strongholds of satan. But in sectarianism he has a far stronger hold than in any of these. In these, he musters but the wicked to fight for him. In sectarianism, however, he musters the righteous also. Of all the abominations of earth, none is so much sanctified by the favor and support of the righteous as sectarianism; and, hence, none is so difficult to be overthrown. But there is power with God to overthrow every sin; and to that power would we, in faith, humility, and prayer, betake ourselves for the overthrow of sectarianism; and we would, moreover, summon all to do likewise, who believe with us, that the division of Christians into sects does more than all things else to relieve the conscience of the wicked, to render ineffectual the word of God, and to delay the salvation of the world.

But, though we may not hope that so soon as in our day sectarianism will be driven back to the pit, whence it sprung, we, nevertheless, feel sure that our day is not too soon in which to begin to drive it back. Hence it is, that we have inscribed upon our banner, and with the purpose, God helping us, of keeping it inscribed there, "THE CHRISTIANS OF A PLACE ARE THE CHURCH OF SUCH PLACE." The great truth contained in this motto, will yet be apprehended and acknowledged by all who love our Lord Jesus Christ in sincerity. May God hasten the blessed time!

Letter from Gerrit Smith to the Anti-Sectarian Convention, held in Peterboro, Oct. 10th and 11th, 1849.

DEAR BRETHREN:—You believe both in the necessity and fact of a divine revelation. You believe that short-sighted and ignorant man needs divine guidance, and that he has it in the Bible. Like other Protestants, you subscribe to the doctrine, that the Bible is, in all matters of religion, the *whole* rule of faith and practice. But, like them, do you not also practically repudiate this doctrine?

Whilst I rejoice in your freedom from sectarianism, I am afflicted with the apprehension that many, if not, indeed, most of you, admit authorities in your religion, which are entitled to no place there. How large a share of Protestants are ever ready to go to Church History to settle controverted questions! (We of course mean by Church History, other than Bible Church History.) How often, for instance, do they quote from this uninspired source to justify the practice of infant-baptism and of baptismal sprinkling and affusion, and the practice of observing Sunday as the Sabbath, and the practice of dividing Christians into sects? We are not denying that these practices are authorized by the Bible. Possibly they are—all of them. But, whether they are, or are not, there is no liberty to go away from the Bible to find authorities for them—no liberty to seek it in Church History, or any where else than in the Bible. To take such liberty, is to be guilty of virtually adding to God's words, at the risk of incurring God's plagues.

You dread Popery. But, brethren, can we be safe either from Catholic or Protestant popery, or from impairing the power and beauty of Christianity, at any, or even every point, until we sternly and steadfastly insist that in spiritual things, the Bible shall be exclusive authority? Right here—here in the assumed partnership of Church History with the Bible, or rather in the overshadowing of the Bible by Church History—is the great origin of the corruption of Christianity. She had never been corrupted from her simplicity, and had never been made to minister to sectarianism, and had never been made to cover the greatest crimes and abominations, had the Bible been left to be her only textbook, and the only decisive evidence of her character and claims. Moreover, an exclusively Bible Christianity had, long ago, spread her triumphs over the whole earth.

Pardon me, brethren, for asking you to adopt the following Resolution:—

"*Resolved*, That inasmuch as the Bible is exclusive authority in religion, it is in the light of the Bible only, and not partly in the light of Church History, or any thing else, that we are to decide what must be our religious beliefs and practices, and, that having so decided—whether it be in respect to sectarianism, baptism, the Sabbath, or any other doctrine or duty of Christianity—we must, as for the life of our souls, and at whatever expense to the inferior and transient life, faithfully abide by, and scrupulously carry out, our decisions."

Such a Resolution, coming from such a body, can not fail to do good. And how peculiarly proper it is, that such a Resolution should come from such a body! You are met to oppose sectarianism; and how can you oppose it more successfully than by taking your stand in behalf of a purely Bible Christianity!

Never, in our country, so much as at the present time, has the inspiration of the Bible been called in question. On the right hand and on the left, it is sought to supplant it with human authorities. How needful, therefore, that every friend of this God-given Book should contend, that the Bible, the whole Bible, and nothing but the Bible, shall be authority in religion!

Fraternally yours,
GERRIT SMITH.

"I CAME FOR WAR, I GO FOR PEACE."

In April of thirty-six, a student left the walls of college and went to McKean County, in Pennsylvania, to visit an aged mother. This is one of the new and sparsely inhabited counties of that wealthy State. Its inhabitants are subjected to many physical and many more spiritual privations. Few churches and still fewer of God's ministers were there. The surrounding destitution stirred the spirit of our young friend, and in accordance with the wishes of several pious persons, he commenced in a small school-room a series of religious meetings. A deep religious interest was the result. The room became too strait, and the meetings were removed to the Court House at the county seat. Conversion followed conversion. The report went out into the surrounding settlements, and many were induced to attend the meetings. A man of gray hairs was seen making his way towards the Court House, in company with the worshipers. He was a man of notorious vileness, and a scourge to the neighborhood. He had not gone to the town to attend the meeting, but to prosecute some of his neighbors. Curiosity drew him to the court room, and he heard, probably for the first time in many years, the Gospel of the grace of God. He was pricked in his heart, and asked, "What shall I do to be saved?" Pointed to the Saviour of the chief of sinners, he soon learned how freely Jesus can forgive. On the Sunday evening before he left for home, he arose in the conference meeting, and spoke with much feeling, of the mercy of God shown to him, and the great change which he had experienced. "*I came here*, said he, *for war, but I am going home for peace.* I once hated my neighbors, and I came here to prosecute them, but I am going home to ask their forgiveness, and try to do them good." And he did. He established worship in his own house, went about confessing and exhorting among his neighbors, and, as the result, God converted a goodly number of souls.

Here we see, 1. *The peaceful influence of the Gospel.* Heralded by the song "peace on earth, and good will to men," when it enters the heart, it disarms and subdues enmity and leads at once to acts of benevolence. Let us pray for the spirit of the Gospel. Let divided churches, or alienated individuals, pray for that spirit, and strife will cease. 2. *Christian charity* will invariably lead to acts of benevolence. Reader, have you the spirit of peace? If so, you are happy indeed. If not, O pray for it without ceasing. God will forgive and bless you, "*even as* you forgive those who have trespassed against you."

[Watch. & Refl.

CHILD'S EVENING PRAYER.

A few evenings since, while on a visit to a pious female friend, her sprightly little daughter came in to bid her mother "Good night." The child was told first to say her evening prayer, which she did with great apparent reverence and propriety. It seemed so beautiful and appropriate that we requested a copy, and give it to our readers, thinking that other mothers may wish to teach it to their children. [Pres. Treas.

AN EVENING PRAYER.

Jesus, tender Shepherd, hear me!
  Bless thy little lamb to-night!
Through the darkness be thou near me,
  Watch my sleep till morning light!

All this day thy hand has led me—
  And I thank thee for thy care;
Thou hast clothed me, warmed and fed me—
  Listen to my evening prayer.

Let my sins be all forgiven!
  Bless the friends I love so well!
Take me, when I die, to heaven,
  Happy there with thee to dwell!

HOME.

The old grey mansion looks upon the woods,
  The lawns lie green beneath the mellow light;
I hear the olden song of falling floods,
  That fills the silent hollow of the night.

That is the chamber window whence I sprang;
  Those the old oaks of many centuries,
In whose great leafy boughs I loved to hang,
  And make strange playmates of the mighty trees.

The stream I leap'd in boyhood dashes down
  In falls and mossy windings as of yore;
Still sleeps the sunlight on the hill's dense crown,
  Whose base is ocean-swept with ceaseless roar.

And once that roar seemed music—once I lay
  In the rich orchard, underneath the sky,
In childish visions all the summer day—
  It seemed the whisper of eternity.

All the long solitary years of life
  Forgotten, I am now again a child;
Forgotten all the earnest toil and strife,
  Behold me willful, petulent, and wild.

Again a child; O were it true indeed,
  That I might meet you, playmates of the past,
Nor this unresting spirit inly bleed
  With a poor happiness which may not last.

Again to mock the chasm with ardent leap,
  Again to thrill the glades with ardent breath;
O futile dream—in distant isles ye sleep,
  Unknown, save to the icy eye of death.

And could we meet, with hair grown thin and grey,
  And care marked sadly on each weary brow—
Alas! not those who dared the flashing bay,
  And rocked and shouted in the windy bough.

Again a child; those wavering branches then,
  Where the last echoes of the stream rejoice,
Might yield that unforgotten form again,
  And I might once more hear my mother's voice.

Where southern seas under bright heavens lie,
  That voice has haunted oft the summer air:
O come thou now, beneath no alien sky,
  And teach thy sorrowing child another prayer.

[Copied by request from the Allegany County Advocate.]

ANNIVERSARY EXERCISES AT ALFRED.

In my peregrinations I happened to be present at the Examination and Anniversary of the Alfred Academy. This Academy started about ten years since, under the immediate supervision of W. C. Kenyon, A. M., and has had a steady increase, so that instead of occupying but *one* building, it now finds use for *four*, and instead of *one* teacher it has now *thirteen*. The North Hall, occupied exclusively by gentlemen, is five stories in front, 38 by 52; South Hall, same size and height, occupied exclusively by ladies; Middle Hall, three stories high, and 96 by 48, occupied by the Principals and their families; West Hall, 62 by 72, two stories high, occupied by students who board themselves. The first three overlook the pleasant little villa below, which before the Academy was—was not. This institution is supplied with extensive apparatus, a manikin, a telescope, &c.; the whole cost of buildings and all, is over $17,000. The buildings are warmed by the improved method of heated air.

For the current year its catalogue numbered 450, exceeding the number in attendance at many of our colleges. Second to none in the State in point of numbers, unless it be the Albany Academy, we are confident it *is* to none in *thoroughness* and discipline of mind. The New England industry and mental disposition of the Principal have imparted a force to those under his instruction, which makes them but new editions of himself.

Of the exercises of the "Anniversary Day," let the 3,000 who witnessed them, speak. Though interesting as they were, still, compared with the examination, they were but as "a drop in the bucket." For it is impossible in a production of four minutes' length to exhibit that research of thought or discipline of mind, which may be discovered and brought out during the course of an examination. Having attended several in various parts of Western New York, I can unqualifiedly say, that I never attended one so thorough.

The demonstrations and discussions of the most difficult propositions and examples in trigonometry—the development of the logarithmic series and formulas in Bourdon, showed minds trained to a very high state of intellectual discipline, and which need not fear a challenge for better explanations or solutions, from students in any of the best colleges in our land.

The same thoroughness was seen in the classical department. The various inflections were accompanied with a ready understanding of the almost numberless rules for euphony, contractions, observations, exceptions and remarks, and reasons for the same; in short, throughout, from the "model class," upward, not one, or a few, but the *whole* were thus thoroughly trained. Already have they sent out those who took but one year to graduate.

I understand that many at first complain of the trying ordeal through which they pass, and a few parents, who have more sympathy than reason in reference to the best good of their children, indulge their grievances by allowing them to stay at home. But those who *do* remain, and stand the test, *this* examination clearly showed, are to become lights and guides to those who follow after, and like "stars in the firmament, shine clearer and brighter as each successive generation shall have passed away."

If there is any one thing, or the *want* of any one thing, which characterizes our institutions of learning at the present day, it is the want of that discipline of mind which is to make the student a sound thinker, independent, and ready to make a practical adaptation of the branches studied, to the various and common pursuits of life. And he must be blind to the signs of the times, who cannot see that the wants of the age require minds of more than ordinary training and discipline. Not only do the signs indicate this want, but already does the age call for them. It is an age in which infidelity popery and other unhallowed influences, are gaining an ascendancy, and prevailing to an alarming extent. Better, far, for the parent to withhold the nutriment necessary to strengthen and support the physical being of his child, than to deprive him of that intellectual food which is to expand and develop his spiritual being.

Now, too, the journey of months is but so many days, and even our thoughts are not our own, unless we keep them locked in the empire of mind, for as soon as expressed, by the agency of electricity, they are almost instantaneously transmitted to the uttermost parts of the earth.

Then with such facilities for sending out the Light and Truth to surrounding nations, and for evangelizing the world, tell me not there is no call for well-trained, and highly-disciplined minds, and just such the Alfred Academy is sending out.

My thoughts were dwelling so intently on the conclusion—I had almost forgotton to state that immediately at the close of the anniversary exercises the Hymenial Altar was placed upon the stage, and there, in the presence of the assemblage in the grove, Mr. Jonathan Allen, A. B., late of Oberlin College, and Miss Abigail A. Maxson, were sacrificed, willing victims to the justice of its claims. Each compose a part of the present Board of Instruction—omenous of strength in this Institution, for in "union there is strength." VIATOR.

JOHN ROGERS AND HIS "NINE CHILDREN," &C.

A writer in the Cambridge (Mass.) Chronicle thus puts at rest the vexed question—How many children had John Rogers?—which has puzzled all readers of the Old New-England Primer:—

How often have children been puzzled by the ambiguity of the expression, "nine small children and one at the breast," not knowing whether the last named was intended to be included in, or added to, the number first mentioned. Sometimes they tried to solve the difficulty by counting the heads of the children in the picture: but the artist, modestly declining to meddle with matters beyond his business, used, in the old Primers, to leave the matter as much in the dark as he found it. A glorious indistinctness in the picture renders it utterly impossible to distinguish the children of the Martyr from the common crowd; and thus in obscurity the matter remained for nearly two centuries. In the recent edition—"with an historical introduction by H. Humphrey, D. D., President of Amherst College,"—and in the one of which over one hundred thousand copies have lately been circulated by the Massachusetts Sunday-School Society, the publishers have attempted to settle the matter by giving us a distinct picture, in which the spectators are left out, and the wife and nine small children, besides the one at the breast, are plainly represented.

The earliest published history of the martyrdom is "Foxe's Acts and Monuments of these latter and perilous Dayes," printed in London, A. D. 1562, only seven years after the death of Rogers, and while the numerous family were living. It contains the following statement:—

"*His wife and children, being XI in number, X able to go out, and one sucking on her breast, met him on the way as he went towards Smithfield.*"

A person inclined to skepticism as to the accuracy of the proposed correction, may perceive a slight degree of ambiguity in the language of Foxe; therefore I produce another evidence. In Middleton's Evangelical Biography, Vol. 1, page 302, we read: "*His wife and ten children by her side, with one at the breast, met him by the way.*" As the matter is one that has become hallowed in the minds of many by early associations, they may be unwilling to change their long cherished views without still further testimony of the correctness of the alterations. For their benefit I will give one extract from a recent publication—the result of great research and a work of the Highest authority on historical and other matters pertaining to the period of which it treats: "The Annals of the English Bible by Christopher Anderson, London, 1845." On the 26th page of the second volume may be found this passage:—

"*The people were giving thanks for his constancy, but there among the crowd, there met him the wife, whom neither Gardiner nor Bonner would permit him to see.* * * * * * *the eldest now nearly seventeen years of age; the youngest, or the* ELEVENTH *child, an unconscious babe now hanging at the mother's breast!*"

Thus it has been shown from the highest English authority—the earliest and the latest—that the true number of Mr. Rogers' children was not *nine*, nor *ten*, but *eleven*. The error may at first have been merely typographical—arising from the transposition of the numerical letters XI, as originally printed in Foxe. Later historians, copying at second hand, have helped to perpetuate the error.

THE SIN OF DOING NOTHING.

In an old religious magazine there are the following questions on the words, "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord.

"What has Meroz done? Nothing.

"Why, then, is Meroz to be cursed? Because he did nothing.

"What ought Meroz to have done? Come to the help of the Lord.

"Could not the Lord do without Meroz? The Lord did do without Meroz.

"Did the Lord sustain, then, any loss? No; but Meroz did.

"Is Meroz, then, to be cursed? Yes, and that bitterly.

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something.

"Who says so? The angel of the Lord,—'That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes.' Luke 12: 47."

A mass of the private correspondence of Calvin has been discovered in one of the French libraries, and is about to be published. Fears have been expressed, that the Minister of Public Instruction, who is a Jesuit, will compel some mutilation of the letters relating to Popery.

The Sabbath Recorder.

New York, November 8, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We introduced Mr. Bennett's Sermon to our readers last week. We will now give them a little farther acquaintance with this remarkable production. One of the most extraordinary things we find in it, is his denial that the design of the Sabbath is to commemorate the work of creation. Read his language:—

"If it should be asserted, as it sometimes is, that the end of the sabbatic institution is to commemorate creation, there is reason to dissent. The error consists in putting one of the media, through which the end is to be reached, for the end itself."

After denying that the design of the Sabbath was to serve as a memorial of creation, it was, of course, due to his hearers that he should inform them what *was* its design; and, on this point, he has expressed himself very "*safely*."

"It may safely be concluded, that the final cause or end of the sabbatic institution is to foster and perpetuate in the mind of man, a saving knowledge of the being and character of God."

We think just so, Mr. B.; it is a very safe conclusion which you come to. We agree with you perfectly. But is not this the "*final* cause or end" of every other institution enjoined in the Scriptures? Is it not the end of Baptism, of the Lord's Supper, of the Passover, of all the sacrifices of the law? Is it not, in short, the *final* cause or end of the whole system of Divine revelation? To bring man to a saving knowledge of God, and to perpetuate that knowledge in his mind, is the grand object for which Christ died. It is the *ultimate* design of both dispensations, the Mosiac and Christian; and all the providential dealings of God with his people, from first to last, have this object in view. Whatever sagacity our author evinces in discovering that the Sabbath is included in the number of those institutions which *ultimately* look to the accomplishment of this great object, we doubt not our readers will give him full credit for. But though this be the *final* cause or end of all the institutions of religion, the Sabbath included, it may be just as "*safely*" concluded that each particular institution has its own particular and *immediate* design. And the *immediate* design of the sabbatic institution is to commemorate creation; Mr. B. to the contrary notwithstanding. It was a trick of sophistry in Mr. B.—not very honorable to him if he intended to mislead; not very creditable to his intellect if he did not himself perceive it—thus to draw away his hearers from the consideration of the *immediate* and *direct* design of the Sabbath, by holding up before them its *ultimate* design. The consciences of men tell them, that the ultimate design of all the institutions of religion is "to foster and perpetuate in the mind of man a saving knowledge of the being and character of God." And when Mr. B. told his audience that this was the "*final* cause or end" of the sabbatic institution, we doubt not that their consciences responded Amen. The most of them were probably plain, unsophisticated people, unaccustomed to the acuteness of logical discrimination, and therefore not likely to make any distinction between the *immediate* and *ultimate* ends of a religious institution. If we had been present, and told them that the immediate design of the Sabbath was to serve as a memorial of God's wisdom, power, righteousness and goodness, as displayed in creation, we doubt not that their consciences would have just as readily responded Amen. And here would have been an apparent conflict between the honest dictates of conscience. There being such a conflict, how would they decide? Of course, in such a case, they would be very apt to decide in accordance with their preconceived opinions and prejudices; and Mr. B. would consequently *seem* to have the advantage in the discussion. But, if he is an honest man, we put it to him before God, that he has no business to secure a triumph in this way. He triumphs, not over man, but over God's truth; *temporarily* and *apparently* only, it is true, for in the end truth shall sweep away every vestige of falsehood. We put it to Mr. B. again, and with all solemnity, that he owes it to those plain, honest-hearted people, whom his wily sophistry has misled, to undeceive them—to show them the clear distinction between the *immediate* and *ultimate* ends of the sabbatic institution—to stand up like a man, or rather like a Christian, and confess his error. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Mal. 2:6.

But admitting that the end of the Sabbath *is* "to foster and perpetuate in the mind of man a saving knowledge of the being and character of God," does it make no difference in what way we undertake to secure that end? We acknowledge, that provided the end be certainly attained, the mode of attaining it is of little consequence. But we cannot admit, that any one mode is *as likely* to attain it as another. Indeed, our author himself seems to admit as much. He says, "that labor and rest, in proportions of time the same as those in which God labored and rested, is a *suitable* and *efficient* means thereto." We go farther; we maintain that such a mode of attaining the proposed end as man would suggest, is not *as* "suitable and efficient" as the mode which God has enjoined. And here, again, our author agrees with us. He says "that to celebrate those acts of infinite power and goodness which most clearly demonstrate his being and forcibly illustrate his character, are *wisely ordained*"—[ORDAINED, that's the word]—"as a medium through which to reach the end, a saving knowledge of God." We suppose him to mean, that God has ordained the celebration of his acts of infinite power and goodness, as the proper and sure method of attaining a saving knowledge of him. If he does not mean this, we do not know what he means. We hope to make it appear, before we have done, that the commemoration of God's *rest day* has been wisely ordained for this purpose.

[To be Continued.

PRESBYTERIANISM *vs.* CONGREGATIONALISM.

For many years past, the Congregational and New School Presbyterian churches in the vicinity of New York have jogged on together very good-naturedly and comfortably, each looking with sympathy upon the efforts of the other, and both regarding with comparative indifference the efforts of their "sectarian" neighbors. About a year ago, however, a paper was established in New York, and edited with talent and spirit, which gave considerable prominence to the peculiarities of the Congregationalists. The Presbyterians also established a paper, upon a liberal basis, in the conduct of which their best talents were enlisted. Under the influence of these papers, the Congregationalists have been growing more congregational, and the Presbyterians more presbyterial. On the 16th ult., the New School Presbyterian Synod of New York held a meeting at Montrose, Pa., which was attended by upwards of one hundred ministers. About the first business which came up, we are told, was a free conversation on the state of the churches, with a view to the preparation of a pastoral letter. Dr. Cox said, "As a denomination we want more of the *esprit du corps;* until lately we have scarcely had enough to keep together." He enlarged on the importance of church extension:—

"If nothing else waked us, the ferocity of these migratory Congregational bodies ought to do it. Hear them warning every thing and every body against that great Presbyterian *barathrum*, which is so soon to engulf them, unless Congregationalism fills it up! But they can't fill it up, any more than we can go to Boston and fill up the great *barathrum* of Congregationalism there. It would be in as good taste, as gentlemanly, as Christian, for us to do so, as for them to do what they are now doing to us. They were sadly mistaken about their progress. People were not willing to live on floating islands; they wanted some sure foundation on which to build, something far better than this pseudo-Congregationalism-Independency! He loved the old-fashioned Congregationalists; he always would love them, and they ought to love us, and do love us; but this *filius degener* was another matter."

Dr. Stiles enumerated four causes of the want of the *esprit du corps;* 1. Episcopacy, proselyting the men of wealth; "2. This new-fashioned Congregationalism, or Independency, driving the wedge to split us every day, and all the while warring against us as if we were more in their way than any-thing else;" 3. Worldliness; "4. An excess of catholicity, an over-liberal spirit among us." He "had no fear of sectarianism;" there must be "union among us in order to church extension."

Dr. Skinner followed. He commenced by saying, that "nothing he had heard for many years had pleased him so much as the speeches of Drs. Cox and Stiles. In every possible way, and by every possible means that were right, the denominational spirit which had lately sprung into existence ought to be fostered in our church. He verily believed that God had suffered these Independent Congregationalists to come out against us; yes, specifically against *us*, more than against Episcopalians or anything else, for the express purpose of WAKING US UP!"

At a later stage of the meeting, Rev. Erskine Mason, D. D., from a committee appointed a year ago, reported on the subject of the New York Presbyterian; that the Committee had attended to their duty, and issued the paper "as the organ of the Synod of New York and New Jersey;" that "nearly all the difficulties have been overcome;" that "the pecuniary affairs connected with it have been satisfactorily arranged, and a firm basis for future operations laid, which determines the question of permanency," and now "it is designed to give a more distinctive character to the paper, as the organ of constitutional Presbyterians."

Mr. Hatfield said that inasmuch as the Synod had authorized the publication of the paper, "they ought to regard it as the child of the Synod," and every member should not only consider himself as an agent, but as a correspondent." As all were aware, they were driven into this matter by absolute necessity.

Mr. Duffield remarked on "the anxiety with which he had marked the earliest germ of a denominational spirit that had been developed in our body, and the delight that he had experienced in finding, since the last General Assembly, that constitutional Presbyterians were no longer a body without a soul."

These extracts will suffice to show that in the neighborhood of New York Presbyterianism and Congregationalism are rapidly assuming an antagonistic attitude. The prospect does not alarm us; on the contrary, we are glad to hear these people acknowledge, that there is some "sectarianism" among themselves as well as among other denominations. It is to be hoped that the lesson they are now learning will serve to modify the harsh judgments they sometimes pass upon others.

THE SUNDAY REFORM GOING BACKWARD.

Great efforts have been made, both in this country and in England, to secure a reform in the manner of keeping what is commonly called "the Lord's Day" or "the Christian Sabbath." Railroad directors, mail-contractors, and post-masters, have been plied with all sorts of arguments, except Bible arguments, to induce them to oppose Sunday labor. They have been told that more money can be made without such labor than with it, that the public can be equally well served, and that the influence of men in the community will be greatly increased by opposing it. These are strong arguments, surely; and they have prevailed in many cases, as the stopping of railroad trains and the opposition to Sunday mails testify. But we have always had suspicions that a reform based upon such arguments would be incomplete and short-lived. Two facts have come to light within the past few days, which so strengthen our suspicions, and corroborate the opinions we have frequently expressed on the subject, that we copy and place together the full accounts of them, to which we solicit particular attention.

From the Boston Christian Watchman and Reflector.

Desecrating the Sabbath.

We learn that the Directors of the Boston and Worcester Railroad have determined, in spite of the opposition of a strong minority, to run a train of cars on Sunday, into the City from Newton in the morning, and out after public worship. This is ostensibly to accommodate church goers from the country to the city, but it is doubtful if enough will improve the opportunity to pay a tithe of the expenses. If profit accrues to the company by this desecration of the Sabbath, it will be from other persons than church goers. But, even if the entire population of Newton, and other towns near depots, were to leave their homes on Sunday morning in the cars, and attend church in this City all day, the outrage upon conscience, religion and public opinion, would be none the less flagrant.

The Directors, in thus openly desecrating the Sabbath, have assumed a fearful responsibility. They have done just what Sabbath-breakers will every where applaud, and furnished the little combination of Sabbath opposers in this State with fresh food for their disorganizing agitations, and inspired them with new hopes of essentially affecting an abolition of all laws designed to uphold and sanctify the day of rest. * * * *

The movement we now condemn is a defiance of public opinion. No actual necessity demands it; the sternest requisitions of society forbid it. If tolerated, a bolder step will be taken, a more diffusive evil will follow, other corporations will take heart, and Massachusetts railroads, running out from the metropolis to almost every point of New England, will be cited as evidences of degeneration in the descendants of the Pilgrims. Let the Directors and Stockholders of the Boston and Worcester Corporation bear in mind these possibilities, these probabilities, nay, these certainties. It is not too late for them to retrace their steps.

From the London Correspondence of the Independent.

Sunday Post-office Work in London.

A resolution of the post-office authorities, to commence Sabbath labor in the London office, has caused considerable excitement, not only in the religious public, but amongst the merchants and traders of London generally; and there was a large and influential meeting held on Wednesday to protest against it. The manner in which this has been attempted is truly disgraceful, inasmuch as it was sought to be effected under cover of a fraudulent pretence of lessening post-office labor generally on the Lord's Day. The case is precisely this: Throughout the country Saturday is a blank post day; that is to say, no country post-office dispatches any bag *to London* on the afternoon of that day, but the cross post communication is kept up. The effect of this is somewhat to lighten the Saturday labor in the country, and to give the London office rest. The dispatches from London on Saturday night are enormous, and many tons of letters and Sunday papers are precipitated upon the country offices on Sundays for distribution. The new scheme, which proposes to be for the relief of the country offices, does *not* suppress the Saturday night's dispatch from London, but limits the Sunday deliveries in the country to one. The country towns will still have to be traversed by the postmen once, and the country messengers, the rural postmen, will still have to labor their seven days, and know no rest. On the other hand, the country post-offices *are* now to make a dispatch to London on Saturday evenings; thus throwing a vast mass of correspondence on the London office on Sunday for the first time. The real motive for the change, but to which not the least reference has been made, is this: A very large portion of the whole correspondence of the country is now centralized on London, and thence distributed; as there is no dispatch to London on Saturday evenings, there is a loss of, in many cases, twenty-four hours in the distribution of a letter. For example, a letter posted on Saturday at Exeter, in the west of England, for Norwich in the east, would have to remain at Exeter till Sunday evening; *now*, it is said, Exeter shall dispatch on Saturday, and the general office in London shall forward on Sunday. Doubtless this is a very important change; the suspension of the post on Saturdays, particularly since the circulation has been so centered on London by the railway system, has been the cause of much inconvenience, and apart from the religious view, and the relief of the great body of overworked London post-office clerks, there is much to be said for it; but the odious thing is, that an insulting and lying pretence of Sunday relief is put forward to cover additional Sunday labor, and because it is not now proposed to deliver *in London* on Sundays, the authorities persist in attempts to mystify the religious public. * * * *

The Bishop of London, with some thirty of his clergy and a vast number of "bankers, merchants, and churchwardens," waited in a deputation upon Lord John Russell, to induce his interference and direction, that the new arrangement should not be carried out. Lord John called to his assistance the Chancellor of the Exchequer (Sir Charles Wood,) and the Postmaster General (Lord Clanricarde,) in receiving the deputation. Some of their arguments he met by statements of what was new—there have always been a few officials on Sabbath duty even in London, for the purpose of sorting and forwarding letters to the ministers of State, therefore the principle was not new; the new arrangement would lessen the Sunday labor over the whole country, though it might add somewhat to that done in London; the general religious arguments could not hold good against the strong reasons of a political and social character which demanded the change. The Bishop of London pleaded with much warmth and pertinacity, but Lord John was argumentative and obstinate, and would give no hope that the new measure would be given up. *The regulation will therefore come into force.* The *a priori* argument in favor of the new regulation is that it will serve the public interests on an extended scale, by simplifying and symmetrizing the official routine, and will at the same time abridge the Sunday labor in the provinces. The drawback is in its latent tendency towards a general opening of the post-office for all purposes on Sunday, in the metropolis as well as in the country. Good people dread this tendency, and say they see in it but another evidence of the general advance of irreligion.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder:—

I am obliged to "*One of the Initiated*" for so promptly answering my inquiries. At another time I intend farther to notice his article. At present, I am disposed to meet, as directly as I conveniently can, the apparent desire of your correspondent to have something offered upon the resolution of the Conference.

As the communications of your correspondent evidently originated in an impression, that the views of the Conference on the subject were not correct, and being aware that others entertain such views of the case as he appears to, I intend to present, in part at least, the view of the subject which led me to vote for the resolution. But in this article, which must unavoidably be short, I wish to make a few preliminary remarks, in order to guard against some danger which attends the investigation of this, as well as other subjects.

I intend to avoid, in treating on this subject, pronouncing upon the virtues (comparatively) of those who do and those who do not belong to Secret Societies. It is not, however, that I have no opinion on this point, or that my opinion is so unfavorable thereupon that I choose to keep it out of sight. I have several reasons for guarding against such a course, either of which will show the importance of doing so. The first is, that to do so does not come within the range of my subject, as the resolution in question says nothing on that point. The second is, that the introduction of that topic confuses the mind, rouses the passions, and renders the perception of the truth next to impossible, when, otherwise, it would be seen in the clear and strong light of a demonstration. I may notice, that when the practical influence of Secret Societies comes under consideration, there will be found more liability of really or seemingly falling into a comparison of the virtues of the members of Secret Societies and others, than when the other parts of the subject are being handled. And yet it is necessary that we unflinchingly investigate that department of the subject. The propriety of these remarks will be better understood when we remember that professors of Christianity, and members of the same churches, take the most opposite views of this matter. In this connection I will admit, that it is *possible*, for anything that I *know*, for persons to regard Secret Societies as consistent with Christianity, though I do not *know how* it is that they *can* arrive at such a view. If others understand the mode of reasoning by which, and know it to be a fact that, they do come to such a conclusion, it may afford them satisfaction; but it does not yield me any advantage in judging of the matter. So, whether others can comprehend it or reap any advantage from it or not, there is one thing that I *know*, which is of importance to me, namely, that in opposing Secret Societies I am clear of any wish to injure any person, either my covenant brethren or others. I therefore am able to proceed in this design with a consience void of offense in that respect.

In my next, I shall try to say something by way of argument.

A MEMBER OF THE CONFERENCE.

A CLERICAL SUIT FOR LIBEL.—Rev. Joy H. Fairchild, of Boston, has commenced a suit for libel against Rev. Dr. Adams, laying the damages at ten thousand dollars. It seems that in 1845, Mr. Fairchild was tried and convicted by an ecclesiastical council for a breach of the seventh commandment. Subsequently the Suffolk South Association, of which he was a member, took up the subject, and passed a vote excluding him from that body. A certified copy of this vote having been furnished Mr. F., he sent a printed letter to each member of the Association, asking that the vote be rescinded, for the reason that the causes of his exclusion, as set forth on the records, were false and libelous. His letter closed as follows:—

"I further ask, that you will notify me *officially*, that the vote has been thus rescinded; for as it now stands, I am told, by a competent judge of the law, that it is a perpetual libel, re-affirmed by the admission of every new member into your body, and especially will this libel be renewed by a vote not to rescind it."

At a meeting of the Association, held in August last, it was voted not to comply with the request of Mr. F. In consequence of this refusal, the action has been commenced against Dr. Adams, as one of the members of the Association, each member being equally liable to a similar action.

TROUBLE IN THE SLAVEHOLDERS' CAMP.—A question has arisen in the bosom of Southern society, says the Independent, which will create more trouble than could be made by a score of abolition societies at the North. With the continually increasing intelligence and capacity of slaves, and the continual pressure upon the market of the agricultural products of slave labor, there is a growing propensity among the slaveholders to extend the sphere of employment for the slaves by putting them forward into mechanical trades. The mechanics object to working by the side of slaves, and complain of the competition of slave labor as putting down prices below the rate at which freemen can live. A meeting of journeymen was held, Sept. 20, at Petersburg, Va., at which it was

Resolved, That we regard the teaching of any negro any branch of the mechanic arts, as prejudicial to the interests and injurious to the morals of the white class; and that we will not work for any employer who shall take a negro into his employ for the purpose of learning any branch of mechanic arts."

On the other hand, the Hamburg Republican, South Carolina, thinks slaves ought to learn all trades, because, "it is certainly the interest of the South to be as independent of the North as possible;" and it is quite at "a loss to understand the policy of those who raise a hue and cry against the Wilmot Proviso, and in the next breath contend for excluding slaves from the most profitable occupations, merely to keep those places for *Northern* laborers." And the Rome Southerner, Georgia, denounces a gentleman who delivered a lecture before the Mechanic's Society at Macon, because he held it "not compatible with the dignity of white men to work at any mechanical trade in company with negroes," and "purposes to dignify the trades by excluding the competition of the negroes."

DECREASE OF MINISTERS.—The decline in the number of candidates for the gospel ministry, among the Old School Presbyterian Churches, is occasioning considerable anxiety. The venerable Dr. Alexander expresses the opinion, that while the primary cause of this evil is "the withholding of the influence of the Holy Spirit from the churches, there is another cause which is likely to go on increasing unless properly removed, and that is the inadequate provision made for the support of ministers." He says that in the Free Church of Scotland every pastor receives from the Sustentation Fund at least $600 per year, and efforts are being made to increase that fund so that every pastor will receive $750. The Doctor remarks, in conclusion, that "unless better provision be made for the support of ministers of mediocre talents, you may rest assured that the decrease in the number of candidates which has already begun will go on."

AMERICAN BIBLE SOCIETY.—The receipts for the month of October were $24,500; expenses, $72,055. Grants of Scriptures were made to Minnesota, to a Baptist church in New Jersey, to the American Union Missionary Society for Siam, on the application of Mr. Tappan to Indiana, to the American and Foreign Christian Union, to the Cherokee Nation, to J. Demarest at Rio Grande, to the American Seamen's Friend Society, to Hayti, to Panama, to California, to Smyrna, and to various other places in our own and foreign lands. Five new societies were recognized as auxiliary; two in North Carolina, one in Georgia, one in Texas, and one in the Choctaw Indian Nation, called the Choctaw Nation Bible Society. A letter from the French and Foreign Bible Society showed the progress of the work of Bible distribution in France, the great demand for increased funds, and the extensive calls that are constantly made for the Bible in that wide and interesting field.

REVIVAL IN WALES.—A paper published at Utica, N. Y., the organ of the Welch Congregationalists in the United States, says that the southern part of Wales has been wonderfully blessed with the out-pourings of the Holy Spirit. "To the Church at Kendle, three hundred have been added. The Rev. Mr. Hughes, of Dowlais, received on one Sunday four hundred and forty-seven additions to the Church under his care. Such a gracious visitation has never before blessed the mining regions; thousands of converted souls are young in this second Pentecostal revival; and its influence is extending daily."

DEPARTURE OF MISSIONARIES.—On Sabbath afternoon last, the brig Lowder, Capt. Brown, sailed from New York for the West coast of Africa, having on board Rev. J. L. Mackey and wife, Rev. G. W. Simpson and wife, and Rev. J. Best, missionaries for Gaboon; J. S. Brooks and wife, and Sarah Kinsen, for the Mendi mission; Adolphus Pike, for Sierra Leone; Jos. Berry and wife, and Mrs. M. Webb for Liberia, mostly missionaries under patronage of the Presbyterian Board of Foreign Missions. A farewell meeting took place on the previous evening, in one of the New York churches, at which appropriate religious services were conducted.

THE BIBLE FOR THE ARMENIANS.—The Board of the American Bible Society has made an appropriation of $5,000 to aid in publishing the entire Bible, with marginal references, for the use of the Armenians in Turkey. The edition will consist of 5,000 copies, and is estimated at $15,000, which sum will be required in the course of the next three years.

BAPTIST ANNIVERSARIES IN BOSTON.

The meeting of the Massachusetts Baptist Convention was held last week. It appears, from the Treasurer's Report, that the whole amount received by the Board is $4,054—$1,678 of which has been paid to feeble churches of the State; to the American Baptist Missionary Union $200; American Baptist Home Missionary Society, $1,358; Education Society $17; to the support of the Missionary $716; services of Recording Secretary $125; printing and incidentals $86. Reports from the different Associations were then listened to.

The Convention assembled again in the evening, and listened to the reading of reports from the various churches; after which a few remarks were made by Rev. Mr. Fitz, Missionary of the Convention. A Committee of one from each Association was appointed to average an increased assessment of $2,000 on the churches, for the support of an additional Missionary. After which the Convention adjourned.

The Convention on Ministerial Education was organized by the choice of Governor Briggs as Chairman. Rev. Mr. Caldicott presented his Report, suggesting the following topics for the consideration of the Convention: 1st. What qualifications ought to be required of an applicant, in order to entitle him to the benefactions of the Society; 2d. The amount of aid that shall be given to the student, and the restrictions under which it shall be given; 3d. At what institutions shall the beneficiaries be allowed to pursue their studies; 4th. The course of study and training which shall be required of the beneficiaries; and, 5th. What rule of action shall be adopted in relation to the collection, disposition, and disbursement of funds. The Board asked the advice and direction of the Convention upon these several points, and a Committee of three was appointed upon each subject, to take it into consideration and report.

REV. JOHN SHORE.—A public breakfast was given to Mr. Shore, at Radley's Hotel, London, by the committee who have acted in his behalf; Edward Swaine Esq., in the chair. Speeches by Rev. J. H. Hinton, A. Reed of Norwich, T. Binney, and Dr. Boaz of Calcutta; and a letter was read from Sir E. Eardley, regretting his absence through indisposition. In his speech on the occasion, Mr. Shore said:—

"The prison, if you go with a good conscience and a good cause, is not the worst place in the world. I can truly say, that I left it with far greater reluctance than I entered it. I realized there, more than I had ever done, the gracious presence of my God, sustaining and comforting me. It has also brought me to feel, that with regard to the Lord's people, he will mercifully give them grace equal unto their day."

SLAVERY UNPROFITABLE IN KENTUCKY.—A writer in the Louisville Examiner has clearly shown by statistics, that slavery has diminished the wealth of Kentucky during the last eight years. In those counties where the number of slaves has increased the most, the amount of taxable property has decreased the most. From 1840 to 1848, the whole increase of taxable property in the State has been only five hundred thousand dollars; and in eight adjoining counties, where the number of slaves has increased the most, the assessable property has decreased five millions. In four counties where the slaves decreased, the value of property increased $1,347,686.

SUCCESS TO THE RUNAWAYS.—A correspondent of the N. Y. Tribune, writing from Baltimore, under date of Oct. 29, says he is informed, on the best authority, that not less than two hundred slaves have absconded from their masters in Maryland within the past five months! These, at the lowest valuation, were worth $100,000; so we may judge of the annual loss to the slaveholders. Of late the absconding slaves have increased three-fold, and their success in eluding the most expert of our officers and police-agents has been remarkable. Very few in proportion, are ever caught again, and some families whose wealth consisted chiefly in their slaves have been greatly reduced in their circumstances.

FINING A SCHOOLMASTER FOR WHIPPING A SCHOLAR.—In Boston, the other day, the case of a schoolmaster, who was sued for damages on account of inflicting an undue punishment upon a pupil, was decided against him in the Common Pleas. It seems that one of his boys had been accused of stealing grapes. On being charged with the offense, he denied it. The teacher then punished him severely with a ferule and cowhide. The blows left black and blue marks on the body of the child, who was only twelve years old, and he did not get over their effects for a fortnight. The Court decided that the punishment was unreasonably severe, and the Jury rendered a verdict for the plaintiff in the sum of $110.

BURR'S SEVEN-MILE MIRROR is one of the most truthful panoramic representrtions we have ever looked upon. We do not claim to be connoisseurs in the fine arts, and we shall not, therefore, venture any criticism upon the artistic skill of the painting. But we know what pleases us; it is when the painting is executed with such striking faithfulness to nature, that we do not have to examine a long time and puzzle our wits to know what it is the artist has intended. So far as we are acquainted with the scenery upon the St. Lawrence, the Mirror is a most exact and beautiful delineation of it. We advise our friends to visit it. It is exhibited every evening at the Minerva Rooms, 406 Broadway, and is well worth the price charged (twenty-five cents) for admission.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamship Hibernia, seven days later news from all parts of Europe has come to hand.

There is no later news from Constantinople or St. Petersburgh, and of course we have no solution of the difficulty between the Porte and the Autocrat; the general belief, however, among well-informed critics, is said to be, that Russia will pocket the affront, rather than provoke a collision with France and England.

The Hungarians who were at Comorn are coming to America with Klapka at their head; and those who are at Widden are about to be transferred to the Isle of Candia by the Turkish government. From there they can easily get off to England. The report that Bem has turned Turk is confirmed, and it is said that Dembinski and others have done the same, and are now officers in the Turkish asmy.

A treaty between Austria and Prussia was signed at Vienna September 20th, and ratified by Prussia on the 10th ultimo, which provides that Austria and Prussia should assume the administration of the Central Power of the German Confederation, until the 1st of May, 1850, unless this power be transferred to a definite power before that period.

Accounts from Rome are the reverse of satisfactory. The return of the Pope is still talked about, but when it may take place is still the subject of conjecture. There has been a misunderstanding between one of the Cardinals and M. de Corcelles, and the Frenchman, being offended at a letter received from the ecclesiastic, complains of the number of traitors still tolerated in the Eternal City. The point was transferred to His Holiness, who disapproved of the Cardinal's conduct, and threw him overboard.

Gen Haynau in his adminstration of the military affairs of Hungary losses no opportunity to deserve the bloody epithet that has been so universnlly applied to him. He has thus far succeeded in murdering, under the guise of a Court Martial, thirteen Hungarian Generals who delivered themselves up at the close of the war and induced their soldiers to lay down their arms.

Count Bathyany, the Prime Minister of Hungary, has been shot under circumstances which forever will make the Austrian name synonymous with cruelty, treachery and dishonor. To render the last hour of this brave and accomplished nobleman as bitter as possible, he was sentenced to a malefactor's instead of a soldier's death. To avoid the ignominy of a halter, the wife of the patriot had a dagger conveyed to him in his linen, with which to anticipate his doom. The Count did not succeed in the suicide, but his throat was so much injured by the wound he had inflicted that he prevented his murderers from strangling him with the cord. He fell pierced to the heart by the bullets of Austrian soldiers—his last words being "My country forever." Some ladies of the highest class endeavored to dip their hands into the blood of the fallen patriot, but were prevented by the Austrian bayonets.

BURIED ALIVE.

The Youngstown (Ohio) Republican, of Oct. 26, says: A Scotchman by the name of McIntosh was last week engaged in this village in walling up a well for Mr. Grute—the well was thirty feet deep, the wall had been raised ten feet—when, in removing the lower tier of cribbing preparatory to raising the wall still higher, Mr. M. discovered the sand and gravel moving. Thinking it only a slight quantity that had commenced sliding, he adjusted the short planks over the top of the walled part, to prevent the dirt from falling into it. While doing this, the cribbing above gave way with a crash, which was followed by a general caving in from all sides, when in an instant he was covered with slabs, plank and dirt, to the depth of ten feet, he being about twenty feet from the surface. It was supposed that he was instantly killed, but lest the life of a fellow-being might be sacrificed by neglect, operations were immediately commenced for getting him out. The earth in that place being composed of quicksand and gravel, it was necessary to commence by curbing. In a few moments two or three hundred persons were collected, anxious to assist, but from the narrow limits of the curbing, only three or four could work. After about four hours, and after descending fifteen feet, a voice as from the grave was heard to say: "Be careful, the dirt is slipping in around me!" It was ascertained that he was outside the new cribbing, and that the whole body of loose earth above him was arrested by the diagonal position assumed by the old curbing in falling, leaving him room to stand erect, being imbedded to the hips in the sand that had run in around him. Tons of quicksand and gravel being supported above him by the accidental position of slabs and planks resting themselves on loose sliding earth, every precaution was necessary to avoid disturbing them. In this situation, his life resting upon the *stability* of sliding sand, he was doomed to suffer four hours more, till by handfulls the dirt was carefully cleared so as to get within the curb, from which he was lifted into the open air, amid the deafening cheers of the anxious spectators. The cave-in occurred at about 3½ P. M.; he was rescued about 11½ at night.

A Difficulty at Macao.—In a recent communication from China, we have a bit of news of some importance. On the occasion of a Roman Catholic procession at Macao, (which is under Portuguese authority,) an Englishman, who had just landed from a British ship-of-war, was ordered to take off his hat as the *host* passed him. In answer to this, he lifted his hat for a moment and immediately replaced it and kept it on his head. He was instantly seized, maltreated, and thrown into prison by the Portuguese Catholic authorities. Upon this, the commander of the British ship sent on shore demanding the instant release of the Englishman. The Portuguese then inquired if this release was asked as a favor, or demanded as a right. The answer being made that it was demanded as a right, the Portuguese Governor refused to admit it, and retained the man a prisoner. The English commander then declared, that if the man was not restored to his liberty within a certain number of hours, he would take him by force, whatever might be the consequences. So little regard was paid to this threat, it being deemed quite impossible that the armament of a single ship could put it in execution, that the Portuguese Governor was absent from his post the same day on business or pleasure in the country. But the British commander, true to his word, when the stated time had passed, and the Englishman had not been released, went on shore with a small but determined band, forced open the prison, and brought away the prisoner in safety. In the conflict a Portuguese was killed, but we know of no other fatality.

The Cherokee Nation.—The Tahlequah Advocate of the 8th ult., contains the proceedings of the National Council, which met the previous week. Hon. James Kell, of Delaware District, was elected President of the National Committee, or Upper House of the Legislature, and Hon. Six Killer, of Going Snake District, Speaker of the Council. The two branches elected the District Judges and Solicitors, a list of whom is given by the Advocate. The message of John Ross, the principal Chief, was received and read, and is published in the Advocate; 500 copies of it were ordered to be printed in English, and 500 in Cherokee, for distribution among the people. The message is well written, though short, and speaks of the tranquility, health, and general prosperity of the nation, the exemption of the Cherokees from the ravages of the cholera; their improvement as manifested by the increase of temperance, religion, and education; the payment of the public debt, for which purpose the Chief recommends the levying of taxes, or the appropriation of a portion of the money annually paid to the nation by the United States; the carrying out of the Treaty stipulations of 1846; the withholding of the School Fund by the Indian Department. He recommends that a delegation be sent to Washington to adjust all matters pending with the Government. The message says, that owing to the Report of the Superintendent of Public Schools not having yet reached the Chief, he cannot give the details respecting the condition of the District Schools, but the buildings for the male and female seminaries will soon be ready for use. The Supreme Court of the Nation was in session at Tahlequah. The Indian Mission Conference of the Southern Methodist Episcopal Church was to meet at Riley's Chapel, two miles from Tahlequah, on the 25th, and Bishop Paine was expected to preside.

The Tea Culture in America.—We have late advices, says the N. Y. Tribune, from the Tea plantation of Mr. Junius Smith, at Greenville, S. C. His plants are in blossom, and as healthy and flourishing as those of China at the same stage of growth. Everything looks as favorable, and Mr. Smith feels abundantly encouraged. He expects to place fresh tea on the tea-tables of London and Paris in twenty days from his plantation. He has a large number of plants, and tea seed enough for half a million more. The Black descriptions blossomed some time since, but lately the Green plant descriptions have also blossomed. Mr. Smith is collecting about him quite a force of laborers, having recently sent to the North for about twenty hands. He has also made very successful efforts to grow the fig and almond. His next year's crop will be quite an important one. Should Mr. S. succeed in introducing the growth of the tea plant into the United States, he will certainly deserve the gratitude of the whole country.

Another Hard Case under a Slave Law.—The Norfolk (Va.) Herald, of Oct. 24th, says that Captain Woodford, of the schr. Thomas G. Pratt, who was committed to jail by the Mayor, on the 6th inst., charged with abducting a man slave named Henry, the property of Mrs. Jennings, was brought up before the Hustings Court of this city for examination, and, after a full hearing of the evidence and of counsel, was acquitted. Capt. Woodford, it will be remembered, while on his way from Fredericksburg to Providence, R. I., put into this port for a hand to assist in working his vessel, and shipped Henry, not knowing him to be a slave, but without requiring of him the requisite evidence of his freedom. After proceeding to sea, his vessel springing a leak, he was compelled to put back, and the slave, alarmed at the thought of returning, became very much excited, and in a fit of delirium, thereby induced, jumped overboard and was drowned. Capt. Woodford has had three weeks confinement in the walls of a prison, and will have to pay for the negro—a pretty severe penalty.

Escape of Slaves.—The Baltimore Clipper says four or five valuable slaves, the property of Col. Edward Lloyd and Mrs Tilghman of Talbot county, escaped on Saturday night. A reward of $1,000 is offered for the apprehension of two of them belonging to Col. Lloyd. Two others made their escape on Sunday night from the Bayside, both of whom, however, were caught on Monday evening and lodged in Easton jail. One of the runaways was a woman belonging to Col. John Tilghman, of Queen Anne's county. The Centerville Sentinel, in referring to the many escapes of slaves, says: If something is not done, and that speedily too, there will be but few slaves remaining on the Eastern shore of Maryland in a few years. They are running off almost daily. Four sets of bills offering rewards for runaway negroes were printed by us last week. Col. Edward Lloyd offers $1,000 reward for the apprehension of two. James L. Bryan, Esq. offers $300 for one. Charles Stevens, Esq. offers $200 for one; and Messrs. James and Franklin Bright offer the same for another, belonging to the estate of their father.

Sad Affair at St. Louis.—Two Frenchmen, who are said to be persons of wealth, brothers, but evidently insane, took apartments on Sunday night at Barnum's hotel, St. Louis. During the night one of them rose and going to Barnum's room shot him, it is thought fatally, from a gallery through a window. A man named Macomber was also fired at and wounded. Another boarder named Albert Jones, hearing the noise, came to ascertain the cause, and was shot dead on the spot. Two other persons named H. M. Henderson and Hubble, were also wounded before the madmen could be secured. It is said the same persons made an attempt upon the life of the landlord at Alton, but were prevented. They refuse counsel and say that they will plead their own case.

Proposals for Extending the Telegraph Line to San Francisco.—Henry O'Rielly proposed, in 1847, to carry the lightning telegraph from Philadelphia to Fort Leavenworth. Now that he has built five thousand miles, and contracted for the construction of other three thousand on this side of the Mississippi, it is presumed that his views will receive a proper degree of attention. In a letter to Col. Chambers, Chairman of the Committee of Arrangements for a Convention at St. Louis, to consider of the practicability of a railway to connect the Atlantic and Pacific, Mr. O'Rielly earnestly urges the necessity there is for the immediate completion of the Western division of the telegraph line, from the Mississippi to San Francisco, five hundred miles of which are already under contract, from St. Louis to Fort Leavenworth. He contemplates a daily express mail across the Rocky Mountains, and shows that with the help of the U. S. troops, not otherwise employed, and a very moderate grant from Congress, his scheme is quite feasible. [Tribune.

Important to Holders of Land Warrants.—J. W. Simonton, of Washington, has put the following question to the authorities of the General Land Office:—"Is it necessary, to render an assignment of soldiers' Land Warrants valid and receivable at the Land Office, it should be filled up by the original holder when sold by him, and so of each party through whose hands it may pass before reaching the Land Office for entry?" Mr. Butterfield, Commissioner for these Warrants, replies that as assignments made prior to the issue of the warrant are null and void, it is material that the date of assignment be filled up when made. The mere leaving a blank in the document for the name of the assignee to be afterwards inserted does not vitiate the assignment where it is fair and regular in other respects. Before a warrant thus assigned can be located, the name of the assignee must be inserted, and it will be presumed that it is done by the authority of the original assignor; and will be receivable at the land offices, unless fraud shall be alledged and sustained.

Indian Matters.—One of the Western papers says that John Drennen, Esq., lately appointed Superintendent of Indian Affairs in the West, passed up on the 11th ult., with $322,000 in specie to distribute among the Indian tribes in November and December next. The amount paid out annually to the Choctaws, Chickasaws, Creeks, Cherokees, Osages, Seminoles, and other small tribes, amounts to $330,000. The Choctaws appropriate money to the support of missionaries and schools, and are making rapid progress in civilization. The Seminoles and Osages prefer remaining in a rude state; and very little change has occurred with the other tribes within the last few years.

SUMMARY.

At a logging in the town of Lime, on Saturday last, says the Watertown Journal, a man named Ferdinand Rowe struck an old man by the name of James, knocking him down and then jumping upon his breast, breaking his bones and killing him almost instantly. Liquor, it is said, was the cause of this brutal outrage. Rowe is now in jail.

Dr. Peter Wendell, Chancellor of the University, died at his residence in Albany on Monday morning Oct. 29th. Dr. W. was a native of Albany, and died at the age of 64 years. In 1833 he was chosen by the Legislature as Regent of the University, of which body he became Chancellor on the death of Hon. Stephen Van Rensselaer in 1842, and to which last office he has since been annually re-appointed.

The Telegraph Companies, diverging East, West and South, from 5 Hanover-street, sent off and received one day last week, 722 messages. Among the number was one of 5,000 words, and another of 3,000 (steamer's news,) and several of 40 to 300 words each. There are three other offices in the city not included in the above. The above shows the extent and importance of the Telegraph business, which is yet in its infancy.

Directors of the New York, Albany and Buffalo Telegraph Company decided, at their last meeting, to put up a third wire from New-York to Buffalo as soon as practicable, exclusively for the business of those two cities and the business west of Buffalo, which now meets with great interruption in consequence of the business of local offices.

It appears by a report to the Philadelphia County Board, that nearly a quarter of a million dollars has been paid out of the County Treasury since 1836 for the suppression of riots. This sum does not include the bill which has yet to be footed for the riot on last election night, which will probably bring the amount quite up to a quarter of a million.

Dates from Cape Haytien to the 11th Oct. have been received at Boston, with a list of the newly appointed nobility, consisting, as we learn, of 5 Princes and 45 Dukes. A letter of congratulation had been received by Solouque from the English Governor of Jamaica. The French hold aloof and have not yet recognized the Government.

A son of Thomas H. Benton stabbed a Mr. Lyons of Louisville, on Wednesday night. Mr. Benton was about accompanying a lady from the parlor of the Weissiger House to her room. Mr. Lyons proposed to join them. Mr. Benton was offended at the proposition, and soon after, in an adjoining parlor, the stabbing took place.

The Mineral Point Tribune mentions the discovery of a fine quarry of Marble, apparently very extensive, in Richland county. The Tribune suggests that a block of this marble be procured and sent, as Wisconsin's tribute, to the Washington Monument Association.

The Dansville Chronicle announces the death of Mr. Moses M. Van Campen, in the 94th year of his age, at Angelica, N.Y. He was one of the first settlers of that county. "His blood was poured out like water, in several Indian battles, and his fame as a warrior stands recorded upon the page of his country's history."

Three free negroes were recently sold each into twelve months bondage, for sojourning in Louisville, Kentucky, contrary to the statutes of the State made and provided in regard to the free negroes of other States.

A Philadelphia correspondent of the National Era says of Mrs. Francis Ann Kemble that, fully recognizing to the last moment Mr. Butler's lawful claims on her as his wife, she sent him a check for twenty thousand dollars, being the earnings of her reading of Shakespeare, which he, of course, declined to receive and returned to her. It is also said, that she resisted the application for divorce made by Mr. Butler no farther than a sense of duty, and an opportunity of presenting to the world the merits of her case, and character as a wife, required; and when this was accomplished, she withdrew further opposition.

The ship Berlin, Captain Smith, from Liverpool, arrived at New Orleans the other day with two hundred immigrants. During her passage there were 43 deaths on board, the first having occurred when the vessel was 12 days out, and the last on her 29th day. Forty-one of the deceased were steerage passengers; the other two were Robert Robinson, the carpenter of the Berlin, and Thomas Baumsey, a seaman, belonging to the crew.

The St. Paul Chronicle announces that a treaty was effected on the 9th ult. with the Half-Breeds, for the land lying west of the Mississippi, bordering upon Lake Pepin. It is bounded on the River about 35 miles, extending back 15 miles, making some 320,000 acres, purchased for $200,000, or about 60 cents per acre. The land is said to be of good quality generally, having some fine situations on the Lake, and a number of improvements made by the Half Breeds.

L. J. Papineau has written a letter in the Quebec Independent, in which he comes out strongly in favor of annexation to the United States. The Toronto Globe, on the contrary, comes out with a declaration of warm attachment to England, signed by 2,000 men of all parties there. A Toronto Annexation Manifesto will, it is said, appear about the 1st of next month.

Hon. John Greig, of Canandaigua, was chosen Chancellor by the Regents of the University of New York, vice Dr. Peter Wendell, deceased. Mr. G. declined the post, whereupon Hon. Gerrit Y. Lansing, of Albany, was chosen.

In the U. S. Circuit Court at Boston, on Wednesday, before Judge Woodbury, the case of Herrick Aiken vs. Calvin Foster was committed to a Jury—being an action for infringing the plaintiff's patent for a new and useful improvement in tool-sockets. A verdict was rendered for plaintiff of $1,224, damages.

The South Presbyterian Church in Brooklyn recently made a move, with great success, to pay off their debt, amounting to about $14,000. The pastor, Rev. Mr. Spear, presented the subject in a very happy manner, urging the congregation to remove that which, to any Church, was a great obstacle to permanent prosperity. The result was a subscription of $11,000.

The Milwaukie Gazette says that on one day, not long since, there were seven hundred loaded wagons coming into that city with produce, of which upwards of five hundred were filled with wheat—about 21,000 bushels, besides flour. Allowing 45 feet to each team, the whole in one procession would make a line five miles long.

Resolutions in favor of the Annexation of Canada to the United States have been introduced into both Houses of the Vermont Legislature. Papers of all parties advocate the measure, too, together with political meetings and Conventions in all parts of the Northern States.

The girls of Fairhaven, Conn., who struck for higher wages for opening oysters, have obtained their demands. They now receive two and one half cents per quart, instead of two, as heretofore, for opening the bivales.

A memorial has been prepared for presentation to the Ohio Legislature, praying for a grant of $5,000 a year for ten years, to be devoted to the removal of negroes to Liberia. The memorial states that the American Colonization Society has had within its offer 10,000 slaves, on condition that it shall bear the expenses of their deportation.

Mr. J. M. Barrett, of Ohio, who was arrested at Spartansburgh, S. C., some time since, on a charge of circulating incendiary publications, or something of that sort, has been tried and acquitted. He is now at liberty. The sympathies of a large portion of the community about him appear to have been with him.

A colored woman named Charlotte Drose, residing at 22 Clark-st. N. Y., died last week at the extreme old age of 113 years. As she was upwards of 40 years of age at the time of the Revolutionary War, she recollected all its events and its heroes, and many other curious things long previous to that memorable era.

By a recent decision in the case of Boosey vs. Purdey, tried in the English Court of Exchequer, it appears that no foreign author can enjoy a copyright for his writings in Great Britain, except through an international arrangement between the two countries. Thus it seems that American writers cannot after this be benefitted by the republication of their works in England.

A man named Thomas Short, now in jail in Mississippi, has made a confession of his connection with a banditti, composed of men in high and low life, from Missouri to Mexico. The disclosures are of a startling character.

A Grindstone in use in the Providence Franklin Foundry burst in pieces on Tuesday, in consequence of accelerated speed, when a fragment struck an iron bar four inches thick with such force, that it broke it.

A Mr. Lane, in Cincinnati, has a dog one year old, named Leo, whose dimensions are: length, 9 inches; height, 5 do; measures round, behind shoulders, 8 do; weight, 2 lbs. 1 oz. This dog is supposed to be the Tom Thumb of the canine world.

A man named Rhodes, in a fit of insanity, threw himself off Pawtucket bridge upon the rocks beneath, a distance of forty feet. He fell in the water and floated to a point below, where he was rescued, and strange to say, without broken bones.

The Fourth of July was celebrated at Macao, China, in a very cordial manner between the residents and the Americans there. Flags were hoisted, salutes fired, official visits paid, and a grand ball given in the evening.

The trial before the Supreme Court at Syracuse, of Louisa F. Corning vs. Richard S. Corning, for assault, terminated on Wednesday, in a verdict of $3,000 for the plaintiff.

The whole of the public lands in Mississippi, amounting to 30,175,080 acres, have been surveyed and brought into the market. Of the public lands in Mississippi, 11,185,040 acres remain unsold.

There is said to be a very dangerous counterfeit afloat, a one dollar bill on the State Bank of Ohio, Ripley Branch, D. P. Evans, Cashier, Swain; President.

It is estimated that in little more than twenty years, the export of cattle from Aberdeenshire to London alone, has amounted to 150,000.

Col. John Smith of Georgia, has gathered this season, from an acre and a quarter, 158 bushels of corn—weighing 57lbs. to the bushel.

The editor of the Westminster (Md.) Carralltonian has seen an ear of corn containing within a fraction of eleven hundred grains.

Girard College contains at present two hundred and nine orphan boys, all under 12 years of age.

A letter from Havana, dated Oct. 19, says that 400 slaves have been landed and disposed of on that island during the last six weeks.

The Hartford Times says that Dr. Bushnell of that city, has been acquitted of the charge brought against him of promulgating errors touching the fundamental principles of his church.

The rush for California is still on the increase, and whole families, rather than individual members, are now making preparations to start for the gold region. At this port 28 vessels are up for California.

The Hudson River Road is doing a very large business. One train a few days since consisted of 10 passenger cars containing 550 persons.

His Excellency, Sir John Harvey, has issued an order to admit hay and straw, free of duty, into Nova Scotia, in order to meet the deficiency of hay which has arisen from the failure of the crop.

Martin Van Nostrand, a policeman, injured at the Astor-Place Riot so as to lose the use of one of his eyes, was voted $300 by the Board of Assistant Aldermen.

At Frieburg, in Baden, eleven young peasant girls have been arrested and imprisoned for adorning with flowers the graves of fallen Republicans.

John C. Carey, a journeyman carpenter, of St. Louis, has fallen heir to an estate in Pennsylvania valued at from $100,000 to $200,000.

Jesse Ramsbottom has been found guilty of the murder of his wife in Greene Co., Ohio, and sentenced to be hanged on Friday, January 25.

The Camden and Amboy Railroad Company have reduced the fare for second class passengers by the 12 o'clock train to Philadelphia to $2.

The Towanda Bridge across the Susquehannah has been nearly destroyed by fire.

The agent of the State Bank at Morris, N. J., has suspended the redemption of the notes of that Bank.

Counterfeit twos on the Exchange Bank, Hartford, and tens on the Stonington Bank, are in circulation.

Three ladies have applied for admission to the lectures of the Syracuse Medical College.

A live hyena arrived at Salem, Mass. on Monday, in a vessel from Zanzibar.

Snow fell in Buffalo in slight particles on Wednesday last week.

Maine Thanksgiving, Thursday, November 29.

New York Markets—Nov. 5.

Ashes—Pearls $6 50; Pots 7 12.

Flour and Meal—Flour, good State and Western ranges from 4 75 to 5 25; pure Genesee 5 25 a 5 37. Rye Flour 2 87 a 2 94. Meal 3 12.

Grain—Wheat, Canadian 1 05, new Michigan 1 12, Genesee 1 20. Corn is lower, Western and Northern yellow selling for 65 a 66c. Rye 60 a 62c. Northern Oats 40 a 41c. Black-eyed Peas 1 75.

Provisions—Pork, mess 10 25 a 10 50; prime 8 62. Beef, 6 25 a 7 00 for prime, 8 75 a 9 25 for mess. Butter is dull at 7 a 11c. for Ohio, 11 a 14c. for Vermont, 10 a 16c. for State. Cheese 6 a 6½c. Eggs 8 a 9 for a shilling. Cranberries 8 50 per barrel, $3 per bushel, and 1s per quart. Quinces from 50c. to 2 00 per hundred. Box Honey 15 a 18c. Potatoes, Carolinas 1 00 per bushel; Irish 87c. per bushel. Onions 18d. a 2s. half peck. Apples, 1 50 a 2 00 for common, 2 50 for Greenings, 3 00 for Spitzenburgs. Chesnuts 3 25 per bushel. Walnuts 2 00 per bushel. Tallow 8c. Hay 45c. for 100 lbs.

MARRIED.

In Lincklaen, N. Y., on the 24th of Oct., Leonard Coon, of DeRuyter, to Sarah A. Dye, daughter of John Dye, of Lincklaen.

☞ In a marriage notice from Scott, N. Y., published two weeks ago, the names should have been *Derrick* Babcock and *Miss* Susan Barber, instead of *Orlando* Babcock and *Mrs.* Susan Barber. The printers "followed copy" in this case, as they are directed to do in all similar cases.

DIED.

In Janesville, Wisconsin, on the 15th ult., Jonathan J. Edwards, late of Westerly, R. I., aged 36 years. Mr. Edwards had long suffered from a pulmonary difficulty, and for the benefit of his health had spent two or three of the past winters at the South. Last summer he determined to take up his residence at a distance from the seaboard, and accordingly removed to Wisconsin, where he fell a prey to fever, after two weeks of severe illness. It will be gratifying to his friends to learn, that in the early stages of the disease, before his mind was materially affected by it, he expressed strong confidence in God, and full assurance of safety in His hands.

At Petersburg, Rensselaer, Co., N. Y., Sept. 19th, 1849, William Hall, aged 58 years, 8 months, and 29 days. By this dispensation of God, a companion and four children are left to mourn a loss to them irreparable in this world. In his death the church suffers the loss of one of those genuine ornaments, who, loving his divine Master, is willing to do whatsoever he commands. The last Sabbath I spent in Petersburg previous to attending our General Conference, I visited him upon his sick bed. I found him not only resigned, but happy; yes, happy in the prospect of death. He expressed great concern for the prosperity of Zion and the salvation of the perishing. He has gone; he has left us, to range through illimitable space, to lay hold upon that bright consummation that clears all mystery and bathes the soul of the redeemed in immeasurable bliss. I returned from Conference just in time to attend his funeral. I mingled my grief with that of his bereaved family, and sorrowing church, and followed him to his last resting-place, before I reached my home. Bro. Hall was a native of Rhode Island, professed religion when a young man, and was baptized by Eld. Griswold a few years since. Text on the occasion from John 11: 23, "Thy brother shall rise again." J. Summerbell.

In Scott, N. Y., October 23d, of inflammatory croup, Josephene Louisa, only daughter of Philander and Electra L. Knight, aged 2 years, 10 months, and 14 days.

LETTERS.

Daniel Coon, James Summerbell, J. R. Irish, C. H. Maxson, S. W. Webb, B. S. Brown, H. W. Stillman, G G. Crandall, B. G. Stillman, V. Hull, P. Knight.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

H. Maxson, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
R. E. Capron, "	2 00	" 6	" 52
S. F. Babcock, Westerly, R. I.	2 00	" 6	" 52
Silas Maxson, "	2 00	" 6	" 52
A. C. Harris, "	2 00	" 6	" 52
A. C. Green, "	2 00	" 6	" 52
Corydon Clark, "	2 00	" 6	" 52
J. Maxson, "	2 00	" 6	" 52
J. Maxson, Jr. "	2 00	" 6	" 52
C. Maxson, "	2 00	" 6	" 52
J. C. Nash, "	2 00	" 6	" 52
H. S. Berry, "	2 00	" 6	" 52
G. W. Noyes, "	72	" 6	" 19
J. Fenner, 2d, Locustville, R. I.	2 00	" 6	" 52
H. Lanphear, Perryville, R. I.	2 00	" 6	" 52
S. F. Randolph, Plainfield, N. J.	2 00	" 6	" 52
Ph. F. Randolph, "	2 00	" 6	" 52
V. M. Burdick, Elgin, Ill.	2 00	" 6	" 52
G. Evans, DeRuyter,	2 00	" 6	" 52
J. R. Irish, "	2 00	" 6	" 52
Th. Stillman, "	1 00	" 6	" 52
D. C. Burdick, Lincklaen,	15 50	on account.	

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Thomas B. Brown, New York,	$5 00
Simeon F. Randolph, Plainfield, N. J.	5 00

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

David Cardner, DeRuyter,	$4 00	to vol. 5	No. 52
Gurdon Evans, "	3 00	" 5	" 52
Wm. Stillman, Jr., Westerly, R. I.	1 00	" 5	" 13

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:—

George P. Maxson, Columbia, Ark.	$4 50
W. F. Randolph, New Salem, Va.	1 75
M. F. Randolph, "	25
H. F. Randolph, "	1 00
Joseph Goodrich, Milton, Wis.	10 00
Mrs. A. E. Babcock, Wisconsin,	4 00
Edward Whitford, Adams, N. Y.	10 00
E. W. Whitford, "	5 00
Silas Maxson, "	5 00
Daniel Babcock, Wisconsin	7 00
Collection at Church in Independence, N. Y.	8 79
A. Maxson, Friendship, N. Y.	4 00
1st Ch. in Genesee, towards a life membership,	18 00
Church in New Market, N. J.	35 00
David Dunn, "	10 00
David B. Rogers, Waterford, Conn.	1 00
Noyes Spicer, "	1 50
C. S. Rogers, "	2 00
J. C. Maxson, "	1 25
O. Maxson, "	4 00
E. T. Beebe, "	1 00
C. Stillman, "	25
Elias B. Champlin, "	75
Green Rogers, "	3 00
Sarah G. Rogers, "	3 00
E. Darrow, "	2 00
A. Collins, "	1 00
Mrs. D. P. Rogers, "	5 00
Peleg L. Berry, "	3 00
George C. Stillman, "	4 00
Julia M. Rogers, "	3 00
Lester T. Rogers, "	5 00
Lester T. Rogers, 2d, "	4 00
T. R. Rogers, "	1 50
David Brooks, "	50
T. S. Rogers, "	4 00
Church in New York,	93 36
Abel Stillman, Poland, N. Y.	3 00
Church in Plainfield, N. J.	70 50
Church in Petersburg, N. Y.	10 00
Azor Estee, "	5 00
Paul Stillman, New York,	10 00
Ch. in Berlin, to make J. H. Cochran life mem.	40 00
Lydia Green,	4 00
A Friend in Alfred, N. Y.	1 71
1st Church in Brookfield, N. Y.	9 07
Sabbath School contribution at Pawcatuck, R. I.	6 03
Martha Bright,	5 26
Zebulon Rogers,	5 26
David Rogers,	5 26
Sally Rogers,	5 26
H. P. Rogers,	5 26
Susan A. Rogers,	5 26
Friends at Mystic Bridge, Ct., to make Wm. E. Maxson, W. B. Lewis, and Wm. M. Barber life members,	63 75
R. Langworthy, Hopkinton, R. I.	5 00
Davis Langworthy,	2 00
Sarah Langworthy,	1 00
2d Church in Hopkinton, R. I.	28 50
I. Burdick, being dividend of the A. S. D. B M. S.	5 26
W. M. Fahnestock, Bordent'n, for life membership	20 00
1st Church in Hopkinton, R. I. { H. M $15 00 F. M. 30 08 }	45 08
Church in Hounsfield, N. Y.	32 50
2d Church in Brookfield, N. Y.	4 88
" " " Fem. Benev. Soc.	7 59
W. B. Gillett, New Market, N. J.	1 00
Church in DeRuyter, N. Y., for life membership	25 00
Collection at Hopkinton, R. I.	63 00
Ann S. Clark, Broadalbin, N. Y.	1 00
M. Hawley, "	2 00
E. C. Hawley, "	2 00
Peter Burdick, Nile, N. Y.	2 00
Church in New Salem, Va.	1 50
Wm. A. Babcock, Leonardsville, N. Y.	1 00
J. Langworthy, Alfred, for life membership,	25 00
Benedict W. Rogers, N. Y., to educate a Chinese child,	25 00

A. D. TITSWORTH, Treasurer.

Eastern Association—Executive Committee.

The first semi-annual meeting of the Executive Committee of the Eastern Association will be held at Pawcatuck, R. I., on the fourth day of the week next preceding the third Sabbath in November, 14th day of the month.

S. S. Griswold, Cor. Sec., and Clerk of the Com.

Hopkinton, R. I., Oct. 22, 1849.

Notice.

The Annual Meeting of the Stockholders of DeRuyter Institute will take place at the Institute on Tuesday, the 4th day of December next, at 6 o'clock P. M., at which time five Trustees are to be elected in the place of Ethan Stillman, Arza Coon, Matthew Wells, Jr., Edward Whitford, and Robert Langworthy, whose term of office expires on that day.

Immediately after the election, the Trustees will meet and organize for the year.

CHARLES H. MAXSON, Secretary.

DeRuyter, Oct. 28, 1849.

Proclamation,

By Hamilton Fish, *Governor of the State of N. York.*

A sense of gratitude to Almighty God for his numerous manifestations of goodness during the past year, calls for a public expression of thanks from a People who have experienced the full measure of blessings which have been extended to us.

Peace and quiet have reigned throughout our land. The labors of the husbandman have been rewarded in the return of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious liberty continue to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole Nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

It becomes a grateful and Christian people to acknowledge these mercies, and to render thanks to their bountiful Giver.

I do therefore designate *Thursday, the twenty-ninth day of November*, instant, and do recommend its observance by the People of this State, as a day of Public Thanksgiving to Almighty God.

In witness whereof, I have hereunto signed my name and affixed the Privy Seal of the State, at the [L. S.] City of Albany, this first day of November, one thousand eight hundred and forty-nine.

HAMILTON FISH.

By order of the Governor:

Robert H. Morris, Private Secretary.

Miscellaneous.

SONG OF THE SMITHY.

Blow! blow! strike! strike!
Sons of the forge's glow!
All arts that bless man's helplessness,
To us their being owe.
The plough that mellows the fruitful earth,
The sickle that reaps the grain—
'Neath our hammer's blows they sprang to birth,
'Midst a shower of fiery rain.
Hammer and hatchet, chisel and saw,
Lever, and vice, and screw—
The implements of every trade,
On our forge and anvil grew.

Clink! clink! as our hammers ring
On the anvil's shining front;
The red iron grows, beneath the blows,
To some useful implement.
We make the tools for every craft,
And studious, thoughtful men,
Are debtors to us for the keen edged blade
That sharpens the mighty pen.

Fulton, and Watt, and a thousand more,
Had studied and dream'd in vain,
Had not our arm given shape and form
To the figures of their brain.
Creatures of iron muscles and limbs
In our forge's glow have birth,
That do the work of a thousand men,
And girdle with strength the earth.
Then blow! blow! etc.

A SOMNAMBULIST STORY.

In the month of November last, a young girl named Eulalie M——, of the age of fifteen, was brought to one of the hospitals of Paris while laboring under a most alarming attack of catalepsy. The case was a most curious one, and the mother of the girl declared that she was subject to this disease, but had never been afflicted for so long a period together, having been four days and nights without consciousness. The doctors of the establishment were, of course, enchanted with this *bonne anbaine*, and forthwith began to experimentalize, and to prove and test a hundred different methods of cure, which, nevertheless, had all been exhausted before the poor patient was restored to herself. Such, however, was the debilitated state in which the disease, or rather the "remedies," had left her, that she was compelled to remain for some time longer in the hospital, to regain her strength.

It was during this convalescence that a phenomenon of the most extraordinary nature was witnessed in poor Eulalie, which caused the greatest perplexity and confusion among the nurses and doctors in attendance upon her. She was seized with an unceasing, ungovernable flow of speech—words poured in a torrent from her lips; night and day, sleeping or waking, it was all the same. With persons of her age and sex nothing is more common; but, gentle reader, it was the *subject* of her discourse, which was so extraordinary, and which caused even the oldest and most experienced of the medical advisers gathered round her bed to turn aside; some in wrath, others in confusion—it was the complete unveiling of every thought and desire which was passing through the mind of whoever approached within a certain distance of her bed.

The evil grew to such a hight—so many secrets got afloat—so many suspicions had grown into certainty by this means, that it was deemed expedient to dismiss the patient before a complete schism was created among the authorities of the hospital. Every celebrity in the magnetic science had been summoned to visit the girl, and all had declared that never before had a subject, possessing such extraordinary powers of clairvoyance, been met with. Every one of the professors, of course, contended for the honor of bringing her into public notice; but the young assistant of the hospital, who had attended her in the first instance, became the happy man, and bore off the treasure to an obscure lodging near the Rue St. Jacques, giving up, for her sake, and for the dream of fortune, promised by the wonderful faculty which she possessed, his present situation and the certainty of advancement he had acquired by many years' study and steadfast attention to his arduous profession.

For a while every thing prospered with the young couple. All Paris flocked to hear the revelations of the sybil, and her house was thronged from morn till night with eager inquirers. About a year ago Madame de S——, well known by her eccentric researches in every kind of science, became so enthusiastic in her admiration of Eulalie, that she insisted upon her taking up her abode with her, in order to aid in certain occult works upon which she was engaged—the end and aim being directed to no less an object than the discovery of all the buried treasure which exists throughout France. It would appear that the revelations of the fair Eulalie were of such a nature as to satisfy the most golden anticipations of Madame de S——. Hundreds of visions, more gorgeous than imagination could supply, burst one by one upon the sleeping sense of the somnambula; but of all those which were thus laid open to the greedy anticipations of the *consultante*, none seemed to offer such immense and certain chance of splendor as that which was beheld at the Chateau of Chalus.

These ruins, so celebrated in English song, became forthwith the object of a pilgrimage, and the Marquise de S—— repaired thither with the firm intention of purchasing the ruins, if they were to be had for love or money. But the owner cared not a whit for the first, as far as the Marquise was concerned at least, and a great deal too much for the second; so that the affair was rather more difficult to manage than Madame de S—— had anticipated. Nothing, however, is impossible to those who are gifted with a will firm and resolute as that of the stout-hearted Marquise; and the bargain was struck at an enormous sacrifice on her part, the only condition being the removal of the rubbish which encumbered the entrance to the principal dungeon of the castle, where, so the persuasion existed, the whole of the treasure was contained. The impatience of the fair purchaser was so great that, fearing the customary delay in all French proceedings, she insisted upon the performance of this part of the bargain before she would consent to sign the contract. Accordingly, workmen were sent to commence the task at once, when, lo! by the very stroke of the hammer which leveled to the ground the remnant of the old wall that barred all access to the dungeon, a recess was discovered hollowed in the stone, and in the recess a casket of iron, curiously wrought in the fashion of the Greek Empire, which casket, being opened, was found to contain a diamond of wonderful magnitude, and of the first water. It is said to be six times larger than the Legent, and of a luster unrivaled by any stone known as yet to the world. The value of the treasure is supposed to be at least 15,000,000 of francs.

Paris Cor. London Atlas.

THE PROPOSITION TO EMBRACE MAHOMEDANISM.

The following particulars connected with the proposition made to the Hungarians in in Turkey, are given in the English papers:—

Some of the refugees at Widden have adopted the Mahomedan faith in order to secure themselves against any danger of being delivered to the Russian Government. A letter, dated the 25th ult., states that before entering the Turkish territory official assurances were given by the Turks to Kossuth, that he and his fellow-refugees were welcome guests, and should be allowed to proceed to any part of the world. The refugees were subsequently alarmed by intelligence that the Russian and Austrian envoys had demanded the delivery of the Poles and Hungarians, and that a Council had decided in favor of granting the demand, though the Turkish Ministers strongly opposed it; but that all admitted that none who should embrace the Moslem faith could possibly be delivered to infidels. The Ministry dispatched a reverend mollah to examine the refugees separately, and expose to them the state of the case, whilst timorous friends in Constantinople recommended the adoption of the suggestion as the only means of salvation. No words can express the consternation of the community at this intelligence. Many of the Hungarians exclaimed, "Better the Russians than the Austrains—better Mahomedanism than the Russians;" and there appeared some prospect of the whole camp embracing Islamism. A council of the Chiefs was immediately held at Kossuth's, where Bem at once declared that his life was devoted to hostility to the Russians, and that he eagerly accepted the suggestion. The mollah promised at the same time the maintenance of their rank and the liberal allowance customary in the Turkish armies. Generals Kmets and Steen came to the same resolution, and several personages were for temporising. When Kossuth's turn came to speak, he briefly reminded his companions, in his impressive language, that now, in a strange land, where all authoritative bonds were sundered, each one was at liberty to act according to his own views, but that, for his part, welcome, if needs be, the axe or gibbet, but curses on the tongue that dares to make him so infamous a proposition. Guyon, the Irish General, followed, declaring that no human power should induce him to swallow even a bunch of grapes upon compulsion. General Dembinski and Count Zamoyski were equally determined. The example of their chiefs was so effective that of about 200 soldiers and 40 officers who had expressed their willingness to abjure Christianity, the soldiers, to a man, changed their intention, and there remain only three Generals and some twenty officers firm in their resolve. Bem took immediately a public step, and it is said assumes the name of Amurath, and becomes a three-tailed Pasha with the Turks, who have an exalted opinion of his military genius.

TYRANNY OF THE RUSSIAN CZAR.

The fact stated in the annexed letter from our Washington correspondent, says the Courier and Inquirer, cannot fail to excite the liveliest interest throughout this country. Mr. Bodisco, the former Russian Minister at Washington, has long been known to many of our citizens as a highly accomplished gentleman; and the news of the sad fate which the atrocious despotism of the Emperor has brought upon him, cannot be received without emotion. The source from which the intelligence comes to us leaves no doubt of its authenticity.

WASHINGTON, Oct. 28, 1849.

The Emperor Nicholas has recently perpetrated an act of unparalleled barbarism, which will be deeply deplored by the citizens of Washington, and can hardly fail to awaken the indignation of the civilized world.

He has torn M. Bodisco, so long the Russian Envoy in Washington, from his family, and driven him, in his old age, into the lifelong rigors of Siberian exile! This news, so astounding, comes through a medium which precludes all doubt.

It seems that an edict of the Autocrat prohibits his diplomatic agents from owning property of any kind in the countries to which they are accredited, and M. Bodisco had enriched himself in estates wholly American. He owned valuable real estate in Georgetown, and had become considerably interested in Government securities. His property in all was valued at $450,000. These facts became known to the Emperor last winter, through the agency of a spy; and he immediately proceeded in an artful manner to entrap M. Bodisco into his hands. He directed M. Bodisco to repair to St. Petersburgh without any delay, as his counsel was required in a matter of great importance; and he was further directed not to fail to bring with him his nephew, *Premier Secretaire* of the Russian Legation at Washington, as a commission awaited him in the Imperial army, which was about to march against the Hungarians. To this order M. Bodisco yielded a prompt obedience. He and his nephew sailed for home early in May last. On presenting themselves to Nicholas, the nephew was thrown into prison, and M. Bodisco was hurried off into the wilds of Siberia!

I learn that, just previous to his departure from Washington, either from a suspicion as to his monarch's motives, or in view of the perils of the voyage, M. Bodisco settled a handsome fortune upon his much respected wife, who, it will be remembered, is an American lady.

☞ Such was the *story* published last week in the daily papers throughout the country. But before the people had ceased to express their astonishment, the whole affair was pronounced a "hoax."

MODEL LODGING HOUSES.—The London correspondent of the Chronotype writes as follows of the Model Lodging Houses in that city: "The result of the Poor Man's Clubs has been very gratifying during this time of sickness. I have many friends who are among the founders and active supporters of these establishments, and they all assure me, that the health of the inmates, for the sickly months, has been most satisfactory. The deaths among children are very considerably lower than in the surrounding neighborhoods, and the cholera has not caused a single death in the largest of the Lodging Houses, containing 300 sets of bedrooms, and 1,500 persons. I say the largest, because I am precisely informed; but I believe I should be correct in saying, that no deaths have occurred from this cause in any of the buildings, although raging in the vicinity of several of them. What hopes for the rich in such a condition of the poor, especially if it become general, and rose by successive improvements to fresh immunities and perfections. The Model Lodging Houses are extending in various parts of London, and the trades are associating to carry out their views in this direction. Within the week, the Journeymen Bakers have held a meeting for the purpose. The people who enter these houses are not of the very lowest class, they are chiefly the superior portion of the working classes—families that can appreciate to some degree the benefits of cleanliness and comfort."

FIGHT WITH THE APACHES.

The N. O. Picayune, Oct. 30th, says: It will be recollected by our readers, that the Mexican State of Durango, which has been from time immemorial a prey to the savage incursions of the Apache Indians, who have ruined their agriculture, and almost dissolved the bands of civilized society among the poor Mexicans residing at spots distant from the large towns, decided a few months ago to invite adventurers from the United States to form guerilla bands, in order to make war on their merciless foes. For this purpose the Legislature appropriated a certain amount of head money, $200, for each Indian taken, dead or alive. Several companies were soon formed, and some terrible encounters have taken place between the Americans and the Indians, in all of which the latter have been worsted, losing a large number of their chief warriors, killed or made prisoners. The Mexican papers at the capital at first denounced this system of mercenary warfare, and we believe that Congress passed a strong resolution condemnatory of the conduct of the Durango Legislature, and also that of Sonoro, who had imitated the former. Our last advices, however, from Mexico, state that public feeling in that city had changed on this subject, and the Sigio, one of the most influential of the metropolitan prints, declares that there is no other way of getting rid of the scourge.

Among the American companies that have distinguished themselves in this warfare, that commanded by a Captain Box, in the service of the State of Durango, is in the first rank. This body had a terrific encounter with a band of Apaches on the 3d of September, and although but 30 against between 200 and 300, they came off victorious, after killing twenty Indians. The Mexicans are quite enchanted with their deeds, and the Sigio of the 21st ult. devotes a considerable space to a narrative of their exploits.

FROM TRINIDAD—RIOT AND LOSS OF LIFE.

The Trinidad Standard says a disgraceful riot occurred there on the 15th of September, wherein the Government House was pelted by a mob, and missiles hurled at the Council while engaged in its Legislative duties. The Police were stoned and overpowered, and the Military were finally called out, and compelled to fire in self-defense. Two deaths, and one or two gun-shot wounds, were the consequence. The Government Buildings were converted into a temporary barrack, and various companies quartered there. Upward of 300 special constables have been sworn in, and a volunteer horse patrol formed. On the other hand the mob, finding the force in town too strong for them, have sent off a portion of their numbers to the Eastward, to burn and lay waste the sugar estates in that direction. The mogass-houses of Dinsley, Macoya, and El Dorado estates, have already been fired, and burned to the ground.

Such is the state of things at the moment we write, says the Standard. The immediate and ostensible object originally brought forward as the cause of the outbreak, was the regulations recently passed for the government of the royal jail of port of Spain, which regulations, among other things, provided that debtors committed under the Petty Civil Courts' Ordinance, should have their hair cropped close, and wear a prison dress, and be liable to be called upon by the jailor to assist in any work going on in the jail.

STATISTICS OF FRENCH LITERATURE.—It is calculated that, from the 1st of January, 1848, there were issued from the press in France, 87,000 new works, volumes and pamphlets; 8,700 reprints of ancient literature, and French classic authors; and 4,000 translations from modern languages—one-third of the latter from the English, the German and the Spanish coming next in numbers, and the Portuguese and Swedish languages having furnished the smallest contributions. Nine hundred dramatic authors are named of pieces produced on the stage, and afterward published; 60 only of comedies, and dramas not acted. Among the published works are 200 on Occult Sciences, Cabalism, Chiromancy, Necromancy, &c., and 75 volumes on Heraldry and Genealogy, Social Science, Fourierism, Communism, and Socialism of all sects, count 20,000 works of all sizes; 6,000 Romances and Novels; and more than 800 works of Travel. According to a calculation, for which the authority of M. Didot's (the publisher's) name is given, the paper employed in the printing of all these works would more than twice cover the surface of the 86 Departments of France.

CULTURE OF THE PLUM.—"An old Digger," in the Horticulturist, says: "Plum trees like a moist soil. I have found that covering the ground four inches deep with old spent tan-bark, is a good way of preserving the moisture, and keeping the tree in health. I scatter fresh lime thickly over the surface of the tan every year, as soon as the green fruit begins to fall. This kills every curulio that attempts to enter the ground. The tan prevents the weeds from growing, keeps the roots cool, and insures me a good crop of plums. I spread it as far as the roots extend, and it wants renewing, or adding to, once in three or four years."

ANECDOTE.—A good story is told of a poor fellow who had spent hundreds of dollars at the bar of a certain groggery; being one day faint and feeble and out of change, he asked the landlord to trust him with a glass of liquor.

"No," was the surly reply, "I never make a practice of doing such things,"

The poor fellow turned to a gentleman, who was sitting by, and whom he had known in better days, saying, "Sir, will you lend me a sixpence?"

"Certainly," was the reply.

The landlord with alacrity placed the decanter and glass before him; he took a pretty good horn, and having swallowed it, replaced the glass with evident satisfaction; he then turned to the man who had lent him the sixpence, and said, "Here, sir, is the sixpence I owe you; I make it a point, degraded as I am, *always to pay borrowed money, before I pay my grog bill!*"

HEAD WORK.—Head work is the hardest work in the world. The artisan feels this if at any time he has to spend a whole day in calculation. All men of learning testify to the same truth, and their meagre frames and sallow complexions tell a plainer tale than words. Sir Edward Coke, the great English lawyer, speaks thus concerning his great work:—"While we were in hand with these four parts of the Institutes, we often having occasion to go into the country, did in some sort envy the honest ploughmen and other mechanics. For one, when he was at work would merrily sing and the ploughman whistle some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon himself to write, doth captivate all the faculties and powers both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at work."

THE MEN OF THE TIMES.—We like an active man, one who has the impulse of the age—of the steam-engine in him. A lazy, plodding, snail-paced chap might have got along in the world fifty years ago; but he won't do for these times. We live in an age of quick ideas; men think quick—speak quick—eat, sleep, court, marry, and die quick—and slow coaches ain't tolerated. "Go ahead," is the motto of the age; and he succeeds best in every line of business, who has the snapping turtle in him. Strive, readers, to catch this spirit of the times; be "up and dressed" always, not gaping and rubbing your eyes as if you were half asleep, but wide awake for whatever may turn up—and you may be "somebody" before you die. Think, plan, reflect as much as you please, before you act; but think quickly and closely, and, when you have fixed your eye upon an object, spring to the mark at once.

LIGHT FROM THE OYSTER.—Open an oyster, retain the liquor in the lower or deep shell, and if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells, and swimming nimbly about; one hundred and twenty of which in a row would extend but one inch. Besides these young oysters, the liquor contains a variety of animalculæ, and myriads of three distinct species of worms, which shine in the dark like glow worms. Sometimes their light resembles a bluish star about the center of the shell, which will be beautifully luminous in a dark room.

RULE FOR CONSTRUCTING CHIMNEYS.—A very erroneous practice prevails, among chimney builders, of contracting the passage for the smoke at the lower part near the fire-place. "This," says Treadgold, "is like contracting the aperature of a pipe which supplies a jet." Chimneys, to draw well, should be contracted at the top. The rule for ascertaining the required degree of contraction is as follows:—

Let 17 times the length of the grate, in inches, be divided by the square root of the hight of the chimney, in feet, and the quotient will be the area in inches, of the section of the aperture at the top of the chimney. For example, a grate 15 inches in length, with a chimney 36 feet high, to which the contracting top is required—17 multiplied by 15 gives 255, which number divided by 6, the square root of 36, gives 42 1-2 inches for the area of the top. [Gen. Farm.

SINGULAR DEATH.—About a week ago, Mr. James Simpson, of Thompsonville, Ct., came to his death, under peculiar circumstances. He occupied a house in common with Daniel Sollar, and the door of each half opens into a common space by the front door. On the evening alluded to, they had been disputing in front of the house, each in high passion, and both went in at the front door at the same time. As Mr. Simpson opened his door, he fell headlong into the room a corpse! It is probable that Mr. Simpson died from the violence of his emotions. A post mortem examination did not reveal the cause of his death.

STRANGE MORTALITY IN BLACK RIVER, LA.—The Concordia Intelligencer says, that many of the planters on Black River have lost all of their young calves lately. The mortality cannot be accounted for. The animals are smitten as with a plague, and sink beyond all remedy on the instant. The death of the young calves is not the worst feature of this visitation. The mortality is general along both sides of the river, and the people of Black River will have it that this is the sure precursor of an epidemic visitation upon the portion of the human family dwelling there.

HILLS AGAINST LEVEL LANDS.—In a lecture recently delivered by a French Professor on mathematics, at the college at Blois, the lecturer informed his audience that in the purchase of hilly or uneven lands, its extent is estimated or measured, not according to the area of the surface, not according to the area of its horizontal base; because he added, "it is a well known fact in agriculture, that no more can be grown on a hill or slope than on a horizontal piece of land equal to its base."

Notwithstanding all that is said concerning the deterioration of the race, statistics prove, that as the laws which govern health become better understood and observed, the average duration of life is greatly increased. In 1700 the average mortality in England was 1 in 25, now it is 1 in 45, thus showing that in a century the chances of life are nearly doubled.

Variety.

The debts of the various countries of Europe may be classed in round millions: Great Britain, £860,000,000; France, 320; Holland, 160; Russia and Poland, 110; Spain, 83; Austria, 84; Prussia, 30; Portugal, 28; Naples, 26; Belgium, 25; Denmark, 11; Sicily, 14; Papal dominions, 13; Greece, 8; Bavaria, 3; Frankfort, 1; Bremen, £600,000; Hamburgh, £1,400,000. Total, £1,785,000,000. Debts which are not enumerated, £215,000,000. Grand total, £2,000,000,000.

The Cincinnati Commercial states that N. Longworth, Esq., is now erecting a wine cellar in that city, and a building over it 3 stories high; the cellar is 40 feet by 170, and 23 feet deep, or nearly two stories under ground. This cellar is to be exclusively used for manufacturing "sparkling wines." The first story down is for storage, and the second story under ground is to keep the wine cool, which is necessary for its change and flavor.

The Cumberland (Md.) Alleganian states that on Wednesday last, an Irishman, who resides near Lonaconing, threw from his stomach a living snake, five or six inches in length. For several years past he has been in delicate health, and latterly subsisted almost wholly upon milk. On Wednesday, at the earnest persuasion of several of his countrymen, he was induced to drink with them. Directly after swallowing the liquor he was seized with vomiting and threw up the snake.

In Normandy and Brittany the apples used for cider are in extraordinary abundance this year. In the memory of man the trees were never seen so loaded. The farmers have been obliged to fix props repeatedly under the branches to enable them to support the heavy weight of fruit that bends them to the earth. The cider crop will, in most places, be twice or three times more abundant than in ordinary years.

Mr. Gardner, the provision broker, gives the following as the import into Liverpool alone, from the United States, for the last twelve months: 26,000 tierces Beef, 37,000 barrels Pork, 224,000 cwts. Bacon; 15,000 Hams, 50,000 barrels Lard, 100,000 boxes of Cheese, and 8,600 firkins Butter. The value of the above is £1,000,000.

Something new has at last occurred even in New York, where we have so many things; and in the Nineteenth Century, when enterprise and profitable speculation are the order of the day. We refer to an Iron Steamboat now building in this city, and nearly completed, to run on Lake Titicaca, on one of the peaks of the Andes in Peru.

The total number of members of the Society of Friends in Great Britain and Ireland, is 18,733, viz., males, 8,592; females, 10,141. There are 25 quarterly meetings in England, three of them having from 2,000 to 2,400 members each; the others are generally small, from 100 to 300 members.

It is stated that if a horse be shut up in a pasture where there is no water, he will, at certain times of the day, make it a practice to stand in those situations where the water is nearest the surface, and thus indicate the best place for digging for it. Those who alledge this to be a fact, say that horses have the faculty of smelling water, like camels in the Arabian desert, or the cattle of the South American "pampas."

It is said that in Germany, to prevent, poison being used for evil purposes, none is allowed to be sold, without a written order or prescription from a physician. To prevent rat poison being made a bad use of, or taken by mistake, the arsenic is mixed with tallow and lamp-black, which makes a compound that no human being could partake of. None is allowed to be sold in a pure state.

Dr. Franklin wrote, "I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies; and they have not, like *orthodox* sinners, such a number of friends to excuse or justify them."

The Bennington Banner says that bears are quite plenty on the hills a mile or two northeast of that village. On Friday, A. Mosher killed one, and his son Almond another, and on Tuesday, Morton Brock, Esq., another. The sportsmen are having fun in hunting them. Seven were seen there on Sunday.

The Williamsport and Elmira Railroad was sold at auction in Philadelphia a few days since, under a special act of the Legislature, in order to discharge the incumbrances which have heretofore prevented the completion of this important improvement.

The New York, Albany, and Buffalo Telegraph Company are about to put up a third wire, to accommodate the rapid increase of business. The East, West, and South lines, converging at 5 Hanover-st., sent and received 722 messages one day last week; among them, one of 5,000 and one of 3,000 words.

A dispatch dated Buffalo, Oct. 26, says:—The propeller Globe, with $100,000 in merchandise on board, sunk last evening in sixteen feet water near Point Albino. The goods are insured in New York. There is an insurance on the vessel for $15,000.

The Preston Chronicle says of agricultural meetings: "With a boiled leg of mutton on the table, people think of eating turnips rather than growing them, and, with the bottle before them, thorough draining may be thought of, but it is not as regards land."

Rabbit-skins, which were selling some months ago at two shillings, are now, it is said, eight shillings per pound. They are used in making the soft felt hats now so fashionable in London and on the continent.

A gentleman of Darlington, who is upward of 80 years of age, but still a resolute pedestrian, recently walked in one day from Darlington to Newcastle, more than 33 miles.

A Leeds pickpocket, the other day, stole from the pocket of a police inspector, who was in plain clothes, a paper containing—a pair of handcuffs!

What is the safest capital a man can invest in business, and which shall insure him the greatest amount of interest? Answer: Civility.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

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WHOLE NO. 282.

The Sabbath Recorder.

OUR FOREIGN MISSION.

Letters from our missionaries in China have recently come to hand, though not of so late a date as those which have already been published. The following, from Bro. Carpenter, will be read with interest. It gives a particular account of the opening of the chapel for public worship. We hope the members of our denomination will not think that they have done more than their duty, because of the flattering commendation bestowed upon them in the closing part of this extract. Our conviction, from reading this and others of their letters, is that we have not done half enough. We are wretchedly behind our duty, and we hope our brethren will bestir themselves.

SHANGHAI, March 7th, 1849.

To the Executive Board of S. D. B. Missionary Association:—

BELOVED BRETHREN,—Having this morning re-perused all the letters we have received from the Board since we came to the "land of Sinim," it has served to refresh my mind with sentiments of affection for our brethren across the waters, and with a sense of the greatness of the work to which they and we have put our hand; at the same time, by bringing fresh to view the train of providences which has attended and guided and comforted us, all along, it has inspired my heart with increased confidence in the goodness and power and love of the Infinite Father upon whose favor we are altogether dependent. And I can unhesitatingly say, that the work in which I am permitted to engage is just the work in which I would wish to spend the remainder of my days; at least while strength is allowed me to labor. For there is something rather stimulating in the idea of laboring for an object around which cluster so many divine encouragements, an object which is so dear to God and to his people.

I must hasten to tell you about the opening of our chapel. On Sixthday previous to the first Sabbath in the present year, we put up a board over the door that leads to the chapel, with the inscription in large characters, "*Kaung Soo-Dong*"—*Temple for explaining the Book*. Two other small boards we put up in convenient places to give information of the hour of meeting, and inviting attendance. The same day we distributed nearly a hundred cards among our neighbors, informing them that on the ensuing Sabbath, and also on each recurring Sabbath, we proposed to explain the True God's Book, and invited them to give attendance. Every where we were well treated. When the hour for evening service arrived, the doors were opened, and a large gong was rung on the house-top. In a few minutes the chapel was nearly filled. Bro. Wardner addressed the people, who, considering their ignorance of our ways, and of the proper ordering of the house of God, conducted themselves with decorum, and listened with a good degree of attention. At the morning service, the number was much less; there were about thirty present, but mostly grown persons, and some of them of the literary class. They gave good attention. Thus passed our first Sabbath exercises. We had not been, without solicitude in regard to this matter. The other chapels are located on more public streets than ours, and congregations are gathered from passers by. Generally some one stands at the door with some tracts, giving to each individual who enters a tract. This draws them in. But we had no means of this sort to put into requisition. We had no tracts, and if we had had, our little YA JOO LOONG was rather retired, and but few people travel it. If people come to our meeting, they must, as a general thing, take a little pains for it. This we were not sure the Chinese would be disposed to do. However, our prayer was, that God would draw them to the place of hearing. And when we perceived that these prayers, in connection with the prayers of our brethren at home, had been answered, we thanked God and took courage. Admitting that on their part there was nothing but the promptings of a natural curiosity, that they were conscious of, yet God, who turneth the hearts of men as the rivers of water are turned, could stir up this natural principle, and give it force and direction, and make it lead to results the most important. It was natural to expect, however, that this principle, if left to itself, would operate most powerfully at the outset, and that it would become weaker and weaker until we should be left with few or no hearers. We hope, however, to escape this result. We hope that, as their curiosity becomes less, their convictions will become stronger, and so a motive more reliable and more steady in its operation than mere curiosity will be supplied to insure an attendance. To supply this motive, our reliance is on the Infinite Father. And for this object we desire your prayers, and the prayers of all our dear brethren.

The next two Sabbaths the number, as we expected, was somewhat less; in the evening about fifty, and in the morning about twenty-five. And this has been about the average attendance ever since. Last Sabbath, when the meeting commenced, there were but few present, perhaps a dozen. But when I had got about half through, the Lord sent in about as many more, and they were apparently men of intelligence, so that we had about our usual number for morning service. When they came in I began back and gave them about the whole of my discourse. They gave good attention. The whole time occupied is generally from thirty to forty minutes. The services consist of a few remarks, on some one of the ten commands, as an introduction; then prayer; after that, the discourse, which is not read, but spoken; then prayer and singing. We only sing one or two verses. This seems to interest the people as much as the other exercises do.

In the chapel we have suspended the Ten Commandments, the Genealogy of Christ from Adam, Mitchell's Map of the World, and the Map of Palestine and Egypt, all in the Chinese except Mitchell's Map. This serves a very good purpose, as it shows the position and relative size of "the Middle Kingdom." When the people come to understand it, and believe it is true, they will see that China is not exactly the Central Kingdom, and that the other portions of the world, in comparison with it, are something more than insignificant islands. The people already know something about the English, the French, and the Americans. And, as we might expect, when told that the map contains a representation of all the countries in the world, they frequently inquire for England and America. And it is gratifying to be able to give definiteness to their ideas by the aid of the map. Probably but few of them rely with confidence upon the truthfulness of the map. They have so little knowledge of other countries, and such ideas of the perils of navigating the great seas, that some of them are disposed at first to raise the question whether any body can possibly know enough about all the world to make a map of it. This map also affords a good means of pointing out Immanuel's land, whence the Gospel commenced its triumphant career, and from which it was commanded to be published to all the nations, and to which the tribes of Israel will yet be restored, and to which the Captain of our salvation will again ascend with power and great glory. This land, we endeavor to show them, is perhaps the most central of any among the kingdoms of the earth.

The map of Palestine and Egypt, on a large scale, is a help when treating on historical portions of the Scriptures. To be able to point out to them the place, even the track of the Israelites through the Red Sea, the location of Mount Sinai, of Jerusalem, Bethlehem, Nazareth, and other places, when describing scenes connected with these places, serves, I think, to fasten conviction on their minds. It shows that some body has been awake while they themselves have been enshrouded in the slumber of ages. It helps to do a very difficult but important work, viz. to impress upon their minds the conviction that actions have been performed upon this earth of a character the most stupendous, and all having a bearing upon the general welfare of mankind, of which they have hitherto had not the slightest conception.

We endeavor to present as distinctly as possible before them the law of God as the standard of right, and as the instrument of their condemnation. And we endeavor to hold up before them quite as prominently the Lord Jesus Christ as the friend of sinners. And our teachers tell us that, aside from the difficulties arising from the newness of the subjects presented, we are generally understood. We are not, however, entirely dependent upon the opinions of our teachers on this point. By the expressions of the countenance, and an expressive nod of the head, we frequently have a gratifying demonstration, not only that we are understood, but also that an interest is felt, to some extent, in what is said.

Upon the whole, from our short experience of two months in preaching to this people, we feel encouraged to go forward. We can often introduce religious conversation in our retired walks on the city wall, or in the country, in the idol temples, and at private dwellings. But there is no place in which we can throw ourselves into the work to so good advantage as in our own chapel. And if the Spirit of God shall continue to draw the people together to this place of hearing, we feel bound here to make our most earnest endeavors. But I need not dwell upon a point so obvious.

And now, brethren, you see the position of your humble brethren in China. While others, by the use of tracts, and by making preaching excursions out into the country, are sowing broad-cast, we must be content to cultivate a smaller field as more suitable to our means. We shall endeavor to keep a watchful eye, so far as we feel that we must, upon their doings, both preaching and translating, but we feel that our great work at present is with the people immediately around us. We have engaged to explain to our neighbors the True God's Book. Before this people we stand fairly committed to this work. But who is sufficient for these things? Who can so explain and enforce the teachings of that Book, that the dark minds of the heathen shall be filled with light, and their hard hearts be touched with the power of Truth and of the Spirit? Brethren, pray for us, for we shall stand in continual need of divine assistance. Let all our beloved brethren throughout the churches, who have put their hands to this work, and whose hearts are enlisted in it, pray for us, and for those who hear the word from our lips. There is power in prayer. And the God of power, in answer to prayer, will cause that his word shall not return unto him void, but accomplish that whereunto it is sent. It is solemn to think that that word is ordained to be, in the hands of men, the savor of life unto life to them that believe, and of death unto death to them that believe not. It has afforded us no small comfort to learn, as we often have from the official communications of the Board, and from other sources, that this mission is in the hearts of our people, and that they love to pray for its success. And we have substantial evidence of the sincerity of those prayers in the means which have been liberally supplied. Liberally, I say, for this is a great undertaking for our people, and they have done nobly thus far.

"THE POOR SOULS IN PURGATORY."

The following paragraph is taken from an editorial article in the last number of the "Freeman's Journal and Catholic Register," of this city. If we were not accustomed to seeing similar twattle from the same source, we could scarcely believe the writer of it to be in earnest. How a man who grew up among Protestants in the United States can honestly speak in such a strain, is a mystery to us.

"We had wished to have excited the devotion of Catholics who have not thought of it to the importance of the Octave beginning on Friday. It is the octave in which all Catholics are exhorted by the Church to pray for the poor souls in Purgatory. Is it not a touching thought, that *there are so many dear spouses of the Redeemer, so many ransomed from eternal fire by His Blood, who are yet languishing in the prison-house of temporary expiation*, while their friends yet on earth either unkindly forget them, or by a false and misguided charity take it for granted that the dross and assoilments of the earth, and of a worldly life, have been purged away in a few days or a few weeks? Who has taught the Americans that *their* souls are too refined to be touched deeply by the purgatorial fire? Or that their recording Angels are too polite to *require of them payment to the uttermost farthing of the many debts, of which the guilt, but not the temporal punishment, was remitted so many times in the confessional?* As an American and a layman, we feel free to ask why it is, that while we can shine admirably in the romance, and the sentiment, and the compliments of Catholicity, we allow persons of foreign birth who come among us, to out-do us in the plain and practical duties which constrain Catholics to glorify God, not by words nor by pretence, but in a multitude of alms for the living and for the departed; and in a zeal to help forward every good work by the *little* offerings, both of prayers and of money, which at the same time swell the treasury of the Church by their multitude and humble the giver by their insignificance? Why does the Catholic of foreign birth have twenty Masses said for the repose of his dead, and the American who lives in a better house, and eats daintier food, and is better clad, content himself with a single Mass or two for those he has lost? *We fear this American delicacy finds hard times in purgatory!* We have reason to believe that God will inspire others to pray for those departed souls who, while in life, are especially mindful of the souls in purgatory. But if we be careless in the discharge of this duty who do we think will teach those that come after us to pray for us when we go hence?"

ORIGIN OF LITERARY DEGREES.

The practice of conferring the honors of literary institutions on individuals of distinguished erudition, commenced in the twelfth century, when the Emperor Lotharie, having found in Italy a copy of the Roman law, ordained that it should be publicly expounded in the schools; and, that he might give encouragement to the study, he further ordered that the public professors of this law should be dignified with the title of Doctors. The first person created a Doctor after this ordinance of the Emperor was Bulgarius Hugolinus, who was greatly distinguished for his learning and literary labor. Not long afterward, the practice of creating doctors was borrowed from the lawyers by divines also; in their schools they publicly taught divinity, and conferred degrees on those who had made great proficiency in that science. The plan of conferring degrees in divinity was first adopted in the Universities of Bologne, Oxford, and Paris. (See Mather's Magnolia Christi Americans, B. IV. p. 134.) It is remarkable that the celebrated Dr. Samuel Johnson, when he had become eminent in literature, could not obtain the degree of Master of Arts from Trinity College, Dublin, though powerful interest was made in his behalf for this purpose by Mr. Pope, Lord Gower, and others. Instances of the failure of similar applications, made in favor of characters still more distinguished than Johnson then was, are also on record. So cautious and reserved were literary institutions, a little more than half a century ago, in bestowing their honors!

[Miller's Life of John Rogers.

From the London Baptist Magazine.

"I WILL ARISE AND GO UNTO MY FATHER."

When burdened is my breast,
When friendless seems my lot,
When earth affords no rest,
And refuge I have not;
Father! if thou wilt suffer me,
I will arise and come to thee.

When conscience thunders loud,
When sins in dread array
Upon my memory crowd,
And fill me with dismay;
E'en then, there yet is hope for me;
Father! I'll rise and come to thee.

When I have wandered far
Along the downward road,
And mountains seem to bar
My turning back to God;
Yet glancing once on Calvary,
Father! I'll rise and come to thee.

And if I am a child,
But have backslidden still,
And filled with projects wild,
Have followed my own will;
Yet, penitent, resolved I'll be,
Father! to rise and come to thee.

With broken heart and sad,
I will retrace my way,
And though my case is bad,
Thy mercy is my stay;
With Jesus' blood my only plea,
Father! I'll rise and come to thee.

And thou in love wilt turn
To thy poor rebel child;
Nor let thine anger burn,
Though sin my heart beguiled;
Thy voice shall greet me graciously,
Arise! arise! and come to me.

And when my cheeks turn pale,
And when I sink in death,
Though heart and flesh may fail,
With my expiring breath,
I'll whisper, Jesus died for me,
Father! I rise to come to thee.

ELIZABETH.

PRAYER IN THE BALL-ROOM.

In one of the interior counties of Pennsylvania a young man whom, for the sake of distinction, we shall call B——, was convicted of sin and led to inquire anxiously the way to be saved. He was the son of one of the most respectable and wealthy inhabitants of that region of country, but his father was unhappily a bitter opposer of the religion of Christ. Perceiving the state of his son's mind, he determined to leave no means untried to divert his mind from the subject. He hurried him from business to pleasure, and from pleasure to business, with strong hopes that his serious impressions might be driven away, or, at least, that he might be prevented making any public profession of the change of his views. But all these efforts were vain. The Spirit of God had laid hold on his soul, and did not desert him. He was brought to the dust in submission, and found peace in believing on Christ.

About this time a splendid ball was got up, with every possible attempt at display, and the youth of the village and surrounding country were all excitement for the festive hall. B—— was invited. He at once declined attending, but his father insisted that he should go. Here was a struggle for the young convert. On the one hand were the convictions of his own conscience, as well as the desires of his heart. On the other, the *command* of a father whom he was still bound to obey. The struggle was long and anxious. At length it was decided—*he determined to go*. His father rejoiced at his decision. His friends congratulated him on having abandoned his new notions and become a man again.

The evening at last arrived. The gay party were gathered in the spacious hall. There was beauty, and wealth, and fashion. The world was there. Every heart seemed full of gladness, every voice was one of joy. B—— appeared among the rest, with a brow that spoke the purpose of a determined soul. He was the first on the floor to lead off the dance. A cotillion was formed, and as the circle stood in the centre of the room, with every eye fixed on them, what was the astonishment of the company when B—— raised his hands and said, "Let us pray." The assembly was awe-struck. Not a word was uttered. It was as silent as the grave, while B—— poured out his heart to God in behalf of his young companions, his parents, and the place in which they lived. With perfect composure he concluded his prayer, and all had left the room silently, but one. A young lady whom he had led upon the floor as his partner, stood near him bathed in tears. They left the room together, and not long afterwards, she was led to the foot of the cross, having been first awakened by her partner's prayer on the ball-room floor. They were soon married, and are still living, active, devoted members of the body of Christ. B—— is an elder in one of the churches near the city of New York.

A HUNDRED YEARS HENCE.

It strikes me as the most impressive of all sentiments, that it will be all the same a hundred years after this. It is often uttered in the form of a proverb, and with the levity of mind that is not aware of its importance. A hundred years after this! Good heavens! with what speed and with what certainty will those hundred years come to their termination! This day will draw to a close, and a number of days make up one revolution of the season. Year follows year, and a number of years make up a century. These little intervals of time accumulate, and fill up that mighty space which appears to the fancy so big, and so immeasurable. The hundred years will come, and they will witness the wreck of whole generations. Every living thing that now moves on the face of the earth will disappear from it. The infant that now hangs on its mother's bosom will only live in the remembrance of his grand-children. The scene of life and of intelligence that is now before us will be changed into dark and loathsome forms of corruption. The people who now hear me, will cease to be spoken of; their memory will perish from the face of the country; their flesh will be devoured by worms, and the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in new-made graves. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is there nothing beyond time and the grave to alleviate the gloomy picture, to chase away these dismal images? Must we sleep forever in the dust, and bid an eternal adieu to the light of heaven? [Chalmers.

AN OPPONENT DISARMED.

Who has not heard of John Brown, of Haddington? His System of Divinity, his Dictionary of the Bible, but, most of all, his Catechism, have made him widely known, especially among Presbyterians. Though advanced in after years to the post of Professor of Divinity in the Theological Seminary of the Associate Synod of Scotland, his greatness was not so generally acknowledged in his early ministry.

His first call, while yet a licentiate, was to the Church in Haddington. It was opposed by a minority of *one*, but, as is sometimes the case, that one was a host in himself. His wealth, station, and influence, made him an object of fear to the majority, who anticipated trouble from him in the settlement of Mr. Brown.

Previous, however, to the ordination, the young preacher was providentially brought in the way of his formidable opponent. Nothing daunted or disturbed, he took him by the hand, and the following dialogue ensued:

Brown. Pray tell me, Mr. Stuart, what you have against me.

Stuart. I'll be as frank as yourself, Mr. Brown; and must say, that I have a very strong reason for voting against you; and it is just this—I don't think you a good preacher.

Brown. Ah! so I thought; but, my dear sir, you and I are perfectly agreed in this matter. I know it as well as you do; but the people, you see, differ from us both. Now where is the use of our setting up our opinions and views against those of the parish?

A pause—and then a hearty laugh succeeded, and Mr. Stuart, with a hearty shake of the hand, responded: "I begin to be of your opinion, Mr. Brown; you shall find in me, henceforward, not an opposer, but a faithful friend."

And so it proved. Mr. Brown, from that period, had no warmer friend in the parish.

HOW I WOULD PREACH IF I COULD.

"I am tormented," said Robert Hall, "with the desire of writing better than I can." I am tormented, say I, with the desire of preaching better than I can.

But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon."

If I were tried for my life, and my advocate should amuse the jury with tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him: "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribbons and studding it with roses, when she presents it to her hero-lover, but in the day of battle he will tear away the ornaments and use a naked edge on the enemy.

A CHINESE BREAKFAST.

Let us enter New China Street at about ten o'clock, the time of Chinese breakfast, though they rise and work for hours before. We pause in front of Chongshing's variety store, and observe that the shop doors are put to, indicating that business must yield to the pleasure of eating, and that the inmates have not the slightest idea of being disturbed at their meals. But, for once, we will violate the rules of etiquette and go in. Chongshing and his sons are about sitting down to a circular table, and do not seem disposed to pay us much attention. We hear a sound of something hissing, and presently a servant from the back room brings in half a dozen or more bowls filled with hot boiled rice, or fish prepared in some simple way, or vegetables; tea is served in little cups; the chop-sticks are pulled from their cases; and the battle begins. Chop-sticks to a European are one of the seventy times seven wonders of the world. They are from six to eight inches in length, perfectly round and smooth, and about the size of rye straws. Held between the thumb and two forefingers, they would seem, at first sight, about as useless as knitting-needles; but one no longer doubts their efficiency, when he sees the prodigies of devastation performed by their aid. So dexterous is the Chinaman, that he can pick up a grain of rice between their rounded ends as easily as it can be lifted on a knife-blade; but he does not usually stop to eat in such a delicate, lady-like style. Chongshing and party wash down their meal by such unnumbered cups of tea, that Johnson himself would be put in the shade. They drink it without sugar or cream; they would spoil its flavor. Now the breakfast is almost over, each has seized his bowl of rice, and this is the moment for the painter. Each bowl is elevated to the mouth, each head thrown back, each tail hangs straight down, and into the distended jaws the nimble chop-sticks shovel the rice in the most marvelous manner. Then, as the bowls are emptied, above each mouth appears a little hill of the white vegetable, a gurgling sound is heard, and the rice hills sink out of sight as if swallowed up by a quicksand. After this feat the party come to, and setting down the bowls look into them once more, sigh profoundly, and all at once become aware of our presence, jumping up from the table, ask if we too have had breakfast, and being wide awake to chaffer on every article.

[The Canton Chinese, by Osmond Tiffany.

AUSTRALIA.

The Rev. Dr. Lang, whose letters in the British Banner on Christian Colonization have, for some time past, been attracting attention, is about to leave London, on his return to Sidney, New South Wales, where he has formed the nucleus of an Australian College. In his last letter he says he is likely to carry out with him, as candidates for the Christian ministry, a band of men whose hearts the Lord hath touched. He proposes, on the voyage out, to have classes in Latin and Greek, and expresses his opinion that a young man of moderate abilities and ordinary diligence, will be able to read the four Gospels in both languages by the time he reaches his destination. He intends, also, to deliver a series of exegetical lectures on ship-board. According to his account, the Christian public in Australia will support the candidates during their preparation there for the ministry.

The educational establishment in Sidney, connected with the church of which Dr. Lang is pastor, already has buildings enough to accommodate a considerable number of candidates, and has a commodious lecture room. It is called the Australian College, and has been in existence ever since 1831, when Dr. L. was chosen Principal, but for the last seven years has been virtually stopped by a chancery suit instituted against it by the local government. The government, however, was foiled, and Dr. L.'s visit to England was to insure the revival of the institution.

The field of labor, and the prospect of support for the Christian ministry, are ample. Within a semicircle of 100 miles around Sydney, numerous towns and villages are springing up in all directions, and the colonists in many instances are exceedingly anxious for the settlement of evangelical ministers in their respective localities.

A PRAYER-ROOM IN STORES.

A merchant of this city invited a clergyman to visit a store which he had fitted up with every convenience for his own use. After surveying the premises, the clergyman said to him, "There is yet one room wanting." "What is that?" inquired the merchant, "I cannot think of anything else that I need." "A prayer-room," replied the clergyman, a closet to which you can retire to pray when you have a little leisure, and especially when you are tempted to over-reach a customer, or to do any wrong in your business transactions. "You are right," said the merchant, "the room shall be made; and he has since testified that he has found it a most delightful place.

It is said of Robert Hall, that when he became heated in a controversy, he would suddenly leave the room, and after a few moments return and calmly resume the discussion. It was understood that he had retired to pray against the natural infirmity of his temper. Would that every Christian merchant had his prayer-room at hand, to which he might flee when beset with covetousness, worldliness, or any business temptations and be alone with Him that seeth in secret. How many acts disreputable to the Christain name would thus be avoided; how many after repentings spared. Why may not this improvement be generally introduced into the stores of Christians? The room should be strictly private, and its very design may be secret except as it shall become known by its fruits.

[Independent.

COST OF SELF-INDULGENCE.

A single gambling-house in London cost not long since, with its furniture, nearly 500,000 dollars, and the receipts of the proprietor in one year amounted to just about the same sum. Mr. Colquhoun calculated that the money lost annually in all the gambling houses in London, exceeds 35,000,000 dollars; at Cockford's alone, nearly 5,000,000 dollars were recently lost in one night. One nobleman gives $1,505 a year for a single box at the opera; and the receipts of an Italian singer during one season were $70,000—more than enough to maintain 46 married missionaries. In 1821 the inhabitants of London wasted on one out of twenty-two theatres, a sum which would have furnished one hundred evangelists to the heathen world. What, then, did they waste on all the twenty-two? On the two articles of tobacco and ardent spirits, Great Britain spends more than $125,000,000 annually; by renouncing these two noxious indulgences, she could maintain about 60,000 missionary families among the heathen. The four great powers of Europe, Russia, France, Austria and Prussia, maintain 2,000,000 men, in the shape of standing armies, at an annual expense of about $100,000,000.

HEBREW LEGEND.—"You teach," said the Emperor Trajan to a famous Rabbi, "that your God is every where, and boast that he resides among your nation. I should like to see him."

"God's presence is indeed every where," the Rabbi replied, "but he cannot be seen, for no mortal eye can look upon his splendor."

The Emperor had the obstinacy of power, and persisted in his demand. "Well," answered the Rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors?"

Trajan assented, and the Rabbi, leading him into the open air, for it was the noon of the day, bade him raise his eyes to the sun, shining down on the world in its meridian glory. The Emperor made an attempt, but relinquished it.

"I cannot," he said, "the light dazzles me."

"If, then," rejoined the triumphant Rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

Don't touch the lute when drums are beating. A wise man remains silent while fools are speaking.

The Sabbath Recorder.

New York, November 15, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We have exposed to our readers a little of the sophistry by which Mr. Bennett has attempted to do away the commemorative character of the sabbatic institution. We say, *to do it away;* for the arguments he employs to prove that it does not commemorate the work of creation, do just as effectually prove that it commemorates nothing at all. "The error," says he, "consists in putting one of the media, through which the end is to be reached, for the end itself." Now it strikes us, that one might just as well say of the Lord's Supper, in flat contradiction of the Scriptures, that its design is not to "*show forth the Lord's death*"—that "the error consists in putting one of the media, through which the end is to be reached, for the end itself," which is a saving knowledge of God. For who will call in question that this is the "*final* cause or end" of the eucharist? Why, Bro. B., you ought to know, that a commemorative institution is itself, *necessarily*, a medium; it can be nothing else. The commemoration of some important fact or event is made the *medium* through which a certain end is to be reached. This holds of every commemorative institution whatever, whether religious or political. Take, for instance, the *Fourth of July*. The great and *ultimate* end of this national celebration, is to foster in the minds of American citizens a spirit of patriotic devotion to the government and political institutions of their country. But the commemoration of a certain event—the Declaration of Independence—is constituted the *medium* through which this end is reached. Would not that man's intellect be rated at a heavy discount, who should say that the end of the Fourth of July celebration is *not* to commemorate the Declaration of Independence?—that "the error consists in putting one of the media, through which the end is to be reached, for the end itself?" Our author certainly does not lack for intellect, but his acuteness failed him in this instance. If his principles of reasoning were admitted, they would show that a strictly commemorative institution could have no existence. Of course, what proves too much proves nothing.

Mr. B. seemingly overlooks the fact, that a commemorative institution is given, not merely to serve the benefit of those who observe its solemnities, but also to serve as a *testimony* to others. On the supposition that the Sabbath is designed merely to "foster and perpetuate in the mind a saving knowledge of God," it can be of little or no use to any except those who carefully avail themselves of its privileges. But, on the supposition that it is designed as a commemorative institution, pointing back to creation, it is of immense benefit to the world at large, inasmuch as it is a standing witness against atheism and idolatry. The infidel, who scoffs at the idea of a self-existent, supreme Intelligence, as the Creator of all things, and affirms that the world sprang into existence by chance, sees, in the weekly commemoration of the world's creation by Sabbath-keepers, a constant refutation of his foolish philosophy. The idolater, who gives glory to a multitude of deities, whom he supposes to be invested with the government of the world, and refuses to acknowledge the Creator as the rightful and only Sovereign, sees, in the commemoration of creation by Sabbath-keepers, and in the homage which they thus pay to the Author of creation, a constant rebuke of their folly. What a testimony was borne by the Israelitish nation, in behalf of the Creator of the world, to the idolatrous nations around them! Those nations saw the wonderful spectacle of an entire nation every week breaking away from worldly business, and assembling in "holy convocation." It was very natural for them to—and God, no doubt, meant that they should—inquire, "*What meaneth this?*" The answer they received was a testimony in behalf of the true God—that He who created all things is the only one that ought to be acknowledged and worshiped as God. Thus the Sabbath was of great use, not only to the Israelites, the keepers of it, by securing to them a season of rest from toil, and opportunities for devotion in order to further themselves in the saving knowledge of God, but to the other nations of the world, by calling their attention to that God who dwelt among and sanctified the Israelites. When Mr. B. gets his eyes well open to see that the Sabbath serves this very important purpose, he will not be so anxious to cover up its commemorative character.

Mr. B. concludes, "that *action*, rather than *rest*, is fitted to commemorate creation, for creation was a succession of Almighty acts; the Sabbath in its nature refers to a discontinuance of action."

The fallacy of this argument consists in supposing, that an event is not fitly commemorated, except by something which bears the closest possible resemblance to it. According to this view, a civic procession, with banners and music, and a patriotic oration reviewing our colonial struggles with Great Britain, are not a suitable commemoration of the Declaration of Independence. To render it complete, there must be, every Fourth of July, a *dramatic representation* of the signing of the great instrument! So, too, in the ordinance of the Lord's Supper, the acts performed do not very fitly "show forth the Lord's death!" The eating of bread and drinking of wine do not bear much resemblance to the putting of a man to death. The shedding of the blood of an innocent lamb would be a much more striking celebration of the matter. What a mistake our Lord made in not continuing the old paschal sacrifice! Your reasoning, Bro. B., may appear very plausible to some minds; but to us, who feel ourselves bound to curb our imaginations by the Scriptures, that is a very suitable method of commemorating an event which God appoints for the purpose, whatever it may be. We should not know that abstinence from labor was the most suitable method of commemorating creation, unless God had told us to commemorate it in this way. God "blessed and sanctified the seventh day," thereby setting it apart as a day to be religiously observed. But the duty of observing it by entire abstinence from labor, throughout the twenty-four hours, is ascertainable, not from the simple fact that God sanctified it, but from some express intimation of the divine will to that effect. The Creator's blessing and sanctifying the day was a plain intimation of the duty of man to render it memorable by *some sort* of celebration. But it did not follow, in the absence of any divine injunction, that because *God* rested, therefore *man* was to rest. If, however, God saw fit to make it man's duty to rest from his labors as a method of commemorating creation, we may be sure that there is a perfect fitness and congruity in such method of commemorating it. Let us see if we cannot discover some sort of fitness in it. If "the Sabbath refers to a discontinuance of action," it follows that in keeping the Sabbath we commemorate God's discontinuance of action. And if we commemorate his discontinuance of action, we do, by implication, commemorate the action itself which was discontinued. The commemoration of his rest naturally includes the commemoration of his work, for the one necessarily implies the other. If our author's eyes were a little wider open, he would see that the design of setting apart the *rest*-day, rather than any of the working days, as the day to be kept holy by man, was that man might then be able to commemorate creation as a work *finished, beautified*, and *fitted* for the glorious purposes which its Author had in view. For "on the seventh day God ended his work which he had made." Gen. 2: 2.

"It should be remembered," says Mr. B., "that the fourth commandment embraces two injunctions of equal authority, and to that commemorative institution, established thereby, the labor is equally necessary as the rest. We by our daily toil commemorate the work of creation, as we do the divine rest by our resting on the Sabbath. We have the same reason for asserting the former as the latter, both from the analogy of the case and from the language of the command. But the truth is, to remember either is important, *only* as they are both media, through which we secure the end of the Sabbath. And we should remember, too, that to men in the early ages of the world, it was more necessary to remember God as *living* in contradistinction from a *lifeless* image, as *powerful* in contradistinction from a *powerless* idol, than it was to remember Him as resting. Idolatry was their besetting sin, and the corrective was an impressive apprehension of God's natural attributes."

Did the Almighty commit an error, then, when "in the early ages of the world" he enjoined upon his people "to remember him as resting?" For this paragraph, taken in connection with the one just before quoted, "that *action* rather than *rest* is fitted to commemorate creation," clearly conveys the idea that the Israelites, by celebrating the rest-day, remembered the Creator only as resting. But if it was "more necessary to remember God as a *living* in contradistinction from a *lifeless* image, as *powerful* in contradistinction from a *powerless* idol, than it was to remember him as resting," why was a rest-day enjoined upon the Israelites at all? If "*action* rather than *rest* was fitted to commemorate creation," and if "the proper corrective of idolatry was an impressive apprehensive of God's natural attributes" exerted in a powerful display of creative energy, why command the Israelites, in that early age of the world, to celebrate the *rest*-day? Why not enjoin them to keep on working, day after day, without intermission? Now the position we take is this, and we defy Mr. B. successfully to contradict it—That the remembering of Jehovah as *resting*, inasmuch as it necessarily implies that he first actually labored, is *better* fitted to give "an impressive apprehension of God's natural attributes," and thus to operate as the proper corrective of idolatry, than the remembering of him as still continuing to labor, or, in other words, not having finished his labors. For, by the remembering of him as resting—ceasing to labor at the expiration of six days—and then beholding every thing which he had made as "very good"—perfect, and not requiring any alteration, amendment, or addition—we hold him forth to an idolatrous world "as a *living* in contradistinction from a *lifeless* image, as *powerful* in contradistinction from a *powerless* idol." For surely, if in six short days he could finish such a universe as this—the heavens, the earth, the sea, and all that in them is—the sun, the moon, and the stars also—if he could do all this so that on the seventh day he had nothing more to do, and therefore rested or ceased from his labors, it is such a demonstration of his eternal power and godhead as can not fail to carry conviction to the mind. Let it not, then, be asserted again, "that *action* rather than *rest* is fitted to commemorate creation, because creation was a succession of Almighty acts."

Mr. B.'s sermon is really a strange production. He first more than insinuates that the end of the Sabbath is *not* to commemorate creation. Next he admits that by alternate labor and rest we *do* commemorate the work of creation and the Divine rest. Then he insinuates that this commemoration of creation was intended rather for the early ages of the world, when idolatry was the besetting sin of men, and intimates that in this advanced age there is no further need of such a commemoration. Read the following:—

"Is it not necessary to the best interests of the Christian world, in this age, to so celebrate the wondrous acts of the Almighty, as that his moral attributes shall have the most prominent and impressive exhibition?"

Why, can it be possible that Mr. B. thinks that the whole world, or even a large portion of it, is recovered and saved from its tendency to idolatry? Does he forget that some five or six hundred millions of its inhabitants are still in the most abject state of heathenism? Does he think that because, in the United States, or in Europe, men would not think of bowing down to a stock or a stone, there is nowhere else such degradation? Surely, he forgets himself. If there ever was necessity for an institution to bear witness against idolatry, that necessity exists now. And, on the other hand, there is no more need now "to so celebrate the wondrous acts of the Almighty, as that his moral attributes shall have the most prominent and impressive exhibition," than there always was. If it was necessary in the early ages of the world that man should *love* the Divine Being, it was necessary that he should be presented to them in a lovely light. Yet, if his moral attributes had not been held up to them in connection with those which are called natural, he would not have seemed to be lovely. For, whatever may be said of God's natural perfections, the glory of them depends upon their being united with those which are moral. Wisdom, without holiness, would be the detestable cunning of the serpent; power would be tyranny; and the immutability of such a character would be the curse of the universe. And if any one supposes that in remembering God as *Creator*, we think of him merely as a great genius, or a fine architect, and have no reference to his moral perfections, he is much mistaken. Creation makes a display of Jehovah, not merely as wise and powerful, but as righteous and good. Otherwise we see not how it leaves the heathen "without excuse." Rom. 1: 20. Yes, IN CREATION the moral attributes of God have "a prominent and impressive exhibition." How otherwise could all the duties of the moral law be evolved from it? Yet it is a fact, that the duties of this law all grow out of the relation which we sustain to God *as* his *creatures*. They are considered as arising so obviously out of this relation, that they are binding upon the heathen as well as upon those who have the written word. And hence it is that the knowledge of Jehovah, as the Creator of the universe, is the *fundamental* principle of all religion. It lies at the bottom of the whole. The relation which creation establishes between God and men, gives birth to that system of religion, the apostacy from which constitutes them sinners. In the order of nature, therefore, it necessarily precedes Christianity—it necessarily is antecedent to any *types* of Christianity. Hence men must be acquainted with it—must know and feel themselves apostates from it, before they can know any thing of Christianity profitably. Why, then, should theologians, in the heat of their zeal to destroy God's Sabbath, speak of creation as if it were comparatively scarcely worth remembering? We sometimes think the theologians of the present day are crazed in their wits. [To be continued.

THE JEWS AT SALONICA.

At the Monthly Concert held in Boston on the 5th inst., Dr. Pomeroy stated that intelligence had been received of the death of Mr. Maynard, one of a party of five missionaries, with their wives, who left Boston for Smyrna in December last. Mr. Maynard and Dr. Dodd went out to establish a mission to the Jews at Salonica, the ancient Thessalonica. At the time of his death he was making good progress in acquiring the language of the people. The city of Salonica contains about 80,000 inhabitants, and is considered by Mr. Schauffier, a missionary to the Jews in Constantinople, as the seat of learning and intelligence among the Jews. The Jews came hither when they were driven out of Spain. Their language is Spanish, written in the Hebrew character, called the Hebrew-Spanish. Mr. Schauffier has already made a translation of one or more volumes of the Scriptures in the language. The Jews are divided into two classes, one of which are Mohammedans, that religion having been adopted, probably, from motives of policy. These men are easily accessible, readily converse on religious subjects, and freely receive the books distributed among them. At Salonica, there are two English missionaries among the Jews. The success of missionary effort among this people has been small. A great difficulty in the labors of the English missionaries among the Jews, is believed to be caused by their expectations of the return of the Jews to Palestine. Dr. Pomeroy gave some account of the forms of worship prevalent among the Jews of the East, spoke of their condition as being degraded and despicable, and as tending to destroy the poetical interest entertained towards them as a race.

In the course of a sermon, recently, in Baltimore, the Rev. Dr. Backus stated that his congregation (1st Presbyterian) had contributed $120,000 in the last thirteen years, to charitable and Christian works.

EDUCATION AT THE WEST.

The Society for the Promotion of Collegiate and Theological Education at the West, held its Sixth Annual Meeting in Brooklyn last week. The annual discourse was preached by Edward Beecher, D. D., of Boston, and set forth very clearly and powerfully the importance of coöperating with Protestant Christians at the West, who are now a minority, in establishing a system of collegiate and theological education, of such power, and so early, that it shall exert its appropriate influence in forming the character of that portion of the nation. The Annual Report stated that the Society had pursued its work during the year with very encouraging success. For one of the institutions under its patronage, Wabash College, ten thousand dollars have been subscribed by persons connected with the Plymouth Church and congregation in Brooklyn. For another institution, Western Reserve College, $23,000 (which is to be increased to $25,000) has been subscribed by persons at the East, on condition that $75,000 shall be raised at the West, so forming a fund of $100,000 for the permanent endowment of that institution. Of this sum of $23,000, nearly $10,000 was subscribed by individuals in Brooklyn, making the whole amount secured in Brooklyn, during the year, for institutions under the patronage of the Society, exceed $20,000. In addition to the above, the Society has received over $11,000, which has been expended in carrying out its designs. In five of the institutions aided by the Society, interesting revivals have occurred during the year, viz: Western Reserve, Wabash, Knox, Wittenburg, and Beloit. The Secretary stated that the premium of $100 offered for the best essay on the Educational System of the Puritans as compared with that of the Jesuits, had been awarded to Prof. Noah Porter, Jr., of Yale College.

NO SABBATICAL LAWS.

The following memorial, asking for the repeal of all sabbatical enactments, is to be extensively circulated for signatures in Massachussetts, and then presented to the Legislature of that enlightened and liberal Commonwealth. We shall look with a good deal of interest for the result. Many, no doubt, who are loud in their professions of friendship for religious liberty and freedom of conscience, will refuse to sign a memorial asking for the very thing they have so often praised. Possibly some who profess to believe that religion does not need the support of the State, will also refuse to sign a memorial which is framed upon that principle. Still it ought to be presented to all, and the reasons of those who decline signing it ought to be carefully noted for future use. Who doubts, that a law *requiring* the observance of the *seventh* day of the week as the Sabbath, or *forbidding* the observance of the *first* day, would be pronounced unconstitutional and tyrannical by a majority of the people of Massachusetts? Yet the existing laws, which *require* the observance of the *first* day, and virtually *forbid* the observance of the *seventh* day (by requiring civil and political duties to be done on that day,) are no less unconstitutional and tyrannical. Why should not their true character be acknowledged by those who profess to be governed by the golden rule? The circulation of this memorial will serve to show who are the *real*, and who only the *professing* friends of equal rights and religious liberty. We are glad, therefore, to see that it has been started, and hope that it will be extensively circulated.

To the Senate and House of Representatives of Massachusetts:

The undersigned, inhabitants of Massachusetts, respectfully ask of the Legislature the repeal of all the laws in this Commonwealth, enforcing the observance of a day of the week as "the Sabbath" or "the Lord's day"—

1. Because there exists among the people an equally honest and conscientious difference of opinion as to the holiness of particular days, and the mode of their observance;

2. Because it is contrary to the fundamental idea of a republican government, that conscience should be coerced into conformity by law, or that special rights and privileges should be given to a particular religious belief;

3. Because the question of the holiness of days—like that of public worship, the support of the clergy, the observance of ordinances—should be left in its decision to individual conscience, and made to depend on its own merits, without the intervention of the State; and,

4. Because, as it has been found safe, politic, and beneficial to allow the people to decide for themselves in all other religious matters, there is no reason to doubt that the same good results would follow the repeal of the sabbatical laws complained of.

The Baptists of New Jersey held a sort of Anniversary Meeting at Plainfield, week before last, in the course of which the various objects of benevolence were presented by speakers who represented the Societies of the Denomination. The Annual Report of the State Convention, which was read by the Secretary, Mr. Carpenter, gave a sketch of the progress of the Baptist Churches in New Jersey for several years past. Twenty years ago, there were only fifty churches and about four thousand members in the State. Now there are ninety-one churches and about twelve thousand members. The amount of pastoral and missionary labor performed by persons sustained in part by the Board, since its organization, is put down at 211 years and 10 months. The number of hopeful converts baptized is stated to have been 2,009. During the last year $1,714 has been expended for missionary purposes by the Convention.

American Tract Society's Operations.—The building of the American Tract Society in New York now occupies a corner lot 80 feet by 94, and is five stories high, exclusive of the basement and under-cellars. Besides the parts of the first and second floors rented to other benevolent societies and for stores—the proceeds of rents being applied to the liquidation of the debt for the building—the entire lofts are occupied with machinery and workmen. A steam-engine propels twelve power-presses, five hydraulic presses, and three embossing-presses, and does all the hoisting, book-sawing, pastemaking, and glue-heating of the concern. By another boiler, the entire premises, containing 60 rooms, are heated by steam conveyed through wrought-iron pipes. The number of folders, stitchers, and binders, is about 160, and of compositors and pressmen more than 50, making more than 200 operatives whose daily bread is derived from the Tract House. Seventeen persons are employed in the executive and commercial departments. The daily production of books is about 3,000, and of smaller publications, about 30,000. The expenditures are on scale of about $1,000 a day; and to sustain this expenditure, the Committee have to look to the voluntary contributions of good men—except so far as the receipts for sales shall enable them to reproduce the books sent forth.

A Missionary Society for the Germans.—At the time and place of the late Indian Missionary Association, says the St. Louis Republican, a Convention was held and an Association formed and denominated The German Missionary Society for the Mississippi Valley. The object is to furnish religious instruction, on the principles of the Holy Scriptures, to the German and other immigrants from Europe. Provision is made for delegates from churches, associations and auxiliary societies, that aid in contributions. The plan contemplates the employment of itinerant and stationary missionaries, colporteurs and other instructors, who are native Germans, and who, by gathering congregations, visiting families, circulating works, and exerting a kind and persuasive influence, may produce salutary effects, and prepare those persons of foreign birth, to become Americans in their feelings and religious habits.

Importance of the Ministry.—At the recent meeting of the Presbyterian Synod of New York and New Jersey, the claims of the New York Union Theological Seminary were presented with much earnestness. In the course of remarks upon the subject, Rev. Dr. Skinner said that one reason why it should be sustained, was the present alarming apathy on the great and all-important subject of education for the ministry. God had no agent on earth more vitally connected with the progress of his cause, than the Christian ministry. To use a strong figure, he might say, that it was Christ's right arm! Get a MAN, and you can get a church, you can get money, you can get everything else. But what was the fact in reference to this matter? Dr. Robinson asserts, that at present *the number of theological students in this country is less by one hundred and fifty than it was fifteen years ago.* Dr. S. made a strong appeal on the importance of sending more laborers into the harvest.

The Gospel in Joppa.—It appeared, at the late anniversary of the American Board, that forty Missionaries are wanted to reinforce its stations and enter new fields "white for the harvest," but no one is ready to go. While this matter was under consideration, Rev. Mr. Thompson, of the Mission in Syria, gave the following very touching statement of what he saw of the necessity of the gospel in Joppa:—

"Just before taking passage in the ship that brought him hither, he had preached before a congregation of Arabs, at their own request, in Joppa, in the street that is called Strait, where Simon the Tanner once lived. He never thought that in his day he should have a request to preach in Joppa. The place whence the Gospel started on its westward mission to you two thousand years ago, is now waiting for you to send it back to its inhabitants. When he was about to leave, they came and threw their arms around his neck, and told him to tell Christians in this country to pray for them and send them missionaries. Some of them followed him several miles on his journey, and bathing his hands with their tears, begged that missionaries might be sent. They do not ask for your money, but they want your sons and daughters, and somehow, said Mr. T., I thought they ought to have them."

Persecution of Dissenters in the Canton Vaud.—The Paris correspondent of the Christian Advocate and Journal, who gives more and later news than any other, says that, about the first of September, no less than three religious meetings of dissenters were broken up by the police, and the persons who officiated, and those who lent their houses for the purpose, were indicted for this offense. The writer adds:—

"Allow me to recommend these suffering witnesses of the Lord Jesus to the sympathies and prayers of the Christians of the United States. Many have emigrated and have sought religious liberty in the eastern world, but many are unable to do so, and their testimony is needed in Europe. May they persevere in the faith, and may they speedily be delivered."

Ordination.—Brother James Summerbell was ordained to the work of the Gospel Ministry in the Seventh-day Baptist church in Petersburgh, Rensselaer Co., N. Y., on the 4th of November. As the same time and place, and in the same church, brethren Hamilton Clarke and Nathan Lewis were ordained to the office of deacon. The officiating ministers were Elders W. B. Maxson, James H. Cochran, and Azor Estee. Sermon by Eld. Maxson from 2 Cor. 5: 20.

The Condition of Hayti.—Reports of a recent date from the Island of Hayti are somewhat conflicting but generally quite unfavorable. The latest letters received from Mr. Jones represent things as in rather a "discouraging condition." Capt. Cook, of the schooner Willis Putnam, who recently returned from the Island, states that when he visited it, twelve years ago, the condition of the poor blacks (though then far from comfortable) was enviable to their present state; and that during this period their deterioration in civilization has been deplorable; there being now comparatively few that seriously apply themselves to work for a subsistence, the great majority preferring to beg or steal enough to keep body and soul together. On the other hand, the Superintendant of the Wesleyan Methodist Mission represents their operations as exceedingly prosperous and successful. The mission has 5 preachers, 13 stations or places for preaching, 7 teachers, 12 local preachers, 3,322 members, 131 Sunday scholars, 558 day scholars, and 1,210 who attend public worship.

Instrumental Music and Life Insurance "laid on the Table."—At the recent annual meeting of the Old School Presbyterian Synod of Kentucky, the question of the propriety of instrumental music, in the public worship of God, was discussed at length, and laid on the table. An overture was brought in and discussed, recommending to congregations to insure the lives of their ministers, and to ministers to insure their own lives for the benefit of their families. Against this recommendation, it was urged by several speakers, that life insurance was *immoral*—and on that and other grounds, it was laid on the table!

Union Theological Seminary.—The Union Theological Seminary in the City of New York, under the patronage of the Presbyterian Synod of New York and New Jersey, now contains 27 members of the Senior Class, 32 of the Middle Class, and 32 of the Junior Class—total 91. Of these, 25 are from the New England States, 32 from this State, and 12 from this City. The Faculty consists of five Professors—of Systematic Theology, Biblical Literature, Sacred Rhetoric, Ecclesiastical History, and Hebrew.

New York University.—There are, altogether, 411 medical students, 32 Seniors, 41 Juniors, 30 Sophmores, 32 Freshmen, and 169 Grammar School pupils—total 715 pupils in the University. The Faculty consists of Chancellor Frelinghuysen and 18 Professors, all of whom rank among the first scholars and instructors in the country.

A good Story spoiled.—Several weeks ago we copied from an exchange paper a paragraph to the effect that a New England Universalist preacher had received from his son in California $7,000 in gold dust. Mr. Willis, the father in question, states in a letter to the Boston Times, that he has a son in California, and that he recently received from him a piece of gold sent in a letter as a specimen of the "dust," which is all that he knows of the seven thousand dollars. We fear that many of the stories with which the newspapers are so plentifully supplied, will prove to be of a piece with this.

Missions of the American Board.—The American Board are about to send out several new missionaries. Rev. Messrs. Schenck and Doolittle, with their wives, were to sail on the 12th inst. from Boston, the first for the station at Fuchau, the latter for Amoy, China. It is expected that Rev. Mr. Tallmadge will leave in the course of the winter for the same destination. The Board also intend, before many months, to establish a mission at Mosul, in the Valley of Mesopotamia, near the ruins of the ancient City of Nineveh. The country throughout this region, including Antioch and Ayintab, and other places, is in an exceedingly interesting state, and promises good results as the fruit of missionary labor.

Laconic Correspondence between the Czar and the Sultan.—The following is said to be the substance of the letter addressed by the Emperor Nicholas to the Sultan, and transmitted by Prince Radziville:—

"The revolutionary element has been suppressed. The Hungarian war is at an end. I send to you my aide-de-camp, who will submit to you various demands calculated to ensure the maintenance of order."

The reply of the Sultan to this arrogant epistle (forwarded by Fund Effendi) is no less laconic; its tenor is pretty nearly as follows:—

"Your aide-de-camp has demanded from me the extradition of the Hungarian refugees. The demand being of a nature to cast odium on the two Powers, I entreat your Imperial Majesty not to insist on the point.

The Bible in the South Sea Islands.—In a letter to the British and Foreign Bible Society, dated Tahiti, South Seas, Nov. 23d, 1848, the Rev. Mr. Howe says:—

"It is truly delightful to see the eagerness of the people to obtain copies of the Sacred Volume, especially at the out-stations. One of the many small vessels which trade between this port and the dangerous archipelago, called the 'Paumotus,' came in the other day, and the captain had a long list of names of persons who would not take any thing for their work or produce but Bibles; and he was obliged to return here for them before he could pay them. Upward of 1,000 copies have gone to that group alone; and so desirous are people for them, that the merchants would take many more to distribute among them if we could spare them."

General Intelligence.

LATER FROM CALIFORNIA.

By the steamer Empire City, which arrived at New York from Chagres on Sunday last, we have two weeks later news from California. The steamer brought thirteen thousand letters, about one thousand newspapers, near a million dollars in gold, and a large number of passengers, among whom was Hon. R. S. Thurston, delegate to Congress from Oregon. The steamer Oregon, which arrived at Panama from San Francisco on the 23d inst., brought 230 passengers, and the U. S. mails.

The most important and gratifying news from California by this arrival is, that the Delegates to prepare a State Constitution, have unanimously agreed to an article that "*neither slavery, nor involuntary servitude, unless for the punishment of crime, shall ever be tolerated in this State.*" In other respects, the Constitution will not differ materially from that of New York or Pennsylvania. It was thought that the Convention would adjourn in about one week, after which the Constitution will be submitted to the people for their votes.

In regard to gold-digging, the accounts are very similar to those previously received—perhaps not quite as glowing. It seems to be agreed, that in the districts which have been dug over for a year past gold is becoming scarce, also that the turning of river-courses is not likely to be so profitable a speculation as was at first supposed. But there are *rumors* of newly-discovered placers on Trinity River which are very rich. A provision merchant at Sacramento writes, "There is good news from Trinity River; *gold is very plenty*, and *provisions scarce!*" Upon the whole, the news by this arrival is not particularly favorable to gold-digging.

The overland emigration is pouring into California in full tide. Speculation in lots at San Francisco was not quite as active as heretofore. The same is true of lumber. Washing is still $8 a dozen, and large quantities of soiled linen are sent to the Sandwich Islands and China to be washed.

An arrival at San Francisco from the Sandwich Islands has brought the startling intelligence of the Islands having been taken by the French. It is the same old quarrel broken out again. The story is this: The Island Government placed a heavy duty on various articles, such as wines and liquors, which constitute the principal exportations from France to the Pacific. The commander of the French fleet at Honolulu demanded that it should be revoked, and, on the refusal, opened his guns on the fort, which finally yielded. He then occupied it, and took possession of the Island.

LATER FROM EUROPE.

The steamship Cambria arrived at Boston on the 10th inst., with Liverpool dates to Oct. 27, London 26th, Paris 25th, and Rome 20th.

It was reported in Paris, on the 25th, that the French Ambassador at St. Petersburg had forwarded dispatches to his government intimating a change in the hostile determinations of Russia in its disagreement with Turkey, upon the subject of the extradition. So far from forcing matters to extremities, Russia expressed itself anxious to settle the differences quietly, provided no warlike interference was threatened on the part of England. The same rumor prevailed at Vienna.

The Deutsche Zeitung has letters from Constantinople of the 8th ult., announcing the arrival in the Bosphorus of a British fleet of observation. A salute of 21 guns was fired by the Turkish ships in honor of the British flag. The Austrian fleet, consisting of frigates and brigs, is under sail for the Dardanelles. At Sebastopol there was a Russian fleet of twenty-six vessels, only four hours' sail from the mouth of the Bosphorus. The Turkish fleet is anchored across the Bosphorus at the narrowest parts, Gheuz-Soyou and Arnaout-Keni, to defend the passage. The Turkish army in Wallachia, commanded by Omer Pacha, had been ordered back to Constantinople. The French fleet, consisting of six vessels of the line, two frigates and steamers, with 8,000 men and 600 guns, is under weigh for the Dardanelles.

No further executions have taken place in Hungary, but arrests are the order of the day. A nephew of the unfortunate Count Batthyany has been forced to enlist as a private hussar in an Austrian regiment.

As many as sixty wrecks are reported to have taken place on the east coast of Britain during the late Equinoctial gales. The Conqueror, of Glasgow, on the morning of Sunday, Oct. 21, on the Gunfleet Sands, keeled over, and all on board perished, numbering sixteen or twenty persons. For miles the sea was literally studded with portions of her freight. Two other vessels were lost near the same spot, and all on board perished. The Dutch and Belgian mails describe the gales to have been very destructive on their respective coasts. Numerous vessels were lost.

On the coast of Greenland, this season has been one of the most disastrous on record to the whaling vessels. Intelligence has already been received of the entire destruction of four; and rumor has it that others have shared a like fate.

A New Article of Fuel.—A new article of fuel, says the Troy Budget, is manufactured in the vicinity of Newton's Corners, a few miles from Troy, from a swampy piece of low land which furnishes an article much resembling peat. It is thrown into a mill and ground, and then pressed in the shape of bricks for the purpose of thoroughly drying, when it is ready for use. It is considered to be quite as cheap as hard coal, and preferable to either coke or coal for grates, there being no gas or smoke from it. Thousands of tons have already been taken from a single acre in the above vicinity, affording a nice profit to the owners and manufacturers.

Startling Development.—On Thursday night, the 25th Oct., says the Butler (Pa.) Democrat, the house of James George, residing in Mercer County, Pa., was forcibly entered by a gang of robbers, having their faces painted, and otherwise disfigured for the purpose of evading detection. After having put the inmates under guard, they proceeded to search the house for money, using an ax in breaking open trunks, chests, &c., and took from $800 to $1,000, chiefly in gold. Previous to their leaving, they tied Mr. George to his bed, during which employment they used the most menacing and taunting language to their unfortunate victims. Information having been made against those suspected of the crime, they were immediately arrested and committed, which led to still farther examinations in the neighborhood of Centreville, in the upper part of this County, where five galvanic batteries, dies, chemicals, and all the implements necessary for carrying on the counterfeiting business, were found, and arrests made upon the strength of the testimony and circumstances. The arrests are still continuing to be made; and, judging from circumstances, they are only commencing. It is generally believed that a gang of robbers and counterfeiters are associated together, reaching from various parts of the State of New York, passing through Pennsylvania into the States of Ohio and Virginia.

Singular and Mysterious.—The Lake Providence (La.) Republican of the 23d ult., relates the following singular circumstance:

Some time ago, when the cholera was raging to such an alarming extent in our Parish, a gentleman residing a short distance from Providence determined to remove his wife to a more secure locality, and accordingly sent her to New Orleans. The husband soon received the fatal news that the tender partner of his bosom had fallen a victim to the dreadful pestilence, in the city of New Orleans.

Months, however, rolled by, and time, the great physician, assuaged the first violence of grief into a pensive and melancholy remembrance of his departed saint. Soon he formed the acquaintance of another lady, who attracted his respect by her many fine qualities, and at last woke to life his sluggish and broken heart, by her quiet and modest preference for him. Suffice it to say, that about four weeks since they were married, and the clouds of sorrow fled from their connubial bowers.

About a week since the first wife appeared and flung herself into the arms of her husband, to the great dismay of the new bride.

Jenny Lind.—A paragraph has appeared in some of the papers, stating that Mr. Barnum, of the American Museum, N. Y., has offered Miss Lind $50,000 for 200 nights, and the story is doubted by some by reason of its largeness. The truth, says the N. Y. Tribune, is simply this: An agent of Mr. Barnum has had three interviews with Jenny Lind upon the subject of visiting America. The lady evinced no indisposition to do so, could the terms be made satisfactory. The agent immediately came to this country to consult with Mr. Barnum, and is now ready to return with the following liberal proposition: Mr. B. agrees to pay Miss Lind one thousand dollars per night for two hundred nights, and also to pay all the expenses of herself and household, including two servants, a female companion, and a business man, probably her father. He also pays all the expenses of getting up concerts and for auxiliary talent, &c., &c. Included in the above are the expenses of the party from Stockholm to this country. To assure Miss Lind of his ability to fulfill his contract, Mr. Barnum agrees to deposit $50,000 in the hands of her London banker before she leaves Europe.

Contemplated Revolt.—One day last week, says the Globe, one of the colored prisoners in the Penitentiary on Blackwell's Island, near New-York, surlily disobeyed some command of the Warden, Mr. Kean, and was called up to be reprimanded or punished, when he drew a knife, which he had concealed about him, and made a furious stroke at Mr. Kean. At the moment one of the Deputy Keepers, named De Mott, stepped in the way, and the blow aimed at the Warden struck him in the left side, wounding him very seriously. The negro was promptly seized and ironed, and medical attendance procured for Mr. De Mott, who is still in a dangerous condition. Intimations of a contemplated revolt having been given to the Warden, he ordered a search of the prisoners and their cells, when over a peck of knives were found. Had this desperate conspiracy been suffered to come to a head, there would, in all probability, have been several lives sacrificed.

A Murderer supposed to be at large.—Our readers doubtless remember the material facts connected with the trial, condemnation and execution of a Dr. Coolridge in Maine, for poisoning a young man who was in the habit of visiting his office. The Lowell Journal says that the Press in Maine is pretty generally arriving at the opinion that Coolidge is still alive, notwithstanding the ceremony of his burial. Dr. C. Seavy of Stetson has a communication in the Bangor Courier in which he goes into the matter scientifically, and states his belief that Coolidge is *not* dead. He says, after examining the evidence that has been adduced, and considering the character of the witnesses he "cannot see how any reasonable person can come to any other conclusion than that there has been a most nefarious outrage committed on the part of *some* of the functionaries of the prison, and thereby a gross imposition practiced upon the community."

Congressional Mileage.—A Washington correspondent of the N. Y. Tribune, says that for years past, on the advent of every new Administration, the Senate has been in the habit of charging full mileage for attendance at the special Executive Session of that body, in addition to the amount received for the regular Session. This usage was killed a few days since by the First Controller of the Treasury It seems that a claim came up in usual form, for $40,000, paid by A. Dickens, Esq., Clerk of the Senate, for "constructive mileage" in attendance at the special Executive Session in March last, and that every member save three, received pay. Mr. Whittlesey, after full deliberation, was of opinion that the claim ought not to be allowed. He stated the case to the President through Mr. Clayton. The President's reply was, "*Tell Mr. Whittlesey to do what is right, and let the consequences take care of themselves.*" The claim was immediately rejected. Mr. Dickens has his remedy against the honorable Senators.

Sabbath Accidents.—On Sabbath (commonly called Saturday) Nov. 3, a fearful accident occurred near Patterson, N. J. Mr. Megier, a wood cutter, was engaged in cutting down a tree in the woods and when it was half cut through it fell. Mr. M. seeing his danger attempted to escape, but in vain; he was knocked down by the tree and his two thigh-bones broken. He remained confined under the tree for nearly three hours before the sad accident became known; the place where the accident happened being remote from any residence, it was not until his son brought him his dinner that it was found out. He was immediately conveyed home and surgical aid procured. While on the way home with the wounded man, a lad (his son) fell out of the wagon, and the wheels passing over his leg, fractured it dreadfully. On the same day, in New York, a carter named William Quogh, residing at 102 Washington-st., was standing on his cart at the corner of Broad and South-sts., when his horse was knocked down by a spar that was passing on a wagon; Quogh fell on his head on the pavement and fractured his skull. On the same day, as John Gray, residing at 72 James-st., was crossing Greenwich-st. corner of Cortland-st., he was knocked down by a horse and cart which was driven at a furious rate down Cortland-st., his head was cut, and his side severely injured.

The New Sugar Process.—The great desideratum in the manufacture of sugar has been to extract the saccharine matter without fermentation. The product of one hundred pounds of cane is but nine pounds of sugar; although it actually contains eighteen pounds; alcohol will extract the whole, but it is too costly and dangerous to be employed in practice. M. Melseus, professor in the Belgian Veterinary and Agricultural School, at Brussels, has made the discovery that *hyposulphate of lime* will so absorb the oxygen as to prevent fermentation, and that it is also the most effective purifier; and it can itself be easily separated from the sugar by means of lime. It also extracts the coloring matter and prevents the formation of color; and it neutralizes all injurious acids which may exist or be engendered. It prepares the syrup for a perfect crystalization. It admits of the extraction of all the saccharine matter from the cane, and presents it tn a condition to crystalize with great facility and in almost absolute purity. The discovery will be to the diet of mankind what the cotton-gin and the spinning-jenny have been to their clothing. [Independent.

An Aged Negress.—The Chronotype says that Sylvia Torry died recently in South Kingston at the remarkable age of 112 years. Sylvia was imported as a slave into Newport, R. I., at the age of 8 years. For the last 80 years she has borne quite a local fame as a fortune-teller, and her great age was one qualification in which she came up to the ordinary idea of a Sybil Her youngest daughter, 87 years of age, resided with her. Poor Syl's death was caused by her clothes taking fire, otherwise there is no knowing how many more generations of puny whites she would have seen under the sod.

Slave Stampede.—A dispatch dated Quincy, Ill., Nov. 6, says: Last night about 50 negroes, of all ages and sexes, with teams, stampeded from the Missouri side of the river. The slaves were owned by Miss Miller, Mr. Mackim, and Mr. McCutcheon, of Sugar Creek, and Mr. Ellis of Monticello, Lewis Co. They were overhauled on Saturday morning, and, after a desperate resistance and the loss of their leader, they were captured. The slave who was killed belonged to Mrs. Miller.

New York Election.—Full returns are not yet received, and of course the result cannot be given positively. The N. Y Tribune of the 12th thinks there is no reason to doubt of the election of Washington Hunt, Controller, Christopher Morgan, Secretary of State, Alvah Hunt, Treasurer, and Hezekiah C. Seymour, State Engineer and Surveyer. As between Messrs. Joshua A. Spencer, Samuel Stevens, Nelson J. Beach, Benjamin Squire, and their several opponents, the run is very close, and no one can say who is elected.

A French Duel.—A letter dated Paris, Oct. 19, says that during the speech of Matthieu de la Drone, on the Roman Question, an altercation arose between Thiers and Bixio. The latter declared that the former had said the election of Louis Napoleon would be a disgrace to France. Thiers demanded satisfaction. A duel took place at once, one shot was fired by each at 20 paces distance, but neither was wounded, and the seconds came forward and said that the parties had done all that honor required. Both members returned to the Assembly just as the sitting was adjourning at 5.

The Telegraph in Prussia.—Within the last year, and at an expense of 40,000 thalers, the Prussian Government has laid down wires for the electric telegraph, extending over nearly 900 English miles, and connecting Berlin with Frankfort, Aix la Chappelle, Hamburg, and Stettin. Before the close of the year, it is expected that the line to Oderburgh will be in operation; and by a junction with the Austrian lines, the Prussian capital will receive intelligence in a few minutes, through Vienna, from the Adriatic Sea.

No Railroads in Italy.—The correspondent of the London Daily News says that the cardinals have decided that the railway from Rome to Naples is a useless scheme, tending only to inundate Rome with worthless foreigners; they have therefore definitely suspended the works, and thus thrown thousands of people out of employment, now that it is so much needed.

On the 8th inst. an accident occurred on the New Haven Railroad, near New Brunswick. Three men belonging to a lumber yard run a wood-car upon the draw-bridge when it was not ready for them. The car and men were precipitated into the canal, killing one man instantly, and seriously injuring the other two.

SUMMARY.

The Louisville Courier states that Mr. Bain has made very important improvements upon his telegraph invention since March, 1848. He can give 500 machines, or any lesser number, scattered over the Union, a simultaneous movement, so that dots, lines, or other telegraphic emblems, for intelligence, made at Halifax, may also be multiplied at *the same moment* at New Orleans, Louisville, and all the intermediate distances or stations. He also dispenses with perforated paper, and transmits 1,000 letters per minute.

The Staunton (Va.) Vindicator states that Mrs. Bell, the widow of Francis Bell, deceased, near Long Glade in that county, has liberated all her slaves, 83 in number, with a view to their settlement in some one of the free States. These slaves are principally young, and design locating in Ohio.

The Utica Observer of the 3d inst. says: We yesterday noticed the accident of the cars running off the track, near Fonda. Mr. Porter, the Superintendant of the line, being one of the passengers, immediately sprang from the cars, and cut one of the wires, and by some manipulating process unknown to us, sent the intelligence to the office in this city in a few seconds.

An accident occurred on the New Haven Railroad last week in consequence of a drove of cows getting on the track. The weather was foggy, and one of the cows was caught under the cars, and thus threw the train off the track. The result was, that five persons were injured, six cars smashed, and thirteen cows killed. The track was considerably torn up.

"The cause of temperance with us," said a gentleman in Vermont, in reporting on the subject, "is the cause of the popular voice; though it evidently does not lie very near the hearts of *some*, who at times give visible evidence of *staggering* in the faith, by reason of some unseen influences."

A Georgia paper estimates the number of Lutheran Synods in the United States at thirty, the number of ministers at six hundred and thirty-three, the number of churches at one thousand six hundred and five, and the number of communicants at two hundred thousand.

Philip Lich, of Vernon, Indiana, was a short time since bit near the heart by a large spider, of a blueish color, with red stripes on its back. Lich came near losing his life in consequence, and was only saved by the most active stimulants.

Mr. John H. W. Hawkins, in a letter to Zion's Herald, contradicts a report that all but one of the original six Washingtonians of Baltimore had returned to their cups. He says all who are living remain steadfast to the pledge.

The amount of land entered at the Dixon Land Office, Wisconsin, from the 1st of Jan. last to the 1st of July, was 189,183 acres, of which 175,632 acres were located with military bounty land-warrants, and 13,557 acres sold for cash.

Rev. Dr. McLean of Monmouth, N. J., has been appointed General Agent of the Presbyterian Board of Missions for the District embraced by the States of New York and New Jersey, and the cities of Philadelphia and Baltimore.

In the Court of Common Pleas at Manchester, N. H., Mrs. Polly Lord, of Deering, was recently sentenced to the State Prison for two years, for retaining and using $250, which she picked up and kept, knowing the owner.

At a meeting of the Managers of the State Lunatic Asylum, in Utica, Dr. N. D. Benedict, Physician-in-chief of the Blockley Hospital, Philadelphia, was chosen Superintendent in the place of the late Dr. Brigham.

The St. Paul's Minesota Chronicle, of the 20th ult. says, that during the past season 2,135 barrels of cranberries have been sent from that place to St. Louis. These, at five dollars per barrel, would amount to the sum of $10,675.

Ebenezer and Abijah Learned, brothers, who have been in State Prison, have been arrested on charge of robbing the iron safe of the Union Wharf Company of Provincetown, Mass., on the 23d ult., of $20,000. They are now in Jail.

A community of nuns in Quebec,—the *Soeurs Frises*—have manifested an interest in the project of a railroad from that city to Halifax, and have taken stock to the amount of one million of dollars.

The number of refugees from American Slavery, now in Canada, is estimated at twenty thousand. The increase by birth and imigration is thought to be about one thousand per annum.

A Virginia paper presages a cold winter, because the squirrels are emigrating South in great numbers—a circumstance which those versed in squirrelology regard as the sure sign of a severe season.

The steamers on the Ohio River, running between Pittsburgh and Louisville have made, an arrangement to lower their chimneys to accomodate themselves to the Wheeling Bridge.

The Printers of Boston have struck unanimously for their New Scale of Prices. Most of the proprietors have acceded to their terms. Some threaten to stand out.

The steamship Sarah Sands has been chartered to run between Panama and San Francisco, in connection with the Empire City and Crescent City.

A recent Paris journal says it is the intention of the French Government to appoint Mr. Poussin to a diplomatic post near one of the South American Governments.

Mrs. Judson, better known to our readers as Fanny Forrester, has another "bird" in her "Indian nest," and at last advices was doing well.

Land Warrants are dull and plenty. The buying price is $110 a $115, and the selling prices $120 a $125, the latter for guaranteed warrants.

The N. E. Non-Resistance Society will hold their annual meeting in Boston on Saturday and Sunday, the 17th and 18th inst.

The grand total number of paupers relieved on the 1st of July, 1848, in England and Wales, is estimated at 1,068,000.

We learn from the Catholic (Philadelphia) Herald, that Father Mathew has been obliged to desist entirely from his labors. The change of weather has affected him unfavorably, and he is still laboring under some inconvenience, on account of his former attack of paralysis. He will probably, before long, pass to the South, in order to avoid the severity of a Northern climate.

In reply to letters of inquiry from gentlemen in different sections of the country, about the Burman boy picked up in the streets of Boston, the Boston Traveles says, "that the little fellow has found friends in the city who have cheerfully provided for him, and assumed the charge of his education, &c.; so that our kind-hearted and benevolent correspondents need have no anxiety about the little stranger."

A patent has been obtained for a method of water-proofing paper, which is said to render the paper so completely impervious that it may be immersed for days in water without any apparent effect being produced on its texture.

At a boot and shoe convention recently held in New York city, it was stated that eighteen millions of dollars worth of boots and shoes are manufactured annually in Massachusetts; yet, demand is beyond the supply.

It is estimated that some 40,000,000 feet of lumber have been shipped from this country to California. At a profit of $50 a thousand, this amount would yield an aggregate profit of $2,000,000.

Mr. G. Shepherd, an English civil engineer, proposes to the Government to send out a couple of ships to Sir John Franklin, with preparations for blowing up the ice so as to make a way out.

A liquid glue has been invented in England, having the advantage of being stronger than the ordinary glue, and always ready, and will unite wood, iron and plaster.

The National Era says that if Canada desires annexation, and Great Britain assents to it, no administration in this country could sustain itself in opposing it.

The Catholic papers state the total amount collected in this country to aid the Pope, so far as ascertained, to be $25,970 15.

Governor Johnston, of Pennsylvania, has appointed Thanksgiving in that State, Thursday, 29th inst.

The amount of capital invested in manufacturing at Manchester, N. H., is $5,450,000. Number of hands employed, 5,565.

An undertaker of this City is now forwarding a large assortment of coffins to California.

New York Markets—Nov. 12.

Ashes—$6 37 a 6 44 for Pearls, and 7 00 a 7 06 for Pots.

Flour and Meal—Common State and Western Flour 4 69 a 4 81; choice brands 4 94 a 5 06; pure Genesee 5 12 a 5 25. Indian Meal 3 12 a 3 25. Rye Flour 2 81 a 2 87.

Grain—Wheat is dull, selling from 1 00 to 1 18 for Genesee. Corn, 64c. for mixed, 66c. for round yellow.

Provisions—Pork, mess 10 50, prime 8 62. Beef 6 00 and 9 00. Butter is dull at 7 a 11c. for Ohio, 11 a 16 for State. Cheese 5 a 6½c. Eggs 7 a 8 for a shilling. Turkeys 5s. to 12s. Geese 6s. to 10s. Chickens 3s. to 10s. per pair. Honey, box, 15 a 18c. Irish Potatoes 7s. per bushel. Apples, common 12 to 14s., Greenings 20s., Spitzenburgs 24s.

Wool—Large sales were made last week at prices from 33 to 44c.

MARRIED.

In Albion, Dane Co., Wis., by Eld. O. P. Hull, Mr. Jonathan Ward to Miss Maria Taylor, all of Albion.

Also, by Justus K. Potter, Esq., Mr. Alvin J. Bently to Miss Loisa Smith.

In Pittsfield, on the 10th of Oct., by Eld. S. B. Crandall, Mr. Nelson Denison, of Brookfield, to Miss Sarah Maria Love, of the former place.

In Brookfield, on the 28th of Oct., by the same, Mr. George W. Denison to Miss Maria Sawyer, all of Brookfield.

DIED,

At Newport, N. Y., Oct. 31, 1849, Mrs. Desire Truman, wife of Mr. Daniel Truman, aged 51 years. She has left an aged husband and numerous relatives to mourn her death. Sister T. embraced religion in her youth, and it may be truly said of her, that she has lived like a Christian. The church feel very deeply the bereavement her death has caused, but entertain no doubt that their loss is her gain. A. S.

In Albion, Dane Co., Wisconsin, on the 16th of Oct., Benjamin Maxson, in the 79th year of his age. This much-afflicted man, who was deaf and dumb from his birth, was born in Rhode Island in 1770, and removed to Berlin, N. Y., in his youthful days, where he chose a companion who was also deprived of the senses of hearing and speaking. They had a family of eight interesting children. In 1812, when the people of God in Berlin were enjoying a refreshing from the presence of the Lord, he also sought a place among the disciples of Christ. A brother of his, who doubted the spirit-work of religion, objected, saying that he knew nothing of the nature of such profession, and that some one must have influenced him to be baptized. But, at the suggestion of the church, they held a short conversation together, in which the brother inquired who had told him to be baptized, when he lifted his face toward heaven, making signs that God had impressed it upon his mind. The unbelieving brother at once withdrew his objections, and gave vent to his convictions with a flow of tears. He was one of the pioneers in settling Allegany County, N. Y. Four years ago he removed to Wisconsin with his oldest son. For the last year and a half he was entirely blind. O. P. H.

On the 12th of Oct., Nathan Hull, aged 1 year, 9 months, and 12 days.

LETTERS.

Wm. B. Maxson, J. M. Saunders, L. Rogers, Charles D. Langworthy, J. Parmalee, C. A. Osgood, S. B. Crandall, Ephraim Maxson, D. C. Burdick, A. C. Babcock (rec'd Aug. 13; cr. in Ann. Rep. and in Rec. Nov. 8.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. M. Saunders, Hamilton,	$2 00	to vol. 6	No. 52
N. H. Satterlee, Durhamville,	2 00	" 6	" 52
Benj. West, "	2 00	" 6	" 52
L. Rogers, Leonardsville,	2 00	" 6	" 52
H. A. Hull, W. Edmeston,	2 00	" 6	" 52
K. Crandall, "	2 00	" 6	" 52
I. J. Ordway, "	2 00	" 6	" 52
M. Coon, "	2 00	" 6	" 52
Elijah Lewis, Alfred,	2 00	" 6	" 52
R. Hanna, New York,	1 00	" 6	" 41
John Green, Hopkinton, R. I.	2 00	" 6	" 52
Truman Lanphear, Westerly, R. I.	2 00	" 6	" 52
David Twist, Whitewater, Wis.	2 00	" 6	" 52
C. A. Osgood, "	50	" 6	" 40

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

H. A. Hull, West Edmeston,	$5 00
Kenyon Crandall, "	5 00
Saunders Crandall, "	5 00

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

David Twist, Whitewater, Wis.	$1 50	to vol. 5	No. 52
Silas Burdick, Alfred,	2 00	" 4	" 52

Proclamation,

By Hamilton Fish, *Governor of the State of N. York*

A sense of gratitude to Almighty God for his numerous manifestations of goodness during the past year, calls for a public expression of thanks from a People who have experienced the full measure of blessings which have been extended to us.

Peace and quiet have reigned throughout our land. The labors of the husbandman have been rewarded in the return of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious liberty continue to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole Nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

It becomes a grateful and Christian people to acknowledge these mercies, and to render thanks to their bountiful Giver.

I do therefore designate *Thursday, the twenty-ninth day of November*, instant, and do recommend its observance by the People of this State, as a day of Public Thanksgiving to Almighty God.

In witness whereof, I have hereunto signed my name and affixed the Privy Seal of the State, at the [L. S.] City of Albany, this first day of November, one thousand eight hundred and forty-nine.

HAMILTON FISH.

By order of the Governor:
Robert H. Morris, Private Secretary.

New York State Agricultural Society.

The Annual Meeting of the New York State Agricultural Society is to be held at Albany on the third Wednesday of January. In addition to the awarding of premiums on essays, farms, grain and root crops, butter and cheese, an exhibition of winter fruits will be had at the Agricultural Rooms. It is desired that there should be an extensive competition for the premiums of the Society at the Annual Meeting, as well as a large attendance of practical farmers from every section of the State.

The exhibition of fruits at the last Annual Meeting was very superior, and it is hoped that an equally fine display will be made at this Annual Meeting. It is desired that there should be an exhibition from every County in the State, as well as from the adjoining States and British Provinces.

Persons who are willing to aid in this exhibition are requested to have their fruit, properly labeled with its name, and the name and residence of the exhibitor, and securely packed and directed to the Secretary, Agricultural Rooms, Albany, and sent at as early a day as practicable. It is also desired that the character of the soil, the exposure of the orchard, and the habits of the tree, as to its thrifty and bearing character, or otherwise, be given. B. P. JOHNSON, Secretary.

Notice.

The Annual Meeting of the Stockholders of DeRuyter Institute will take place at the Institute on Tuesday, the 4th day of December next, at 6 o'clock P. M., at which time five Trustees are to be elected in the place of Ethan Stillman, Arza Coon, Matthew Wells, Jr., Edward Whitford, and Robert Langworthy, whose term of office expires on that day.

Immediately after the election, the Trustees will meet and organize for the year.

CHARLES H. MAXSON, Secretary.
DeRuyter, Oct. 28, 1849.

Traveling Agents Wanted,

FOR WOODWORTH'S YOUTH'S CABINET, one of the best and most popular Magazines of its class in America. To gentlemen who possess the qualifications of a good agent, the publisher will offer terms which cannot fail to secure a handsome income. Applicants for the agency are required to produce responsible testimonials as to character and general efficiency, and to invest the sum of $20 in bound volumes of the work, which sell readily at a large advance. The Cabinet is not sectarian in its character, and is equally popular among all denominations, and in every part of the Union. Price of the magazine $1; of the bound volumes, each $1 25. From 50 to 75 gentlemen, in addition to those now in the field, can be profitably employed in different sections of the United States. *Now is the best time to obtain subscriptions for the new volume.* The initial number, beautifully embellished, will be sent to agents *gratis*, in advance of its publication. Full particulars respecting the agency will be given on inquiry. Apply immediately, (if by letter, post-paid,) to

D. A. WOODWORTH, Publisher,
135 Nassau-st., New York.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M. (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Miscellaneous.

JEANNETTE AND JEANNOT.

The following little song is all the rage in Paris. The words are by Charles Jeffreys.

You are going far away,
Far away from poor Jeannette ;
There is no one left to love me now,
And you, too, may forget ;
But my heart will be with you,
Wherever you may go.—
Can you look me in the face,
And say the same, Jeannot ?
When you wear the jacket red,
And the beautiful cockade,
Oh ! I fear you will forget
All the promises you made ;
With the gun upon your shoulder,
And the bay'net by your side,
You'll be taking some proud lady,
And be making her your bride.

Or, when glory leads the way,
You'll be madly rushing on,
Never thinking if they kill you,
That my happiness is gone ;
If you win the day, perhaps
A General you'll be,
Though I'm proud to think of that,
What will then become of me ?
Oh ! if I were Queen of France,
Or, still better, Pope of Rome,
I would have no fighting men abroad,
No weeping maids at home ;
All the world should be at peace—
Or, if Kings must show their might,
Why, let them who make the quarrels,
Be the only men to fight.

AARON BURR AND HIS DAUGHTER.

The history of every nation is fraught with romantic incidents. England has the story of her Alfred ; Scotland of her Wallace, her Bruce, her Mary, and her Charles Stuart ; Ireland her Fitzgerald ; France her Man with the Iron Mask, and Maria Antoinette ; Poland her Thaddeus, and Russia her Siberian Exiles. But we very much doubt whether any exceeds in interest the touching story of Aaron Burr, and his highly accomplished and beautiful daughter Theodosia. The rise and fall of Burr in the affections of his countrymen, are subjects of deep historical interest. At one time we see him carried, on the wave of popular favor, to such giddy heights, that the Presidency itself seemed almost within his grasp, which he only missed to become the second officer in the new Republic. He became Vice President of the United States. How rapid his rise ! and then his fall, how sudden, how complete ! In consequence of his duel with Hamilton, he became a fugitive from justice, is indicted for murder by the Grand Jury of New Jersey, flies to the South, lives for a few months in obscurity, until the meeting of Congress, when he comes forth and again takes the chair as President of the Senate. After the term expires, he goes to the West, becomes the leading spirit in a scheme of ambition to invade Mexico, (very few will now believe that he sought a dismemberment of the Union,) is brought back a prisoner of State to Richmond, charged with high treason, is tried and acquitted, is forced to leave his native land and go to Europe. In England he is suspected, and retires to France, where he lives in reduced circumstances, at times not being able to procure a meal of victuals.

After an absence of several years, he finds means to return home. He lands in Boston without a cent in his pocket, an object of distrust to all. Burr had heard no tidings of his daughter since his departure from home. He was anxious to hear from her, her husband, and her boy, an only child, in whom his whole soul seemed bound up. The first news he heard was, that his grandchild died while he was an outcast in foreign lands, which stroke of Providence he felt keenly, for he dearly loved the boy. Theodosia, the daughter of Burr, was the wife of Governor Allston, of South Carolina. She was married young, and while her father was near the zenith of his fame. She was beautiful and accomplished, a lady of the finest feelings, an elegant writer, a devoted wife, a fond mother, and a most dutiful and loving daughter, who clung with redoubled affection to the fortunes of her father, as the cloud of adversity gathered around him, and he was deserted by the friends whom he formerly cherished. The first duty Burr performed after his arrival here, was to acquaint Mrs. Allston of his return. She immediately wrote back to him that she was coming to see him, and would meet him in a few weeks in New York. This letter was couched in the most affectionate terms, and is another evidence of the purity and power of woman's love.

In the expectation of seeing his daughter in a few days, Burr received much pleasure. She had become his all on earth. Wife, grandchild, friends, all were gone ; his daughter alone remained to cheer and solace the evening of his life, and welcome him back from his exile. Days passed on—then weeks —weeks were lengthened into months, yet naught was heard of Mrs. Allston. Burr grew impatient, and began to think she too had left him, so apt is misfortune to doubt the sincerity of friendship. At length he received a letter from Mr. Allston, inquiring if his wife had arrived safe, and stating that she had sailed from Charleston some weeks previous, in a vessel chartered by him on purpose to convey her to New York. Not receiving any tidings of her arrival, he was anxious to learn the cause of her silence ?

What had occurred to delay the vessel ? why had it not arrived ? These were questions which Burr could ask himself, but no one could answer.

The sequel soon was told. The vessel *never* arrived. It undoubtedly foundered at sea, and all on board perished. No tidings have ever been heard respecting the vessel, the crew, or the daughter of Aaron Burr ; all were lost.

This last sad bereavement was only required to fill Burr's cup of sorrow. "The last link was broken," which bound him to life. The uncertainty of her fate but added to the poignancy of his grief. Hope, the last refuge of the afflicted, became extinct, when years had rolled on, and yet no tidings of the loved and lost one were gleaned.

Burr lived in New York until the year 1836, we believe, when he died. The last years of his life were passed in comparative obscurity. Some few old friends, who had never deserted him, were his companions ; they closed his eyes in death, and followed his body to the grave, where it will rest till the trump of the Almighty shall call it into judgment.

Such is a brief sketch of the latter part of the strange and eventful history of Aaron Burr. None of the family now live ; it has become extinct ; and his name but lives in the history of his country, and in the remembrance of those who knew him.

TERRIBLE SUFFERINGS OF GOLD-SEEKERS.

The following letter, says the editor of the N. Y. Tribune, written by a gentleman long a resident of this city, but now in California, may be relied upon as a truthful statement, as the writer is well and favorably known to a large portion of our most thorough-going business men.

WOOD MINES, about 300 miles from
San Francisco, July 30, 1849.

I am at last in the gold region, and will attempt a description of my tedious journey here. We arrived at Stockton after a fair passage, remained there a few days, and then started for this place. In coming here we crossed an arid plain of 32 miles—no vegetation, no shade, no water, except what we carried with us, and one of the hottest days I ever experienced ; after taking on each of our backs some 60 or 70 pounds, and filling a little keg with water, some 15 of us started in company. The first day we made about 13 miles and then laid down to rest our exhausted frames on the ground, with but a single blanket each for covering. The second day we traveled but 5 miles in the morning and 5 or 6 in the evening. This day a man by the name of Hunt, from Massachussetts, gave out and could go no further. As he was out of water, I let him wet his lips with mine, and some others did the same, but all we could do to revive him proved unavailing. He was determined to die, and we to save our own lives were obliged to leave him, as our stock of water was getting very short. We had some 12 or 15 miles to travel before we came to a river. I never shall forget the scene of leaving that poor man to die on the barren plain ; but that was nothing to what followed. The next day our water was reduced to a few drops. At 11 o'clock the sun was pouring down with unheard-of intensity, and not a breath of air stirring, when another very fine young man from New Hampshire, whom I had formed quite an attachment for on our short acquaintance, and when we were within 7 or 8 miles of the river, as near as we could judge, wilted right down under the sun and could go no further. All was done that could be done to arouse him to action, but without effect ; I gave the poor fellow a few drops of water, and such a scene as presented itself when we were about to leave him I hope never to witness again. He drew me down to the ground, and kissing me said, "O! God! can you leave me here to die alone ?" I told him to keep up courage, that we would go to the river, where there was a tent, and that we would rig up something to carry him on, and would be back as soon as possible ; so we bid him good by and started. Before we reached the river I felt myself as if I must surely fail, but I knew if I gave up at all it was to die, and when such thoughts at halting came over me I would arise as from a sound sleep. I never experienced such feelings. I think death from heat or exhaustion would be an easy one. Before we got to the river two more dropped, but were obliged to press forward toward the river in order to save their own lives. We at last came in sight of the long-looked-for river, and such feeling as we experienced I will not attempt to portray.

After replenishing a little we procured three mules and went back for our friends. I was in hopes to find the one who dropped first alive, but when I arrived and jumped off the mule I found a handkerchief over his face ; I raised it ; he lay as though asleep with his hands crossed on his breast ; but he was quite dead. We put him on a mule, and one of the other two was so weak that he could not sit alone, and so we trudged back to the tent, found an Indian blanket, sewed him up in it, and buried him. I staid at the river two days to recruit, then came on to this place. There is one other route to cross this plain, where there is water in one place, but we got on the wrong road.

THE ARAB AND HIS BARB.

It is not always that the Arab is ready to part with his horse, if a good beast, whatever price may be offered ; though money among the degraded people of Morocco will work miracles. A circumstance occurred to me about four years ago, when accompanying poor John Davidson some few days' journey into the interior.

As we were proceeding between Menedeca and Rabbat, we were joined by a troop of mounted Arabs, one of whom was riding a mottled grey, the handsomest barb I ever saw.

Riding up to the man, I entered into conversation with him ; and having put him in good humor by praising his steed, I told him I would make him rich if he would sell me the mottled grey.

"What is your price ?" said the Arab.

I offered a hundred and fifty mitzakel, about twenty pounds sterling ; a large sum in the interior.

"It is a good price," said the Arab, "but look," said he—and he brought his horse on the other side of me—"look at this side of him ; you must offer more."

"Well, come," I said, "you are a poor man, and fond of your horse ; we won't dispute about the matter ; so give me your hand. What say you ? Two hundred ?"

"That is a large price, truly," said the Arab, his eyes glistening ; and I thought the horse was mine. But my eagerness, I suppose, had been too apparent ; so the Arab thought I might go still farther ; and shaking the bridle, off he went at full speed. The mottled grey turned his tail in the air, and vanished to a speck in no time. I turned to speak to Davidson, and the next moment the Arab was at my side ; and, patting the neck of his grey, he said, "Look at him—see—not a hair is turned ! What will you give me now ?"

Davidson prompted me to offer even four hundred ducats rather than let the animal go. Again I began bargaining, and offered three hundred. On this the Arab gave me his hand, and, thanking me, said : "Christian, I can now boast of the price you have offered ; but it is in vain to tempt me, for I would not sell my horse for all the gold you or any other man possess." Having said this, he joined his companions.

Calling the kaid or chief of our escort, I asked him if he knew the rider of the grey ; adding, that I supposed he must be rich, as he refused so large a sum. The kaid said, "All I know is, that he is a great fool ; for he possesses nothing in the world but that horse, which he bought when a colt, selling his tent, flocks, and even his wife, to buy it."

JENNY LIND.

The following is vouched for as true by the London Athenæum :—

During the visit of this child of song to Bath, she happened to be walking with a friend, in front of some alms-houses, into one of which she entered and sat down for a moment, ostensibly to rest herself, but in reality to find some excuse for doing an act of charity to the old woman who lived in it and whom she had seen feeble and tottering at the door. The old woman, like the rest of her neighbors, was full of the Swedish Nightingale, whom she had heard was just then in Bath, entertaining with her voice all those who were so happy and fortunate as to be able to go to the theatre.

"For myself," said the old woman, "I have lived a long time in the world, and desire nothing before I die but to hear Jenny Lind."

"And would it make you happy ?" inquired her visitor.

"Ay, that it would," answered the old woman, "but such folks as I can't go to the play-house, and so I shall never hear her."

"Don't be so sure of that," said the good-natured Jenny, "sit down, my friend, and listen," and forthwith she sang, with all her richest and most glorious powers, one of the finest songs she ever knew. The old woman was beside herself with delight, when, after concluding her song, her kind visitor observed,

"Now you have heard Jenny Lind."

If she had given the woman a hundred pounds she could not have afforded her half so much pleasure. It was an act of noble charity, of the tenderest and most delicate kind. Money it would have been easy for her to give, and money she no doubt did give ; but to sit down in an alms-house, and there to call up the enchantments of her voice, for the amusement of an obscure and poor old woman, was a touching proof of goodness of heart, which nothing we have heard of Jenny Lind surpasses.

A PRINTER'S BOY.

Mr. Buckingham, in his 22d number of the 'Croaker,' published in the Boston Courier, briefly notices the hands in the printing office in which he was first employed in Boston, and speaks of the youngest apprentice as follows :—

The third and last apprentice has always floated on the flood tide of prosperity, a tide which yet "knows no retiring ebb." His duty then was (like all *youngest* apprentices,) to make the fires, sweep the office, pick up the types that were dropped on the floor, distribute *pi* and *tread the pelts*. Having passed through this state of tribulation, and finished his time of service, he began business as printer in State street, at the corner of Flag Alley—a locality which is now dignified with the name of Exchange Avenue, where he and his partner published a weekly literary journal, entitled The Emerald.

He removed to Charlestown, where he published a well-known monthly religious magazine, called Panoplist. Returning after some years to Boston, he pursued the business of printing and publishing on a more extended scale, and to that business added the very natural one of a bookseller. His industry was untiring, his friends wealthy and willing to aid—his publications popular with a large and zealous religious party, and his profits sure and rapidly increasing. He could not be otherwise than rich ; and he retired from active business many years ago, to enjoy the fruits of his enterprise and perseverance. But the public required his services. He represented Boston several times in the General Court, has been Mayor of the city, Lieut. Governor, and for the greater part of one year, acting Governor of the Commonwealth.

He has twice visited Europe, and spent some years in London, Paris and Rome. His mansion is one of the most delightful situations in the city, and here he lives in an enviable state of ease, affluence and independence. What a contrast is exhibited in the early and present condition of this gentleman ! And what a contrast between his condition and that of most of those who have been his cotemporaries from boyhood to grey-headed old age ! Well ! his wealth and honors have been honestly and honorably acquired. May he too, live long, unmolested by the "moth and rust" which corrupt earthly treasures, and at the close find all the *pages* of his life approvingly *registered*.

It is hardly necessary to say that the person referred to is Lieut. Gov. ARMSTRONG.

HARDSHIPS OF GOLD HUNTING.—Dr. M. R. Tewksbury having personally seen the Elephant, writes a description of the peculiar kind which exists in California that is by no means flattering. We copy the best paragraphs :—

"In relation to myself, I have no horribles to relate, except that on the best fare I shrunk fifty pounds in my personal corporation. I instance this as a specimen of the general result of the laws of the circumstances ; and nature dealt more kindly with me than with a vast majority of my unfortunate associates. To an experienced Californian, there is nothing more foreign from his thoughts than the idea of getting rich by digging gold. I do not exceed the bounds of sober truth, when I estimate that nine-tenths of the honest laborers who go there, moderate their aspirations for gain, to the simple point of gaining enough to get them back to their own country.

"The captain of the vessel in which I sailed from San Francisco, told me that nearly all of his passengers were begging applicants for the privilege of working their passage to Panama. A man, of whom it was reported in the New York papers that he had returned with twenty thousand dollars worth of gold as the reward of his enterprise, to my knowledge had to borrow money to meet his current expenses home."

POPULATION OF LONDON.—The population of London is nearly three millions. The number of deaths, in a recent week, was 3,183, or 454 a day, 19 in an hour, or one every three minutes. If, says a curious calculator, "this immense population were placed in a line, at a distance of 14 yards apart, they would reach to the extent of 25 thousand miles, or more than the circumference of the globe ; so that, if persons died at the above rate, viz : one every three minutes, and allowing one thousand births every week, it would then be twenty-six years before all the people in London were extinct."

WEALTH OF LITERARY MEN IN CAMBRIDGE.—The Albany Express, referring to the statement of taxes paid by several of the literary gentlemen of Cambridge, says :—

To prevent any evil consequences that might ensue from its exciting undue hopes in the pecuniary line, in the breast of any young aspirant to literary fame, we will state that all the gentlemen above named married fortunes, in expectancy or possession. Mr. Longfellow married a daughter of Nathan Appleton, the millionaire ; Mr. Lowell a daughter of Abijah White, of Watertown, a man of wealth ; Mr. Everett a daughter of Peter C. Brooks, the richest man in New England ; Mr. Norton a daughter of Samuel Eliot, a merchant prince, who left a million and a half ; Mr. Palfrey a Miss Hammond, of Boston, with a handsome property ; and Mr. Felton has been equally fortunate in his matrimonial connection.

AMERICAN BUTTER.—We cut the following paragraph from the Scientific American. The subject is one worthy of the closest attention :—

The Genesee Farmer, speaking of American butter in England, says that by foreign accounts it is not so well packed or made as the Irish or Dutch, and a great quantity of it has to be sold for grease, as unfit for use. We believe that the evil does not lie so much in the packing as in the way of collecting the cream. To make good butter, the milk should never be turned when the cream is taken off. Let care be exercised in this respect, and then we will always have sweet butter from sweet cream. Or, let the milk be churned without skimming—the way in which the best butter is produced. It would be well to pack the butter firkins inside of larger firkins, filled between with salt.

INGENIOUS SWINDLING.—A Russian officer (many of whom are extremely poor,) went into a hatter's in Petersburg, followed by a servant in livery. After trying several hats on, he at last fixed on one which he put on his head ; he then asked the servant, who was safely holding the old one, how he looked in that hat ? "Why, master," said he, "you look like a money." The man, seeing his master's feigned anger beginning to rise, made the best of his way to the door, the officer following close, but taking care not to get to him ; the master of the shop, supposing the officer followed to give his servant a drubbing for his insolence, was very much amused, and did not discover his mistake until the man of war and his servant were out of reach. He then had to mourn the loss of a hat, worth in Petersburgh about £3.

YANKEES IN RUSSIA.—The Tribune says that Major T. S. Brown, Chief Engineer of the N. Y. and Erie Railroad, has made an engagement with the Czar of Russia to take the place of the late Major Whistler in the superintendence of the great railroad from St. Petersburgh to Moscow. Major Brown is to receive $12,000 a year, with some perquisites which will swell his salary to $15,000, and the engagement is to be continued for five years. He will take his departure on or about the 1st of next month. The grading of the whole line of railroad (nearly 500 miles) is completed, but only about 18 miles of rails have been laid. All the necessary iron is on the road, and so are the locomotives and cars.

THE WORLD'S FAIR.—A large and highly respectable meeting, presided over by the Lord Mayor, took place at the Egyptian Hall, London, on the 17th ultimo, relative to the proposed exhibition of industry of all nations in that city during the ensuing year. The best feeling was evinced towards the plan of the projectors, and it was proposed to raise by subscription the sum of £20,000 to distribute in premiums. All nations are invited, without distinction or preference, and the promoters of the design feel no misgiving of the possibility of raising £100,000, or more, for the general expenses of the exhibition.

A NOVEL CASE.—In Fairfield District, (S. C.) recently, a man named Tidwell and an accomplice named Lawhon were tried and convicted of abducting and marrying a young girl of 13 years of age. The defendant, Tidwell, is a shoemaker, and had been employed as such in the family of the prosecutor, and it was supposed by some, who heard the evidence, that some provocation or offense given by Mr. Crankfield, the prosecutor and father of the young girl, to one or both of the defendants, was the motive of the abduction. The married Miss is to remain in charge of her father until the age of 16, as it appears there is a statute of force in this State against young girls taking upon themselves the duties attendant on the marriage state until they arrive at that age.

TO TAKE A SPECK FROM THE EYE.—We lately saw a very clever and safe mode of extracting any speck of dirt or dust from the eye, when it cannot be easily removed by the hand. It consists in licking it out with the tongue. The person affected lays his head down, with his face uppermost, and the operator, desiring that the eye shall be kept open, comes across it gently with the tongue, so as effectually to wipe it clear of the extraneous body. This we find has been a common practice among some classes of stone cutters, on getting what is called a fire in the eye ; and we doubt if the whole of the resources of the medical art could afford a better remedy.

TO PRESERVE CLOTHES.—As clothes, when laid up for a time, acquire an unpleasant odor which requires considerable exposure to the atmosphere to remove, it can be prevented by laying lumps of recent-made charcoal between the folds of garments ; and even when the odor is already fixed, the charcoal will absorb it.

LOWELL.—A quarter of a century ago Lowell was not known. It was then almost uninhabited. Now it contains 35,000 inhabitants, 47 cotton and woollen mills, 11½ millions of incorporated capital, 260,000 spindles and 8,000 looms. There are from 10 to 15,000 girls employed in the mills. On every side new buildings are being erected, and improvements are the order of the day.

Powers' "Greek Slave" has been purchased by the Smithsonian Institution.

Variety.

The improvement of Oneida River, so far as to pass boats from the Oswego Canal at Three River Point to Oneida Lake, a distance of 18 miles, is, we understand, about completed. This improvement opens a new channel of canal-boat navigation, from the Oswego Canal at Three River Point to the Erie Canal near New London, and of steamboat navigation from the former point to within three or four miles of the Erie Canal, through the Oneida Lake, making altogether a distance of steam navigation of about 50 miles.

Late Little Rock (Ark.) papers announce the discovery of some quarries of superior Slate in the Choctaw country, specimens of which have been placed on exhibition. The locality is on the borders of the Maintain Rock River, seven miles above Eagle Town, in two hills about a hundred feet high, which, it is said, are composed wholly of Slate. They are separated by a small stream, furnishing abundance of water clear as crystal, flowing over the benches of Slate.

The Cincinnati Price Current publishes a tabular statement of the number and value of hogs and beef cattle in 59 counties in Ohio, as returned for taxation by the township assessors, and equalized by the County Boards for the years 1848 and 1849. The aggregate of hogs for 1848 is 1,336,367, valued at $1,690,308 ; and for 1849, 1,410,737, valued at $1,876,622 ; and of beef cattle for 1848, 837,584 ; valued at $6,063,284 ; and for 1849, 688,248, valued at $6,658,269.

The American Agriculturist says : "A gentleman within our knowledge has a small orchard on the Hudson river, of less than seven acres, which produces from $500 to $750 worth of apples annually. This is not one year of plenty, and another or two of famine, but is a regular, steady average yield. All this is secured by the simplest process, viz., good management."

It is now admitted that in France, there is as much intemperance—that there is as large a supply of tippling houses, and that they are as well patronized, as in other European countries. A French writer says, that there are in Paris seventeen thousand habitual drunkards. So much for the temperance of *wine* countries.

Fruit trees may be transplanted successfully, any time from the 1st of October until the ground is frozen. The trees should be well secured, and a few inches of manure or litter spread around the roots.

The Newburgh Excelsior says that Miss Bremer is now in that village, on a visit to the family of A. J. Downing, Esq. Miss Bremer is plain looking, short in stature, with fair complexion, light hair, and blue eyes. There is a great deal of goodness in her countenance, but not much passion.

Captain Bailey, of Newburyport, it is said, paid $600 for a passage in the last steamer from New York for San Francisco. He has gone out with letters of credit, to purchase some of the ships which are now lying deserted in the harbor of San Francisco.

On the 18th inst. the corner stone of the Mobile Cotton Factory was laid at Mobile. Machinery for 5,000 spindles and 186 looms, with two steam engines of 50 horse power, have been ordered.

The German Chemist, Liebig, is said to be coming to this country. The political disturbances in Europe interfere with his pursuits, and so he has determined to visit America. The hope of benefiting his health is an additional inducement.

The Pacific Railroad, in its extent of 2000 miles, would require, every day, 1600 cords of wood and 8000 tons of water. There are a few hundred miles of plains to be passed over, on which there is neither wood nor water.

Fishkill, on the Hudson river, is the largest township in New York State. It contains over 60,000 acres of land, 50,000 of which are under cultivation, and has a population of 10,000.

By six qualities may a fool be known—anger without cause, speech without profit, changes without object, inquiry without motive, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

A little boy, seeing a drunken man prostrate before the door of a groggery, opened the door, and putting in his head, said to the proprietor, "See here, neighbor, your sign has fallen down."

That every day has its pains and sorrows is universally experienced, and almost universally confessed : but let us not attend only to mournful truths ; if we look impartially about us, we shall find that every day has likewise its pleasures and its joys.

A poet asked a gentleman what he thought of his last production—"An Ode to sleep." —The latter replied, "You have done so much justice to the subject that it is impossible to read it without feeling its whole weight."

The American Bible Society has appropriated $5,000 for printing a version of the Scriptures for the Armenians in Turkey. The edition will consist of 5,000 copies, and will cost $15,000.

Money is the fool's wisdom, the knave's reputation, the wise man's jewel, the rich man's trouble, the poor man's desire, the covetous man's ambition, and the idol of all.

How many in hot pursuit have hasted to the goal of wealth, but have lost, as they ran, those apples of gold—the mind, and the power to enjoy it.

Let a child wash himself all over every morning for sixteen years, and he will as soon go without his breakfast as his bath.

To be a man's true friend, it is not necessary to agree with him always. "Better be a nettle in his side," says Emerson, "than be merely his echo."

The road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, too dark for science.

According to the late census of South Carolina, the white inhabitants now number 280,385, being a gain in ten years of 23,269.

When you are the anvil, have patience ; when you are the hammer, strike straight and well.

There are 243 inmates in the New York city prison.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific ; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education Ample facilities are furnished for pursuing French Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00 ; Monochromatic Painting, $3 00 ; Oil Painting, $5 00 ; Chemical Experiments, $1 00 ; Writing, including Stationery, 50c. ; Tuition on Piano, $8 00 ; Use of Instrument, $2 00 ; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

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N. Milton—Jeptha F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. F. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Tallmadge—Bethuel Church.
WISCONSIN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—C. A. Osgood.
Dartford—Datus E. Lewis.
ILLINOIS.
Farmington—Samuel Davison.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 283.

The Sabbath Recorder.

OUR FOREIGN MISSION.

Farther Extracts from Mr. Carpenter's Letter.

We have occasionally proofs that we are in a heathen land, and recently one which came pretty near home. On the 10th of February my teacher was apprehended and put in custody by the city magistrate upon the charge of being in debt to a certain house-builder. The history of the affair is briefly this: While Chung, my teacher, was acting as teacher to Mr. McDonald, an English merchant, he introduced this house-builder to McDonald, who engaged him to build a house. But soon the builder showed himself to be unworthy of the trust committed to him, and before the house was completed he was dismissed, and a part of the original price withheld in consequence of non-fulfillment of the contract. Some months passed; Chung being now in my employ, the builder, finding that he could get no more from McDonald, came upon Chung in the night with a band of ruffians, demanding money. As he refused to recognize the claim, they beat him severely, stripping from him most of his clothing. They used him so hard that he felt himself obliged to promise money to rid himself from them, and save his life. He made his complaint to the magistrate, and had the carpenter apprehended. But he was soon liberated, and using the note extorted from the teacher, got him apprehended upon the charge of being in debt. He immediately applied to me for help. I went and obtained McDonald's testimony that the payments were always made to the carpenter himself instead of Chung, presented this to Mr. Griswold, the American Consul, and asked him to interfere. He at first simply inquired of the magistrate why my teacher was detained in custody. When he received the reply of the magistrate, he immediately made a demand for the liberation of the teacher. He was accordingly liberated forthwith. But since his liberation he has been and is now sick, confined to his bed. Whether he was poisoned by being confined in such a filthy place, or whether his disease is something else, I can not tell. He relies upon a native physician to heal him. In thus availing myself of the power of our Consul in a case so plain, did I do right? I felt myself rather obligated to defend the teacher in this way, for three reason: 1st. According to the treaty I had a right to do it as much as I should my cook who lives in the house with me. 2d. It was his only hope of a speedy liberation. 3d. When he was apprehended his testimony in self-defense was not admitted on the ground that he was in the employ of a foreigner. This was prima facie evidence of his guilt.

The winter has been rather mild; no snow has made its appearacce. It frequently freezes a very little during the night, which is melted as soon as the sun makes his appearance. On the 10th of February we saw dandelions in bloom; on the 15th, plum trees were in blossom. And now, March 7th, peach blossoms are just beginning to unfold themselves. The wheat fields look beautifully. In some, the grain is twelve inches high, thich and flourishing. The rich soil about here is deep. I know not whether it is ten, or twenty, or fifty feet deep. Were the land freed from the mounds, and brick tombs, and naked coffins, which are almost everywhere in the way, it would be by far the best agricultural country I have yet seen. But, as it is, a great amount of produce is raised from it.

The Rev. Mr. Edkins, belonging to the London Society, has taken up his residence temporarily at the hills, about 30 miles west from this place. And, what is more, he occupies rooms in an idol temple. This I suppose is for the purpose of acquiring the language more rapidly, as it will oblige him to use the Chinese in all his intercourse. The British Consul has made some arrangement with the Chinese authorities here which allows British subjects free access to the hills. It is a pleasant trip in good weather. They go all the way by water in a small canal. The tide carries them a part of the way.

Mr. Shuck has established a school in a little village about fourteen miles south-east from Shanghai, where also he goes on Sundays to preach, or sends some one. The school is taught by a native, but supplied in part with Christian books, and his wages are paid in whole or in part. The little hamlets are thick in that vicinity, so that a gong could be heard by thousands. It would be interesting, healthful, and perhaps useful, if we could make excursions into the country.

Rev. Mr. Muirhead, of the London Society, has a regular preaching place about fourteen miles from the city, in another direction; he preaches in an idol temple. I know not how large his congregations are. But these things show what may be done even now. Who knows that such things will not be done more frequently hereafter? Dr. Medhurst and others have been in the habit of making excursions for distributing tracts and talking to the people.

Rev. Mr. Farmer, who early after his arrival at this place, as you know, openly avowed his intention to oppose us in every way he could, declaring that we were *not* missionaries, and he could not treat us as such, has just returned from Ningpo, whither he had taken a trip for his health. His health is not improved, and to-morrow he is expected to sail for his native home. Soon after his arrival here he expressed to Bro. W. that he had come to settle here *permanently*, putting considerable emphasis on the last word. How easy it is to be disappointed. Bishop Boone's health remains feeble, but I think he is resolved to die in the field.

In visiting my teacher yesterday, I expressed a gratification that he had read through the gospel of Matthew, and a desire to know whether, if he should be called away, he could rely upon the Lord Jesus Christ to save him. He expressed a conviction that Jesus was able to save the souls of men; but did not say that he was yet prepared to cast himself upon his mercy. I addressed a few words to his relatives who were present, upon the cause of disease and death which hurries men by the thousand to the grave, and spake to them of the resurrection and eternal judgment. Solemnity appeared to rest upon their minds. These relatives consisted of his mother, sisters, and cousins. I mention it as an instance and proof that foreigners may sometimes have access to the families of the natives. We have frequently visited the natives, but are always placed in the reception room, and are not expected to go farther, excepting our wives, who are often invited to visit the more retired apartments. But in this case we were invited to go up stairs and through several rooms to the sleeping apartment of the teacher.

March 10—*Sabbath eve.* A good number at the meeting. Preached from Matt. 4: 12—16. Morning service also well attended. The number of attendants rather increasing. In walking out into the country we fell in company with a man who resides some miles from the city, and was walking homeward, to whom we presented as much of gospel truth as our time would allow. He seemed interested, and when we parted he gave us a hearty good-bye. This is a sample of what often occurs. It is a sort of sowing broadcast. May God grant a harvest in due season.

Yesterday we received the sad intelligence that Rev. Mr. Yates, of the Southern Baptist Board, is losing his eye-sight, and that it is in consequence of an affection of the optic nerve. His wife has been sick a long time, and her disease is probably incurable. That Mission seems to be deeply afflicted. Dr. and Mrs. James were drowned before reaching their field of labor. Rev. Mr. Tobey started for home in consequence of the ill health of his wife. They have stopped, however, at Hong Kong. Now Mr. Yates is disabled, and Mr. Shuck suffers much from a disease which is wont to prostrate foreigners. Surely, it becomes us to walk softly before God. The Mission at Amoy has also recently lost two of its most valuable members, Rev. John Lloyd and Rev. W. J. Pohlman.

March 12. It is with feelings of sorrow that I record the loss we have sustained. Last evening our teacher was called to pass through the valley of the shadow of death. We feel that we have lost a friend. As soon as his spirit had taken its exit, his mother and wife's mother came to us for sympathy and aid. Bro. W. and I immediately repaired to the house. We had often heard the funeral wail of relatives upon the decease of friends, but none had sounded in our ears like this. Soon after we entered the room the lamentation was hushed for the time being. The attention of the relatives was fixed, even at this solemn moment, upon obtaining redress for the injuries inflicted upon the person of the deceased by the carpenter. I put them off at first, telling them that death was an important event, which we ought to consider well, and again spoke to them of the resurrection of the dead. To-day Mrs. C. and I went together. Mrs. C. entered the room a little while before me. The wife, mother, mother-in-law, and one or two sisters of the deceased, gave free scope to their feelings in loud lamentations, which were continued for some time after I entered the room. We remembered the injunction of the inspired Apostle, with which in this instance it was not difficult to comply, "Rejoice with them that do rejoice, and weep with them that weep."

Chung-seen-sang had been in my employ about nine months. He was a man of fine talents. He was active and faithful in the performance of his duties—not an eye servant. He always treated me with respect, and we had contracted a mutual friendship of a very agreeable character. His conversational powers were extraordinary, and he always took pleasure in interesting us in this way. From the grosser superstitions and idolatrous practices of his countrymen, he seemed in a great measure free. While in health, and also on his dying bed, he pronounced the doctrine of Jesus to be excellent, and the day before he died he expressed his belief that Jesus was able to save the souls of men. Whether this was merely the testimony of a partially enlightened judgment, or whether he felt the force of the truth which he uttered, can not be known till the judgment of the great day. His relatives say that a little before he died he requested them to put his little son under my instruction when he shall have acquired a sufficient age. He is now about two years old. The little fellow is the image of his father, and if his mother shall be willing to part with him, and my life should be spared, I should be disposed, I think, to take him. We could not take him now unless we should hire some one to take care of him. Perhaps in two or three years we might do it without an extra hand.

March 15. Yesterday I called again to see the afflicted family of our late teacher. We now have their warm friendship. May we have wisdom and grace to improve this advantage for their good. Chung's father has been dead several years. His wife, mother, wife's mother, and several sisters, some of them married, together with domestics, all amounting to about thirty souls, live in the same house. There was a willingness expressed that the wishes of the dying father should be carried out, and that the child should be placed with us to be instructed, when he shall have attained a suitable age. The age of seven was talked of. Perhaps, however, they may be willing to part with him sooner if it should appear to be desirable. The mother distinctly manifested a willingness to comply with the wishes of her deceased husband. When the time shall arrive, however, she *may* feel differently. I told them that I would write to my friends in America to see if they would furnish me with the means to feed and clothe as well as instruct the child. The little fellow has the same peculiar expression of countenance which his father possessed, an expression which indicates no ordinary degree of intelligence. Such a child would afford better promise than the majority of children. Perhaps before it will be time for me to take him, some one of our friends in loved America will be found who will delight to furnish means to carry forward this project. Twenty-five dollars a year would be sufficient, I think. If I should undertake to train up this child in the nurture and admonition of the Lord, I should insist upon having him live with us.

REV. MR. NOEL—INTERESTING INCIDENT.

Pesident Mahan, of Oberlin, on his recent journey to the Paris Peace Convention, whilst sojourning in London, had a personal interview with this celebrated man, at his own house. In one of his letters in a late number of the Oberlin Evangelist, he relates the circumstances of the interview, as follows:—

"Since my sojourn in this city, I have obtained what I most earnestly desired—a personal interview with the Hon. and Rev. Baptist W. Noel, whose recent secession from the Church of England, together with his book published in connection with that event, has excited so much interest in England and America. I accompanied Dr. Burns to his (Mr. Noel's) residence, a few miles out of the city, on Friday, the 11th instant, (August.) The previous evening he had received the ordinance of baptism by immersion in one of the Baptist Chapels in this city. We called early in the evening in order to be sure of finding him at home. We accordingly had the privilege of uniting with him in his family devotions. He invited me to conduct the services. For obvious reasons, however, I requested him to perform the duty. No stranger could give utterance to the sentiments proper to a husband and father in the circumstances in which Mr. Noel then was. It was the first time in which he had met his family and household around the domestic altar, after sealing with the ordinance of baptism, in the only form now deemed by him truly scriptural, his new position before the world, as a Christian, and as a Christian minister. The scene was truly a solemn and impressive one. The portion of Scripture then read was a part of Matt. xvii., containing an account of Christ's transfiguration on the Mount. After commenting on the evidence there presented of the real glory and divine majesty of Christ, together with the truth of his divine mission, he observed that the visible appearance of Moses and Elias there demonstrated the doctrine of immortality, not merely as a theory but as a fact. The great question with us should be, not what our position among men, mortal like ourselves, may be, but what shall it be in that untried and changeless state into which we are all, ere long, to enter. To prepare for that state is the great mission of life. The prayer which followed was in harmony with the truths thus presented, and the circumstances of the husband and father at the time. The family of Mr. Noel, it should be remembered, belong to the nobility of England. His eight children, of course, were candidates for intermarriage with that nobility. But a few weeks previous, few families stood higher among the highest than his. His brother is a Peer of the realm, himself a Chaplain of the Queen, and, at the same time, one of the most popular and influential ministers of the Established Church. Into what a deep eclipse have the mere worldly prospects of that family been thrown by the act of secession and baptism of the father—an act by which he has descended from the high position which he formerly occupied, to an association with one of the 'least of all the tribes of Israel.' How important, then, for the father to turn their attention from the vail which thus obscured their visions of earthly glory, to behold brighter visions of immortality.

After a short season spent in the service of the Evangelical Alliance, Mr. Noel is to commence preaching in a large Chapel secured for him in London. His church is to be constituted on the most Christian principles: whilst the minister occupying the pulpit is to be Baptist, the church, with all its offices, privileges, and immunities, is to be equally open for all who give evidence that they are born of God. No other test of membership or standing is to be required. The church of brother Burns is constituted upon the same principle.

"I asked Mr. Noel how he felt in his new position. 'I feel,' he replied, 'like a bird out of its cage.' I remarked that his position as a Baptist would diminish the interest which sectarians in America, and elsewhere, now felt for him. 'Of that,' he replied, 'I am fully aware. My aim is not popularity, but truth.' It is well worth crossing the ocean to see such a man, and to witness the scene which we witnessed in his house."

CASE OF FATHER ACHILL.

The correspondent of the Times gives the following account of this famous man, who is now confined in a Roman dungeon, accused of murder, and of being a recusant priest. Some ten or fifteen years ago there lived in the town of Viterdo, about 37 miles from Rome, on the road to Florence, a young man and a beautiful girl, who were tenderly attached, and who desired to marry. The friends on both sides opposed the union, and after all hope was extinguished, and the impossibility of again meeting proved, a second edition of Abelard and Heloise actually took place; the lover became a priest and a monk, and the beloved retired into a nunnery and took the veil. I know not how convents and nunneries were managed in those days, but it would appear that the priest found means of visiting the nun, and that several interviews took place, which occasioned much scandal in the respective establishments and in the neighborhood. The bishop of the diocese interfered; orders were given which would separate for ever the imprudent pair; but a last meeting, in spite of every difficulty, was managed, and on the morning after the nun was discovered dead, evidently poisoned, in her cell, and the friar was not to be found, nor could any trace of him be procured. Whether the nun poisoned herself in despair, on being parted from her lover, or whether the friar administered to her the dose, is a question still legally undetermined; but the flight of the latter was considered to be evidence against him, and as he was not present to defend himself, the people of Viterbo imagined he was guilty, and so the matter was lost sight of and nearly forgotten. The friar went to the United States, after having visited Malta and Great Britain, and in the course of time abjured the Roman Catholic doctrine and embraced the Protestant faith. He became a member or agent of the Missionary Society, and when the late Repubic flourished at Rome, the Pere Achille returned to this part of the world, and with the zeal of a convert, labored in his vocation as a distributor of Bibles and an expounder of Protestant doctrines. He had full liberty of speech and action under M. Mazzini; but when the Republic expired beneath the fire of French artillery, things took another turn, and one of the first acts of the restored Government was the arrest of the missionary and his incarceration in the Church prison. A double accusation weighed against him—first the death of the nun at Viterbo; and secondly the ecclesiastical crime of being a recusant priest.

THOROUGH DISCIPLINE.

The British Banner, a London paper, gives the following account of a recent difficulty in the Episcopal congregation under the care of Rev. Dr. Tyng. From this statement, which is an extract of a letter from a correspondent in New York, it appears that some of the ministers of that communion are in favor of inflicting the penalties of discipline on the dead, in accordance with the usages of Rome! The writer says:—

"A highly respectable citizen and merchant, who had for thirty years, up to a recent date, been a communicant at St. George's Chapel, N. York, and was a member of many religious and benevolent associations, was offended at the conduct of his pastor, the well-known Dr. Tyng, a person of undoubted talent, and a recent well known traveler in your country. The difficulty arose about some secular concerns; and Mr. Woolley being a vestry-man, opposed the doctor's measures in ralation to the erection of a new and more elegant edifice, now one of the sights of our city. The controversy waxed warm. Mr. Woolley had recourse to the press, and the end of it was, Mr. Woolley was refused the communion, if not excommunicated. From the decision of his pastor, he appealed; but before the appeal was considered and acted on, he died. When his friends applied to a certain Episcopal clergyman to read the burial service over the corpse, he declined, on the plea that he could not or would not do so for an excommunicated person. The public feeling was shocked at this; and as soon as the circumstance became known, and that was immediately, Dr. Tyng himself requested permission to perform the service, as did two other clergymen of the Low Church. The party who gave offense, then endeavored to retrace his steps by some sort of an apology, and thus the matter stands for the present."

THE BURNING PRAIRIE.

BY LUCY LARCOM.

Some four years since, we met, at a meeting of the "Improvement Circle" of the Factory Girls of Lowell, the author of the following lines, who was presented to us as the author of a series of pleasant parables in the Lowell Offering, which, in our view, were something more and better than successful imitations of the German writers, in this agreeable department of literature. She has since left her loom, and is now, if we mistake not, a school teacher in the West. We thank her for her kindly remembrance of us, and commend her spirited lines to the notice of our readers. That they were written by a young woman whose life has been no long holiday of leisure, but one of toil and privation, does not indeed enhance their intrinsic merit, but it lends them an interest in the eyes of those who, like ourselves, long to see the cords of caste broken, and the poor niceties of aristocratic exclusiveness—irrational and unchristian every where, but additionally ridiculous in a country like ours—vanish before the true nobility of mind—the natural graces of a good heart and a useful life—the self-sustained dignity of a spirit superior to the folly of accounting labor degradation, and usefulness a calamity, and which cannot count as common and unclean the duties which God has sanctified. [National Era.

Evening throws her dusky mantle o'er the boundless, grassy sea;
Here and there, like ships at anchor, in the moonlight stands a tree;
While the stars that nightly travel o'er the highway of the skies,
Bend upon earth's weary pilgrims, still and clear, their earnest eyes.

Now the constellations brighten; like a stern and war-like lord,
Bright Orion leads the pageant—he of gleaming belt and sword.
In his wake glide forth the Pleiades; by the pole-star leaps the Bear;
Down the star-paved road, in silence, rides the Lady in her Chair.

But behold! an earthly glimmer rises 'neath the starry beam!
Far along the Prairie's border, how the ruddy fringes stream!
See the red flames darting forward, sparkling through the withered grass,
While the lurid smoke, up-rolling, stains the azure as they pass.

Who the distant blaze enkindled? Can it be some savage clan,
Flinging out the winged wild-fire to affright the pale-faced man?
Nay; for Mississippi's water speeds no sachem's light canoe,
And beside the dark Missouri are the Indians' wigwams few.

'Tis the farmer's mighty besom;—thus he sweeps the fertile plain;
Lays it bare unto the baptism of the softening vernal rain.
Where the billowy flame is rolling, shall a warmer sun behold
Verdant pastures richly laden—harvests tinged with wavy gold.

Brighter visions burst upon me; for the dear enchant-ress, Hope,
Bids me look into the future, through her magic tele-scope.
Lo! a glorious blaze ascending! purer, loftier doth it grow;
Every ridge and swell revealing, softened in the mel-low glow.

'Tis the central fire of Freedom, lighted on the nation's heart;
Cynosure of hapless millions, fadeless peace its rays impart.
Truth and love, their white wings waving, sit and fan it all day long;
And to meet its warmth and brightness, ever pours a grateful throng.

Let it blaze! The Pilgrim's watch-fire, kindled first on Plymouth Rock,
Must not die upon the Prairies, nor with fitful flicker-ings mock.
Every lowly cabin window shall reflect its steady light,
And beyond the red horizon it shall make the country bright.

Then the gazers of the nations, and the watchers of the skies,
Looking through the coming ages, shall behold, with joyful eyes,
In the fiery track of Freedom fall the mild baptismal rain,
And the ashes of old evil feed the Future's golden grain.

LOOKING-GLASS PRAIRIE, Illinois.

A BAD TEMPER DISCIPLINED.

Little Mary once struck her brother during my absence from the house. The stick in her hand had a sharp knot, which went clear through his cheek, making an ugly gash. The blood flowed in a stream; the boy screamed piteously, and Mary was exceedingly alarmed. She had no animosity against her little playmate; on the contrary, she loved him dearly; and when her mother, who was called to the room by his screams, came in, her little daughter had thrown her arms around his neck, and was joining her cries to his, while the red blood poured full in her face.

When the mother had made inquiries, she took the boy away to dress the wound,—and the girl went up stairs without a word, and crept under the bed. There she sat and sobbed for several hours. Her mother, discovering where she had gone, said not a word to her, believing that it was best to leave her for the present alone. Her own heart was much pained to hear her dear child's grief, but she was willing to let her suffer for a while, in hope that it might be made a lasting lesson to her.

I came in a little while before night, and learned how matters stood. It was a season to me of great interest and responsibility. Upon my own action here might depend the future conduct of this child. Her violent temper had been often checked by punishment, and she had been frequently enough told of its evil consequences. Now it had led her to a great crime; and if not at once restrained, my little daughter might grow up wicked and miserable.

I considered a while how I should act—and having humbly asked guidance of the Father of all, I took my seat in the room where the affair had happened, and took the knotty stick in my hand. Then I called out in a kind voice, "Sister, come here to pa." She was always an obedient girl, and she instantly crept out and came down to me. Never shall I forget the expression of her countenance, as she looked in my face. She had wept until her eyes were greatly inflamed, but they were dry, and in her face was a look of the most profound humility and grief that I ever saw. She walked slowly to my side, and bowed her head on my knees. I said—

"My daughter, some naughty person has hurt your little brother very much. His cheek is cut open, and I think there will always be a scar there as long as he lives. Will my daughter tell me who did it?" I heard a little sob, and then she whispered, "It was me." I continued—"If the stick had struck his eye, he would have been made blind." She commenced weeping. I said, "If it had struck his temple, it might have killed him." She gave a low scream, and said, "Oh, pa!" I continued, "Yes, the blow you struck would have killed your brother, if some one had not turned it aside. There was some one in the room, who saw how angry my daughter was, and when she struck the sharp knotty stick into her little brother's face, he turned it aside, and saved his life. Do you know who it was?" She looked up into my face with a look of almost happiness, and said, "It was God, pa." "Yes, (I continued,) no one but God could have done it. He has saved my boy's life; but how sorry he must be that any little girl can have so bad a heart as you have. God never can love the bad girl, in this world or in the next."

She wept now more bitterly than before. I took her hand and led her into the room where her brother lay asleep. His face was bound up, and it was very pale.

I asked her softly, "Is little brother alive yet?" She started as if smitten with a horrible thought, and uttered an ejaculation of grief. This awoke the boy, who, casting his eyes about and seeing Mary bathed in tears, reached out his arms and called her. It was electric, and hardened must have been the heart which could behold this sweet reconciliation without tears.

That night, as we bowed around the sacred altar of family service, tender hearts were ours; and the angels who watched to carry our offerings upward, saw the tear-drops glittering in the fire-light, and heard low sobs, as we united to ask the seal of God's approbation upon this reconciliation on earth.

[Banner of Peace.

TWILIGHT CONCERT OF PRAYER.

In Tolland county, Conn., there existed, some 25 years ago, an association of ladies who by their prayers and efforts, rendered efficient aid to the Rev. Mr. Nettleton's labors. This society also sent a Mr Patterson, who was accustomed to labor with Mr. N., to East Tennessee, whose labors there were greatly blessed.

Mr. Patterson proposed what was called the "twilight concert of prayer for the revival of religion." Most of the churches throughout all that country entered into an agreement to observe this twilight concert of prayer. Where the family could come together at that hour, they would then have their evening worship, and in that exercise, pray particularly for the revival of the cause of God, and the conversion of sinners. When it was not convenient to call the family together, each one, in his closet, or on his journey, or wherever he might be, alone would lift up his earnest prayers to God, for for the salvation of souls. Thus, over a wide land, from evening to evening, a vast volume of prayer for showers of divine mercy, went up to the throne of God.

We are not for neglecting the ordinary means of grace and supplying their place with what are termed extraordinary means; but if Christians could be stirred up to such a union in prayer all over our State or country, who would not expect the windows of heaven to be opened and a blessing too large to be received shed down.

NATURAL HISTORY AND IDOLATRY.—Dr. Wilson, of Bombay, one of the most accomplished scholars now in the missionary field, writes as follows relative to the bearing of natural history upon idolatry:—

"As there is only one species of rock known here, within a circle of some hundred miles, and that contains no organisms, numbers of the natives have come to me from the city and its neighborhood to see the fossils collected in other parts of India, the west of Asia, and Europe, which I have brought up for purposes of illustration. Some of the Brahmins have not had the courage to *touch* the remains which I have of the Mastodon, Dinotherium, and other extinct animals, under the belief that they are the veritable bones of the *Rackshasas*, or devil-giants, whom their Shasters feign to have disturbed the earth of old! When I entered into explanations, they not unfrequently themselves made applications of them hostile to the cosmogony of their own sacred books. In this matter, I endeavor to give them all the help which truth requires, directing them at the same time to the relations in which man, the head of God's works below, stands to the Great Creator. The study of no branch of science, we have long found, is so inimical to idolatry as that of natural history. To this branch of knowledge all missionary candidates should pay particular attention."

DENOMINATIONS IN THE UNITED STATES.—The Christian Almanac for 1850, recently published by the American Tract Society, gives the following estimates of the different denominations in our country:—

"The regular Baptists are put at 667,750, and churches at 8,205; more than 250,000 likewise are embraced in Anti-Mission, Campbellites, Free-Will, &c. Methodist Episcopal, 629,670; South, 465,533; Protestant and others, 81,000. Presbyterian, Old School, 192,033; New School, 155,000; Congregational, 127,196; other Presbyterian sects, 140,000; Dutch Reformed, 32,840; German Reformed, 69,750; Protestant Episcopal, 67,550; Lutheran, 163,000; Roman Catholic, 1,231,300; Christian Connection, 325,000. Papists include every body belonging to them—men, women, and children, and most of the others only communicants."

True modesty blushes for every thing that is criminal. False modesty is ashamed of every thing unfashionable.

The Sabbath Recorder.

New York, November 22, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We have devoted more time, already, to the examination of Mr. Bennett's sermon, than we intended to do. We do not mean to take our leave of him, however, until we have shown him that his production is not unanswerable. The *commemorative* character of the sabbatic institution is a point which we are not disposed to yield, unless we are furnished with more solid reasons for doing so than any which he has offered. God had revealed himself to Israel as the self-existent Jehovah. Ex. 3 : 14 and 6 : 3. It was to worship *such* a God that they were sanctified, or set apart, from the rest of mankind. And what was the *token* that it was the self-existent Jehovah, rather than some such deity as the heathen worshiped, who had constituted them his people? The token was the *Sabbath*. "It is a sign between me and you, throughout your generations, that ye may know that I am the LORD that doth sanctify you." Ex. 31 : 13. See also Ezek. 20 : 12. For, inasmuch as it holds me forth as the Author of creation, it exhibits me as the eternal, self-existent God, and thus in the most marked manner distinguishes me from all the idol gods of the heathen nations. It follows, therefore, that whenever a nation renounces idolatry, and acknowledges the God of Israel, the Sabbath becomes just as much a "sign" of the relation thus established, as it was between God and the Israelites. Is it not perfectly ridiculous, then, to urge the fact that it was "a sign between God and the Israelites," as a reason that *Christians* have nothing to do with it? Do not Christians worship the God of Israel? See Rom. 3 : 29. Mr. B., of course, will not urge that Christians have nothing to do with the Sabbath. He admits that they are concerned with the *institution*, though not with the *seventh day*. But we have seen that this distinction is without any foundation.

"The *time* of celebrating the Christian Sabbath cannot be objected to on the ground of its tendency to limit the institution. From the time, there is no such tendency. Again, what is there, connected with the celebration of the Christian Sabbath, to render it nugatory, as a means to the end? Does the beginning (no matter when) of the septenary cycle, the seventh day of which we sanctify, deprive us of receiving as cheering, edifying, impressive, and lasting apprehensions of the being and character of God, as we would if the cycle began at any other date? Unless God interposes directly to make it otherwise, the *number* of the day on which a celebration occurs, cannot, in the remotest sense, affect its efficacy or utility, provided those interested are satisfied with the number. When, for reasons satisfactory to the good people of this Union, Independence is celebrated on the third or fifth of July, as is often the case, no one thence supposes the means will be so vitiated as that the end will not be fully attained. What sane man would say, 'When I hear recounted the numerous and priceless blessings which, as a citizen of the United States, are mine, my bosom will not be warmed with the sweet emotions of gratitude, my heart will not glow with a generous love of my country, *because it is on the third*?' 'In vain will the orator with moving pathos paint the super-human fortitude, the death-daring devotion, the god-like energy of our sires in the cause of liberty; their blood will not, as usual, run and rush through my boiling veins, till my whole being kindles in emulation of their deeds, ineffable admiration of their character thrills my soul, and I stand proudly assured, that I am a son of those who dethroned despots, and forever placed Freedom on the 'throne of the West, *'cause 'tis on the fifth*?' The utility of the celebration is not in the least modified by the number of the day, be it third, fourth, or fifth."

In reply to all this *stuff*, which some perhaps may call argument, we would simply ask Mr. B. whether he ever knew a community of people to celebrate Independence day on *Friday*, or on *Tuesday*, when the Fourth of July occurred on *Sunday*? Did he ever know them to deviate more than *one* day from the true anniversary? When they cannot celebrate it on the true anniversary, do they not always put the celebration *as near to it as possible*? And is not this equivalent to a confession, that just in proportion as they depart from the true anniversary in the time of their celebration, they regard it as departing from the strict character of a *commemoration*? The truth is, that the people all have such a sense of the fitness and propriety of celebrating Independence only on the true anniversary, that they never deviate from it, except for the sake of giving way to a celebration which, they suppose, devolves upon them with *greater obligation*. It is only for the sake of honoring what they consider to be *higher authority*, that they ever consent to celebrate Independence on the third or on the fifth. Destroy their confidence in this higher authority, and they will at once, prompted by a deep-rooted sense of fitness, celebrate it always on the fourth.

Whether Christians who observe the first day of the week receive "as cheering, edifying, impressive, and lasting apprehensions of the being and character of God," as they would if they sabbatized on the seventh, is a question to which Mr. B. appears to think no one will venture to give a negative. But, admitting the fact to be so, it still does not prove that the end of the sabbatic institution is fully obtained by such observance. For, as we have before shown, the institution is designed not only to promote the good of those who actually observe it, but also to serve as a testimony to others. The Sunday observance does *not* testify to others, that God made the world in six days, and rested on the seventh. It does *not* serve as a standing witness against athiesm and idolatry. We should be sorry to say, that a devout *Quaker* does not receive 'as cheering, edifying, impressive, and lasting apprehensions' of the work of *redemption*, as those do who honor the institutions of Baptism and the Lord's Supper. Yet we are confident, that a system of faith which repudiates these ordinances, has a *tendency* to darken the mind with reference to the work of redemption. We are just as well persuaded, that if those who observe the first day of the week, to the rejection of the Bible Sabbath, do receive as clear and just apprehensions of the character of God, it is *in spite of* the tendency of their system. But we have not room to prosecute the subject farther this week. [To be continued.

SECRET SOCIETIES—No. 2.

It will be proper just here to present the resolution of the Conference, which has become the occasion of these remarks. It reads as follows :—

Resolved, That this Conference is conscientiously of the opinion, that Secret Societies are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity; and therefore most earnestly and solemnly entreats the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such Societies.

I think we may embrace the matter contained in the above resolution under the two following propositions :—

1st. That in organizing a Secret Society something must of necessity be embraced as fundamental to the orgonization, which is adverse to Christianity.

2d. That the practical influence of Secret Societies is also adverse to Christianity.

I will now speak of the first proposition. I suppose it to be self-evident, that in organizing a Secret Society it is necessary to lay it down as a fundamental arrangement, element or principle, that the meetings of the Society shall be held, and its business transacted, with closed doors against all except its members and such as are being initiated. I suppose, that without such a provision a Secret Society cannot be created, and that with such a provision any Society must be a Secret Society. The members of such bodies sometimes deny that theirs are Secret Societies, because they have no secrets, or none except the pass-word. That any such Societies, in times past or present, have or ever had any important or valuable Secrets, I never supposed. But whether they have the possession of a secret should not be mistaken for what constitutes a Society a *Secret* Society. The provision by which any Society separates itself from community at large, and meets exclusively by itself, is what constitutes it a Secret Society. No matter what valuable knowledge it may possess, or how profoundly ignorant it may be; no matter what or how much important business it may transact, or whether it absolutely does nothing; it is a Secret Society in spite of itself, and subject to the objection I am about to urge. The thing, abstractly and specifically, which I take it upon me to say is adverse to Christianity in such an organization, is the arrangement adopted to secure the secret meetings. Does some one say that I have not defined the thing I object to, because I have not told what the arrangement consists in to which I object? I reply, that I *care not* what it may consist in, for that makes no odds to the question here. The arrangement in the case may be any contrivance which ingenuity can invent, or imagination paint—it is not the form or kind of the contrivance to which I object, but this, rather, that, be it what it may, it is a contrivance to secure the secret assembling of the Society which adopts it. But it will be asked, why I object to such an arrangement? I reply, because it is in violation of the common confidence or common faith of society. It is in itself odious and suspicious. No one would think such a rule had been suggested by the demands of a good cause. To know that it is a constitutional law in any Society that it shall meet and do its business in secret, is to know that it has a function for evil—a mould for mischief. It is not, I allow, a demonstration, that its designers intend mischief; indeed, they may intend good, notwithstanding this monstrous deformity in their arrangements therefor. Yet it cannot be denied, that this arrangement is just what would be naturally suggested by a design, and adopted in order to consummate a wicked purpose. Many virtuous persons may adopt, laud, and magnify this plan; men may, in order to gratify curiosity—a *strong weakness* of many persons—take the pledge of such organizations, and, in connection therewith, do many great and good things, and at length these Societies become very popular; and in the halo of glory thrown around them, men may lose sight of and forget the native and inherent ugliness of this organic feature of their system when nakedly viewed. But when that glory shall have faded away, this ugliness will unchangeably remain. Its perpetuity, and the perpetuity of human perception and sensation, are identical. Every expression of this feature casts insult on society. It signifies distrust of, disregard to, and design against society. For nothing else is known to prompt to such a course. But it is known, that such principles do, and that good-doing does not. Jesus Christ has asserted this doctrine. If it be urged that those who adopt the provision of secrecy do intend good, I will allow that it may be so. But I deny that their good design prompted the measure in question. Misapprehension as to how they may do the good they wish, might lead to the choice of such a method; but a disposition or conscious desire to do good must always suggest a contrary course, for the well-known reason that all men love—and most of them to a fault—to proclaim all their good works, that they may have praise for them. Farther, good design always makes one who entertains it bold, and divests him of every feeling like being in need of secrecy. Nor would the thought of secrecy ever enter the mind, but for the existence of evil principles or agents some where. One might observe secrecy in doing good in order to escape the designs of the wicked; or to avoid ostentation, which is incompatible with genuineness or purity of motive, according to the instructions of the Saviour respecting alms-giving; or for the same or very similar reasons as in the case of admonishing a brother privately when he offends us, or in praying in secret. But this is not adopting secrecy as a constitutional law of a Society, and covering all its movements thereby. The species of secrecy enjoined in these particulars in Scripture, is applicable mostly or exclusively to single individuals, as such, and cannot at all serve to justify the use of a pledge of secrecy as a cover for the transactions of a Society. A gross and great mistake is sometimes made by confounding these directions to individuals to practice particular virtues privately, with organizing a Society on the scheme of secrecy. Very few things are more dissimilar. The whole import and significance of the plan of organizing a Society for charitable and benevolent purposes on the scheme of secrecy, is adverse to Christianity, for Christianity claims to be designed and fitted for the accomplishment of those objects in the highest sense. But it has, as a system, *no* provision of secrecy. In so much, therefore, as the principle of secrecy is held necessary to fit an organization to accomplish those objects, in so much it is condemnatory of and adverse to Christianity. As a system, the secret organization opposes the system of Christianity for the accomplishment of these objects. However much Christianity may arouse the depravity of the human mind, and thus occasion opposition to its claims, it never allows its votaries to employ any measures which, in their own nature, are in violation of common confidence in community—which are suspicious and indicative of designs against society. But, on the contrary, it undertakes its purposes by operating with open doors, or in open halls, or out of doors beneath the broad heavens, and by publishing all of its rules, principles, doctrines, and practices, to the whole family of man. I repeat it, then, that the provision of secrecy under consideration is an insult to the common sense of men; that the position which it assumes is directly in contradiction of the scheme of Christianity; and *that*, in despite of all the immaculate purposes, intentions, designs, and doings of all the good, and great and wise who adhere thereto, and there may be many such.

A MEMBER OF THE CONFERENCE.

MR. STEPHENSON ON THE SABBATH.

REV. ANDREW STEPHENSON, Pastor of the Reformed Presbyterian Church in Eleventh Street, New York, has recently preached two sermons in opposition to Mr. Morton's "Vindication of the True Sabbath." A brief synopsis of these discourses may be not uninteresting to the readers of the "Recorder."

The first was preached from Heb. 4 : 9, 10—"There remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Mr. Stephenson commenced by giving an exposition of the text. This rest, said he, is not heavenly rest, for two reasons : 1. Because "we who believe do enter into rest,"—not, we *shall*, but, we *do*, enter into it. 2. Because the word here translated rest *(sabbatismos)* is not the same used in the context, *(katapausis;)* and the Holy Spirit intended by this to intimate, that he meant a New Testament institution. This word is never used in the New Testament in relation to heavenly rest.* Again, the great design of the Apostle in this epistle was, to persuade the Jews to give up their ceremonial rites. He was reasoning with a Jew, and of course a "thus saith Jesus Christ" would have no weight with him.† Every Sabbath is founded upon some great work, and a rest of God consequent upon it. Now, this *sabbatismos* is founded upon some great work of God the Mediator, and his resting from it.

The preacher then deduced this doctrine from the text, That there is a Sabbath day under the New Testament dispensation, entirely different from that observed under the Old.

This doctrine he proceeded to discuss, and remarked—

1. We have reason to expect this change; for, (1.) it entirely coincides with God's dealings with his church in former times. There have been three different Sabbaths—the creation Sabbath, which was founded on the rest of God the Creator; the Jewish Sabbath, which was founded on the rest of God the Redeemer, when he introduced his people into the promised land, into which the unbelieving Jews could not enter; and the New Testament, or Christian Sabbath, spoken of in the text. The first Sabbath was instituted under the covenant of works, the second under God's covenant with the Israelites when he took them by the hand to lead them out of the land of Egypt, while the Christian Sabbath is instituted under the covenant of grace. The covenant of works was not yet dissolved when the Jewish Sabbath was instituted, therefore the day was not changed; but it was dissolved when Christ rested from the work of redemption, therefore the day, as well as the institution, was changed. (2.) We have reason to expect this change, from the great difference between the covenant of works and that of grace. The Creation and Jewish Sabbaths had the rest at the latter end of the week, to signify, that under the covenant of works man could have no reward till after he had worked for it, while the Christian Sabbath has the rest in the beginning of the week, to intimate that in Christ we enter upon the enjoyment of our rest at once, without waiting to merit the reward by our works.* Indeed, continued he, I suspect that those who plead for the seventh day secretly wish to go back to the covenant of works, and work out their own salvation by the deeds of the law.

2. There is provision made for this change in the fourth commandment. The whole sum and substance of this commandment is in these words, "Remember the Sabbath day, to keep it holy." There is a difference between the *day* and the *institution*, which is pointed out in this commandment. To say that "the Sabbath day" and "the seventh day" are synonymous, is a gross misuse of terms. It is no where said that God blessed the seventh day.† Thus there is provision made for this change in the fourth commandment itself.

Mr. S. then remarked—

3. This change is predicted in Isaiah 65 : 17, 18—"For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy."‡ The new heavens and the new earth are the work of our redemption, which the Mediator finished when he made his atonement, while the former are the visible heavens and earth which God made in six days. As these are no more to be remembered under the Gospel dispensation, of course the old Sabbath, which was designed to commemorate them, will give place to another to commemorate the work of redemption. If the Christian Sabbath is not a commemoration of the work of redemption, this work has never been commemorated by the church.‖

Mr. S. next remarked—

4. This change of day is clearly indicated by Christ in Matthew, 9 : 15—"And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." It is known that Christ lay in the grave the whole of the Jewish Sabbath. That was, on that account, a day of mourning and fasting, and not a day of joy, as the Sabbath should be. The Saviour referred to this fact, when he said, "And then shall they fast."§

Mr. S. finally remarked—

5. This change is clearly taught in the text. The Christian's "*sabbatismos*" is an entirely different thing from God's "*katapausis*" and the Jew's rest in Canaan; and, as the opinion of many learned divines, that the believer's sabbatism will be enjoyed in heaven, has been shown, in the introduction, to be neither good sense nor sound theology, it remains clearly proved, that the New Testament Sabbath is a different day from the seventh of the Old.

In conclusion, Mr. S. noticed the objection, that Adam and all his posterity were bound in the covenant of works to keep the seventh day of the week holy, and no other. This, said he, is the Goliath of the argument of the opposition; and if it can be fairly disposed of, much will have been gained. If, he continued, Adam and his posterity *did* promise in that covenant to keep the seventh day of the week, then, brethren, you had better see to it. I say, *if* they did. But, if the objector means Reformed Presbyterians, with all due deference, I beg leave to say that they admit no such thing. Adam and his posterity never bound themselves to keep any particular day, but only that day, whichever it might be, that God would afterwards appoint. The seventh day *could* not be specified in the covenant of works, for the following reasons : First, because this covenant was made before the seventh day. Second, because it will not do for us to consult the dim page of Adam's heart to know the times and circumstances of worship. Third, because we are not bound to go to that old covenant to learn our duty.¶

Mr. S. then closed with an intimation that he would, on another occasion, resume the subject, and show which day of the week is the true Christian Sabbath.

[A report of Mr. Stephenson's Second Discourse is in type, but we are compelled to defer it until next week.]

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* Dr. Scott says that this word is not used any where but in this text.

† "Wherefore, *holy* brethren, partakers of the heavenly calling, consider the Apostle and High Priest *of our profession*, Christ Jesus." Heb. 3 : 1.

* "Who hath known the mind of the Lord, or who hath been his counsellor?"—Rom. 11 : 34.

† "And God blessed the *seventh* DAY, and sanctified it; because that in it he had rested from all his work which God had created and made."—Genesis 2 : 3. "O, brethren, I perceive that these texts are an eye-sore to you, and that in your hearts you wish they were out of the Bible. If you loved them you would not flatly contradict them"—"*Vindication*," page 56.

‡ "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3 : 13. When this promise shall have been fulfilled, it will be time enough to commemorate the new creation of which the prophet speaks.

‖ "And when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. *For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come.*" 1 Corinthians 11 : 24, 25, 26.

§ "And they (the disciples) returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke 23 : 56. This is the day to which Mr. S. (not Christ) refers.

¶ "This law, (the law of the covenant of works,) after his fall, continued to be a perfect rule of righteousness, and, *as such*, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables." *Westminster Confession of Faith*, chap. 19.

ENGLISH CONGREGATIONALISTS AND SUNDAY POST-OFFICE BUSINESS.—We learn from the Independent, that at the recent meeting of the Congregational Union, a discussion on Sabbath observance was raised, upon a motion for a memerial to the Government against the proposed increase of labor in the General Post-office on the Lord's day. A memorial was adopted; but there were two sets of opinions expressed before it was finally concluded upon. Dr. Massie, of Manchester, was opposed to a memorial, and to any interference with the Government in the matter. He appeared to think that *such interference would recognize the claims of Government to legislate on religious questions*; and also that it was not the province of the Union to interfere with arrangements regarding the State servants in public offices. The memorial, having first been made more comprehensive, so as to include all post-offices, was adopted.

CONSISTENCY ECCLESIASTICALLY SUSTAINED.—At a recent Convention of the Presbyterian and Congregational churches of Wisconsin, the following minute was adopted with only one dissenting voice. It is such a rare instance of consistency in the treatment of a slaveholder being supported by an ecclesiastical body, that we take pleasure in recording it. The question arose, as we read the minute, whether the Presbyterians and Congregationalists do not sometimes practice "*close communion.*" But we will not take the reader's thoughts off from the minute by pressing that question here. The Convention says :—

"Whereas our delegate to the General Assembly of the Presbyterian Church at Philadelphia (Rev. S. Peet) has reported to us that he declined to attend the communion with that body because Rev. Dr. Leach, a slaveholder, was appointed to take part in the exercises, and that he privately offered his objections to Dr. Leach against receiving the sacrament of the Lord's Supper from his hands; therefore,

"*Resolved*, That the position of our delegate to the General Assembly of the Presbyterian Church, in declining to receive the sacrament of the Lord's Supper at the hands of a slaveholder, is in accordance with our often expressed views, and meets our cordial approbation."

DEATH OF REV. IRA M. ALLEN.—By a letter from Dr. J. G. Candee, dated in camp near San Diego, Oct. 4, 1849, the New York Recorder has received the painful intelligence of the death of Rev. Ira M. Allen late Secretary of the American and Foreign Bible Society, who started for California last winter. It took place August 30th, on the Rio Gila, about 120 miles from the Colorado. The health of Mr. Allen was such that he complained during the whole journey. He was much enfeebled by an attack of diarrhea, which seized him on the Rio Grande del Norte, and continued several weeks. It was finally checked, but returned again in a few days with a power that would not yield to medical skill, and after several weeks of suffering and anxiety, the patient died. His remains were buried on the morning of the thirty-first of August on the banks of the Rio Gila.

A ROMAN CATHOLIC'S ESTIMATE OF COLPORTAGE.—The following fact, says the American Messenger, was related by a friend. We have reason to believe that other intelligent Catholics regard the system of colportage in the same light. A gentleman from the States, while on a visit to Montreal, was invited by a citizen, who was a Roman Catholic, to share his hospitality. In the course of the visit, when conversation turned upon the subject of religion, the Catholic remarked, that they had had no fears in reference to all that Protestants had done in past years, but had rather laughed at their movements, for they had utterly failed to reach the Catholic people. "But," added he, with apparent emotion, "you will now succeed. Your colporteur system is doing the work successfully. Those active, faithful men, *go right into our families*, and they will succeed."

THE SUNDAY AT RIO.—At Rio Janeiro, the shops and stores are open, and all sorts of work is going on throughout Sunday as on other days of the week. A letter dated Sunday, June 18th, says :—

"This has been a celebration of some saint, and it was accompanied by fireworks, firing of guns and cannon, ringing of all the bells, and bonfires, exactly as we celebrate the 4th of July at home. There are exhibitions at the theaters, bull-fights, cock-fights, and horse-racing, as on the other days of the week."

To the Editors of the Sabbath Recorder :—

Will you, or some of your correspondents, answer the following questions through the medium of the Recorder?

1st. Are church-members, who are about removing from the bounds of their respective churches, *entitled* to letters showing their standing in said churches?

2d. If, on requesting such letters, the church votes that the request shall not be granted, are not the applicants entitled to a statement from the church of the reason or reasons for refusing their request?

3d. Should members who have requested letters and been refused, be advertised as non-resident members, while their requests in writing are still before the church?

4th. Should such members be reported as dismissed from the church which has refused to grant their request, while they remain unconnected with any other church? R. C.

A "CHATTEL" FOR SALE.—The following, which we find in a paper published in Norfolk, Va., speaks more than volumes of argument against that most infamous system of wrong the earth bears up. Mothers, sisters, daughters, read it; then refuse, if you can, to give your influence against a system which makes merchandise of the virtue and beauty of your sex.

NOTICE.—For sale, a colored girl, of *very superior qualifications*, who is now in Mr. Hall's Jail in Norfolk. *She is what Speculators call a Fancy Girl*—a bright Mulatto, a fine figure, straight black hair, and very black eyes—remarkably neat and cleanly in her dress and person. I venture to say, that there is not a better seamstress, cutter and fitter of ladies' and children's dresses, in Norfolk or elsewhere, or a more fanciful knitter of bead bags, money purses, &c.

Any gentleman in Norfolk or Portsmouth who may wish to purchase a girl of this description, (whom I consider the most valuable in Virginia,) may take her and try her a month or more at my risk, and if she does not suit and answer the description here given, may return her to Mr. Hall.

The cause of offense for which I intend, (though reluctantly) to sell her, is that she has been recently induced, by the persuasions of some colored persons, to make her escape to the North, in which she failed, and is now for sale. Apply to the subscriber, in Suffolk, or to James Murdaugh, Esq., or C. C. Robinson, of Portsmouth, for further information. JOSEPH HOLLADY.

PUBLIC MEETINGS IN PARIS.—The following remarks on this subject are from the pen of Mr. Syme, who is writing in the Christian Citizen a description of the Peace Congress in Paris :—

"It is a melancholy but instructive fact, that there is no room set apart for what we understand in Britain and the United Staies as 'public meetings.' There is no 'Faneuil Hall,' no Exeter Hall.' The Parisians, always denied the liberty of meeting and discussing their rights, have only been habituated to yell forth their wrongs from the trench or barricade. The Peace Congress Committee might have obtained, through the courtesy of the French Government, the old Chamber of Peers, or possibly the hall of the National Assembly; but the only *public* rooms available for this convocation of two thousand peaceful, rational people, were theatres and music saloons. There can never be a healthy public opinion in France until the public meeting becomes one of her social institutions."

SEAMEN'S CHAPLAINS.—The Rev. T. H. Newton of this city, and late of the Princeton Theological Seminary, has been commissioned by the American Seameu's Friend Society, as a chaplain to seamen at St. Thomas, in the West Indies. The Rev. J. Morris Pease of New York, has also just been commissioned by the same Society for a similar service at Rio de Janeiro, the capital of Brazil.

SPUNKY.—The Morristown (Ohio) Presbyterian church lately met to consult about selecting a pastor, wherepon they unanimously resolved, that they would give no encouragement to any man that would read his sermons, and would pay nothing for read sermons. If this does not bring "the readers of the gospel" in Ohio to their senses, what will? So says the Presbyterian Herald.

ANOTHER SABBATH ACCIDENT.—On Sabbath last, (commonly called Saturday,) a train of cars on the Michigan Central Railroad came in collision with the freight train at Ypsilanti, horribly mangling Mr. Ferguson, the baggage master, and slightly injuring several others. This is the second Sabbath accident on that road within a short time. Their boasted strictness about running cars on Sunday does not, it seems, protect them against accidents on the Sabbath.

STILL ANOTHER.—On Sabbath last a man named Thomas McGrath was crushed between two railroad cars at the corner of Tenth and Washington streets, Philadelphia, and died shortly after the occurrence.

STEAMBOAT EXPLOSION AND LOSS OF LIFE.—A terrible steamboat explosion occurred at New Orleans on the 15th inst. The steamer Louisiana, bound to St. Louis, when about starting from her wharf, burst both her boilers, shattering her to atoms, and also badly injuring the steamers Storm and Bostona, which were lying alongside. The Louisiana was crowded with passengers, as were also the other two, which had just arrived. It is supposed that, altogether, 200 lives were lost, beside many wounded. The levee was strewn with the dead and dying. Dead bodies, legs, arms and heads, were scattered in every direction, and the sight presented was most awful. Cause supposed to be carelessness.

NEW YORK ELECTION.—The recent election in the State of New York resulted in sustaining the New School Law, by which gratuitous instruction is secured to every child in the commonwealth. Of the eight State Officers elected, four are Whigs and four Democrats. In the New Legislature, the parties will be tied on a joint ballot—the Whigs having 17 in the Senate and 63 in the Assembly, while the other party have 15 in the Senate and 65 in the Assembly. The State Officers elected are as follows :—

Freeborn G. Jewett, of Onondaga, Judge of Appeals;
Washington Hunt, of Niagara, Controller;
Christopher Morgan, of Cayuga, Secretary of State;
Levi S. Chatfield, of Otsego, Attorney General;
Alvah Hunt, of Chenango, Treasurer;
Frederick Follett, of Genesee, Canal Commissioner;
Hezekiah C. Seymour, of Rockland, State Engineer;
Darius Clark, of St. Lawrence, Prison Inspector.

General Intelligence.

LATER EUROPEAN NEWS.

By the steamer America, seven days later news from all parts of Europe has been received.

The French Ministry have been dismissed or forced to resign, and the President has formed a new Cabinet, which is said to represent his views, and those of a majority of the National Assembly. The cause of the rupture is said to be a disinclination on the part of the Ministry to sustain President Napoleon's views relating to Rome. The affair caused considerable excitement in Paris.

The Russian Autocrat has relinquished his design of bullying the Sultan of Turkey into a surrender of the Hungarian Refugees, and has informed the Turkish Envoy, that he will be satisfied with the expulsion of the Patriots from the Turkish territory. The matter is regarded as settled.

Measures have been taken by the Porte for the location of the Polish and Hungarian refugees. The former had been conveyed to Shumla, while the latter were lodged in good quarters at Silaslego and Rubchick. Kossuth and other leaders were to remain for a while at Widden, until measures are taken for their removal and final liberation. No less than 300 of the Hungarian refugees had become converts to Aslamism, and many of their friends are about to follow their example.

The fiends who are nicknamed rulers in Austria, not satisfied with the human gore they have shed, still continue their sanguinary career. Several additional murders have been added to the already fearful list. Their victims who have been strangled in Pesth or shot are all men of mark, and when it is stated that the wretch Haynau has been appointed civil and military governor of Hungary, crimes at which humanity shudders at once arise before the mind at the mention of his name. If this wholesale system is continued, another crisis in that country is inevitable. The Hungarian officials are sending in their resignations in masses. The various nationalities of Hungary have re-commenced their old struggle for ascendancy, particularly the Slowaks Ruthenes.

In Rome the assassination of French soldiers continues daily. It was not expected that the Pope would return soon, or that the French army would leave immediately. Great hostility was still maintained against the Pope.

The Nationel states that the French Government has prohibited the entry into France of the Piedmontese journals, La Journal l'Italic del Popeli, published by Mazzini, and has also interdicted the passage through its territories of the numbers addressed to England and America.

SHIPWRECK AND LOSS OF LIFE.—The Mobile Advertiser, of Nov. 8, says that the bark Elijah Swift, D. A. Nye master, from New York, bound for New Orleans, with 39 souls on board, of whom eight were women and children cabin passengers, was wrecked on the 30th of October. On Monday, 29th ult., at 2 P. M. she anchored on the Great Isaacs, about two miles from the shore, in nine fathoms water; the wind moderate, with pleasant weather. At 1 A. M. the wind hauled suddenly to the N. W. and blew violently, with constant heavy rain. The vessel, while in the act of cutting away the mainmast, struck the rocks, and in one hour went to pieces. "During the time we were on the wreck," says one of the passengers, "the sea was continually breaking over us. After several ineffectual attempts to get a rope on shore, we at length succeeded, and landed all on board, though many of them were very much bruised and lacerated by the driftwood and surf dashing them against the sharp coral rocks. On landing, we deemed it safest to gain the highest or southeastern part of the Island, as the sea had already commenced breaking over the northwestern point where we stood. We had scarcely proceeded fifty yards on our way, leading the ladies at a slow pace, they being in their night-dresses and bare-footed, when a tremendous sea broke over the rocks, and washed away twenty of our number, eight of whom we saved—the other twelve were drowned. Among those lost were Parker Flower, 2d officer, and James Lane, seaman, both of New York, who lost their lives in endeavoring to save those of Mrs. N. A. Bailey, and Miss Henrietta P. Ray, two cabin passengers. The rest of our number succeeded in reaching a place of safety. The next morning, in searching for fresh water, we found an infant, six weeks old, the son of Mrs. Bailey; it had been washed upon the rocks the morning before, and had remained there 26 hours; it was alive and apparently sustained but little injury; we immediately carried it to the surviving ladies, to whose motherly care it owes its life. We remained on the rocks two days and a half, destitute of clothing, food or water, with the exception of some salt provisions that washed ashore, which we could not eat on account of creating thirst. On the third day we were rescued by the ship Bangor, Capt. W. J. Philibrook, who kindly answered our signals of distress, took us on board, and treated us with all the kindness that disinterested humanity could suggest."

SLAVE CASE.—The Upland Union states that a free colored woman, with her child in her arms, the latter born a slave, and claimed by the master, were found on board the steamboat Express, on the passage to Philadelphia from Delaware City, and being put on board the steamer Balloon, on her downward trip, were conveyed back to Dover and cast into prison. The devoted mother had made an effort to escape on the Balloon, but having no money to pay her fare, was suspected and put ashore at Delaware City.

INFLUENCE OF CUTTING THE HAIR.—A little girl, aged three years, of good health in general, had her hair grow excessively long during the course of a few months. She was a beautiful child, but had lately wasted without any apparent cause, becoming dull and apathetic, losing her appetite and strength, without any organic lesion being discernible. She was placed upon a tonic regimen, with chalybeats, but without deriving material benefit, until her hair was cut short at the suggestion of a friend, from which time she rapidly gained strength.

AMERICAN SAILORS ON EXHIBITION.—Late news from Lahaine, received at New London, Ct., makes mention of the arrival at the former place of the American whaler Minerva, Capt. Seabury. Capt. S. reports hearing from the Alert, Green, in the first part of the season. Being in on the Tartary Coast, the Captain sent two boats' crews in after wood. They not returning as expected, he sent the third boat, which was also detained. The ship was thus left with a single boat's crew, and continued standing off and on for two weeks or more before he had any intelligence of the boats. They finally all returned to the ship, and related that, when they landed, the natives made them prisoners, and took them back through the country and villages for the purpose of *exhibition*. They were treated in the kindest manner during their imprisonment. When their keepers had exhibited them to their satisfaction, they restored their boats with every article belonging to them. Not even the smallest article was missing.

CHINAMEN IN SAN FRANCISCO.—A San Francisco paper, of Sept. 29, says: We are so fortunate as to be located in a section of the town where large numbers of Chinese have pitched their tents, and we have remarked with much interest, the character and habits of these people. From early morn until late in the evening, these industrious men are engaged in their occupation of house-builders, of which a great many have been exported from China, and the quietness and order, cheerfulness and temperance, which is observable in their habits, is noticed by every one. Search the city through and you will not find an idle Chinaman, and their cleanliness exceeds that of any other people we ever saw.

LARD OIL.—In Cincinnati it is calculated that 11,000,000 lbs. of lard will be run into lard oil this year, two sevenths of which aggregate will make stearine, the residue oil, say about 20,000 barrels of 43 gallons each. There is also an establishment in that city extensively engaged in extracting the grease from the residue of the hog, which will probably this year operate in this way on 30,000 hogs. This concern alone is expected to turn out this season 3,000,000 lbs. of lard. Of stearine 3,000,000 lbs. have been made in one year in these factories, and they can make 6,000 lbs. of candles per day average throughout the year.

SUMMARY.

A correspondent of the N. Y. Tribune, writing under date of Schoharie, N. Y., Nov. 13, says: The dwelling-house of David Becker, a parsimonious and very aged man, of Carlisle, in this County, situated on the Albany and Cherry Valley Turnpike, was broken into and entered early this morning, and robbed of a large quantity of specie, amounting to about $4,000. The burglars, four in number, ransacked the whole premises, breaking in their progress sixteen locks on various tills, boxes, and drawers. Their booty consisted in part of two tin trunks, full of dollars, a six quart pail, filled with quarters, to say nothing of stocking-legs, &c.

Several robberies of gold dust have been detected among the lots received last week by the Empire City. When the robberies took place can not be discovered, but they were very ingeniously effected. A hole was bored in the bottom of the boxes, the dust picked out, the hole plugged, and a seal placed over it. How much the aggregate robbery is, has not been ascertained, but one lot is short $10,000. It is most likely that the thief took advantage of the transit of the Isthmus. The loss falls on the insurance companies.

Serious fears begin to be felt at the Treasury Department for the safety of the revenue cutter Lawrence, Capt. Frazer, which left Washington for California some time in November last. She was at Valparaiso in May, since which time nothing has been heard from her.

Three negroes ran away from their 'owners,' in St. Louis, a few days ago, and were arrested in Illinois and returned to their masters. They made several attempts to escape. The man who assisted them is a free negro, who, it is said, will be sent to the Penitentiary to expiate his offense.

The Southern Argus states that for some time past, a system of purloining letters from the mail between Richmond and Murfreesboro, N. C., has been successfully practiced. A few days since the mail was robbed of a letter containing $200 in bills.

The first session of the thirty-first Congress commences on Monday, Dec. 3. The Senate will stand, Democrats 34, Whigs 24, Free Soil 2, Hale and Chase. The House stands, Democrats 110, Whigs 106, Free Soil 14.

The steamer Constitution arrived at St. Louis, Nov. 14, with emigrants from New Orleans, having upward of 30 cases of cholera on board, 17 of which proved fatal before the steamer touched the wharf. The James Hewitt arrived the next day, with a number of cases on board, and was prohibited from landing by the public authorities.

Purser Wilson, who died in Boston recently, has left about $30,000—after the decease of his sisters—to the town of Belfast, Me., for the purpose of general education.

Judge Parsons, in Philadelphia, has just settled an important principle. He has fined a gentleman who drives a pair of fast horses, one hundred dollars for running into a family vehicle on Broad street, in that city. As the public roads are for the convenience of the whole public, the Judge held that those who endangered the lives of others by immoderate driving were responsible for the injury done.

A female of great personal attraction and bewitching address, has been passing herself off at Cincinnati, as the authoress, Mrs. Ellis, by which means she collected about $500 for subscription to a periodical which she alledged she was about to publish in Philadelphia.

The coal mine discovered by Professer Ridgway, in Cranston, R. I., has been opened, and about sixty tons of good anthracite coal have already been got out.

The "Asmonean" is the title of a new weekly paper just commenced in New York, and zealously devoted to the interests, tastes and doctrines of our Jewish population.

James Smith was arraigned in Boston, a few days since, for "smoking in the street." The court fined James a few dollars—and James, disposed to pester the court, tendered the sum *in pennies*. The court informed the officer that it had not time to count the money then, and he might jug James until he could spare time for that purpose. This was lighting the cigar at the wrong end, and James was not long in tendering the amount in "current bills of the Commonwealth."

The Legislature of Georgia has just met. The Governor's Message is very long, and has much to say about the position of the South on the slavery question. It concludes by asking the Legislature to authorize the Governor to convoke a convention of the people to consider "the measures proper for their safety and preservation in the event of the passage of the Wilmot Proviso, or other kindred measures, by Congress."

In the Senate of Vermont are 13 farmers, 8 lawyers, 2 physicians, 2 manufacturers, 2 mechanics, 1 innkeeper, 1 merchant, and 1 scribe. In the House, are 144 farmers, 12 attorneys, 8 physicians, 8 manufacturers, 16 mechanics, 18 merchants, 7 clergymen, 4 innkeepers, 1 stage proprietor, 2 teachers, 1 country clerk, and 1 druggist. In both branches there are 186 natives of Vermont and 3 foreigners.

An old miserly planter died at Attakapas, Louisiana, lately, who was worth, in money, land and negroes, at least $200,000. He had his coffin made before his death, of rough, unhewed plank, in which was found, after his death, some two or three thousand dollars in gold. Secreted in the ceiling of the house was found $45,000 in gold, and in an iron chest also a very large amount in gold and paper.

Thompson's Bank Note Reporter says that Fifty Dollar notes on the Tradesmen's Bank of this city, altered from genuine Ones, are in circulation. They are very well done and likely to deceive those not acquainted with the true bills. The genuine One and spurious Fifty dollar notes have for a vignette a female with scales, ship, &c.; the genuine Fifty has a bull's head, &c.

The Doylestown (Pa.) Democrat gives a curious account of a fight between a man and a hawk. A farmer named Meredith having driven off a hawk that was attacking one of his turkeys, it subsequently made a rush for him off a neighboring tree, and continued to strike at him with beak and talons until he had beaten it to death.

At the St. Louis Convention for the Pacific Railroad, an estimate was submitted by Col. Curtis, a skillful engineer, of the cost of a survey. The road can be made, he thinks, for *eighty-eight millions of dollars*; and one thousand men, a party being assigned to each one hundred miles, can complete the survey in one year.

A suit has been commenced in order to test the validity of some of the trusts contained in the will of the late John Jacob Astor. The suit is instituted against William B. Astor, by Mrs. Langdon, a niece of the deceased. The trusts in relation to herself and some others of the family, are alledged to be invalid.

A man named Cannon, a book-keeper in New York, who had been in the habit of using that dangerous drug opium, on Friday night jumped from the window of his room in the second story of a house in Pearl street, and crushed himself on the pavement so badly, that he died while being carried to the hospital.

The Erie (Pa.) Observer informs us that in a sheep recently killed near that place, the lungs were found to contain half a pound of lead, in shape resembling a tree. The animal was apparently in good condition, and the lungs not diseased nor injured by their load.

A Mrs. Ross, of Cincinnati, has a St. Bernard dog, six months old, that stands two feet seven inches high from the shoulder blades; measures three feet one inch round behind the fore legs, and six feet long from the tip of the nose to the tip of the tail.

The Cleveland (O.) Herald says that Mrs. H. Brown, and Mrs. R. Fuller, of Willoughby, spun a race on the 21st of September, each of them spinning seven runs of woolen yarn in thirteen hours. Having come out even, they are determined to try it again.

The Wabash and Erie Canal, when finished to the Ohio river, will be 375 miles in length in Indiana, and, including the eastern end of it, which lies in the State of Ohio, will be 450 miles in length from Toledo to Evansville, the longest canal in the United States.

The boilers and cylinder of the steamboat Neptune, sunk in the bend below the mouth of the Ohio, in the year 1829, were raised by the bell boats Submarine, Nelson and Eads, who are now wrecking her. They have not yet got at her valuable cargo, said to be lost—a large amount of specie. The wreck lies in 28 feet water, and is filled with sand and drift-wood.

The bark Haxall, Capt. Mansfield, sailed from Rio Janeiro on the 20th August last for this port; since which time she has not been heard from, and fears are entertained that she is lost. She had a cargo of coffee, and the ship and cargo are insured in Wall street for about $80,000.

Several of the California Emigrants by the Gila Route have been murdered by the Eutaw and Navehoe Indians, at the crossing of the Colorado. It is said that Indian warriors to the number of 2,000 have taken a hostile position at that place.

The small pox has broken out in Lunenburg, Mass. There haev been nine cases, and the sexton refuses to bury those who have died. The selectmen have resolved to stop up the roads leading to the houses where the disease prevails.

A gentleman in England, as yet unknown to the Canadian public, has, it is stated, offered to make a gift of the means necessary for opening *five thousand* schools in the interior of Canada.

The Augusta Banner says a farmer ploughing in his field in Lubec, Me., struck a leaden-box or chest, which was found to contain ninety-six thousand dollars in doubloons. It is not known how the treasure came there.

Thanksgiving comes on the 29th of November in New York, Maine, Washington, Connecticut, Massachusetts, Rhode Island, Maryland, Pennsylvania, Vermont and Ohio.

The number of land-warrant frauds recently discovered at the Pension Office, has made it necessary to be very strict in examining and careful in purchasing them. In one case five different warrants were issued by the Pension Office, upon as many spurious sets of papers, all in the name of the same soldier.

A terrible collision occurred recently on the Columbia Railroad, between Parkesbury and Coatsville. Twenty cars broke loose from a freight train, and running on a downward glade, came in collision with another train that had left Parkesbury fifteen minutes previous. Twelve cars were smashed, and three thrown over the bridge. Two men at work on the track were killed, the head of one being severed from his body.

The War Department has received from Col. Washington, commanding in New Mexico, the interesting intelligence that he has concluded a Treaty of Peace with the formidable tribe of Navajoe Indians. The tribe numbers from seven to ten thousand souls, of whom between two and three thousand are warriors, who are generally well mounted, and armed with guns or lances, and bows and arrows.

A letter dated London, Oct. 26, says: At length the Cholera may be considered to have been reduced to *nil*. It appears from the Register General's last Report, that in London 13,538 persons have succumbed to the fearful visitation since its commencement, of whom nearly one half have died within the first 48 hours, constituting cases of what may be termed sudden death. It has cost London £146,000 in funerals.

Parties in the Tenessee Legislature are exactly equal. The Opposition have three majority in one House, the Whigs have three in the other; on joint ballet their is a tie. Hence, when they go into convention for elections, there is a dead lock, and nobody is elected. They tried to elect a Judge on the 19th ultimo, but gave it up after four ballotings, tie and tie all the time.

There is one person, at least, in England, who need not go to California for gold. It is said that Lieut. Col. Gold, of Her Majesty's 4th regiment, will come into possession of the enormous wealth left by Mr. Charles Bullen, the late banker of Liverpool. The property is said to amount to between £5,000,000 and £6,000,000.

The New York Mirror says that several members of Congress of all parties are urging Maryland to petition Congress for the retrocession of the sovereignty of that portion of the District of Columbia which originally belonged to her. The object is to remove from the National Legislature the agitating question of Slavery in the District.

The formation of reading societies would be an excellent method for young workmen to pass the long winter evenings pleasantly and advantageously. By these are meant societies of young persons assembled in an appointed place every evening, each of whom, in turn, should be required to read aloud selections from standard authors.

Endeavor to acquire a temper of universal candor and benevolence, and learn neither to despise nor to condemn any persons on account of his particular modes of faith and worship; remember, always, that goodness is confined to no party—that there are wise and worthy men among all sects of Christians, and that to his own master every one must stand or fall.

There are hundreds of girls in every large city, who parade the streets in feathers, flowers, silks, and laces, whose hands are soft and white as uselessness can make them, whose mothers keep boarders to get a living for their daughters. Mrs. Swisshelm says this.

The Legislature of Virginia offers a premium of $500 for the best plan, with estimates, of a monument to George Washington, to be erected in the city of Richmond. It is to be constructed of Virginia granite, or marble, and may cost $100,000. To be sent in by the first of December next.

An explosion took place in the magazine of a pistol factory at Worcester, Mass., on the 12th inst., by which two men, named Swift and Sherman, were blown to atoms, and another man so badly wounded that he cannot survive.

On the 10th inst., there was a rise of water in the Hudson River at Albany, some 6 or 7 feet, completely covering the piers and docks. Lumber, flour, canal boats, &c., were considerably damaged.

The bark Elijah Swift, from New York, bound to New Orleans was totally lost on the Isaacs, on the 29th of Obtober. Tne second mate and twelve of the passengers were dsowned—the rest saved.

One of our city Editors thinks that people who bring chickens to market, with their "innards" remaining in 'em, and a quart of corn in each "crop," and then demand 10cts. per pound for the compound, a'int Christians, in no sense whatsoever.

There is a firm in Cincinnati, which will, in two weeks, ship *fifty houses* for California, all ready to put up. Bordeaux, in France, is competing with Cincinnati, and with our ports on the Atlantic, in this business of shipping houses to California.

The British brig Solufacton arrived at New York, 106 days' passage from Delfryle, in Holland, with 102 passengers, who had been for twenty-eight days on a short allowance of provisions and no water on board except what they managed to distil from salt water.

The rise in cotton of two cents a pound, announced by the Hibernia, is estimated by the New York Herald as equivalent to an increase of twenty millions of dollars on the cotton crop of this year.

At a cattle show in Claremont, (N. H.) the town of Croydon, 15 miles distant, sent in a team of eighty yoke of oxen, attached to a huge wagon containing a fine band of music and filled with sturdy farmers.

The export of ice from Boston, for the month of September, was, according to the Shipping List, 4,471 tons; and the total so far this year 56,452 tons, an increase of 8,734 tons over same time last year.

The mean temperature of the month of October, in Boston, says the Traveler, was about one seventh of a degree below the average of the month within the last 25 years.

An English paper dated Nov. 3 says: "By the next steamer from Constantinople, it is expected that Kossuth and his brave companions in exile may arrive at Southampton. We are glad to learn that an ethusiastic feeling prevails in that town and neighborhood to give the noble patriot a reception worthy of his deeds.

The Walter Joy Bank at Buffalo has suspended payment, but its circulation is good, as it is amply secured by State Stocks with the Controller. The notes are still redeemed at the same rate as other State money, by John Thompson, 64 Wall-st. There are also rumors in regard to the Union Bank of Dover.

Ira C. Whitehead, W. N. Wood and Benjamin Williamson have been appointed Receivers of the State Bank of Morris. The Morristown Jerseyman intimates that the subject of the failure of the institution will be investigated by a Grand Jury to be empanneled.

At the Mercer-st. Presbyterian Church, N. Y., on a recent Sunday, the annual collection in aid of the Am. Home Missionary Society was taken, and amounted to one thousand seven hundred dollars.

When Rabelais was on his death-bed, a consultation of physicians was called. "Dear gentlemen," said the wit to the doctors, raising his languid head, "please to let me die a natural death."

A gold mine has been discovered at New Lisbon, O., by a man digging a well; it is said to yield an ore which is half gold.

It is stated in the English papers, that Dr. O'Brien, parish priest of Slane, Ireland, has left a fortune of half a million of dollars.

The degree of D. D. has been conferred on no less than thirty-three clergymen, by the various colleges in the United States, the present year.

The city of Boston has transmitted one thousand volumes of American books as a donation to the city of Paris.

Bishop Beverage resolved never to speak of a man's virtues before his face, nor of his faults behind his back. A golden rule.

Two Indian lads of the Onondaga tribe, have been received into the preparatory department of the N. Y. Central College.

The revenue of the railways of the United Kingdom amounts to no less than £12,000,000 annually.

A paper, in speaking of a temperance address, says it abounded with *oceans* of sentiment, *rivers* of love, *torrents* of feeling, and a perfect *deluge* of sense.

The word "warrant" will spell one hundred and sixty-seven grammatical English words.

The phrase "fighting on his own hook" is now more elegantly rendered "waging war upon the pendant individuality of his personal curve."

Our inland commerce is said to amount to $550,000,000 annually, an amount twice as great as that of our foreign trade.

"Praying will make us leave off sinning, and sinning will make us leave off praying.

Utica City, N. Y., is about to be supplied with a plentiful stream of pure water.

Look out for counterfeit $2 bills on the Fall River Bank.

New York Markets—Nov. 19.

Ashes—Pots $6 87 a 7 00; Pearls 6 25 a 6 31.

Flour and Meal—Flour, State and Western ranges from 4 62 to 5 00; pure Genesee and fancy Michigan 5 12 a 5 25. Rye Flour 2 87 a 2 91. Jersey Meal 3 06 a 3 12.

Grain—Wheat, Canadian White 1 06 a 1 07; Genesee 1 20. Corn, 62 a 63c. for mixed, and 64c. for flat and round yellow. Rye 60c. Oats, Northern, 40 a 41c.

Provisions—Pork, 6 62 for prime, 10 75 for mess. Beef, country mess, 8 75. Extra Beef Hams 12 50. Dressed hogs 4½ a 5¼c. Butter, Ohio 7 a 11c., State 10 a 17c. Cheese, State dairies, 6 a 6¼c.

MARRIED.

At Unadilla Forks, on the 11th of March last, by E. W. Peck, Esq., Mr. AUGUSTUS L. RICE to Miss PHEBE HYDE, both of Clayville, N. Y.

At the same place, by the same, Nov. 5th, Mr. GEORGE BAILEY to Miss FANNA ANGELL, both of Winfield, N. Y.

In Hopkinton, R. I., November 11th, 1849, by Eld. Daniel Coon, Mr. ELIJAH CHAMPLIN to Miss FALLY A. LEWIS, all of Hopkinton.

In Hopkinton, R. I., on the evening after the 11th inst., by Eld. C. M. Lewis, Mr. ELIAS L. BABCOCK to Miss MARTAA JANE CHIPMAN, all of Hopkinton.

DIED.

In Richmond, R. I., on the 7th inst., Mrs. BATHSHEBA LARKIN, widow of Wm. Larkin, aged 70 years. She was a member of the Seventh-day Baptist Church of that town, and had been for many years a faithful follower of Christ.

In Brookfield, N. Y., November 8th, NATHAN BURCH, Jr., aged 43 years. Bro. Burch was a worthy member of the 1st Seventh-day Baptist Church in Brookfield. In his death his family have suffered an irreparable loss.
E. B.

At the residence of her brother, Maxson Lanphear, October 11th, Mrs. DORCAS PECKHAM, aged 95 years, 7 months, and 27 days.

LETTERS.

I. D. Titsworth, W. B. Maxson 2d, H. W. Stillman, E. W. Peck, Joseph Goodrich, E. M. Adams, Azor Estee, Obed Snowberger, C. M. Lewis, W. M. Clark, Maxson Green, Daniel Coon, W. H. Laphan.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

E. W. Babcock, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Lyman Kenyon, "	1 00	" 6	" 26
Horace Potter, "	2 00	" 6	" 52
Maxson Johnson, "	2 00	" 6	" 52
Geo. Lanphear, Westerly, R. I.	2 00	" 6	" 52
Bathsheba Lanphear, "	2 00	" 6	" 52
Simon Kenyon, Rockville, R. I.	2 00	" 6	" 52
Reese Ayers, Shiloh, N. J.	2 00	" 6	" 52
N. Tomlinson, "	2 00	" 6	" 52
Orren Vincent, Milton, Wis.	2 00	" 6	" 52
Wm. P. Stillman, "	2 00	" 6	" 52
S. C. Burdick, Alfred,	2 00	" 7	" 21
Henry Sheldon, "	2 00	" 6	" 52
Roxana Coon, "	2 00	" 6	" 52
Samuel Hunt, Akron,	2 00	" 6	" 52
Lyman Pratt, Clarence,	2 00	" 6	" 52
Hannah Eldred, "	2 00	" 6	" 52
Wm. B. Maxson, 2d, Stephentown,	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Julius M. Todd, Milton, Wis.	$6 00	to vol. 5	No. 52

☞ On looking over our books, we find that a large number of subscribers have not yet paid for the current volume, although it is nearly half completed. We hope it is only necessary to call call their attention to the subject, to secure prompt and general remittances.

Proclamation,

By HAMILTON FISH, *Governor of the State of N. York*

A sense of gratitude to Almighty God for his numerous manifestations of goodness during the past year, calls for a public expression of thanks from a People who have experienced the full measure of blessings which have been extended to us.

Peace and quiet have reigned throughout our land. The labors of the husbandman have been rewarded in the return of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious liberty continue to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole Nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

It becomes a grateful and Christian people to acknowledge these mercies, and to render thanks to their bountiful Giver.

I do therefore designate *Thursday, the twenty-ninth day of November*, instant, and do recommend its observance by the People of this State, as a day of Public Thanksgiving to Almighty God.

IN WITNESS WHEREOF, I have hereunto signed my name and affixed the Privy Seal of the State, at the [L. S.] City of Albany, this first day of November, one thousand eight hundred and forty nine.

HAMILTON FISH.

By order of the Governor:
ROBERT H. MORRIS, Private Secretary.

New York State Agricultural Society.

The Annual Meeting of the New York State Agricultural Society is to be held at Albany on the third Wednesday of January. In addition to the awarding of premiums on essays, farms, grain and root crops, butter and cheese, an exhibition of winter fruits will be had at the Agricultural Rooms. It is desired that there should be an extensive competition for the premiums of the Society at the Annual Meeting, as well as a large attendance of practical farmers from every section of the State.

The exhibition of fruits at the last Annual Meeting was very superior, and it is hoped that an equally fine display will be made at this Annual Meeting. It is desired that there should be an exhibition from every County in the State, as well as from the adjoining States and British Provinces.

Persons who are willing to aid in this exhibition are requested to have their fruit, properly labeled with its name, and the name and residence of the exhibitor, and securely packed and directed to the Secretary, Agricultural Rooms, Albany, and sent at as early a day as practicable It is also desired that the character of the soil, the exposure of the orchard, and the habits of the tree, as to its thrifty and bearing character, or otherwise, be given.

B. P. JOHNSON, Secretary.

Notice.

The Annual Meeting of the Stockholders of DERUYTER INSTITUTE will take place at the Institute on Tuesday, the 4th day of December next, at 6 o'clock P. M., at which time five Trustees are to be elected in the place of Ethan Stillman, Arza Coon, Matthew Wells, Jr., Edward Whitford, and Robert Langworthy, whose term of office expires on that day.

Immediately after the election, the Trustees will meet and organize for the year.

CHARLES H. MAXSON, Secretary.
DERUYTER, Oct. 28, 1849.

Traveling Agents Wanted,

FOR WOODWORTH'S YOUTH'S CABINET, one of the best and most popular Magazines of its class in America. To gentlemen who possess the qualifications of a good agent, the publisher will offer terms which cannot fail to secure a handsome income. Applicants for the agency are required to produce responsible testimonials as to character and general efficiency, and to invest the sum of $20 in bound volumes of the work, which sell readily at a large advance. The Cabinet is not sectarian in its character, and is equally popular among all denominations, and in every part of the Union. Price of the magazine $1; of the bound volumes, each $1 25. From 50 to 75 gentlemen, in addition to those now in the field, can be profitably employed in different sections of the United States. *Now is the best time to obtain subscriptions for the new volume.* The initial number, beautifully embellished, will be sent to agents *gratis*, in advance of its publication. Full particulars respecting the agency will be given on inquiry. Apply immediately, (if by letter, post-paid,) to

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New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Miscellaneous.

From the National Era.

MASSACHUSETTS.

BY JOHN J. WHITTIER.

The South Land has its fields of cane,
The Prairie boasts its heavy grain,
And sunset's radiant gates unfold
On rising marts and sands of gold.

Rough, bleak and cold, our little State
Is hard of soil, of limits straight;
Her yellow sands are sands alone,
Her only mines are ice and stone!

From Autumn frost to April rain,
Too long her Winter woods complain;
From budding flower to falling leaf,
Her Summer time is all too brief.

But on her rocks and on her sands
And stormy hills the school-house stands,
And what her rugged soil denies,
The harvest of the Mind supplies.

The treasures of our Commonwealth
Are free, strong minds, and hearts of health,
And more to her than gold or grain,
The cunning hand and cultured brain!

For well she keeps her ancient stock—
The stubborn strength of Pilgrim Rock;
And still maintains, with milder laws
And clearer light, the Good Old Cause!

Nor dreads the skeptic's puny hands,
While near her School the Church-spire stands;
Nor fears the blinded bigot's rule,
While near her Church-spire stands a School!

CALIFORNIA ON THE OTHER SIDE.

While so many glowing accounts of the gold and glory of *El Dorado* are filling the public prints, and leading off our fellow citizens by thousands to connect their destinies with the new empire of the Pacific, it is well, says the Independent, to look a little at the other side of the picture, and see at what cost the anticipated benefits of emigration are to be gained. In these removals, and changes, and adventures, there is likely to come up a full measure of the same sort of sufferings and failures that have attended the beginnings of other enterprises of colonization. And as, in the case of California, we are going ahead at railway speed, and doing up in a year or two what used to be the work of a century, it is not strange if we should find, when the account of these two years comes to be summed together, that the sorrows of an age have been as fully concentrated as its labors.

The Christian Inquirer, of this city, publishes the following description, by a yonng man, of some of the sorrows he has seen and shared, in the first few weeks of his residence at San Francisco:—

"Reaching the post-office, a long line was immediately formed, each man waiting impatiently for his turn to come. There are now in this post office *half a million of letters!* consequently, to every letter in the alphabet, had to be taken down a large bundle of letters; and a whole day was consumed by five or six clerks in serving our company with their letters. Many a tale of sadness is here awaiting the arrival of its intended recipient. We noticed one young man burst into a flood of tears after he had broken the seal of one of his letters—his *father* was dead! who, six month ago, was in perfect health, and took an affectionate leave of his son as the ship Duxbury was leaving the wharf; and another, a young man, was leaning against the building bathed in tears—his beloved *wife* was moldering in the dust! and still another young man we saw giving free vent to his feelings—his only *brother* was gone to his long home! One of the first expressions uttered by the young man who had lost his father was, 'Oh! I must go back to my mother!' This was expressed in such a tone of bitter anguish that many of us wept with him. Ah! how valueless is the gold we have come for so far, compared with the life of our near and dear friends."

Another young man, who was induced to take the overland route, thus writes to his friends at home:—

"I do not know what I can do, as yet, although the old miners who pass me on their way homeward, say a man may get from one to three ounces per day of *the dust* in the best diggings. Hundreds are leaving for home, who have been here only one or two weeks. They say it is very sickly at the mines, but I must *try* it till spring, at all events. From what I have seen as yet, I would not advise any one to come here, if he can live in the States. If he wants to die, or suffer privations worse than death, this is the place for him. No person can imagine the extent of my sufferings since leaving home, except those who have passed through similar scenes. I was left upon the desert to die, and my tongue was so swollen that I could but just run it out of my mouth. I crawled to the water over the burning sand, with the scorching rays of the sun pouring down upon me, with not even a shrub to screen me, night or day. I have been obliged to *beg* for bread where money would not buy it, and to plead like a child for one drop of water wherewith to moisten my parched lips, and could but shed tears when it was either granted or denied me. Of course I have slept only upon the ground for months, and have lain for hours without a dry thread upon me. On one occasion I was aroused, at midnight and alone, by the shrill cries of a panther apparently within twenty or thirty feet of me, without anything to defend myself with within the same distance. I have a journal of all my sufferings, which I will send you by and by, but I cannot write it out now. As soon as I get able I must go to the mines, and try my fortune there. God grant that a 'change may come over the spirit of my dream,' and that my health may be sufficiently restored to enable me to accumulate enough of the cause of my sufferings to reach home with, if no more."

We copy from Zion's Herald an extract of a letter written by Mr. G. W. Carnes, on occasion of the death of his brother, late a respected and useful merchant at Boston, but now a victim of the climate and exposures of California. Having given an account of the voyage, their essays at mining, their consequent sufferings, and the sudden sickness and the afflictive death and burial of his brother, he proceeds to say:—

"*Aug. 24th.*—I have returned to San Francisco, with the intention to remain only long enough to procure funds sufficient to cancel the little debts incident to Henry's burial, and to return home in the steamer. Such was my intention upon returning to San Francisco; for after this painful bereavement there is not *enough gold in all California to tempt me to the mines.* Gold is no longer my object. The endearments of home far outshine the most brilliant gems. At the time of writing these lines I am seated in my little tent, on the slope of a hill that overlooks the immense forests of shipping in the harbor of San Francisco. I could almost fain to take passage as a seamen in one of those vessels for Boston or New York, for it has fallen to my lot to experience a new trial since my return to this place. The poisonous plants that have troubled so many others have at last affected me, and perhaps you would scarcely know me at the present time, if you should chance to look in at the door of my tent, my face being so badly swollen. Other parts of my body are also affected, and though no serious injury may result from it, still I apprehend more or less trouble from its effects. Therefore you will not express surprise that I should, under present circumstances, covet even a situation as seaman in some vessel bound for Boston or New York. Though unworthy of any good from that Divine hand that has hitherto kept me, may this effort to return once more to the bosom of kindred friends be favored with success."

EXPERIENCE OF A GOLD-HUNTER.

J. Winchester, of New York, formerly publisher of the "New World," started for California last winter soon after the fever began to rage. A letter from him, dated Aug. 10, and published in the N. Y. Tribune, gives glimpses of mining life which are anything else than pleasant. We copy a paragraph:—

The accounts published in the United States in reference to the mineral region, are exaggerated to a degree almost incredible. In no particular were my anticipations realized. The "lay of the land"—the incredible difficulties and hardships attending the operations of mining, are no more understood in the United States, than are the hieroglyphics upon the Pyramids of Egypt. The country is mountainous—broken up by deep ravines—and everywhere covered with rocks piled upon rocks. The rivers are rapid torrents, often shut in by perpendicular walls of granite, appearing something like the Niagara below the Falls—a thread of water running through an enormous gulf—except that here the mountains are five or six times as high, and covered with scattering oaks, intermixed with pine. It is therefore impossible to work all along the river, for the enormous ledges of rock and precipitous acclivities prevent. It is only on the "bars," formed in the river bed or margin, dry at low water, that the gold can be obtained; and then only by the labor of removing "cords" of big stones, and often having to "pack" the dirt in bags or buckets and carry it from one to ten rods to the water, where the "rocker" is necessarily placed. Not one in ten who come to California with "golden expectations," but would stay at home, were a true state of the case known. So they say—and crowds leave the river, many for home, disappointed, and poorer than they came. I am satisfied that emigration will ere long receive a check, unless the deception is kept up by dishonest letter-writers, who trumpet the extraordinary cases of "luck," as evidence of what *all* may do in the mineral region. More than this, all the best places on these rivers had the cream taken off last year, leaving increased crowds to content themselves with gleaning. On the bar where we have worked nine days, old Sinla and his Indians took out thousands upon thousands of dollars last summer. Now the richest part is in possession of a company who are cutting a canal across the bend, for the purpose of draining the bed of the river, in which the gold is most abundant; so that all the crowds of new comers—and there have several hundreds arrived since we have been here—can find no place to earn half an ounce each per day.

VEGETABLE PHENOMENON.

Near the house of Hopeton there was a clearing in the forest, exhibiting a fine illustration of that natural rotation of crops, which excites, not without reason, the surprise of every one who sees it for the first time, and the true cause of which is still imperfectly understood. The trees which had been cut down were full grown pines, [*pinus anstralis*,] of which the surrounding wood consists, and which might have gone on for centuries, one generation after another, if their growth had not been interfered with. But now they are succeeded by a crop of young oaks, and we naturally ask, whence came the acorns, and how were they sown here in such numbers? It seems that the Jay, [*garrulus cristatus*,] has a propensity to bury acorns and various grains in the ground, forgetting to return and devour them. The rook, also, [*coreus americanus*,] does the same, and so do some squirrels and other Rodentia; and they plant them so deeply that they will not shoot, unless the air and the sun's rays can penetrate freely into the soil, as when the shade of the pine trees has been entirely removed. It must occasionally happen that birds or quadrupeds, which might otherwise have returned to feed on the hidden treasure, are killed by some one of their numerous enemies. But as the seeds of pines must be infinitely more abundant than the acorns, we have still to explain what principle in vegetable life favors the rotation. Liebig adopts Dr. Candolle's theory as most probable. He supposes that the roots of plants imbibe soluble matter of every kind from the soil, and absorb many substances not adapted for nutrition, which are subsequently expelled by the roots, and returned to the soil as excrements. Now, as excrements cannot be assimilated by the plant which ejected them, the more of these matters the soil contains, the less fertile must it become for plants of the same species. These exudations, however, may be capable of assimilation by another perfectly different kind or family of plants, which would flourish while taking them up from the soil, and render the soil, in time, again fertile for the first plants. "During a fallow," says Liebig, "the action of the sun and atmosphere, especially if not intercepted by the growth of weeds, causes the decomposition of the excrementitious matters, and converts the soil into humus or vegetamold, restoring fertility."

HOW TO SUBDUE A VICIOUS HORSE.

The following fact occurred a short time since. A beautiful and high-spirited horse would never allow a shoe to be put on his feet, without a resort to every species of power and means to control him. At one time he was nearly crippled by being put in the stocks; he was afterwards thrown down and fettered; at another time, one of our most experienced horse-shoers was unable to manage him by the aid of as many hands as could approach. In an attempt to shoe this horse a short time since, he resisted all efforts, kicked aside every thing but an anvil, and came near killing himself against that, and finally was brought back to his stable unshod. This was his only defect; in all other respects he is gentle and perfectly docile, especially in harness. But this defect was just on the eve of consigning him to the plough, where he might work barefoot, when, by mere accident, an officer in our service, lately returned from Mexico, was passing, and being made acquainted with the difficulty, applied a complete remedy by the following simple process:—

He took a cord about the size of a common bed cord, put it in the mouth of the horse like a bit, and tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down, and the cord in its place. This done, he patted the horse gently on the side of the head and commanded him to follow, and instantly the horse obeyed, perfectly subdued, and as gentle and obedient as a well-trained dog; suffering his feet to be lifted with entire impunity, and acting in all respects like an old stager. That simple string, thus tied, made him at once as docile and obedient as any one could desire. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America in the management of wild horses. Be this as it may, he deserves the thanks of all owners of such horses, and especially the thanks of those whose business it may be to shoe or groom the animals.

FIGHT BETWEEN A BOY AND A LYNX.

We stated a few days since, says the Boston Journal, that a large lynx had been killed in Weare, N. H., by a lad 16 years of age. A gentleman from that vicinity has given us the following particulars of the exciting conflict:—

On Saturday, Oct. 27, a party of individuals in Weare started out on a "squirrel hunt," and among the number was Master Almon Favour, a youth of 16 years, who was armed with a small gun, intended only for squirrels, partridges, and other small game. During the day his dog treed a large *Loup Cervier*—a species of Wild-Cat or Lynx. The courageous lad, not wishing to lose so good a "count" for his "side," although his gun was loaded with but a slight charge of small shot, drew up the weapon and fired, the charge taking effect in the shoulder of the animal. The animal apparently took but little notice of the wound, and after walking back and forth upon a large limb several times, all the while eyeing his two antagonists below, he deliberately backed down the trunk of the tree and sprang at the lad; but the faithful dog interfered, and a sharp contest ensued between the two animals. At length the dog was overpowered for a moment, when the Lynx made a second spring at the lad, but was again prevented from effecting his object by the interference of the dog, and a second fight ensued between the two. While this was going on, the lad laid aside his gun, and arming himself with a stout club, he in turn went to the rescue of his noble canine friend, and seizing a favorable opportunity, struck the "varmint" a heavy blow between the ears, which laid him dead at his feet. After resting awhile, young Favour shouldered his game, and started for home. Before he had gone far he came across the mutilated carcass of a fresh-killed sheep, upon which the animal had probably breakfasted that morning. The Loup Cervier weighed 27 pounds, and his longest tusks measured 2½ inches in length. The lad received $2 bounty from the town, and also disposed of the skin for a handsome sum, thus making a profitable day's work.

An Extraordinary Operation.—On Monday last, says the Balt. Sun, the extraordinary operation of the complete and successful removal of an enlarged ovarian tumor was performed in the southern section of our city, by Dr. Thomas L. Murphy, assisted by Dr. E. J. Chaisly. The operation was performed at the urgent solicitation of the young lady who had been suffering from the enlargement for the last two years, and who had been thrice subjected to the operation of paracentesis. The tumor had attained a remarkable size, and, although tapping had been performed but a few weeks since, it weighed, when removed, the extraordinary weight of *twenty-six pounds.* The entire abdominal cavity was occupied by the tumor, which was so enlarged that, although an incision nearly eight inches in length was made along the linea alba, it was found necessary to reduce the volume by puncturing the tumor and drawing off some twenty pounds of fluid before the mass of tumor could be removed. Upon the withdrawal of the tumor from the cavity of the abdomen, it was discovered that no adhersion had taken place between the tumor and the abdomenal parietes, and it only remained, to complete the operation, to apply the proper ligatures around the neck of the tumor and sever its connection with the uterus. This was readily accomplished, with not the slightest hemorrhage, and with the most remarkable display of female fortitude on the part of the patient, who, throughout the operation, exhibited extraordinary courage, and who, up to the present moment, is in excellent condition, and promises, from her present symptoms, a successful termination to this rare operation.

Secret of Beauty.—A lady's beauty depends so much upon expression, that if that be spoiled, farewell to her charms; and which nothing tends more to bring about than a countenance soured with imaginary cares, instead of being lighted up with thankfulness for innumerable blessings. This is the cause of many ladies withering into wrinkles early in life; while nothing renders their beauty so lasting as that placid look of pure benevolence which emanates from a heart full of heaven by affection for those nearest them, and good will towards all mankind.

Interesting Discoveries in Africa.—A French Exploring Expedition has partially ascended the Grand Bassam River in Africa, and has discovered it to be a confluent of the Niger. Captain Boilet, the commander of the expedition, writes that he has discovered two magnificent lakes, where palm oil is so abundant that the ship had not vessels enough to hold it. Now, according to the dealers themselves, palm oil gives a profit of eighty per cent., whilst gold only yields fifty or sixty. The adjoining villages are said to overflow with produce of all sorts. Captain Boilet has, however, visited unknown regions, and established relations in the midst of a country the very center of the gold trade, the only commerce hitherto carried on at Grand Bassam. It being the dry season, the want of water prevented its entire exploration; but in the rainy season there are six feet of water, and the river may be ascended as far as the cataracts of Abouesson, fifty leagues distant. At that place the traveler is within sixty leagues of Sego, the course of the Niger is still continued. When the steamer Guestander proceeds to Grand Bassam, that vessel, which only draws two feet of water, will entirely solve the problem. Thus, a well armed and well supplied vessel will penetrate to the interior of the country, traversing a district of which Captain Boilet has seen a part himself, and which is the entrepot and the passage for the caravans of the gold and silk merchants, and where the gallant Captain discovered, and inhabited for two days, a city more ancient and more important than Timbuctoo. "I must write a volume," concludes the letter, "were I to attempt to relate the dangers and adventures of the expedition."

New Explorations in Africa.—It is said that the Academy of Sciences and the Geographical Society of France have projected an expedition on a grand scale for penetrating the interior of Africa to Timbuctoo. It is to be conducted by scientific men, and will have in view the two-fold purpose of extending our knowledge of this portion of the continent, and of opening new channels for French trade and commerce. It is a singular fact that, notwithstanding the several attempts by Mungo Park, Clapperton, Denham, Oudney, Lander, and Laird, for the exploration of that portion of Africa which lies between the Gulf of Guinea and the Mediterranean, none have yet reached Timbuctoo and returned. The only European traveler who has reached this inland city and returned to give an account of it is Caillé, a Frenchman, some ten years since. The expedition now projected, it is said, will have an escort of 800 armed Europeans and 400 Africans.

Important Discovery in Ventilation.—We learn from the London Literary Gazette, that Dr. Chowne has enrolled a patent for improvements in ventilating rooms and apartments, of the perfect efficacy of which, we believe, there cannot be a doubt, and on a principle at once most simple and unexpected. Without going into details at present, we may state, that the improvements are based upon action in the syphon which had not previously attracted the notice of any experimenter, viz: that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up, and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current, and lead it into the chimney, (in mines into the shaft,) so as to convert that chimney or shaft into the longer leg, and you have at once the circulation complete. A similar air syphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks. The curiosity of this discovery is that air in a syphon reverses the action of water, or other liquid, which enters and descends, or moves down in the longer leg and rises up in the shorter leg!

Personal Habits of Queen Victoria.—It is now perfectly well know, that besides being an early riser, and a great economist of time, the Queen is an indefatigable reader—not merely, as royal personages have been wont to be, of scraps marked out for perusal from which all the disagreeables are carefully excluded,—but of the daily papers, and weekly and monthly, as well as quarterly periodical literature of the day. Her punctuality is such that neither at Review, Levee—or any visit to any institution—was she a minute behind time; and her early rising is so habitual, that being out in the Phœnix Park at half past six, the morning after her arrival, riding with her children,—running races for their amusement,—she attracted the censure of a stately old dame, who recollected the regime, to whom it was told, and who exclaimed, "Then upon my soul and conscience it was extremely unladylike, I must say."

Heroic Act.—The Binghampton Republican tells the following story:—"An incident occurred at the late fire in this village worthy of notice. The devouring element had wrapped the whole of the interior of the store in flames, and the heroic firemen had begun to despair of saving the block, when it was whispered that there was a quantity of powder in the building. The stoutest hearts were quailed before this new danger, when a fireman, Mr. James Halstead, seized a lantern, and forcing the clerk (who slept in the store and knew where the powder was) to accompany him, entered the cellar, and groping his way with his terrified companion, soon appeared again—amid the breathless suspense of the few who knew his fearful errand—bearing a keg of powder, *charred* with the rapidly advancing flames."

The Reward of Patriotism.—The following is stated to be the condition of some of the liberal leaders of Europe: Mazzini is supporting himself by editing a Review. Garibaldi arrived in Piedmont with one shirt and half a dollar, after enduring the greatest hardships. Manin, of Venice, is now a common laborer. Ayezzana has returned to New York poorer than he left it. The ex-chancellor of Sicily supports himself as a paragraph writer for one of the Paris journals. Marrast is not worth a sous. Cavaignac has nothing but his pay. Louis Blanc lives by his pen. Lamartine drudges with his pen for subsistence, and Caussidiere sells wines in London to the same end.

Three Wise Hints.—Mr. Kennedy, in his recent life of Wirt, gives a letter from the latter to a young lawyer, which contains the three following paragraphs. We commend them to the attention of all legal sprigs, who have just begun to aid Doe and Roe in their quarrels:—

"Cultivate a simple style of speaking, so as to be able to inject the strongest thought into the weakest capacity. You will never be a good jury lawyer without this faculty.

"Never attempt to be grand and magnificent before common tribunals; as the most you will address are common. The neglect of this principle of common sense has ruined ——, with all men of common sense.

"Keep your Latin and Greek and science to yourself, and to that very small circle which they may suit. The mean and envious world will never forgive you your knowledge if you make it too public. It will require the most unceasing urbanity and habitual gentleness of manners, almost to humility, to make your superior attainments tolerable to your associates."

Antiquities of Central America.—The New York Mirror says that at a late meeting of the Ethnological Society, an interesting paper was read by Mr. John R. Bartlett, from the Hon. E. G. Squier our Charge des Affaires at Guatemala. Mr. Squier has already commenced his antiquarian researches, and forwarded several curious relicts to Washington. He gives an account of the recent discovery of an ancient city, buried beneath the forest, about a hundred and fifty miles from Leon, which far surpasses the architectural wonders of Palenque. The Indians everywhere receive him with the utmost kindness, and their chiefs regard him as a heaven-sent minister to protect them from their Spanish oppressors. They are glad to render him every possible assistance in his investigations, on the condition that he will bring no Spaniard into their villages, nor communicate to the priests the secrets they disclose.

The Cousin of Arnold.—"The evil that men do lives after them." Shakespeare was right. A striking verification of the fact may be drawn from a circumstance which we find stated in Zion's Herald. In Norwich, Ct., died June 29th, 1849, aged 82, Miss Hannah Arnold, a cousin of the notorious Benedict Arnold, the traitor. Though aged, sick, and emaciated, she is said to have retained traces of great personal beauty. She evinced great resoluteness of purpose and activity of mind; but she was morose, jealous, and revengeful; and this trait in her character, was undoubtedly attributable to the suspicions, which she and her maiden sister entertained of nearly every body in consequence of their near connection with the traitor. This is evident from a single circumstance. A person once called upon them, and after some general conversation, remarked, "You are related to Benedict Arnold, are you not?" "Well, what are you going to do about it?" one of them replied. Thus ended the colloquy.

Discovery of the Cause of Cholera.—The English papers tell us that Dr. Brittan and Mr. Swayne, of Bristol, have recently discovered a connection between epidemic cholera and fungous organisms—minute microscopic plants—existing in the atmosphere and waters of infected places. Dr. Alison, of Birmingham, and other observers, are said to have detected and "incontrovertibly proved" the existence of these organisms in the air and water of cholera districts, and in the bodies of cholera patients. The sporules, or seeds, of the plants, it is alledged, are found existing without the body. the plants themselves receiving their fullest development in the alvine canal, where they are supposed to produce those deadly results which constitute the disease of cholera. The matter is under investigation by the College of Physicians.

An Irish Rebuke.—A lad from the "Green Isle," whose occupation was that of blacking stoves, fire-places and stove-pipes, bearing upon his arm a pot of blacking, with brushes, and other implements of trade, addressed a denizen of the city, who was standing at his door; "Has your honor any stoves to polish this morning? I'm the boy for that business." The person addressed, not being of a courteous manner, gruffly answered, "Go about your business." Pat moved a few steps off, to be out of the reach of a kick, and replied with a knowing wink, "Your honor would not be the worse for a little *polishing* yourself, I'm thinking."

Divorces in Connecticut.—A clerical gentleman attended the House of Representatives last spring to read prayers, and being politely requested to remain seated near the Speaker, during the debate he found himself the spectator of an *unmarrying* process, so alien to his own vocation, and so characteristic of the Legislature of Connecticut, that the result was the following:—

IMPROMPTU,

Addressed by a priest to the Legislature of Connecticut.

"For *cut*-ting all *connect*-ions famed,
Connect-i-cut is fairly named!
I twain *connect* in one, but you
Cut those whom *I connect* in two.
Each legislator seems to say,
What you Connect I cut away." [Calendar.

The "Man in the Moon," of the London Sunday Times, has been cudgeling his brains of late to discover the meaning of the poetry sung by modern African minstrels. Of all the specimens that have excited his attention, none has puzzled him more than that which directed Old Dan Tucker "to get out of the way." "What," he asks, "what was the danger to be apprehended by remaining where he was?—and where was he to get to?—and out of the way of what?

A fellow writing from somewhere in Germany, says:—"We started for some little town in the vicinity of Holstein; I would not undertake to spell or pronounce the name; but if you take Kickapoo and Ojibeway, and mix them up with Ompompanoostic and Passamaquoddy, and pronounce the whole backwards, you will get within about six miles of the name."

A telegraphic dispatch from St. Louis, dated 6th inst., states that an aggravated case of murder lately occurred near Palmyra, Mo., by a negro wretch, who will be burnt alive on Friday. The wretch's crime was a horrible one, though not more horrible than his punishment.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes. Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education Ample facilities are furnished for pursuing French Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery. 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

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PRINCIPLES OF CHURCH DISCIPLINE.

BY PRESIDENT A. MAHAN.

It is quite common for individuals to assume particular declarations of Scripture, designed only to be applied to particular and specific cases, as giving universal rules to be applied in all cases of every kind. The result is, that one part of inspiration is placed in palpable contradiction to others equally important and sacred. An error of this kind has, in our judgment, been fallen into by a large part of the church, in the assumption that the direction given, Matt. 18: 15—17 was designed as a law universal for discipline in respect to all forms of offenses whatever, whether individual or public; when in fact, as we shall see hereafter, it was given as a particular rule for specified cases, to wit, *individual* and *private offenses*. The result of this assumption has been, that directions equally sacred pertaining to offenses of other kinds, have been totally overlooked. The church has also been left without any settled principles which she could intelligently apply to all forms of offenses demanding discipline. Suppose, for example, a member of a church has gone to distant regions and there become a notorious pirate, or robber. The church has proof the most absolute of his guilt. Yet she can, by no possibility, get to him, so as to take the first and second steps with him. What must be done? If the passage under consideration be assumed as giving law universal for all forms of offenses, the church must retain the wretch in her bosom till his dying day. She can pass no vote of censure or suspension in respect to him. Indeed, she can, as a body, take no cognizance of his crimes in any form whatever. For the offense, according to this view of the subject, is never to be so much as named in the church, till after the first and second steps have been taken. The church, therefore, has no right to consider any offense in any form. She has no right to appoint a committee to investigate evil reports, or to take the steps referred to. She has no right to do any thing about the offenses of any of her members, till after the case is submitted to her adjudication, by those who have, as individuals, in their private capacity, taken these steps, and failed to bring the offenders to repentance. To do so, would be to set aside a *part* of the solemn direction of our Saviour; and if a part may be thus set aside, why may not the whole be?

Further, let us suppose that the offender above referred to, should, every time the church is engaged in celebrating the Lord's supper, appear in her midst, and at the close escape without the possibility of individuals taking the first and second steps in a process of discipline. The church, in that case, would be bound to distribute the elements to him, as a brother beloved, and continue to do so every time she celebrated the ordinance. She can know no individual of her body in any other relation, till after those steps have been taken. Such are the necessary and undeniable consequences of assuming this passage as law universal for discipline in respect to all forms of offenses. More of this hereafter.

Special attention is now invited to a consideration of other passages of Scripture bearing upon our present inquiries, for the purpose of a clear and distinct understanding of the true principles of discipline to be applied in all cases. We will introduce the subject by a reference, as the basis of our elucidations, to 2 Cor. 7: 9—11.

> "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For, behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Here we have the form which true repentance for a sin with which the apostle had charged the church at Corinth, in the preceding epistle, assumed, in consequence of the expostulations contained in that epistle. An individual, a member of the church, had been guilty of marrying the wife of his own father, the father being still alive. Compare verse 12 of the chapter before us, with 1 Cor. 5: 1. The church, instead of excommunicating the offender, as they were bound to have done at once, had not even commenced a process of discipline with him in any form. The consequence of such a sin, persisted in on the part of the church, would be the destruction of the offender himself, in the first instance, and, in the next, the fatal corruption of the church who should retain such a criminal in her bosom.

> "For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that you may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5: 3—7.

"That the spirit may be saved in the day of the Lord Jesus," that is, the only hope of saving the offender himself is his prompt excommunication. "A little leaven leaveneth the whole lump," that is, you will yourselves, if you do not put him away from among you, become as corrupt and guilty as he himself is. The reader will mark particularly the directions which inspiration required the church to pursue in the case referred to. It was not that they should take the first and second steps in discipline, and, if these failed, then to pronounce sentence of excommunication. It was not that they should attempt his reformation in the church, and thus failing, to proceed to extremities. One direction and only one was given, and that was, that as soon as the church should come together, to pronounce sentence of excommunication upon him.

> "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The great reason urged for this course was, as we have seen, that it was the only means by which the individual could be reclaimed on the one hand, and the church saved from corruption on the other.

For a more full understanding of this subject, we now turn to a consideration of the effects produced upon the church at Corinth, by the reasonings and expostulations of the Apostle. The first result was deep sorrow and regret on account of the course which they had pursued relatively to the criminal. The next was, that this sorrow, which "was after a godly sort," induced in them a form of repentance in all respects approved of God, a repentance no elements of which they had occasion to repent of. This repentance was followed by a course of conduct in all respects what it should have been. The charactetistics of the repentance induced by the godly sorrow exercised by the church, as enumerated by the Apostle, are the following: *Carefulness.* "What carefulness it [godly sorrow] wrought in you," that is, what haste, promptitude, earnest effort, forwarduess, to do the thing required, to wit, excommunicate the offender. "*What clearing of yourselves,*" that is, apologizing. Those who had not partaken of the sin of the church in the flagrant neglect of duty, exposed the fact, and showed to Titus, Paul's messenger, that they were innocent in the matter. Those, on the other hand, who had sinned, confessed the fact, and condemned and reprobated the sin of the offender, and their own conduct relatively to it. "*What indignation,*" that is, what deep reprobation of the sin, and the sinner who had perpetrated the sin. "*What fear,*" that is, as Mr. Barnes says, "fear lest the thing should be repeated. Fear lest it should not be entirely removed." It implies a fear, that the entire evil might not he corrected, and their duty in the case not fully complied with. "*What zeal,*" zeal to remove the sin by taking the offender from their midst, and doing all that duty required in the case. "*What revenge,*" that is, what prompt and ready execution of the sentence of excommunication upon the offender. "*In all things ye have proved yourselves clear in this matter,*" that is, the entire state of mind induced by the godly sorrow which you exercised, and the course pursued under its influence, is what it should have been. The following important principles pertaining to the discipline of offenders are clearly deducible from the case before us, as binding the church in all similar cases.

1. The first, and only thing for the church to do in all such cases, is to excommunicate the offender, his guilt being clearly ascertained.

2. Any other course, in such cases, tends to the destruction of the individual, and the corruption of the church, and to no other result whatever.

3. No church is in a state which God fully approves, who is not ready thus to avenge all such offenses. The carefulness, the clearing of themselves, the indignation, the fear, the vehement desire, the zeal, the revenge, exercised by the Corinthian church, is the only state of mind and course of conduct which God approves, and will sanction in respect to all similar offenders.

Now, if we can clearly ascertain the characteristics of the offense under consideration, we shall have developed an important *principle* of discipline to be applied in all cases of a given character. What, then, are the distinguishing characteristics of this case?

One thing is quite evident in respect to it. It was an offense of such a nature, that it must have been perpetrated with a *distinct knowledge* of the fact that it *was sin.* No doubt could have rested upon the mind of the offender in respect to its character as a sin. When he perpetrated it, he did it with a distinct knowledge of its criminality.

Equally evident is the fact, that it was *a deliberate offense.* The individual did not fall in consequence of having come under some sudden, unexpected temptation. The act was deliberately performed, with a distinct knowledge of its character as a sin.

It was, finally, a crime, perpetrated under such circumstances as clearly to indicate *established character.* The man had entered upon his career of crime with the purpose, distinctly and deliberately formed, to *continue* in it. Such a case differs fundamentally from crimes, however aggravated in themselves, which are committed under the influence of some sudden temptation. The latter may, and, as we shall see in the progress of this article, do require a different course of treatment from the former. Now, if we suppose, as all Christians will admit, that the inspired direction of the Apostle in the case before us is of any authority at all in respect to the church at the present time, it will follow, as a necessary consequence, that whenever a case occurs bearing the same fundomental characteristics that this one does, the same course of procedure laid down for this one case, will also bind the church in the case supposed. To deny this, is to assume that inspired directions for specific cases are not law for us in cases precisely similar. This would render entirely nugatory a vast majority of the precepts of the Bible; for they are given in this precise form. Inspiration affirms what is demanded in a specific case, leaving us to apply the principle thus revealed to all similar cases.

What, then, is the principle or law of discipline revealed in the inspired direction of the Apostle in this one specific case, the law which binds the church in reference to all offenses bearing the same fundamental characteristics? It is this. Whenever an individual, professing godliness, is found in the *deliberate perpetration of known crime,* whenever he is detected in carrying out a plan of acknowledged wickedness, so that his *character as a criminal* stands revealed as established, as would be true in the circumstances supposed, then his reformation is not at all to be sought in the church. He is to be cast out of it at once, as soon as, on proper trial, his guilt is formally established. The adoption of any other course in such a case, tends not to the reformation, but destruction of the offender, not to the purity, but corruption of the entire church to which he belongs. If any use at all is to be made, as law in cases of discipline, of the inspired direction relatively to the case under consideration, this must be it. No other intelligent use can be made of it.

I will give one or two cases in illustration of the principle under consideration, as I understand it. A superintendant of a Sabbath school, in an eastern city, blasted the virtue of one of his teachers, who, till she fell a victim to his designs, had sustained a most unblemished reputation. On examination of the case, the church found that the fell deed had been the result of a plan systematically carried on for many months. What should be done in such a case? One, and only one thing. Prompt and immediate excommunication. All hope of saving the criminal himself from death, and the church from corruption, depends upon this one course being adopted.

An individual of high standing in the church and community, in one of the towns of New England, had been accustomed for many years to spend a certain portion of each year abroad. Before leaving, he always invited the church to hold a special prayer meeting at his house, and ever took his leave of them with a solemn admonition to be all found walking in the ways of the Lord, on his return. The night following he would leave with one or more stolen horses of his neighbors', and all the treasures he would bring with him on his return were found to be the fruit of crimes rendering him a candidate for the penitentiary. What would be the inspired direction of the Apostle to that church in respect to such a case? It would be this, and this only:—

> 1 Cor. 5: 3—7. "For I verily, as absent in the body, but present in spirit, have judged already as though I were present, concerning him who hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

What carefulness, yea, what clearing of herself, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, will every church manifest towards all offenders of such a character, found in her bosom—every church, we say, who is in harmony with the spirit and express teachings of inspiration relatively to sin. The church, as constituted and designed by its divine founder, is the asylum for the penitent, the poor in spirit, and the broken hearted. In it, the bruised reed is not broken, nor the smoking flax quenched. But it is not the hiding-place of crime. The deliberate perpetrator of foul wrong is not to have a place there, no, not for a moment after his crimes have, through proper trial, been ascertained. Nor is the church the place to attempt the reformation of such men. They belong to the world. Among them, therefore, they are to be placed, and if ever re-admitted to the bosom of the church, they are to be received as those who have been converted from the world. The adoption of any other course in such cases, is not only contrary to the express teachings of inspiration, but its tendency is evil and only evil; evil to the offenders themselves, and evil to the church. If the church does not proceed to exercise discipline in such cases, she becomes a partaker of the sin which she tolerates, and her real moral corruption will be equal to that of the criminals whom she fellowships. If she attempts their reformation within her bosom, she presents a temptation to them, almost, if not quite, irresistibly strong, to make hypocritical professions of reformation. An individual who has been perpetrating crime under the mask of religion, will be irresistibly tempted to repeat his hypocrisy in the form of professed repentance, if the church will hold out inducements to it, by attempting his reformation within her bosom. Such a course has no tendency to purify the church from criminals, one great object of discipline, but to fill it with hypocrites. The temptation to a hypocritical profession, it should also be borne in mind, is strong in exact proportion to the grossness of the offense of which the criminal has been guilty. The same is true also of the feeling of remorse, which is likely to be mistaken for repentance. The tendency, then, of attempting to reform offenders within the church, is to generate and then retain in its bosom the basest hypocrites on earth. Such a course tends to no other result whatever. It also tends to divide and distract the church itself. Many members will assume those signs of remorse, which will certainly exist, and professions of repentance, such as practiced hypocrites know well how to make, and certainly will make, in the circumstances supposed, are indications of genuine repentance. Others, of course, will judge differently. Parties will be formed, which will very likely bite and devour one another, until they are consumed one of another.

Contrast with the above, the tendency of strict adherence to the apostolic injunction under consideration. Such a course at once frees the church from all imputations from the world, on account of any crimes perpetrated by her members. Any society, and above all the church of the living God, is honored by the exclusion of criminals from their association. Prompt exclusion of criminals from the church also tends to preserve the conscience and heart of the church in a proper state towards offenses. Offenses, in the estimation of all her members, become fearful things.

Nor is the influence of such a course of less salutary tendency upon offenders. Let those individuals, who, by practicing crime under the cloak of religion, have made her their refuge, be told, that no *professions* of theirs can have any influence to restore them to the confidence or fellowship of the church. Nothing will do this, but the fruits of holiness in lives of strict obedience to Christ, and the spirit of Christ thus manifested. All motives to hypocritical professions of repentance, the great sin to which they are exposed, are taken away, and they are thrown upon the only influences adapted to secure their real reformation, to wit, the idea of restoration to a standing in the confidence and fellowship of the church, through a life of "righteousness and true holiness." The entire influence of the church is thus brought to bear upon the very point on which their salvation turns. If they can have any hope of restoration to confidence by professed repentance, such professions will certainly be made, and they will remain hypocrites still; yes, if possible, tenfold more the children of hell than before. Their salvation depends upon this temptation being taken away. Let them at once be put out of the church, with the distinct understanding that professions of repentance will not avail to restore them to confidence or fellowship, either, that when they shall by their lives reveal characters worthy of confidence and fellowship, they will be most gladly restored to both, and this temptation is not only taken away, but they are placed in circumstances of all others best adapted to secure their salvation. The strong reprobation manifested in their prompt exclusion from the church, tends above all things else to break the power of their sinful propensities in the first instance, while the hope of restoration to full and cordial fellowship by a life of virtue and obedience, gives to all the motives and influences of the gospel the greatest efficacy in inducing real genuine repentance. This, I can not but think is the true idea of the Apostle in the declaration, "to deliver such a man over to satan," that is, exclude from the company of the faithful, and place among the world, the followers of satan where he belongs, "for the destruction of the flesh," (the breaking of the power of carnal propensities,) "that the spirit may be saved in the day of Jesus Christ," by his real conversion. I sincerely question the fact whether the real reformation of a confirmed hypocrite was ever secured upon any other principles.

An objection against the view of the subject presented above may by some be drawn from Titus 3: 10.

> "A man that is an heretic, after the first and second admonition, reject."

In this case the reformation of the offender is to be sought in the church. He is to be twice admonished, and that without reformation, before excommunication is to be resorted to. The reason for this direction, in this case, is obvious. The simple fact that important error has been embraced, is not in itself proof of total subversion of character. But remaining in such error, after proper means for recovery have been used, is. Hence such means are to be used until the fact of moral subversion has been ascertained. Then the delinquent is to be rejected, and put out of the church. The direction of inspiration in this case, as contrasted with that given in the case of the offender in Cor. 5: 1—5, developes therefore another important principle of discipline, namely: when an offense has been committed which in itself, and under the circumstances of its occurrence, does not imply total subversion, as the continued deliberate perpetration of crime does, then the reformation of the offender is to be sought within the church, and he is not to be cast out of it, till resistance to admonition proves that he is a subverted man. To this class belong those referred to in Titus 3: 10, and all cases of offenses under sudden temptation. In Gal. 6: 1, the church is directed by inspiration to reprove, rebuke, and exhort, with all long suffering and doctrine, making a difference between such and gross deliberate offenders, pulling the former out of the fire. The manifest fact that inspiration makes this difference between these classes of offenses, demanding immediate excommunication in one instance, and patient, persevering efforts for reformation, before resort is had to extremities, in the other, shows clearly, that we had rightly announced the principles of discipline, thus far.

[Remainder next week.]

A BLESSED FAMILY.—Mr. Apisoghom Hachadoorian, the first pastor of the Evangelical Armenian Church in Constantinople, who was so early called away from his labors, was the first of his family who embraced the truth as it is Jesus. Afterwards, chiefly through his influence, two of his brothers were converted, one of whom became his successor in his pastoral office in Constantinople, a station which he still lives to adorn; and the other is now a very promising member of the Theological Seminary at Bebek, having the sacred ministry in view. Since the death of the oldest brother, both the father and mother have become pious, and also a sister, who is now a much-esteemed member in the Female Seminary in Pera. The father, now an aged man, is an office-bearer in the church.

CALIFORNIA.—Southey, in his "Common Place Book," quotes from Wither, an English poet, who wrote in the sixteenth century, the following lines. If there is not much poetry in them, there is a great deal of truth:—

I've heard those say that travel to the West,
Whence this beloved metal is increas't,
That in the places where such miners be,
Is neither grass, nor herb, nor plant, nor tree.
And like enough;—for this at home I find,
Those who too earnestly employ the mind
About that trash, have hearts, I dare uphold,
As barren as the place where men dig gold.

Father Matthew was lately invited to Georgia, by Judge Lumpkin, President of the State Temperance Society, who now writes a long letter revoking the invitation! Something about Slavery is at the bottom.

From the Literary World.

GENTILITY'S POOR.

BY MRS. M. E. HEWITT.

Oh! not the beggar who seeks your door,
In his tatters, unshamed, bedight;
But Gentility's sensitive, suffering poor,
Shall waken my song to-night.

For boldly the beggar may wear his rags
In the crowded and sunlit street;
And bold at your portal he knocks, and begs
For raiment, and food to eat.

I know he is friendless, and starved, and cold,
And the storm whistles through the chinks;
But never he hoardeth his want untold,
Nor fears what his neighbor thinks.

And never he shrinks in the world's turmoil,
Where Gentility strives for bread;
And nothing he knows of the wearisome toil
Of the secret needle and thread.

The beggar is houseless, outcast, forlorn,
Too wretched to need your curse;
But he knows not the dun and fears not the scorn
That waits on an empty purse.

The beggar is lean—want maketh him so,
Pain causes his sinews to shrink;
But nothing he recks of the brain-wasting flow
Of Poverty's slow pen and ink.

Alas! for the neediness, pride restrained
From the worldly whose sneer we dread—
For the pride, like the ancient criminal, chained
The living unto the dead.

Alas! alas! for Gentility's heir,
Untutored in work-a-day thrift,
Whose portion is poverty, striving and care,
And who lives by making a shift.

JOSEPH WOLF.

This eccentic genius, who has traveled over the Christian and Pagan world, is a true cosmopolite, and feels that all men, Jew, Turk, Scythian, barbarian, bond or free, are brothers to him. He has addressed the following good-natured letter to the Romans.

TO THE CITIZENS OF ROME.

ROMANS,—Many happy days were passed by me within your walls, when I was, in the year 1816 to 1818, first pupil in the Collegio Romans, where I had the honor of studying togother with Counts Ferretti, Mamiani, Menochio and Tosi; and studied Ecclesiastical History under Don Piedro (now Cardinal) Ostini, who, as you are aware, knew skillfully to shift from the party of Napoleon to that of Pius VII., after the latter was restored to his papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Litta, but having argued openly, not only against the infallibility of the Pope, but also against the right of the Church to burn heretics, I was banished from your interesting city in the year 1818, on the 5th of April.

Romans! many things have passed in the world; the "overturning, overturning, overturning," in Ezekiel 21: 27, has commenced; and it will continue until He shall come, whose right it is; and then he shall set up that form of government upon earth to which all nations shall willingly submit and rejoice.

Until that time, neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world. But, while I am convinced of this grand truth as to all attempts to reform the state of the world without Christ, I cannot, for that very reason, but call on you, Roman citizens, to begin at once breaking asunder, not the temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of a vicegerent of Christ upon earth, and more in the spirit of the Anti-Christ, than the Popes in the middle ages.

Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the High Priest, and smote off his ear; and though the sword was here drawn to save the life of the Lord from heaven himself, the Lord said to him, "Put up again thy sword into its place." But what did Pius IX.? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his church, but for retaking a paltry temporal dominion, which his predecessors in the dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations.

Romans! therefore proclaim loudly, that you are now convinced that Popery is, and has ever been, a lie; that it can never be reformed, but must be destroyed; and pronounce before the whole world that you are Bible Christians. JOSEPH WOLFF,

Vicar of Isle Brewers, near Langport,
Somersetshire.

ANECDOTE—FAITH AND WORKS.

On the Frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well-grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side, and *works* on the other, because they were used in a sense so different from their real import, and so destructive of their scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted the word FAITH; upon the other, WORKS. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in "FAITH," and pulled away upon "WORKS" with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "*Put out the other oar,*" said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man, at the same time taking in "WORKS," and relying on "FAITH" *alone.* The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion, that the ferryman was "*out of his head.*" The old man, however, continued his "practical demonstrations" on the water, until he thought the friends were prepared to see two things *in connection.* He then called their attention to the names of his oars, "I have tried *your* way," said he, "and *yours*; and you have seen the result. Now observe *my* way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing. [Am. Messenger.

THE BISHOP AND THE BIRDS.

A Bishop, who had for his arms two field fares, with the motto, "Are not two sparrows sold for a farthing?" thus explains the matter to an intimate friend:—

"Fifty or sixty years ago, a little boy resided at a village near Dillengen, on the banks of the Danube. His parents were poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick the juniper-berries, and carry them to a neighboring distiller, who wanted them, for making hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, whilst he was gathering the juniper-berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for. The boy told him that the schoolmaster was very fond of field fares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but he could catch some.

The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had great delight to catch two field fares. He put them in the basket, and tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with alarm he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds to bring them as a present to the master.

"A present, my good boy!" cried the schoolmaster; "you do not look as if you could afford to make presents. Tell me your price, and I will pay it to you, and thank you besides."

"I would rather give them to you, sir, if you please," said the boy.

The schoolmaster looked at the boy, who stood before him, with bare head and feet, and ragged trousers that reached only half way down his naked legs. "You are a very singular boy!" said he, "but if you will not take money you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there anything I can do for you?"

"Oh, yes!" said the boy, trembling with delight, "you can do for me what I should like better than any thing else."

"What is that?" asked the schoolmaster.

"Teach me to read," cried the boy, falling on his knees. "Oh, dear, kind sir, teach me to read!"

"The schoolmaster complied. The boy came to him at his leisure hours, and learned so rapidly that the schoolmaster recommended him to a nobleman residing in the neighborhood. This gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities; and when he rose, as he soon did, to wealth and honors, he adopted two field fares as his arms.

"What do you mean?" cried the Bishop's friend.

"I mean," returned the Bishop, with a smile, "that the poor boy was MYSELF."

WHRE THEY LEARN IT.—"I don't see where my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident, which we happened to be an eye-witness to, may perhaps help to solve the enigma. We smiled a little at the time, but we have thought a good deal of it since, and we trust not without profit.

"Bub," screamed out a bright-eyed girl, somewhat under six years of age, to a youngster who was seated on the curb-stone, making hasty pudding of the mud in the gutter; "Bub, you good-for-nothing little scamp, you come right into the house this minute, or I'll beat you till the skin comes off."

"Why, Angelina, Angelina, dear, what do you mean? where did you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps, courtesying to a friend.

Angelina looked up very innocently, and answered, "Why, mother, you see we are playing, and he's my little boy, and I am scolding him, just as you did me this morning, that's all."

The Sabbath Recorder.

New York, November 29, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

At the risk of tiring the patience of our readers, we present some additional strictures upon Mr. Bennett's sermon. The following extract introduces the discussion of his third question:—

"Does God, in his word, command all nations to sanctify the seventh day of the Jewish week? First—It has already been inferred that the precept enjoining the duties of the Sabbath is moral, from its being found in the Decalogue. The inference is inevitable. And from examination of the character and tendency of those duties, they are found to be necessary to the healthy state of our moral natures. An appeal, then, to the fourth commandment, to prove that Sabbatic duties are binding on all, at all times, is, in this place, unnecessary. Still, should that commandment be adduced to establish any particular day as the Sabbath-day, there is reason to examine its pertinence before it is admitted. For the sake of brevity, I will not repeat the commandment. It is familiar to you all. The Sabbath is there said to come on the seventh day, not the seventh day of the week, much less the seventh day of the Jewish week. But unless the commandment specifies when the week for the whole world shall begin, we are left in ignorance on what day in any seven the Sabbath will fall. This would certainly be so, if we were confined to the commandment solely for information on this subject. Sunder the Decalogue from the Bible—carry it to the heathen who have no knowledge of the Bible, nor of those who have been instructed by it—will they be able to determine the day of sacred rest? They would understand, that it was their duty, after six days labor, to rest on the seventh. More than this, they could not learn from the fourth commandment. You must see, my brethren, that if we are in duty bound to begin our reckoning so as to have the seventh day fall on some particular day, to the rejection of all others, the information necessary to our duty must come from some source, outside of the commandment. Since God by precept has established an institution which he willed to be universal, it is reasonable to believe that the precept contains whatever is necessary to the institution. No particular day is specified in the precept, therefore no particular day is necessary to the institution. We all believe there is no positive precept in the Decalogue. We have seen, and it is admitted by Sabbatarians,* that a precept fixing the day on which the cycle shall end, is positive. Now, since the precept, (if there be such,) fixing the day, cannot turn from its positive nature, be admitted in the Decalogue, it necessarily follows, that none of the ten precepts can be plead in favor of this, that, or the other day, as the Sabbath-day. It may here be asked, if the day of rest was not determined for the Jews? Certainly it was. Well, can any divine precept be pointed out, authorizing us to sanctify some other day. No, I think not. Why, then, are we not bound to sanctify the last day of the Jewish week? Because *positive* duties are not binding on all people, in virtue of their having been imposed on one people.

"Were not the penalties for violating the Sabbath determined for the Jews? Certainly they were. Can any Divine precept be pointed out authorising governments to substitute some other penalty? No, I think not. Why then are not governments bound to exact the same penalties? Because, positive duties are not binding on all people in virtue of having been imposed on one people.

"Let it be noted here, that we do not reject either the Jewish time of rest, or Jewish penalties, for violating it, because they are not referred to in the two tables. Besides those, there are many moral precepts in the Mosiac economy. To love God and our neighbors, to be kind to strangers and the poor, not to oppress the hireling nor suffer sin on our neighbor, are moral. Arising from the relations which man must ever sustain, he will ever have a moral interest in attending to them. All the above cited precepts are not formally re-enacted in the New Testament; although a perfect system of morals, as is that, must embrace, specifically, or in general principles, all moral duties. If we were called upon to decide, without reference to the New Testament, what duties enjoined in the Old Testament are binding on us and what are not, we should be obliged to divide them into moral and positive, or those which have a moral character from the nature and relation of things, and those which have no moral character aside from the precept enjoining them; and after such division, we must regard the former and disregard the latter. Now, since the fourth commandment does not determine when the Sabbath shall be, otherwise than that it shall be the next after six days labor, and since there is no other precept, touching the *day* of the Sabbath in the Old Testament whose language extends its authority beyond the former dispensation, and since a positive precept, found in that temporary dispensation cannot be, by inference, extended to us, we may ask by what authority, from the Bible, the whole multitude of the church are treated as Sabbath-breakers. Can it still be on the ground that God in his Word commands all nations to keep the seventh of the Jewish week?"

Mr. B. here speaks of the *Jewish* week, and, on page 46, of the *Christian* week! "The seventh of the *Christian* week is that day." Well, why not? The terms Jewish Sabbath, and Christian Sabbath, have become cant expressions in everybody's mouth; and why not also Jewish week, and Christian week? One rests on as good foundation as the other. But our author ought to know, that the division of time denominated *week* originated in the work of creation—that its beginning and end were then fixed—and that Judaism had nothing to do in determining this matter. We answer our author's question very promptly, therefore. God does *not* command all nations to sanctify the seventh day of the Jewish week, for the simple reason that there is no *such* week, and never was. But he *does* command all nations to sanctify the seventh day of the *creation* week. Nothing can be plainer than that when God promulged the fourth commandment from Sinai, he commanded the people to keep holy *the* day which he had already "blessed and sanctified." He referred them to a *historical fact*, of which they were supposed to be not ignorant, viz., that on a certain day he did rest from all his work which he had made. He declared that he had blessed and sanctified *that* day, and that day only, "because that in it," and in it only, "he had rested from all his work which God created and made." (Compare Gen. 2: 3.) That day, so blessed and sanctified—that day, in which he himself had rested, was the one—the very one, to the exclusion of all others—which he commanded the people to keep holy in its weekly return. And that day, as a mere child can see, was the seventh or last day of the creation week. Now, if the fourth commandment does not enjoin the observance of the seventh day of the creation week, it enjoins nothing. To keep holy a day which God has not *previously* constituted holy, is no part of the injunction. And if the time when the creation week begins and ends has been lost, and the knowledge of it never restored, the commandment enjoins an impossibility, and, for that very reason, has no binding force.

But we begin to see the reason why Mr. B. was so anxious to make it appear, if he could, that the precept enjoining the Sabbath is *moral*, and not *positive*. "If we are in duty bound to begin our reckoning so as to have the seventh day fall on some particular day, to the rejection of all others, the information necessary to our duty must come from some source outside of the commandment." And this, in Mr. B.'s opinion, would render it a *positive* precept. Well, it is a fact that the information necessary to our duty *does* come from some source outside of the commandment; that is, it is from some other source besides the commandment, that we learn where our reckoning must begin, so as to have the seventh in order fall upon the day in which God rested. If this establishes the *positive* nature of the precept, be it so. But it must not be overlooked, that although the fourth commandment does not embody within itself *all* the information necessary to our duty, it nevertheless points us to the proper *source* of information, and thus precludes all mistake. It points us to the *historical fact* that God rested on the seventh day of the first week of time; and as that fact is an important part of the inspired record, it is just as necessarily a part of the sabbatic law as if it were embodied in the commandment itself. But our author seems to have started with the notion, that a positive precept could not be admitted into the decalogue, with any propriety—that it would be absurd to have it there, "intrenched in the midst of those which are confessedly moral and indestructible." Our first article exposed the error of this notion. Then, because he finds the precept enjoining the Sabbath in the decalogue, he concludes that it must be *moral* in contradistinction from *positive*. And now he sets forth the very plausible idea, that "since God, by precept, has established an institution which he willed to be universal—[he uses the word universal in the sense of *moral*]—it is reasonable to believe that the precept contains whatever is necessary to the institution." He will not allow us to go "outside of the commandment" for any part of the information necessary to our duty. When he gets our consent to be tied up in this way, he puts on an air of triumph, and says, "Sunder the decalogue from the Bible—carry it to the heathen who have no knowledge of the Bible, nor of those who have been instructed by it—will they be able to determine the day of sacred rest? They would understand, that it was their duty, after six days' labor, to rest on the seventh. More than this they could not learn from the fourth commandment." Thus, to his own satisfaction, and, doubtless to the satisfaction of all others who are willing to be confirmed in error, Mr. B. has proved, that the fourth commandment requires nothing more than that we rest one day after six days' labor!

[To be continued.

Another Slavery Project.—The New York Post says that "a subscription has been started, which it is proposed to extend indefinitely, as a joint stock for the purchase of negroes in Maryland, giving them their freedom, but requiring them by indentures to work for five years in the California mines for gold. The Attorney General Johnson is said to be one of the promoters." We doubt whether the slaves will gain much by this project. It is said that seven years labor on a sugar plantation will use up the average of negroes. If so, we would not give much for what will be left of a negro after five years digging in the gold mines.

Welcome to Elihu Burritt.—On the evening of Fifthday last, Nov. 22d, Elihu Burritt, the editor of the Worcester Christian Citizen, and more generally known as the "learned blacksmith," received a public welcome at the Tremont Temple, Boston. Ex-Mayor Quincy presided, and the meeting was addressed by several Delegates to the recent Peace Convention at Paris, and by Mr. Burritt himself. Mr. B. appealed to America to lead the Peace movement, because all other fields of distinction had been pre-occupied, and gave many plausible reasons in favor of the Peace movement and the brotherhood of men. Hon. Amos Tuck, the Representative of the 1st Congressional District of New Hampshire in Congress, expressed a hope that his auditors would all live to see a World's Peace Congress assembled at Faneuil Hall.

MR. STEPHENSON ON THE SABBATH—AGAIN.

Mr. Stephenson's Second Discourse was preached from Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

After giving a synopsis of his former discourse, Mr. S. deduced the doctrine, That the Sabbath has, by divine appointment, been changed from the seventh to the first day of the week. He first proceeded to remove objections, to make the way, as he said, more easy.

1st Obj. That those who favor this doctrine are opposed to the Sabbath institution. This objection is in the following words: "I could not forbear asking myself, why is there now such bitter opposition to an institution that was once the delight of both God and man? Why do men hate with such perfect hatred what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should *this* daughter of innocence be spurned from every door, and loaded with the damning reproach of Judaism, while her twin sister, marriage, sucks the breasts, and is dandled upon the knees of orthodoxy?" *(Vindication, pp. 12, 13.)* Now, said Mr. S., no person can hate an institution without a motive. But what motive could we have for hating that to which we give so much attention? Do we not spend as much time in Sabbath exercises as those who keep the seventh day? Do we not conscientiously devote the seventh part of our time to the service of God? And do we not take great pleasure in our Sabbath exercises?* This author's design was to cast odium upon us.

2d Obj. That the change of the Sabbath implies the abrogation of the fourth commandment. "The law written on the heart of man said nothing about keeping holy any other day but the seventh; for all admit that, had Adam not fallen, there never would have been any other holy day. If, then, this law does *not now* require the sanctification of the seventh day, *the fourth commandment must have been annihilated.*" *(Vindication, p. 31.)* Mr. S. then repeated what he had said before, that the fourth commandment does not, in the moral part of it, require the sanctification of any particular day of the week, but of the Sabbath institution. It is not the seventh day that we are to remember, but the Sabbath day, which, like a fast day, or a thanksgiving day, may be any day of the week. The fourth commandment remains, and, if the Sabbath can not be proved from it, it can not be proved at all.

3d Obj. That the reformers did not teach the change of the day by divine authority. A passage was quoted from the "Vindication," p. 7, in which it is asserted, 'that the early French and Genevan reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution;' and 'that even Turretin, at a later period, had taught that the fourth commandment is partly ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians.' Mr. S. admitted all these assertions to be true, but said that the reformers were placed in peculiar circumstances, and had to do with two very different classes of men. He added, that the author of the "Vindication" designed to convey a false impression, to the disadvantage of the reformers.

4th Obj. That our Lord and his Apostles put honor upon the seventh day. So they did, before the resurrection of Christ, but not afterwards. There is no evidence that Christ met his disciples on the seventh day, after his resurrection, as he did on the first. It would be hard to prove, from the New Testament, that the Sabbath is the seventh day; but this we admit. The Apostles *did* meet with the Jews and Gentiles on the seventh day, but not to put honor upon it, as a divine institution. They preached on that day because it was the usual day of worship among the Jews.

5th Obj. There is no positive command for keeping the Christian Sabbath. True, there is not. Nor is there for many other things that are easily inferred. There is no positive command for admitting infants to the seal of God's covenant, nor for admitting females to the communion table; but these things are easily inferred. So it is with the Sabbath. The Apostles did not say to the Jews, 'Thus saith Jesus Christ, keep the Christian Sabbath,' because they did not believe in him, and to have done so would have excited their prejudices. The Christian Sabbath was left to come in gradually, along with the other ordinances of the New Testament dispensation.

Mr. S. then proceeded to argue the question—1. From prophecy. Ezekiel 43: 27—"And when those days are expired, it shall be, that the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." This text refers to New Testament times. The services of the people of God were then to be offered, not on the seventh day, or Jewish Sabbath, but on the eighth day, or first day of the week, and so forward, without any change, to the end of time. Several texts were quoted to prove that the altar, priests, and offerings, are terms applicable to New Testament times. Psalm 118: 22, 23, 24—"The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Jesus Christ entered into his rest on the day of his resurrection, and it was then that he became the head-stone of the corner, when he was declared to be the Son of God with power. I know some tell us, that he entered into his rest, and became the head of the corner, when he ascended into heaven; but I think little of that theology that would send him wandering in a kind of purgatory for six weeks. True, the place of his rest, and some attendant circumstances, are to be referred to his ascension. But this is the day of gladness—the day of his glorious resurrection; and let us rejoice and be glad in it. It was on this day, too, that the time of commencing the Sabbath was changed. The Jewish Sabbath began in the evening. The Christian Sabbath begins at midnight. Christ arose, probably, about midnight, and what an hour of darkness! How significant of that darkness when, at midnight, the children of Israel came out of Egypt! There was a chasm of about six hours between the last Jewish and the first Christian Sabbath. An awful chasm, indeed! And how significant! Thus those who begin their Sabbath at sundown, begin their gladness six hours before there is any cause of joy.*

2. Christ put signal honors upon the first day. (1.) He rose on that day, and changed the time of commencing it, as above stated. The two disciples who traveled to Emmaus, seven and a half miles from Jerusalem, took their evening meal there, and then returned to Jerusalem. It must have been long after sundown when they arrived at the city, yet they found the disciples assembled, and it was still the first day of the week. John 20: 19. (2.) He met with the disciples on that day. He appeared to them on the day of his resurrection, and again after eight days, which we know means on the next Lord's day. But some say that the disciples were not met for worship, but for fear of the Jews. This can not be; for, if they had wished to avoid the persecution of the Jews, they would have floated with the tide, and avoided assembling together.† (3.) He poured out the Spirit on the first day upon the disciples. Acts 2: 1. The day of Pentecost was certainly the first day of the week, as can easily be proved. And it is a remarkable fact, that it was on this day that the Apostles first publicly proclaimed the gospel. I know some tell us, that Christ poured out his Spirit on this day to signalize the day of Pentecost; ‡ but is it likely that he would thus signalize an abolished feast of the Old Testament dispensation? No; it was to put honor on the Lord's day, the first day of the week.

3. I plead apostolic precept and practice. And first, the text contains an apostolic example. The Apostles had been at Troas seven days, and there is no evidence that they had honored the Jewish Sabbath. This was a sacramental occasion. Why did they not honor the Jewish Sabbath by celebrating their communion on it, and commence their journey on the first day, if the Sabbath had not been changed? 1 Cor. 16: 1, 2, contains a precept. The Apostle gives a general command to all the churches of God to take collections for the poor on the first day of the week. It was the custom of the Jews to do this on their Sabbath, and so it ought to be the custom of Christians on theirs.

4. The Lord Jesus Christ claims this day as his own, (Rev. 1: 10.) It is the Lord's day. Mr. S. here gave a feeling description of the Apostle John in the Isle of Patmos. This Lord's day must be the first day of the week, because Christ never signalized any other day by doing any great work upon it. ||

5. It has been the universal practice of the church to keep the first-day. This of course is no conclusive argument, but it is of some consequence. Mr. S. did not attempt to prove the assertion, but appealed to the history of the church, and to the fact that in the Apostle's days no one ever objected to keeping the first day in place of the seventh. It was in the fourth century, when the church had become very corrupt, and many had begun to Judaize, that the Council of Ladocea was first called upon to condemn the custom of observing the seventh-day. It was in this time of darkness that a compromise was proposed, similar to that proposed by some in our days. Keep both days, say they. But these compromises in religion are almost always wrong, and especially in this case. The fourth commandment says as plainly, "Six days shalt thou labor and do all thy work," as it forbids work on the seventh. But this compromise says, "Five days are enough to work; rest on two days." Compromises are bad things.

6. Finally, God has signally blessed this day to the conversion of sinners and the building up of saints. Can it be possible, asked Mr. S., that God has permitted his church to go on in the observance of this day, and blessed them in it, if we have been not only holding up a human institution, but neglecting one of his own appointing? No. He who destroyed Nadab and Abihu, when they offered strange fire, would not permit such a state of things.

The discourse was then closed with two earnest appeals to the congregation—1. Brethren, prize the Sabbath (Lord's day.) You look for its weekly return with holy delight. It is the greatest blessing you enjoy here, and you esteem it so. And O, remember, if you are turned away from the Christian Sabbath, you will never get any other. You will lose all these precious privileges. 2. Be not soon shaken in your minds. These are shaking times, and you may depend upon it, whatever is not founded on God's Word will go down, and the sooner the better. Do not, then, be alarmed, though you may even be nonplused by a subtil objector. If you find any difficulties, go to your knees, and ask the Spirit to aid you in understanding your duty. Then read the Bible carefully. But do not read first, and then pray. And when you meet with what you can not understand, go to those who are over you in the Lord, and who have *a right* to instruct you.

Religious Lectures to Young Men.—The want of sufficient accommodations, in the churches of New York, for young men, strangers in the city, has long been felt, and a means for supplying the deficiency has recently been devised. A committee of young men, selected from several denominations, has made arrangements by which, during the winter, when the city is especially crowded with young men, who have resorted hither for business or professional studies, on each Sunday evening, some church, in a central position, will be opened for their especial use. The use of several churches has been freely tendered. On every occasion, when thus opened, the body of the church will be reserved for young men, and all the seats will be free. Some of the most popular preachers in this city, and the neighboring cities, have consented to preach on these occasions. Among them is Bishop Potter, Drs. Spring, Potts, Bethune, Cheever, Hutton, Krebs, DeWitt, Tyng, Williams, Peck, and Rev. Messrs. Thompson, Styles, Bedell, and Curry.

Protestantism in Hungary.—The Protestants of Hungary have suffered greatly in the recent revolution. Many of the clergymen were put to death with the most atrocious cruelties, and one of the Austrian generals, nominally a Protestant, publicly avowed his opinion, that it was necessary, in order to subdue the nation, to exterminate the Protestant religion. The reaction, however, which must inevitably follow the inhuman butchery of so many devoted pastors, cannot fail to deepen the attachment of the people to the religion of the martyrs; and as the Bible has been freely circulated in Hungary while the doors were open, we anticipate the rapid spread of a pure evangelical piety throughout the nation.

Sunday Legislation.—The Old School Presbyterian Synod of New Jersey—despairing, we suppose, of accomplishing the object by moral and religious means—has determined to ask the Legislature of that State to help put down Sunday traveling. At its recent meeting, "Rev. Drs. Janeway and Magie were appointed a committee to prepare a memorial to the Legislature against the desecration of the Sabbath by the canals and railroads; the memorial to be sent to each minister, with a view of obtaining the signatures of their people."

Fatality at an Idolatrous Festival.—Late English papers give accounts of a terrible loss of life which occurred not long ago at Trichinopoly, India. At an idolatrous festival, held at the top of the high rock, which was attended by an immense concourse of people, a sudden panic occurred, and the multitude from above pressing upon those below, upwards of 400 were suffocated or trodden to death.

Encouraging from Liberia.—A letter from the President of Liberia says that in consequence of a strict blockade by the British squadron, and the rapid extension of American influence at Gallinas, the natives of that territory have determined to abandon the slave traffic, and several hundred captives have been delivered up, which had been collected for exportation.

Toleration in Austria.—The new Constitution ratified in Austria guaranties perfect toleration to all religious sects, and Prince Schwartzenberg, who fills the place of Metternich in the cabinet, has avowed his intention of adhering strictly to its provisions.

A Jew's Sermon.—Rev. Dr. Raphael, a distinguished Jewish lecturer from abroad, is now in this city, and has delivered several discources at the Elm-street Synagogue. Of one of these discourses we find the following report in the Tribune:—

The lecturer chose for his subject the narrative of Abraham sacrificing his son. He reminded his hearers of the special importance of this narrative in the Jewish religion, proved by the frequent mention of this extraordinary act of Abraham in their present supplications for the mercy of God. He then proposed the arrangement of his remarks under these three inquiries: 1st. How does this act of Abraham prove his sincere and most exalted faith and piety? 2d. Why is this narrative given us in sacred Scripture, as Abraham did not carry out his purpose? 3d. What is the practical use to which the subject naturally leads us?

Under the first inquiry, he presented Abraham vividly before us as distinguished for his renown, his wealth, his heroism, and his intimacy with God. Kings and conquerors have obtained an immortal name from their connection with Abraham—have become visible to all subsequent ages in the light of Abraham's glory. His glory, however, consists chiefly in this, that he had frequent communications from God, and was the friend of God. The strongest of all natural feelings could not stand in the way of his obedience to God. It is his extraordinary act in its connection with the clear command of God, and not the act in itself, which reflects so much credit on his faith and piety.

The answer to the second inquiry is, that this narrative has been transmitted down to us, to teach us, first, that true religion requires sacrifices, and triumphs over the mightiest obstacles; secondly, that the sacrifices of true religion are only in appearance, that, in the end, they are precious privileges and even rewards.

Two of the lecturer's hearers were just thirteen years of age, and they had in the preceding service read portions of the law and gone through the ceremony which declares them "sons of the commandment." The lecturer, by a special address to them, availed himself of this opportunity of making an impression on their youthful minds, which probably will be as lasting as life.

Proclamation,

By Hamilton Fish, *Governor of the State of N. York*

A sense of gratitude to Almighty God for his numerous manifestations of goodness during the past year, calls for a public expression of thanks from a People who have experienced the full measure of blessings which have been extended to us.

Peace and quiet have reigned throughout our land. The labors of the husbandman have been rewarded in the return of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious liberty continue to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole Nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

It becomes a grateful and Christian people to acknowledge these mercies, and to render thanks to their bountiful Giver.

I do therefore designate *Thursday, the twenty-ninth day of November,* instant, and do recommend its observance by the People of this State, as a day of Public Thanksgiving to Almighty God.

In witness whereof, I have hereunto signed my name and affixed the Privy Seal of the State, at the [L. S.] City of Albany, this first day of November, one thousand eight hundred and forty-nine.

HAMILTON FISH.

By order of the Governor:
Robert H. Morris, Private Secretary.

Thanksgiving.—The Presbytery of Brooklyn have issued a circular to their churches, endorsing the Governor's Proclamation for Thanksgiving, and explaining and recommending the proper observance of the day, condemning folly and wantonness, gluttony and inebriation, ungodly indulgences or impious pleasure, extravagance, intemperance, excess in meats or drinks, and all godless or reckless gratification. They also remind the people, that if the cholera has mercifully subsided—if inundation and conflagration and drouth are held in check—if wrecks and explosions and terrific accidents are becoming less frequent, in God's merciful providence, it is not that they may become athiestic and presumptious; other evils are ready at his bidding; he is still the God of Judgment, by whom actions are weighed and spirits are senn; still his quiver is full of arrows; and he can select his mark, and awe the Universe with the contrasts and the severity of God. They, therefore, recommend a religious observance according to the excellent and primitive order of the Church, in dutiful and appropriate ways, obedient to God's Word, so as to secure and enjoy his benediction.

President Taylor on "Thanksgiving."—Many of the secular and religious newspapers have expressed a hope that the President of the United States would anticipate the Governors of the several States, and issue his Proclamation for a National Thanksgiving. Letters of that purport have also been addressed to the President himself. To one from New York City, he replies as follows, under date of Nov. 6:—

Sir,—Your communication of October 12th, in relation to a proclamation for a day of national thanksgiving, was duly received, and, with many others of the same purport, has been considered with the attention which its importance demands. While uniting cordially with the universal feeling of thankfulness to God for his manifold blessings, and especially for the abatement of the pestilence which so lately walked in our midst, I have yet thought it most proper to leave the subject of a thanksgiving proclamation where custom has so long consigned it—in the hands of the Governors of the several States. This decision has been strengthened by the consideration that this is the season usually set apart for that purpose, and that several Governors have already issued their annual proclamations accordingly.

Petition for Peace.—The Corresponding Secretary of the American Peace Society has issued a circular containing a from of petition, such as that Society desires to have sent in to Congress, at its approaching session, from all parts of the country. We copy the petition, and hope that the friends of the cause will see that it is extensively circulated in their respective neighborhoods, and then forwarded to their Representative in Congress for presentation.

Petition.

To the honorable Senate (or H. of R.) of the United States:

The undersigned, inhabitants (or citizens, or legal voters) of ——, in the State of ——, deploring the manifold evils of war, and believing it possible to supersede, in most cases, its alledged necessity, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best, in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

The Slave Trade Suppressed.—The Republic of Liberia has purchased the territory of Grand Cape Mount and Manna, and the Government is taking efficient measures to suppress the slave trade. In a letter to the Rev. Mr. McLain, dated Sept. 23d, President Roberts says:—

"I have the satisfaction now to inform you, that the slave trade at Gallinas is on its last legs, in consequence of the strict blockade of that territory by the British squadron, and the rapid extension of our jurisdiction in that quarter. The natives have determined to abandon the traffic in slaves, and the chiefs have actually delivered to Captain Dunlop, of Her Majesty's ship 'Alert,' all the slaves that have been collected there for exportation, numbering several hundreds, to be taken to Sierra Leone. The foreign slavers have also taken advantage of Captain Dunlop's kindness, and left the Gallinas in one of Her Majesty's vessels for Sierra Leone, having promised Captain Dunlop never again to return for the purpose of engaging in the slave trade."

Lecture on the Sabbath.—On Third-day evening of last week, in the small chapel of the New York University, Rev. J. W. Morton delivered a lecture on the subject of the Sabbath, setting forth his reasons for abandoning the observance of the first day and adopting the seventh day in its stead. The audience was not large, but those who were present were well paid for their attendance.

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* See Sabbath Discussion between Maxson and Parkinson, p. 51.

* It appears that Mr. S. misunderstood the author of the "Vindication." *He* evidently refers to that institution which Mr. S. calls the Jewish Sabbath.

* It is suggested, by a friend at my elbow, that Mr. S. might about as well begin his Sabbath six hours too soon, as to spend the first five or six hours of his gladness in sleep. [Reporter.

† "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were *assembled for fear of the Jews,* came Jesus," &c. John 20: 19.

‡ I must confess, I do not know to whom Mr. S. refers, or who they are that hold this opinion. [Rep'r.

|| "When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the Ghost." John 19: 30. This was not on the first-day. Was it not a great work?

General Intelligence.

LATEST EUROPEAN NEWS.

By the steamer Caledonia, which arrived at Boston on Sabbath last, we have seven days later news from all parts of Europe.

The English papers contain a great deal of matter relative to Sir John Franklin's Expedition; the general opinion being, that he is safe, and will soon be heard from direct. The Government had appointed Nov. 15 for a day of general thanksgiving, on account of the abatement of the cholera.

In France all is tranquil, and satisfaction is expressed with the new Ministry and the new position of the President.

The Pope, it is said, is about to return to Rome, and a French ship has been sent to transport him from Portici. He returns the absolute sovereign of the Roman people, with his throne founded on foreign bayonets! We are told that the shop-keepers of the city wish for his return, because their craft cannot thrive otherwise.

The Emperor of Russia, though he yields to the popular feeling in relation to the Hungarian refugees, expresses a good deal of dissatisfaction with England and France on account of their interference in the matter.

Several executions have taken place in Austria since the previous dates. One of the victims was accused of having put to death seventeen Wallachians whom he had orders to transport to Wallachia. On the other hand, Haynau published at Presburgh, on the 29th of October, an amnesty, which includes all those political prisoners whose sentence does not condemn them to more than a twelvemonth's imprisonment. Fifty-six of the numerous prisoners in Hungary were liberated in consequence of this amnesty. Thirty-four fresh condemnations had been pronounced in Gallicia, the sentence varying from confinement with hard labor for the term of four years down to the term of two months. The Austrian "official" prints portray the sufferings of the refugees at Widdin as being very great, and state that from fear of being obliged to embrace Mohammedanism, a great number of them desired to return to their own country. From 2,000 to 3,000 had already returned, and were to enter the Austrian service. Generals Bem and Guyon were using every exertion to prevent others from following their example. The Jesuits are fast returning to Austria. Some of them have already arrived at Konigsgratz, and preparations were being made in Vienna for the reception of the female Jesuits of the order of the Redeemer.

TERRIBLE TRAGEDY IN MACAO.

The Secretary of the Navy has received a letter from Commodore Geisinger, dated U. S. Flag Ship Plymouth, Aug. 6, 1849, from which the following is an extract:—

I have the honor to communicate to the Department information of a horrid tragedy, attended with circumstances of unusual atrocity and barbarity, which occurred in the immediate neighborhood of the City of Macao, on the afternoon of the 22d inst. His Excellency, J. M. Ferreira de Amerel, Governor of Macao, who was taking his customary evening ride on horseback, accompanied by his aid-de-camp, both unarmed, was waylaid by some six or eight Chinamen, and brutally assasinated on the public road at a short distance within the barrier gate that separates the Portuguese from the Chinese territory. His body was much mutilated, and his head and hand (he had formerly lost his right arm) were cut off and carried away. No clue has yet been had to the perpetrators of this foul deed.

By this deplorable death her most faithful majesty has lost an energetic and trusty servant, and the Colony of Macao an upright, public-spirited, and much-loved Governor.

You will perceive from the protest of the Council of the Government, (a translation of which is herewith inclosed,) that allusion is made to placards that have appeared from time to time at Canton, offering a large reward for the Governor's head, and that suspicion is cast upon the Chinese authorities of Canton, of conniving at and sanctioning the crime.

The audacity of this cruel and premeditated murder filled the public mind with astonishment and consternation; and so great were the apprehensions of the foreign community here, that (at the request and with the consent of the authorities) I instantly ordered a force, necessarily small, to be landed from the Dolphin for the protection of our countrymen on shore in case of need, and dispatched a fast boat to Whampoa with orders for the Plymouth to repair to this place with all dispatch.

The following additional paragraph is copied from an English paper: The sight of the mutilated corpse, which was brought to the town in the carriage of an English resident, exasperated to the utmost the soldiers of the garrison, with whom the deceased Governor was deservedly popular. They demanded to be led against the barrier—a request with which, three days afterwards, the authorities thought it prudent to comply. The wall and a fort behind it were carried by assault, and seventy-four Chinese put to the sword; and the infuriated soldiers, in retaliation for the outrage perpetrated upon the corpse of their murdered Governor, cut off the head and left hand of the mandarin in command, and carried them back to the town, where they were stuck upon a pole in front of the Government House.

Fine Blood Sheep.—The ship Louisiana, arrived at New York from Bremen last week, brought twenty-five Saxony sheep, imported by D. W. Catlin, of this city, and C. B. Smith, Esq., of Litchfield Co., Conn., and are intended as an addition to their flocks in Torrington and Harwinton, Conn. They are from the flock of Maximilian Baron de Speck Leitchens, near Leipsic, Saxony. They combine every requisite in a fine sheep, fine form, good constitution, compactness and weight of fleece, and fineness of fibre. A shepherd accompanies them, with a well-trained shepherd-dog, with a view of introducing, as far as practicable, in this country, the system of raising and training sheep, as pacticed in Germany.

The Steamboat Explosion at New Orleans.—The Picayune gives full particulars of the terrible steamboat explosion at New Orleans, which we noticed briefly last week. The steamer Louisiana was completely destroyed, and the steamers Bostona and Storm had their upper works wrecked, their chimneys carried away, and their cabins shattered. The loss of life is variously estimated at from fifty to two hundred men, women, and children. The Mayor thinks that at least 150 persons perished. The editor of the Picayune says:—

"On our arrival, a number of bodies, in every conceivable state of sad mutilation, had been dragged from the wreck, which were surrounded by the dense crowd that had assembled. Hacks and furniture-carts were sent for, and the wounded were conveyed to the hospitals. The sight of the mangled bodies which strewed the Levee on all sides, and the shrieks of the dying, were appalling, making the blood curdle with horror. We saw one man with his head off, his entrails out, and one leg off. A woman, whose long dark hair lay wet and matted by her side, had one leg off above her knee, while her body was shockingly mangled. A large man, having the skull crushed in, lay a corpse, his face looking as if it had been painted red. Others, of both sexes, also with legs and arms off, mere trunks, lay about in different places. Two bodies we found locked together, brought by death into a sudden and close embrace. But it is utterly impossible to describe all the revolting sights which met our view. Suffice it to say, that death was revealed there under almost every variety of appalling horror. The Louisiana sunk about ten minutes after the explosion, and it is supposed that many who went on board to assist the wounded were carried down with her."

Cheap Postage.—A Washington letter-writer says that the subject of cheap postage will constitute a prominent feature in the forthcoming Message of the President, as well as in the report of the Postmaster General, and the prosperous condition of that important department of the Government will justify Congress in carrying out the suggestions that will be made in support of a reduced and uniform system of postage. At the end of this fiscal year the surplus of Post-Office revenue on hand will not fall short of half a million of dollars, and may amount to six hundred thousand dollars. The rate of postage recommended will be five cents on all letters, without regard to the distance of transportation, and if we had a silver coin of the denomination of three cents, which they have in other countries, it might with safety be reduced to even this standard. There could be no doubt in regard to the matter if some of the most flagrant abuses of the franking privilege by Members of Congress were corrected. The amount of free mail matter transmitted during the past Congress reached nearly the enormous weight of *nine hundred thousand pounds*, excluding all that was sent tqrough committees and otherwise. Not only had this large bulk in weight to be transported by the Government free of charge, but the United States had virtually to pay to Postmasters SIXTY THOUSAND DOLLARS for the delivery of this free mail matter after reaching the various points of destination.

Methodist Church Difficulty.—The National Intelligencer says that a rupture having taken place in the large Methodist Church in Alexandria, on the Northern and Southern question, the case came before his honor Judge Scott on the claims of two sets of trustees to the church property, the church edifice having been shut for some months, and the two congregations worshiping in different halls. The Judge speedily gave his decision, ruling out both boards of trustees, and directing that the property be placed in charge of three trustees of different denominations, viz: Phineas Janney, of the Society of Friends; A. C. Casenove, Presbyterian; and William Fowle, Episcopalian, until a compromise shall be effected, or the right of parties secured in the course of law.

Extensive Robbery.—Jacob Smith, of Albany, a Jew peddler, was robbed of a box containing jewelry to the amount of $4,000, at Dansville, Livingston Co., on the night of the 15th inst. It seems that Smith put up at the American Hotel, a respectable house. He retired to bed and locked his door, and during the night a man named Boughton, a porter in the house, who had secreted himself under Smith's bed, got possession of the box and decamped. Mr. S. offered a reward of $500 for the arrest of the thief, who was finally taken, and all the property was found upon his person. Two other hard cases, named Ezra Saxburg and Van Campen Stout, were also arrested as parties concerned in the robbery. The above facts were gathered from the Rochester American.

Stage Accident from Intemperance.—A letter from a traveler, dated Pittsburg, Pa., Nov. 10, 1849, says:—

The stage following the one we were in, fell over a precipice so steep that it was impossible for any one to walk either up or down it, and variously estimated at from 100 to 150 or 200 feet deep, with a rapid river, the Youghhany, flowing at its base. Providentially the coach was caught by a tree some fifty or sixty feet from the top; otherwise, I think, all the passengers must have been killed. When we reached them by scrambling down on our hands and knees from bush to bush, we found seven of the passengers able to help themselves, but all more or less bruised and cut; and after much difficulty we succeeded in getting them up to the road, when we were informed that there were still two passengers missing—one quite an old man, Mr. Clarke of Cincinnati, was found in the coach totally helpless, and it was as much as eight or ten men could do to get him up the bank, owing to its steepness. It seemed the general impression that he could not live. The other man was found some sixty feet below the coach, insensible and scarcely alive. Thus, probably, two persons have lost their lives, and all owing to nothing but the most gross carelessness or drunkenness of the driver. He had a flask in his pocket, and drank three or four times in the course of eleven miles, and several times, when two coaches came together during the night, they would stop and take a drink.

Pickings from Private California Letters.—The following items are selected from the first batch of the thousand and one letters published in the country papers, after every arrival of a mail from the gold regions:—

A writer from San Francisco says, If I wished to return now, I could not, from the fact that the passages are all taken up for six months to come, mostly by persons who have just arrived, and are disgusted with every thing.

They have good eating at the hotels in California; turtle soup, $1 a plate; fish 50 cents; mutton, 75; cold ham, 50; sausage, 75; potatoes, 25; cabbage and sausage, 75, and so on in proportion.

A bowling alley in San Francisco rents for $1,000 per month. One would think they were too busy there to waste time playing at bowls.

Mining tools are costly. Picks, $5; pans, $5; cradles for washing gold, three feet long, worth about $2 in the States, sell for $40.

An individual from Taunton says he is at work in Sacramento for G. W. F., from Boston, in a bakery, being paid at the rate of $10 a day and found. He also practices as a physician when he can be spared from the dough. With all this, he says, I shall not stay in this miserable, unhealthy, dreary, country for more than one year. Hundreds have died at the mines whose friends will never hear or know of their fate.

Fare from Sacramento to San Francisco, (Sept. 16,) 150 miles, $35. Postage on letters from Sacramento to the mines, 60 miles, $2. Fare in the hourly (a wagon) $1 a mile. Boards $500 per 1,000 feet. Tin plate workers make extravagant wages here.

A Dr. Oatman writes that his profession is of no account in California, as half of the emigrants seem to be doctors.

Latest Market News from California.—A letter dated San Francisco, Sept. 30, 1849, gives the following prices of articles in common use:—

"Onions are selling at 25 cents each; cabbages from 37c to $1 each; turnips, 75 cents each; radishes, 25 cents for 4; potatoes, 25 cents per lb.; lettuce, 25 to 37 cents per head, and ohter vegetables at the same rate. A man who would keep a few cows, and bring the milk to town and sell it, could make an ounce, or even more per day. Milk is now selling at $2 the bottle, which is nearly $10 per gallon. Bricks are worth from $30 to $40 per M., and there are some fine locations on our bay for making them. Lime is not to be had for less than $12 to $15 per barrel, and the country is full of lime-stone, with plenty of wood to burn it. At this moment five barrels cannot be bought here. Fruit, which would grow here luxuriantly—such as pears, peaches, grapes, &c. sells at enormous prices; grapes, $1 per bunch; pears, 4 cents each, &c.; pumpkins, $3 to $4 each, and cucumbers at $1 each; melons, $1 to $2 20 each, &c. Abundance of lumber can be had in a range of fifty miles of this place, yet it is selling at from $275 to $375 per M."

Shocking Accident on the Sabbath.—As a Mr. Jackson was out gunning on *Saturday*, Nov. 17, near Springfield, N. J., he was most shockingly, if not fatally, wounded by the accidental discharge of his gun. It appears he was in the act of stooping to tie his game more firmly together, when his foot touched the trigger of his gun, causing it to be discharged, and the contents lodged in his face and shoulder, lacerating both in a most shocking manner. A friend, who was with him at the time, gave the alarm, and the wounded man was conveyed home, where he received medical attention, although but little hopes are entertained of his recovery.

Cowhiding.—The wife of Hon. Lewis C. Levin, M. C. from Pennsylvania, is figuring quite largely in a curious trial now in progress at Baltimore. Mrs. L. is charged with a violent assault upon a young man named Fite, the son of a wealthy merchant. The assault was committed on a public road leading from the city. Fite, riding in a buggy, passed the carriage of Mrs. Levin and looked in—expecting, as he says, to see one of the family with whom he was acquainted; but failing to recognize who was within, he drew up and allowed the carriage to pass again. Mrs. Levin, immediately, taking his conduct as an insult, ordered her footman to seize the young man, which he did, and held him while she cowhided him.

Thompson's Bank Note Reporter says there are counterfeit $100 bills on the Broadway Bank, altered from genuine 2's. The genuine 100's have "100" and the Controller's die on the left end. The altered notes read, "*will pay one hundred dollars to the bearer.*" The genuine read, "*will pay one hundred dollars to the bearer on* DEMAND." 500's, on the Mechanics' and Traders' Bank, altered from genuine 2's—vignette, blacksmith, two females, &c. This Bank has no genuine bills of a higher denomination than 100.

The Albany Knickerbocker states that on Saturday a young man, named Henry Dodge, accidentally run a pin into his arm just below the elbow, which was instantly extracted, and it was anticipated that nothing serious would occur from the slight accident, but on Tuesday his arm began to swell most alarmingly, from the effects of the poison, and though medical attendance of the best character was secured immediately, the swelling extended to the belly, and on Wednesday he was no more.

Capt. Fikiob, of the schooner Dorcas, from Jackmel, Hayti, who arrived last week, says that all is quiet in the Emperor's dominions, and that the Emperor was cheerfully arranging the nobility, making some lords, some dukes, &c. He further states that the people were much pleased and laughed at what they called the Emperor's folly.

The Auburn Advertiser is urging upon the citizens of that place the importance of constructing a railroad from Auburn to Binghamton. It regards the construction of this road as essential to the continued prosperity of the former place. It says, if the city of Auburn will loan its credit to the amount of three or four hundred thousand dollars the road can be built, and not otherwise.

SUMMARY.

Sylvester Roberts, paper maker, of North Amherst, accidentally fell into a cauldron of boiling liquid which had been prepared for bleaching purposes, on the 12th, and the flesh was almost literally scalded from his body. He died the next day. His age was 41, and he leaves a wife. An only child came to his death in a similar way not long since.

Thomas Cunningham, *alias* Thomas Conroy, the fellow who, in September last, snatched from the counter of the Suffolk Bank, Boston, $2,000, which had just been counted out by the teller to Messrs. James M. Beebe & Co.'s boy, has been sentenced to four years' confinement in the State Prison at Charlestown.

M. Soyer, the most celebrated French *cuisinier* in London, says that an egg for eating should be boiled from two minutes and a half to three minutes; and for sauces, &c., from eight to ten minutes. Eggs should not be cooked till eight or ten hours after they are laid. No substance is more indigestible than a hard-boiled egg.

The Poughkeepsie Telegraph says that Prof. Morse has made a gift to the Presbyterian church in that place of one hundred shares of the Washington and Louisville Telegraph stock, the par value of which is $5,000. It is understood that the donation was given with the condition that it should be applied for the purpose of erecting a new house of worship.

A scoundrel, at the Boston Museum, when the crowd was passing out, on Thursday evening, deliberately cut off three or four ringlets from a young lady's neck. Hearing the click of the scissors, the young lady quickly turned round and uttered a scream, but the perpetrator of the outrage had fled.

A man named Flores, who loaned the Mexican Government some $200,000 during the late war, has been captured and shot by Canales, under pretext of his attempting insurrection at Tamaulipas. Flores was on his way to Brownsville, with a considerable amount of specie, and it is intimated that his gold was the object.

The Susquehanna County Bank, the State Bank at Morris, and the New Jersey Protection Insurance Company, prove to be magnificent swindles. Thompson's Bank Circular, an authority on such matters, does not think that the liabilities are worth thirty cents on the dollar.

A single establishment in Connecticut manufactures about $500,000 worth of peg boots and shoes per annum. The State of Massachusetts manufactures the same article annually to the amount of $18,000,000.

Upwards of sixty thousand emigrants have left Germany within the last six months for the United States.

The managers of the American Institute report the receipts at their recent Fair as amounting to $18,670, while the expenses were about $12,000. It is supposed that a quarter of a million of persons visited the exhibition.

Two cases of cholera occurred in Tariffville, Conn., a few days since. The victims were Joseph Beach and Benjamin Ball, the latter dying at Thompsonville, where he had gone to give information of Beach's death.

The Committee on Education in the Convention in session in Kentucky, have made a report declaring it shall be the duty of the General Assembly to establish, after the adoption of the Constitution, and forever thereafter keep in existence, an efficient system of Common Schools, throughout the Commonwealth, which shall be equally open to all the white children thereof. They also report in favor of setting aside a permanent School Fund of $1,350,000.

The underwriters in New York have offered a reward of $3,000 for the arrest of the persons who robbed the boxes of gold which came per Empire City, and a reward $1,000 for the recovery of the gold stolen. It is supposed that the robbery occurred on the Pacific or on the Isthmus.

The Philadelphia Bible Society has issued, during the past year, 10,030 Bibles and 9,330 New Testaments. The total number of issues since the organization of the Society, 23,747 Bibles and 30,242 New Testaments.

By resolution of the National Council of the Cherokees, the entire Cherokee Nation was to have assembled on the 5th, to decide upon some plan or adopt some measure to relieve the Cherokee Nation of debt.

New Orleans papers of Nov. 15 contain late advices from Tampa Bay. They represent that the Indians had refused to leave the country, and that Gen. Twiggs was preparing to hunt them out with all possible dispatch.

John Owing shot John Herr, Jr., dead, at Louisville on the 10th. They had always been good friends, and the affray grew out of some offensive language used by Herr.

A committee of gentlemen in Canada have offered a premium of from $300 to $500 for the best manuscript pamphlet, of a limited size, in favor of the annexation of Canada to the United States.

A man was arrested at St. Louis, on the 17th, having in his possession a large quantity of counterfeit Soldier's Warrants.

The New York State Canal Commissioners have given notice that they will close the Canals on the 7th of December.

The notes of the Erie (Pa.) Bank are now received on the Pennsylvania public works in payment of tolls.

Two feet of snow fell on the mountains in the western part of Allegany Co., Md., week before last.

Hon. John C. Davis, late speaker of the Connecticut House of Representatives, died in New Haven on the 20th inst.

An estate in Bohemia, belonging to Prince Metternich, has been sequestered for delay in the payment of the taxes due on the domain.

Not less than 1,400 convicts are awaiting transportation from England to the penal settlements of Australia.

The Franklin Spectator is out on the Erie Bank, and predicts a new crisis.

James Watson Webb has been appointed *Chargé des Affairs* to Austria.

A letter from San Francisco, dated Sept. 30, says: The labor of a female here is worth as much as a man. A girl can earn in doing plain sewing from $5 to $8 per day. The price of a female servant to cook, &c., is from $100 to $125 per month. A woman can earn from $60 to $70 per week in washing and ironing. The price is $6 per dozen. A Dutch woman who came up in the steamer with us informed me the other day, that she had made over $3,000 since her arrival here, in washing and sewing.

The California Convention is composed of persons from the following States:—From New York, 7; Maryland, 5; Kentucky, 4; Ohio, 3; New Jersey, 3; Connecticut, 2; Vermont, 2; Virginia, 2; Massachusetts, 2; Tennessee, Rhode Island, Pennsylvania, Indiana, Missouri, Maine, each have one, and the remainder are from California, Ireland, France, &c. In the whole number, there are 14 lawyers and 2 physicians.

The endowments of the University of Oxford are about £120,000 per annum, and of Cambridge £110,000. Besides, the University and College of Oxford have within their patronage 463 livings, the annual value of which is £138,900; those in the gift of Cambridge are 313, valued at £93,900 per annum.

It is stated that the Sultan of Turkey has granted to M. de Lamartine, gratuitously, an immense tract of country, situated in a fertile plain, within a few hours' journey of Smyrna, and forming a part of the dominions of the crown; and that M. Rolland leaves Constantinople with Ahmet Effendi, to take possession of it in the name of M. de Lamartine, who will himself arrive in the course of next spring.

Soulouque, the Negro Emperor of Hayti, is said to be a stout, good-looking negro, about 30 years of age, with a mild or rather a stupid expression of countenance. He is extremely superstitious, still practicing the African mysteries of Obi and Vandou. His court favorite is a professed sorcerer, who, with several priestesses, performs the "wangas" of the Vandou ceremonies, although there is a Jesuit priest resident at court.

In Aberdeen, Scotland, the streets are swept every day, at an annual cost of £1,400, and the refuse brings in £2,000 a year. In Perth, the scavenging costs £1,300 per annum, and the manure sells for £1,730. Here, then, is a golden premium for cleanliness.

An æronaut has proposed the introduction of balloons into the plans contemplated to relieve the polar voyagers. An altitude of two miles, it is contended, would embrace a panoramic view of 1,200, and so lead to the swift discovery of the expedition.

During the week to 3d ult., the fleet of herring fishing boats off Yarmouth, caught 10 to 20 lasts each, 10,000 to the last; so that each boat had 100,000 to 200,000 fish. They were sold for less than the harbor dues.

Of 14,538 persons who died of cholera in London during fifty-five weeks, nearly one-half expired after less than one day, and a large proportion after less than two days' sickness.

American gold has been refused at the Bank of England, on the ground of the variableness of the alloy, and has to be assayed, cast into bars, and stamped, before it is taken as security.

An influential meeting of noblemen and gentlemen was held in Edinburgh lately, to organize a united movement to secure the reform and extension of public education in Scotland.

The London Post-Office has been opened on Sundays. A correspondent of the Sun suggests that Jews should be employed to do the Sunday work.

D. Fereday, Esq., a gentleman lately deceased, has bequeathed $100,000 for the purpose of founding two fellowships in Magdalen College, Oxford.

The new line of telegraph from New York to Buffalo is being pushed forward with all convenient dispatch, and will be in perfect working order from Albany to Buffalo on or before the first of January next.

A jury in Philadelphia has given a verdict of $4,500 damages against a firm in Kingston, whose drayman, by unskillful driving, knocked the plaintiff down and severely injured her.

The Regents of the University of New York, have conferred the honorary degree of LL. D. upon Salem Town, of Aurora, Cayuga county, N. Y.

Hon. Henry Clay was in New York last week, and spent several days in visiting his personal friends and the various public institutions of the city.

The Philadelphia agent of the State Bank at Camden, N. J., has been robbed of $5,000, of which $2,000 were in $500 notes.

A man named Henry Bachelor died in Moyamensing, Philadelphia, from a violent attack of hydrophobia, caused by the bite of his dog, in play, some weeks previous.

Mrs. Gutzlaff, wife of the Chinese Secretary of the English Government at Hong-Kong, died at Singapore, on the 3d of May last.

The Massachusetts Humane Society has expended along the coast about $5,000, for life-boats and life-preservers.

New Orleans papers of the 16th state that private accounts from Yucatan report that hostilities between the whites and Indians have been resumed.

The Boston Republican, a Free-Soil paper, has ceased its daily issues, and will hereafter be issued only semi-weekly and weekly.

Carbonized gutta percha is now used in England for sharpening razors.

New York Markets—Nov. 26.

Ashes—Pots $6 62 a 6 75; Pearls 6 31.

Flour and Meal—Flour, State, Ohio, and Indiana, 4 75 a 4 87; pure Genesee and fancy Michigan 5 12 a 5 25. Rye Flour 2 94 a 3 00. Jersey Meal 3 06. Buckwheat 1.75 a 1 87 per 100 lbs.

Grain—Wheat, Canadian 1 05, Ohio 1 20, Genesee 1 23. Corn 61 a 64c. Rye 60c. Oats 43 a 45c. for Northern, 41 a 42c. for Jersey.

Provisions—Pork 6 31 a 8 37 and 10 44 a 10 50. Dressed hogs from 4 to 5¼c. Cheese is lower, bringing 5 a 6¼c. Butter, 7 a 10c. for Ohio, 11 a 17c. for State. Tallow, country 7¾c. Cranberries have fallen half a dollar, and sell for 7 00 per barrel for Eastern, 5 00 a 6 00 for Western. Potatoes, Irish, 75c. per bushel. Eggs 7 for a shilling. Turkeys 1 00 a 1 50. Chickens 62c. a 1 00 per pair.

MARRIED,

Nov. 8, by Rev. W. B. Gillett, Mr. RANDOLPH DUNHAM, 2d, of Plainfield, to Miss KEZIAH D. CLAWSON, daughter of Dea. Isaac Clawson, of New Market, N. J.

In Barberville, R. I., on the 22d inst., by Eld. C. M. Lewis, BURROWS BURDICK, M. D., to Miss PHEBE A. BARBER.

LETTERS.

W. B. Gillett, J. H. Cochran, S. S. Griswold, Abram Burger, A. Hakes, Elias Wells, C. M. Lewis, W. Ingalls, H. P. Burdick, J. P. Livermore, D. Larkin, E. Maxson (correct,) A. Estee (wrote and sent the box.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Alvit Clark, West Edmeston,	$4 00	to vol.	7	No.	52
Avery C. Crandall, "	2 00	"	6	"	52
Daniel Coon, "	2 00	"	6	"	52
B. F. Burdick, Brookfield,	2 00	"	6	"	52
David Babcock, Unadilla Forks,	2 00	"	6	"	52
E. B. Stillman, Newport,	2 00	"	6	"	52
Jason B. Wells, DeRuyter,	2 00	"	6	"	52
Artemas Coon, "	2 00	"	6	"	52
Harriett D. Wells, "	2 00	"	6	"	52
Perry Stillman, Berlin,	2 00	"	6	"	52
Wm. Satterlee, "	2 00	"	6	"	52
Orren Coon, "	2 00	"	6	"	52
Sch. Whitford, Almond,	2 00	"	6	"	52
John C. Bassett, Independence,	2 00	"	6	"	52
G. W. Stillman, Coudersport, Pa.	2 00	"	6	"	52
John Simpson, Southampton, Ill.	2 00	"	6	"	52
Joseph Spicer, Hopkinton, R. I.	2 00	"	6	"	52
Samuel Allen, "	2 00	"	6	"	52
M. S. Kenyon, "	2 00	"	6	"	52
Rebecca Langworthy, "	2 00	"	6	"	52
A. R. Kenyon, Rockville, R. I.	1 00	"	6	"	52

BENEDICT W. ROGERS, Treasurer.

☞ Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Notice.

The Annual Meeting of the Stockholders of DERUYTER INSTITUTE will take place at the Institute on Tuesday, the 4th day of December next, at 6 o'clock P. M., at which time five Trustees are to be elected in the place of Ethan Stillman, Arza Coon, Matthew Wells, Jr., Edward Whitford, and Robert Langworthy, whose term of office expires on that day.

Immediately after the election, the Trustees will meet and organize for the year.

CHARLES H. MAXSON, Secretary.

DERUYTER, Oct. 28, 1849.

New York State Agricultural Society.

The Annual Meeting of the New York State Agricultural Society is to be held at Albany on the third Wednesday of January. In addition to the awarding of premiums on essays, farms, grain and root crops, butter and cheese, an exhibition of winter fruits will be had at the Agricultural Rooms. It is desired that there should be an extensive competition for the premiums of the Society at the Annual Meeting, as well as a large attendance of practical farmers from every section of the State.

The exhibition of fruits at the last Annnal Meeting was very superior, and it is hoped that an equally fine display will be made at this Annual Meeting. It is desired that there should be an exhibition from every County in the State, as well as from the adjoining States and British Provinces.

Persons who are willing to aid in this exhibition are requested to have their fruit, properly labeled with its name, and the name and residence of the exhibitor, and securely packed and directed to the Secretary, Agricultural Rooms, Albany, and sent at as early a day as practicable. It is also desired that the character of the soil, the exposure of the orchard, and the habits of the tree, as to its thrifty and bearing character, or otherwise, be given.

B. P. JOHNSON, Secretary.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE. The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

Promising unremitted exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscriptions of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

Attention is called to the following list of Terms, which are unquestionably more advantageous to subscribers than those offered by any other work of the kind.

TERMS.—For $3 in advance, (par money in the States from which it is remitted,) one copy of Graham and a copy of a large and magnificent print, by a distinguished Engraver, and which may be considered one of the most beautiful specimens of art ever presented by any Magazine publisher, and also a new and beautiful Engraving, suitable for framing, of a Sacred subject, "Bearing the Saviour to the Tomb," prepared expressly, and at a very heavy cost, as a Premium Gift to new subscribers to Graham's Magazine. Or, if desired, we will furnish in lieu of either of the above Prints, a complete set of our Mezzotint Portraits of the American Heroes of the Late War with Mexico. For $5, two copies for one year, and a copy of either of the Prints to each subscriber. For $10, five copies for one year, and a copy of the Magazine to the Postmaster or person forming the club, and either of the above Prints, or a set of Portraits, to each subscriber. For $20, eleven copies for one year, and a copy of either of the Prints, or a set of Portraits to each subscriber, and a copy of the Magazine to the Postmaster or person sending the club, with a copy of each of the large Prints as an additional Premium.

☞ Any person forwarding a club of 20, or upwards, shall receive for his trouble a complete copy of W. H. Graham's "American Historical and Biographical Library." SAMUEL D. PATTERSON & CO.,
No. 98 Chestnut-st., Philadelphia.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Miscellaneous.

ANOTHER GOLD-DIGGER'S EXPERIENCE.

A New York lawyer, who went to California in search of a fortune, gives the following account of his experience in the way of gold-digging:—

I have been in the mines over two months—long enough to give you some idea of gold-digging, and the prospects here, which are not so flattering as they seemed when in New York. The party I am in company with have realized but very little above the expenses of living. They have averaged about $4 a day since their arrival. I joined them three weeks ago. The first week we dug in all about $90; the next, $120; and the last three days we have dug $320. These amounts are to be divided among six. The work is very laborious. We rise at 4, eat our breakfast, consisting of coffee, slap-jacks, and some times meat—work till 12—rest an hour or two, and then work till sundown. We are constantly in the water. Our mode of obtaining the gold is thus: A hole is dug in the bed of the creek, from four to six feet square, and from two to six feet deep. One of us bails out the water, two get out the dirt, one carries it to the machine, and two wash the dirt in the machine. Twenty-five pans of dirt are washed in the machine, thereby reducing the quantity to three pans, which is taken and washed in a pan till nothing remains in the pan but gold. In this way we succeed in washing about 300 pans of dirt per day. We frequently work two or three days and find no gold. Then, again, we may take out from half an ounce to eight ounces per day. We frequently sink two or three holes and find nothing. It is all lottery. If a man is fortunate, he will strike a vein, and take from two to twenty pounds out of a hole. But this happens very seldom. The gold runs very irregularly, and can be procured only by hard labor, equal in every respect to sewer or canal digging. Some men do well—the majority poorly. Thousands come here without money, hear the story which each digger has to relate, and become discouraged. Some return as soon as they have seen the mines, others go to work, having no alternative but starvation.

In order to live as cheaply as possible, we eat nothing but flap-jacks, meat, and coffee, morning, noon, and night. All miners eat, sleep, and live like hogs. We sleep on the ground, covered with dust and dirt; have our table on the ground, among ants and bugs of all descriptions. I have not slept one single night without my clothes since I left home. The country has no attractions. The earth is parched, the air very dry. At night it is very cold—in the middle of the day as hot as a coal fire. The water is poisonous. The slightest cut will not heal in two or three weeks, and frequently causes the severest suffering. The diarrhea is prevalent, brought on by drinking the water.

THE DEAF AND DUMB INSTITUTION.

The Board of Directors made their Regular Quarterly Visit to the Deaf and Dumb Institution, near New York, one day last week. From an account of the exercises prepared for the N. Y. Tribune, we clip the following paragraphs:—

The presence of two young children, new-comers in the Institution, gave an excellent opportunity for the President to expound the first principles of their peculiar education—a subject which has awakened no little public curiosity. These new inmates were bright and cheerful little ones, a brother and sister, whose mother had lately died, and whose father is now a missionary at an Indian station 500 miles above Calcutta. The children were placed here for instruction but a few weeks since; but have already mastered a sufficient number of ideas and expressions to write and converse with a good degree of rapidity.

The stranger pupil, when first introduced, is frequently unable to form a communication with any one around him. His education is at once begun—not by books, but by primary signs. He is shown a *book*, and asked its use; he endeavors to seize the object of the inquiry; the light breaks in, and he a last defines it. Other objects are then shown him—a *key* he finally represents by turning the hand in imitation of unlocking the door; a *pen* by pantomine writing; and so through the catalogue. The pupil having a clue to all these meanings, he is called upon for representations of prominent objects. The next step is to write the names of objects upon large slates—cause the pupil (now become a scholar,) to construct sentences therefrom—call in other adjuncts for the fuller development of his understanding—and finally place him on the high road to knowledge. Such is in brief the history of his progress. It is easy to note the yearly results.

On the occasion of this visit, the youngest and the oldest, and the two intermediate classes, were all that were examined. They were exercised as usual in the definition of common properties from single ideas, or, in some instances, isolated words, and grammatical structures. The present number under instruction is about 220, who are divided into the customary eleven classes, according to their several abilities—one Teacher being detailed to each, and the whole under the watchful superintendence of the President of the Institution.

Among the persons present, were Dr. Raphall, the distinguished Jewish Rabbi from Europe. At the conclusion of the exercises, Gen. Prosper M. Wetmore, in a few neatly-turned remarks, introduced to the audience this distinguished guest. Dr. R. responded in a fifteen-minute speech of unexcelled point and appropriateness—remarking that he could not forbear contrasting these institutions, as conducted in the Old World and in the New. Here, they are supported by the State—there, by private munificence. Here the unfortunate claims his education as a right—there, he receives it as a charity. He complimented the officers of this Asylum on the high success of their labors, and considered the invention which placed them thus in contact with their fellows bereft of the pleasures of the tongue and ear, as a triumph of intellect no less mighty than the victory of David over Goliah. [This scene had previously been finely acted in pantomine, by Mr. Gamage, a graduate, and now a teacher in the Institution.] The Dr. further expressed his gratification and pride in the first dircovery of that mode of communication by one of his own nation—a Hebrew; and closed with a hearty acknowledgment of the pleasure afforded him by the spectacle he had now witnessed, of the practical workings of that system of instruction, thoroughly developed and applied.

PRESERVING FRUIT.

In the first number of the Transactions of the Massachusetts Horticultural Society, there is an account of a new mode of preserving apples and pears. The inventor of the mode, M. Paquet, of Paris, has received from the Royal Society of Horticulture, a medal. He presented on the 13th of June one hundred pears and apples, which it is stated had not only preserved their beauty, freshness, and flavor, but even their perfume. His fruit-house is described as a circular building, with an inner wall and an outer wall—the size of the building being whatever is convenient. The distance between the outer wall and inner wall is about three feet six inches. There are windows in both walls, a diffused light being preferred to darkness. The inner room, which is the depository of the fruit, is kept at a constant temperature of about 50 degrees (Fahr.;) as low as 39 would not be injurious, but 66 to 73 destructive. Boxes are made with drawers of oak; that wood being easier to be cleaned from the remains of fruit which might decay. "In these drawers," says the account, "the fruits are placed, with a small interval between each, on a slight bed, one-sixth of an inch thick, of saw-dust, (not pine, which would communicate an unpleasant flavor,) highly dried in an oven, eight parts, and one part of very dry pulverized charcoal; and with this mixture the interstices between the fruits are filled to about two-thirds of their height, leaving one-third exposed." This mode is deemed greatly preferable to keeping fruits in moss, cotton, paper, or other substances.

The fruit should be gathered with the greatest care, and not in the least bruised; the fairest and finest specimens selected. It should be gathered ten days before it is ripe. After it is gathered, it is directed to leave it in an open airy situation for about fifteen days, to sweat, and on no account to be wiped previous to being deposited in the fruit-house.

A DESPERATE FELLOW CAUGHT.

It will be recollected, says the New York Tribune, that a diabolical attempt was made, in the month of May last, to take the life of Thomas Warner, Esq., of New York, and his family, by means of a box filled with explosive combustibles, which was sent to his house, during his absence at Philadelphia; and, upon being opened by Mr. Warner, exploded, throwing down the partition wall between his dining-room and hall, damaging the ceiling of the room, and throwing the windows into the street, Mr. Warner and family escaping just in time to avoid destruction. Since that time, Mr. Warner, Mr. George Wilkes, and officer A. M. C. Smith, have been indefatigable in their exertions to ferret out the perpetrators of this outrage; and, about two months since, Samuel Drury, Jr., in a conversation with an individual (which was overheard by Mr. Wilkes and officer Smith,) said that his father had prepared the infernal machine, and that he (the son) had, disguised as a Spanish negro, delivered it at Mr. Warner's house, also saying that he was sorry for it, and regretted doing it. The evidence thus obtained was sufficient to implicate the son, but farther testimony was necessary to connect the father, (who, since the occurrence, has been suspected as being the perpetrator of the plot,) in such a manner as to warrant his arrest. Last week this evidence was obtained. In conversation with two notorious characters in the upper part of the city, Drury, Sen., was overheard by officers Jenkins and Crasseau to say that he had constructed the infernal machine, and had used every means in his power to make it effectual in destroying the lives of Mr. Warner and his family, and regretted extremely that he had been unsuccessful, and urging them to take the matter in hand. In the course of conversation with these men, he reverted to his success, and that of others, in passing off a large quantity of altered bank bills of the Eagle Bank of Bristol, N. J., for which offense a man by the name of Ashley, and a young woman named O'Connor, were arrested in Boston some time since. He also conversed about the price of dies, plates for the counterfeiting and altering of bank bills, and for manufacturing spurious, coin, &c. On this information being obtained, the necessary affidavits were made, a warrant issued, and officer A. M. C. Smith and Mr. Geo. Wilkes arrested Mr. Drury and his son at Brooklyn. Immediately on the arrest, one of them dropped four $10 altered bills on the Eagle Bank, which were picked up by the officers, who conducted them to the Tombs, where they were locked up. The officers proceeded to his house, in Astoria, and upon searching it, found a large number of dies for counterfeit doubloons, and other Spanish and American coins, vignettes and other apparatus for counterfeiting and altering bank bills, and several thousand dollars worth of gold watches, silver spoons, &c., the greater part of which is supposed to be the proceeds of a burglary committed at Roxbury, Mass., some time since.

THE LONDON MARKET.

The number of oxen consumed in London yearly, is estimated at about two hundred and fifty thousand; of sheep about one million, of lambs about four hundred thousand, of calves three hundred thousand, of pigs about a quarter of a million, besides various animals used as food. Considerable quantities of butcher's meat have lately been imported from Scotland and the provinces to London, in addition to what is bought at Smithfield and the other markets. It is reckoned that about one million pounds sterling per annum is a fair computation of the value of live animals sold in Smithfield market alone. Eight hundred thousand gallons of milk are consumed in London annually, supplied by about ten thousand cows. It is said that nearly five hundred thousand pounds per annum are paid by milk retailers to cow-keepers for the produce of their cows; and that from the additions per cent. added to the original cost of the produce, independent of the loss caused by adulteration, the citizens of London pay nearly one million sterling for milk alone. Upwards of ten thousand acres of land are under cultivation round the city, in order to supply the regular vegetable market; and about four thousand acres are devoted to the cultivation of fruits and flowers. Nearly seven hundred thousand pounds sterling are paid at market for garden stuffs, and upwards of four hundred thousand pounds for fruit alone; and when we take into consideration that the retailers advance the price of these more than two hundred per cent., we shall find that the Londoners disburse above three millions of pounds yearly for esculent vegetables. The annual consumption of wheat in London is above one million quarters, each quarter containing eight Winchester bushels. About one million chaldrons of coals are consumed, each chaldron containing thirty-six bushels, or one ton and a half. Nearly two hundred and fifty thousand barrels of ale and porter annually are brewed and sold in the city, each barrel containing thirty-six gallons. About twelve millions of gallons of spirituous liquors and compounds, about seventy thousand pipes of wine, about three million lbs. of butter, and about thirty millions of pounds weight of cheese constitute the articles of general use. In Billingsgate market alone—that famous theater of eloquent persons, who from their dress and demeanor might be supposed to constitute a third sex—upwards of three hundred thousand tons of fish are annually disposed of, and nearly one hundred thousand pounds are paid for poultry during a season by the rich.

THE EXTENT OF LONDON.

It is absolutely impossible to communicate to one who has not seen it, any just idea of it. I have said to myself several times, "Well, now I have seen the whole," yet I soon find out that I have seen nothing. You can travel eighteen, miles from Brentford to Strafford, through an uninterupted succession of thickly planted houses. I have rode on the driver's seat on omnibuses, and there has been a constant succession of squares, parks, terraces, and long lines of single houses for miles, and continuous blocks and single palaces in the very heart of London, occupying acres of ground. I do not speak, of course, of the large parks, which for their trees, their verdure, their neatness, their embellishments, their lakes and cascades, their waters swarming with fish, and covered with a great variety of waterfowl which they have been able to domesticate, and their grazing flocks of sheep and cattle, and their national monuments, and the multitudes of well-dressed pedestrians, and of elegantly mounted horsemen and horsewomen, and of carraiges and equipages as splendid as gold and silver can make them, are beautiful beyond my most romantic dreams. I do not exaggerate; I cannot go beyond the reality.

A SCENE IN BOSTON.—The Chronotype thus describes a scene in the Police Court of Boston on a recent Thursday:—

The North watch scoured the purlieus of Ann street on Wednesday night, and the result of their diligent labor was the arrest of thirteen females, *eleven of whom were young girls, from fifteen to twenty years of age.* Twelve of the thirteen were charged with being prostitutes! All but two of them had been up before, upon a similar charge.

The youngest of the number is 15 years old. She is the mother of an illegitimate child. She did not seem wholly "lost to honor's voice," though she evidently felt a

> "* * * chilling heaviness of heart,"

when the indictment was read to her, and to which she pleaded guilty. The Judge then sentenced her to two months in the House of Correction.

Next came a girl of 16, with heavy knobs dangling from her ears and her fingers decked with rings. She belongs in Lowell. Three months in the House of Correction was her fate.

The third wore a rich scarlet velvet bonnet and a fashionable shawl. When the indictment was read, she said she was guilty, and wept bitterly.

In like manner, one after the other of the unfortunate wretches was brought up and disposed of, until the complement was complete.

Upon the features of all of them has intemperance "fixed what time can ne'er erase." Indeed, a girl cannot lead the life of a prostitute without using liquor. It is the oblivion in which she buries the blighted hopes and sunny recollections of the past.

DISCOVERY IN CALIFORNIA.—The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date Aug. 26, 1849:—

"There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day. It is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it."

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times. [Post.

AN EXEMPLARY TOWN.—W. Chase, Esq., of Ceresco, Fond du Lac County, Wisconsin, writes to the Westchester Advertiser, that that town has not now, and never had, a pauper or a drunkard. It has been organized five years, and during all the time there has been no ardent spirits retailed in the town, and no law-suits between the inhabitants, who all live by labor. At this time about twenty persons are combined in putting up a large store for a Protective Union, at which it is expected at least three hundred families will sell their wheat and buy their goods.

COOLEDGE THE MURDERER.—The Boston Times has the following extraordinary paragraph, received by the editor of the American Union from a former resident of Maine. This letter is dated Shert Bar, 30 miles from Coloma, September 3, and may be genuine or not:—

"Yesterday morning there came up here three strangers from Sacramento City, one of whom I recognized as the *notorious Dr. Valorus P. Cooledge*, formerly of Waterville, Me., the alledged murderer of Edward Matthews. *Could* I be mistaken? How came he here? Has he escaped hanging? I knew Cooledge well, at Waterville—and if this is *not* him, than I never saw the man. His beard was very thin, and scattered over his thin, narrow face, but it had grown out two or three inches in length. He passed here by the name of Wilkes or Wilkins. His eye I could not mistake. He appeared well, but in no other way altered, save that he was meanly dressed, and looked a little *harder* than usual. I told my belief to W., and the next morning Cooledge was gone. Where he has wandered I cannot guess—but I feel *sure* that it was him. If you ever write, tell me what this can mean. Or am I deceived?"

IGNORANCE AND CRIME.—In Preston (England) Jail, on an examination of the prisoners, more than sixty per cent. of all persons committed, including adults, were unable to name the months of the year. The same average could not tell the name of the reigning sovereign of the country. Nearly sixty per cent. had no idea of such words as "vice" and "virtue;" they were unfamiliar with them, and knew not their sense. Thirty-seven per cent. were ignorant of the Saviour's name. Fifty-five per cent. were unable to repeat correctly the Lord's Prayer, even by rote, and many who could repeat it did not understand its meaning. One woman of thirty-three read the second clause, "A'll be wed i' thy name." Of sixty who professed to know it, and to be able to write it, on being asked to set it down without copy, one only did it correctly; twenty-two produced imperfect versions; fifteen exhibited gross ignorance of the text, and twenty-two were barely intelligible. And these, be it remembered, were nearly all adults! In the case of youth the ignorance is, if it can be, still more profound.

TWICE MARRIED.—The Brooklyn Advertiser relates the following bit of romance:—"We have heard of a somewhat remarkable occurrence in domestic life that has taken place in this city within a few months past. A lady of respectable and wealthy family, who was married to a young man of somewhat dissipated habits, was prevailed upon by a relative to sue for a divorce from her 'leige lord,' to which overture she, after much hesitation, gave a reluctant consent, and by due process of law a judgment of final separation was pronounced by one of the law tribunals of New York. The decision produced much unhappiness to both, and each seemed as if the future were to them a wretched blank. By the kind interposition of mutual friends, they were once more introduced together, and the result of the well-intended reconciliation has been a second marriage between the parties, who now, we are told, regret their temporary alienation, and are henceforth resolved to forget and forgive any trifling errors or indiscretions that either may be guilty of."

THE JENNINGS ESTATE.—Some weeks since a meeting was called in Nashville, Tenn., of the heirs and descendants of William Jennings, who died in England, in 1779, leaving an immense estate, for which no legal heirs have been found. A brief notice of the affair, in the Evening Post of New York, has brought to the editor a letter purporting to be from a solicitor in London, who says that he is in the employ of certain parties in England, who claims to be the heirs of the said William Jennings (or, more properly, Jennens,) who died in 1779, intestate; that they are descendants of Humphrey Jennens, grandfather of William, who died in 1690, and that a coöperation with American claimants is desirable. He says:—

"I am convinced, if there is the heir at law in America, and he can prove himself to be such, he is entitled to extensive freehold estates, and that there is a large personal estate divisible among the next of kin of William Jennings, deceased, wherever they are."

ESCAPE FROM A SHARK.—A British transport vessel, on nearing the coast of India, was sailing under a gentle breeze, when a young lady, who was sitting on the bows, in attempting to reach something to an officer, lost her balance and fell over-board. The officer immediately plunged in and seized her, and kept her afloat until a rope was thrown them, and they were towed near the bows in order to take them on board. While in the act of hoisting them on board, the sentinel on duty observed a shark glide from under the ship, and approach them, turning upon his side to seize them. Poising his gun and bayonet, he leaped down, and with his weight, drove his bayonet into the body of the monster, who darted away, *all equipped*, while all three got safely on board.

SEMINARY FOR COLORED PEOPLE.—M. J. Wilkinson, a colored clergyman, is now in Toledo, O., acting as agent for the collection of funds to assist in establishing, on a permanent foundation, a manual labor seminary for the country. The seminary is under the auspices of the African Methodist Episcopal Church for the Ohio District, and it has been incorporated by the Legislature of Ohio. A sufficient sum has been raised from the colored citizens of Ohio to purchase 200 acres of land 12 miles west of Columbus.

NEEDLES.—These indispensable little things were first made in London by a negro from Spain, in the reign of Mary; but he dying without teaching the art, it was lost till 1566, when it was taught by Elias Grorose, a German. Insignificant as this little instrument appears, there are but few commodities which in their manufacture require more skill, and provide labor for a greater number of artisans.

Many have been the curious experiments in grafting plants upon each other. A Frenchman of Lyons inserted on the same stem red and white grapes, peaches and apricots. Plutarch tells of an olive grafted on a juniper, a peach on a myrtle, pears on an oak, and apples on a plane tree.

HOW YOUNG MEN IN OUR CITIES ARE MADE DRUNKARDS.—"Mr. Delavan told me," said Governor Briggs, in a temperance address, "that when he was a young man, in the city of Albany, he counted among the number of his associates, fifty young men. There was a refectory in the city, to which all used to resort, and procure, at a small price, a piece of pie or a tart. In a room adjoining, liquor was sold. 'I,' said Mr. Delavan, 'resorted there frequently, and sometimes went into the dram shop. After reaching home one evening, I resolved not to go again. The next evening I found myself on the way thither, before I was aware of it. I paused, reflected a moment, and exclaimed aloud—Right about face! Within a few years I have examined the history of those fifty young men. Forty-three of them lie deep in the drunkard's grave.'"

Variety.

The Albany Knickerbocker pithily says: "Three of the most expensive luxuries nations can possibly indulge in, are wars, bass drums, and heroes;" and, in proof, states that in England "the Duke of Wellington, since 1811, has received in military pay, bounties, grants, &c., about $14,000,000! or some $400,000 per year—more than we pay Congress, Senate, President, and thirty-one State Governors. Why, that great sum would educate some 25,000 of the poor children of the English peasantry."

It is thought 15,000 emigrants to California by the Plains, will have to winter at the Mormon settlement at the Salt Lake, owing to the earlier emigrants having set fire to and burned the grass. They will fortunately be able to obtain subsistence there, as the Mormons have raised immense crops of grain, their farms extending eighty miles in length, and more than twenty in width, though they have been there but two years.

In India there was once a custom for the priest, in marrying a couple, to cut off one joint of the lady's third and little finger, and anciently both husband and wife sacrificed a joint, but the Brahmins decided, that as this mutilation unfitted men for certain employments, the woman should lose two joints, which would answer for both.

A Chinese belle bedaubs her face and hands with a white stone, ground to powder, used as a cosmetic, until her complexion is an agreeable mixture of dry white and saffron. No people rely so much on foreign aid as the Chinese woman do, for they are literally one mass of paints, false hair, oils, and pork fat.

It is marvelous in how many ways the seeds of plants are distributed over the surface of the earth. Some seeds have wings; some are carried by birds and cattle; some by the winds, some by streams—and dropping in fitting soils, take root and spring up. Though the whole race of men should be swept from existence, the fields and forests would still renew themselves, and bear year after year.

Lady Blessington patronized Miller, the basket-maker poet, and did him substantial service. Miller himself, says:—"Often have I been sitting in Lady Blessington's splendid drawing-room in the morning, talking and laughing as familiar as in the old house at home; and in the same evening I might have been seen standing on Westminster bridge, between an apple-vender and a baked-potato merchant, vending my baskets."

Isaac Harris, Esq., an old merchant of Pittsburg, publishes a note in the Gazette, in which he estimates the population of Pittsburg, at 120,000. He says there are in the city about 25,000 from Ireland, England, Scotland, and Wales, and about the same number from Germany and France. The number of Americans by birth he estimates at 70,000. He adds, within this circle we have about 100 churches.

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us healthy. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

In a late number of the British Banner, the following statement is made respecting the attendance on public worship in London: "The population of the city is calculated at 3,353,111. The whole number of places of worship is 797, with sittings for 601,518 persons. They need 1,176,555 sittings to be provided, to accommodate the whole population."

"What salary do you expect?" inquired a down-town merchant of a youth who was applying for a situation. "Enough to keep me from wishing to steal," was the frank rejoinder, and it pleased the merchant so well that a bargain was soon struck.

Sir Wm. Molesworth stated in the British Parliament last year, that the wars with the Kaffirs in India, which cost the British nation £1,500,000, ($7,500,000,) was occasioned by the loss of one axe and two goats, which were alledged to have been stolen by the Kaffirs.

The Paris Presse estimates the number of Conscripts for the French army from 1761 to 1813 at 4,500,000 men. Of this number Napoleon levied 2,476,000. In twenty years, the Presse states the total number of persons slain in war or in butcheries, at ten millions.

The following government loans are sought to be obtained in Europe: France, 200,000,000 francs; Austria, 120,000,000 francs; Piedmont, 105,000,000 francs; Tuscany, 24,000,000 francs. All these sums are to be raised in the course of a year.

Among the articles exhibited at the late fair in New York, were chairs made of paper, prepared by a process that renders it harder than wood, with a surface like polished glass, and richly inlaid with ivory.

A German Journal announces a young authoress, called Baroness de Clokekrakerstocca Pickalkreneen. If her works are as crooked as her name, people will want a double set of jaws to read them.

Oscar, king of Sweden, has turned teetotaler and is sending teetotal missionaries throughout his country.

Take counsel of him who is greater, and of him who is less than thyself, and then refer to thine own judgment.

Steam engines, that consume their own smoke, are coming into use in England.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

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3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Providence—Charles Saunders
Jamestown—Thos. M. Clark.
NEW JERSEY.
New Market—W. B. Gillett.
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Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson.
PENNSYLVANIA.
Cressingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph.
OHIO.
Bloomfield—Charles Clark.
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MICHIGAN.
Tallmadge—Bethuel Church.
WISCONSIN.
Albion—P. C. Burdick.
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" Stillman Coon.
Walworth—Wm. M. Clarke.
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From the Oberlin Quarterly Review.

PRINCIPLES OF CHURCH DISCIPLINE.

BY PRESIDENT A. MAHAN.

[Concluded.]

We are now prepared to consider the real meaning of our Saviour in Matt. 18 : 15—17. The class of offenses here referred to are specific ones, to wit, *individual and private offenses.* The design of our Saviour is to reveal the principle which binds us as law universal for the redress of such wrongs. The principle here revealed was never designed as a law of discipline for the church in respect to *public* offenses. The design of the Saviour was, to designate a line of conduct which, as individuals, we are to pursue for the redress of individual and private offenses. This I argue from the following considerations :

1. This is the identical case specified. "If *thy* brother trespass against *thee*, go, tell him his fault between *him* and *thee* alone." The case is a definite and specific one, and specific directions are given for its adjustment. Nothing is more contrary to all correct principles of interpretation, than the application of such a direction as law universal for all offenses whatever.

2. On the supposition that this is the principle to be applied in all cases, the church, as we have seen in the commencement of this essay, can take no original jurisdiction of any offenses whatever. She can not even appoint a committee to investigate evil reports, or to reclaim offenders. This would imply a public adjudication of them, in some form, and in the case last named, would imply a positive judgment, that wrong had been done. Else why appoint a committee for the reclamation of the offender? The church, on the other hand, can take no cognizance of the conduct of her members, till after cases are submitted to her by individuals who have taken the first and second steps without redress. Now, who can suppose that the Head of the church has left discipline in such a state as that? In case of public offenses, the entire church are directly aggrieved, and who should take cognizance of the case if she does not?

3. It would, as we have also seen, be perfectly easy for the grossest offenders to put themselves in such relations to the church, as to render discipline absolutely impossible, if the passage before us be understood as law for the administration of discipline in respect to public offenses. Suppose a member of a church has become a notorious pirate upon the high seas. Neither the church nor any of its members can get to him to take the first and second steps. Nor can they communicate with him by letter. What must be done? Must the wretch remain in the bosom of the church? He must, if he chooses to do it, according to this view of the passage under consideration.

4. But suppose that the church is permitted by this passage to take up public offenses, but is required to take the first and second steps before proceeding to adjudicate upon it. This makes our Saviour's command the height of absurdity. The precept would in that case read thus :—If an individual trespasses against the church, (as in the case of all public offenses,) let the church go and tell him his fault between her and him alone. If he neglect to hear the church, through her committee if you please, let the church take with her one or two more, that is, one or two more churches. If he neglect to hear them, let the church tell the thing to the church, that is, to herself. Such is the real meaning of this command, unless we restrict it, as its language requires, to individual and private offenses.

5. The case, if possible, is still worse, if we suppose that public offenses are, in the first instance, not to be taken up by the church as a body, but by individuals. According to this view of the subject, every member of the church is bound, though their number may consist of thousands, to commence a process of discipline. I can not delegate my duty to another. The duty devolves, if not upon the church as a body, upon each individual in particular. Every one, whatever others may have done, or be doing, is bound to commence the process of discipline. Or, if the fact that one is before the rest, binds them to suspend efforts, those who ought to be the last to interfere are most likely to be the first, and the whole process to be conducted as badly as it can be. Who can suppose that the Saviour has given such direction as that?

6. Finally, this view of the subject places the command of our Saviour under consideration in palpable contradiction with other parts of Scripture given also by inspiration of God, with 1 Cor. 5 : 1—5, for example. Paul certainly would not have been inspired to give the direction he did in the above passage, if the command of our Saviour in Matt. 18 : 15—17 was designed for law universal in respect to all cases of discipline whatever. I conclude, then, that this passage, according to its obvious literal import, has to do with individual, private offenses only, and should never be applied as law for discipline in any other cases.

The following, then, may be laid down as the principles of discipline which bind the church in all cases whatever :

1. Discipline is in no case whatever to be exercised, but for *moral offenses.* Errors in doctrine, and external acts, are to be subjects of discipline, only on the ground of indicating moral guilt. Discipline for any other purpose, is usurpation in the church of Christ.

2. For the adjustment of all private individual offenses, the direction in Matt. 18 : 15—17 binds us. Excommunication is to be resorted to, only when the efforts of the individual, and of the church superadded, have failed to reclaim the offender, and he remains incorrigible under them all.

3. In all cases of public offenses which do not imply established character for crime, such as sin committed under sudden temptation, the reformation of the offender is to be sought within the church, in the use of all the means best adapted to secure that result. Excommunication is to be resorted to, only when the offender has, by resistance, revealed the character of incorrigibility.

4. In all cases of gross offenses deliberately committed, especially when individuals professing godliness are detected in carrying out *plans* of known wickedness under the cloak of religion, they are at once to be put out of the church, as soon as on trial had, their guilt has been ascertained. Trial is, then, to be held for one object only, to ascertain the guilt or innocence of the accused. Discipline then would indeed be a terror to evil doers.

Such, then are the principles of discipline in the household of faith, as revealed in the scriptures of truth. The whole subject has thus become plain, and of ready application. The want of such an understanding of the subject has occasioned many great evils in the church. Discipline, in the first instance, is commonly exercised for offenses not regarded as involving sin at all. Perhaps a majority of cases adjudicated in ecclesiastical courts, are of this character, as, for instance, depositions on account of imputed errors in doctrine. All such acts are usurpations in the house of God, just as much as the denial of the Scriptures to the brotherhood is in the Catholic church.

The next and greatest evil is, that discipline in the church has ceased in a very great degree to be a terror to evil doers, and a praise to them that do well. This will continue to be the case until the true principles of discipline are fully settled in the estimation of the church. For the same reason, excommunication is almost unresorted to for any offenses in some churches. Instead of being regarded, as the Apostle affirms it to be, a necessary means of grace, in desperate cases, excommunication is regarded by some as almost equivalent to the final reprobation of offenders. Hence, suspension, a form of discipline unknown in Scripture, has been substituted, in the place of the form of punishment directly prescribed for presumptuous sins. I was once very forcibly struck with a fact that I witnessed, that clearly indicated how little the principles of discipline have been fundamentally understood in the church. When the question of excommunication once came before a particular church, the pastor, who is seldom in darkness on any such subject, expressed the greatest conceivable horror at its being resorted to, even in cases in which it is positively required in the Bible. He spoke of this form of penalty as placing the criminal in a state of almost hopeless reprobation, and adduced with manifest approbation, the example of a distinguished pastor, who, for that reason, never did resort to this fearful expedient. The case recorded in 1 Cor. 5 : 1—5, was brought up, to show that inspiration prescribes the infliction of this penalty, in the case when it is demanded, as a necessary means of grace to the criminal and the church both. The pastor started the inquiry, how delivering an individual over to satan could be the means of his reformation. Was not this the meaning? he asked. As God and the church have both failed to reform him, now turn him over to the devil, and see what he can do with him. The Apostle, it should be borne in mind, does not refer to any thing done after the offender is delivered over, as the means of his restoration, but to the act of the church in thus delivering him over. The deep reprobation thus heaped upon his crimes, operates to break the power of flesh, and thus secure the salvation of the spirit in the day of Jesus Christ. It was this act which was effectual to the reformation of the offender, in the case referred to by Paul. "Sufficient unto such an one is the punishment inflicted by many." The united reprobation of the church poured upon his crime broke his proud, rebellious spirit, and that to such an extent that Paul subsequently called upon the church to show him special kindness, "lest he should be swallowed up with overmuch sorrow." Let the discipline be administered upon proper principles, and it would always powerfully operate for the sanctification of the church, and the reformation of offenders. As now generally administered, it is neither, as I have before said, a terror to evil doers, nor a praise to them who do well.

We close this article with a remark or two on the *manner* in which the act of excommunication should be performed. On this point we have heard some things which we by no means approve. A series of essays, for example, appeared upon the subject, some years since, in the Oberlin Evangelist. In these essays, it was very strongly urged, that whenever such an act was performed, there should not only be the avoidance of haste on the part of the church, but a day of fasting and prayer should be held, as preparatory to the act, and as a means of giving it solemnity and power. There is no question, but that the exclusion of an individual from the communion and fellowship of the church should be regarded as a solemn act, and should be performed in such a manner as to make as deep an impression as possible upon the offender, the church, and the world. We are by no means persuaded, however, that the expedient above referred to, if generally adopted, would operate to the production of such a result. Wicked men love notoriety. To obtain it, they will even perpetrate crime, as in the case where one of the seven wonders of the world was destroyed by an individual for the purpose of being known to posterity. Now, let a church of many hundred members come together to hold a day of fasting and prayer, every time offenders in her communion become incorrigible, and it would operate to generate in them a sense of self-importance. Such individuals would be among the first to call for such a day when about to be put out of the church, and would be greatly offended, if they should not receive their exclusion through such ceremonies. Instead of being ecclesiastically buried with such pomp and circumstance, gross offenders, in most instances, should rather be "dragged forth to the burial of an ass." In other words, the penalty of exclusion should be promptly executed, as soon as the offense stands revealed before the church. The highest efficacy of the act depends upon this. Thus the reprobation expressed for the crime is likely to be felt. If the church will hold days of fasting and prayer on account of offenses, it should be, as a general rule, on account of their frequent occurrence, and not with reference to specific cases.

ENGLISH TACITURNITY *vs.* FRENCH LOQUACITY.

The French traveler, Volney, gives the following amusing contrast between the development of the English and the French settlers whom he saw in Canada. His philosophical speculations as to the great effects of the taciturnity of one class, and the loquacity of the other, are acute, and will suggest matter of interesting reflection to those who have not yet learned the importance of timely silence.

"The American settler, slow and silent, does not rise very early, but when he has once risen, he spends the whole of the day in an uninterrupted series of useful labors. At breakfast, he coldly gives orders to his wife, who receives them with coldness and timidity, and obeys them without contradiction. If the weather be fair, he goes out, ploughs, fells trees, makes fences, or the like; if it be wet, he takes an inventory of the contents of his house, barn, and stables; repairs the doors, windows, or locks; drives nails, makes chairs or tables, and is constantly employed in rendering his habitation secure, convenient, and neat. With these dispositions, sufficient to himself, he will sell his farm if an opportunity offer, and retire into the woods, thirty or forty miles, to form a new settlement. There he will spend years in felling trees, making for himself first a hut, then a stable, then a barn; clearing the ground and sowing it, &c. His wife, patient as himself, will second his endeavors on her part, and they will remain sometimes six months without seeing the face of a stranger. But, at the expiration of four or five years, they will have acquired an estate that insures a subsistence to their family.

"The French settler, on the contrary, rises early in the morning, if it be only to talk of it. He consults his wife on what he shall do, and listens to her advice. It would be a miracle if they were always of the same opinion; the wife argues, opposes, disputes; the husband insists upon or yields the point, is irritated or disheartened. Some times his house is irksome to him, and he takes his gun, goes a shooting or a journey, or to chat with his neighbors. At other times, he stays at home, and spends the time in talking with good humor, or in quarreling and scolding."

"This alone, is one of the most distinguishing and characteristic features of the two nations; accordingly, the more I reflect on the subject, the more I am persuaded that the domestic silence of the Americans is one of the most radical causes of their industry, activity, and success in agriculture, commerce, and the arts; and the same applies to the English, Dutch, and other people of the North, from whom they are descended. In silence they concentrate their ideas, and have leisure to combine them, and make accurate calculations of their expenses and returns. They acquire more clearness in their thoughts, and consequently in their expressions. Hence there is more decision in their conduct, both public and private, and it is more to the point. On the contrary, the Frenchman, with his perpetual domestic chattering, evaporates his ideas, submits them to contradiction, excites around him the tattling of women, backbiting, and quarrels with his neighbors, and finds at length that he has squandered away his time, without any benefit to himself or his family."

"This moral and physical dissipation must have a particular efficacy in rendering the mind superficial; for, having several times questioned the frontier Canadians respecting the distances of times and places, or measures of magnitude or capacity, I have found that, in general, they had no clear and precise ideas; that they received sensations without reflecting on them; in short, that they knew not how to make any calculation that was ever so little complicated." "But there is not a single American settler who does not give with precision the number of miles or hours, and weights and measures in feet or yards, pounds or gallons; and who does not very readily make a calculation of several actual or contingent elements. Now this kind of practical science has very important and extensive consequences in all the operations of life; and it may surprise my reader to be informed, that it is much less common among the French, even in Europe, than he would be disposed to imagine."

TRUE TO SLAVERY.—No cruelty or injustice, however monstrous, can be an abuse of slavery. Nothing but mercy or humanity is inconsistent with it. The resolutions below, adopted at a large meeting in Gallatin, Mississippi, are in the true slaveholding spirit :—

Resolved, That inasmuch as circumstances have rendered it *impolitic for slaves to be taught to read in this State, and without some degree of learning the doctrines of the Bible cannot be profitably taught, it is highly improper for slaves to congregate for the purpose of meetings,* except when a *regular authorized minister* or ministers attend, and superintend and perform the services.

Resolved, That the law relating to free negroes, slaves, and mulattoes, should be so amended as absolutely and unconditionally to prevent slaves from selling or bartering any commodity or article whatever, whether the product of the soil or labor, thereby effectually preventing their rasing cotton, corn, potatoes, peaches, melons, pigs, poultry, &c., for sale, under any pretence whatever.

HEIGH-HO! THE RAIN!

Heigh-ho! the rain,
The wild, tempestuous rain!
Hear how it raves at my window-pane!
Hurrying down with mad commotion,
Mad as the din of the storm-lashed ocean,
Sweeping the mountain, pelting the plain—
Heigh-ho! the wild, impetuous rain!

Heigh-ho! the rain,
The chilling, querulous rain!
Hear how it scolds at my window-pane!
See on the boughs that are well nigh breaking,
Hundreds of leaves in their terror shaking;
Seeming to murmur this sad refrain,
"Heigh-ho! the chilling, querulous rain!"

Heigh-ho! the rain,
The restless, tremulous rain!
Hear how it beats at my window-pane!
Beats like a heart with fear affrighted,
Beats like a heart with love delighted;—
Half in gladness and half in pain—
Heigh-ho! the restless, tremulous rain!

Heigh-ho! the rain,
The pleading, pitiful rain!
Hear how it sighs at my window-pane!
Type of a breast that is full of sorrow,
Sighing for peace, and a brighter morrow;
Sighs that are uttered too oft in vain—
Heigh-ho! the pleading, pitiful rain!

Heigh-ho! the rain,
The weary, desolate rain!
Hear how it sobs at my window-pane!
Sobs like a child that has lost its mother,
And never, never can find another
To love and cherish like *her* again!
Heigh-ho! the weary, desolate rain!

Heigh-ho! the rain,
The dainty, delicate rain!
Hear how it taps at my window-pane!
Gratefully sweet, like Love's moist fingers,
Laid on a brow where fever lingers,
Drip the cool sounds on my heated brain—
Heigh-ho! the dainty, delicate rain!

Heigh-ho! the rain,
The lovely, musical rain!
Hear how it chants at my window-pane!
Hushed is the tempest's petulant chiding,
Gently and gracefully now 'tis gliding
Into a calm and beautiful strain—
Heigh-ho! the lovely, musical rain.

Heigh-ho! the rain,
The fitful, vanishing rain!
Now it has ceased at my window-pane.
Through the torn edge of a cloud just parted,
See! one tremulous star has started!
Putting to silence the dull refrain,
"Heigh-ho! the fitful, vanishing rain!"

LO! THE POOR INDIAN.

New Orleans papers of October 15th contain late advices from Tampa Bay, to the effect that the Florida Indians had refused to leave the country, and that Gen. Twiggs was preparing to hunt them out with all possible dispatch. Read, in connection with this announcement, the simple but affecting speech of Assumwha to Gen. Twiggs, in reply to the latter's demand that the Indians should abandon their country :—

"We did not expect this talk. When you began this new [removal] matter, I felt as if you had shot me. I would rather be shot. I am old, and will not leave my country. Gen. Worth said he spoke for [illegible] was authorized to make peace and quiet in our country; and that so long as our people preserved the treaty, yours would. For many years you have had no cause to complain; and lately, when a few bad young men broke the law, a thing that cannot be prevented among any people, did we not hasten to make atonement? We met you as soon as we could, and promised to give ample satisfaction; and from that day we have not rested. We have killed one of our people, and have brought three others to be killed by you, and we will bring the fifth. There has been much trouble and grief, but we have done justice, and we came here confident that you would be satisfied.

"Now when you ask us to remove, I feel as though you had killed me too. I will not go, nor will our people. I want no time to think or talk about it, for my mind is made up. As for the delegation, (alluding to a delegation proposed to be composed of members of the tribe heretofore emigrated to Arkansas, and brought to Florida to induce their friends to follow them,) I did not invite them to come and see me. Some Seminoles went to Arkansas many years ago. We were then sorry to lose them; but we have now got over that sorrow long since, and now they are nothing to us, and we do not desire to see them. I did not expect this talk, and had I done so I would not have helped to deliver up those men to you."

Read also the words of Billy Bowlegs, another chief, on the same occasion :—

"We have now made more stringent laws than we have ever had before, and I have brought here many young men and boys to see the terrible consequences of breaking our peace laws. I brought them here that they might see their comrades delivered up to be killed. The business has caused many tears, but we have done justice.

"I now pledge you my word that, if you will cease this talk of leaving the country, no other outrage shall be committed by my people; or, if ever, hereafter, the worst among my people shall cross the boundary and do any mischief to your people, you need not look for runners or appoint councils to talk. I will make up my pack and shoulder it, and my people will do the same. We will all walk down to the sea-shore, and we will ask but one question—'Where is the boat to carry us to Arkansas?'"

It is known that these Florida Indians have an undying, overpowering attachment to their country; they fought desperately against tremendous odds, for years, to escape the horrors, as they accounted them, of expatriation; and it is a solemn truth, that the territory which they now occupy was assured to them for ever, or as long as they should live, as the price of peace and of the partial surrender of their native land. It is true that murders have been committed by a handful of their young men; but it is as true that the chiefs have, in the language of Assumwha, "hastened to make atonement." They have put one of the offenders to death, and given up three others to die on the gallows of the white man. They have done justice; fancy what would be the answer of the white men, if the white murderers of an Indian were demanded by an Indian chief! Would the justice of the pale faces decree that the shedder of Indian blood should yield his life to the demand of Indian vengeance? Let the murderous scenes that are daily enacted on our western and south-western frontiers give the answer. [Com. Adv.

From the Eastern Correspondence of the Courier and Inquirer.

THE DERVISHES.

I went the other day to witness the performances of the celebrated Rufai, or howling dervishes, who exhibit twice a week at their convent in Scutari. After removing my shoes, I was admitted into a small plain room, consisting of a central area for the dervishes, and lobbies and galleries at the sides for spectators. I found about twenty of the sect assembled; they had no distinctive dress or badge, and were of all ages, from the gray-headed man down to the mere boy of eight or ten years. After prayer by the Sheikh, all of the devotees, excepting the Sheikh and three or four players on instruments, rose from their cushions, ranged themselves in a line, and interlocking their arms, commenced in measured cadence the repetition of their profession of faith, "*La allah illallah,*" (there is no God but Allah,) keeping time to the words by bending their bodies backwards and forwards. They soon began to gather excitement. Each moment the utterance of the syllables became more rapid, and the movements of their bodies correspondingly more violent, till at the end of some twenty minutes they had wrought themselves up to a perfect phrenzy, and the scene became like some frightful orgies in pandemonium. Amid the din of tambourines and tom-toms, naught could be heard but the wild spasmodic howling of the word Allah, broken now and then by some piercing shriek of ecstasy. Reeking with sweat, they all continued in file, furiously rocking their bodies upwards and downwards, save one here who sank to the floor overpowered with bliss, and another there who in delirious transports leaped high into the air as if spurning this gross earth forever. This scene was kept up until finally the question became with me, not whether the men were mad, but whether they were actually creatures of flesh and blood; for it became almost incredible that human frames could endure such tremendous violence. At the height of these ravings, little children were brought in to the Sheikh, who all the while had remained seated on a lambskin at one side of the room, to receive his blessing. This blessing was administered by extending the children on the floor, and standing like an imponderable spirit on their bodies. I saw mere infants subjected to this without the least apparent suffering. At length, when nature seemed pushed to the very verge of complete exhaustion, a signal by the Sheikh arrested the devotional [illegible]ments; the performers all took tambourines and joined in a solemn chant, and another prayer concluded the exercises. The room was hung about with swords, daggers, hooks, and pikes, with which the dervishes formerly, in their holy paroxysms, cut and pierced themselves without injury; but this part of the exhibition is now omitted. Many of the performers are not fully initiated into the order, but are mere novices; and some of them are notorious scamps from the city, who join in the devotions out of sheer deviltry. The whole sect is generally regarded by the Mohammedans themselves as a pack of impostors and fanatics. The Meyleri or whirling dervishes, whom I have often seen exhibit at Pera, are of a different character, being moral, sincere, and some of them even learned men. Many of the better class of Turks attend their devotions, and even the Sultan himself is a frequent visitor. They wear sugar-loaf hats, and large flowing gowns; and their exercises consist in prayer and in revolving on their bare feet simultaneously on their own axes and around a common center, imitating thus the dance of the spheres, and whirling all of their senses and faculties into rapt abstraction from the material world.

The foregoing was written from Constantinople. Writing at a later date from Damascus, the same writer says :—

A day or two since, we saw a procession of devotees on its return from escorting to the mosque two children of a rich man to be circumcised. It was a sight that merits, at least, a brief description. First came on horseback, with iron pikes in their hands, several boy dervishes, foaming like sybils at the mouth, and, as if overcome by supernatural influences, either exhaustedly swinging their bodies from side to side, or else desperately struggling to quit the group of men who held them, and mount to the skies. Next, a swarthy, hideous-looking rascal, with a huge beard, his head entirely shaven, except a scalp-lock at the crown, and his body completely naked, except a coarse cotton cloth round the loins. With a long hammer he insanely beat the air, and wildly danced to the music of tambourines. Three or four fellows followed, stripped to the middle, each with his cheeks pinned together by iron skewers, which perforated them through and through, and with his back plentifully spitted with iron quills, running transversely under the flesh for inches, and one withal with his abdomen drilled by a huge pike. Then, a couple of stalwart, half-naked worthies, slashing the air and pounding the pavement with iron-spiked bludgeons, in savage battle with invisible demons. A devotee came next, with a large sword sticking unsupported from his stomach, which it apparently pierced for inches. Then, an immense green flag, which, as if instinct with celestial buoyancy, could scarcely be prevented, by the hard exertions of many men, from soaring aloft. A holy sheikh, sitting composedly on his horse, but with cheeks puffing with heavenly ardor, brought up the rear. The big green flags of the Prophet waved along the whole procession, and at short intervals were squads of players on tambourines and tom-toms, chanting vociferously in unison with the howlings of the devotees, and rending the air vocal with their instrumental din. Hundreds of half-phrenzied men, women, and children, followed the procession, all shouting and shrieking with excitement. A more infernal scene I have never witnessed. Our Arab dragoman was greatly frightened for our safety. We were the only persons in Frank dress present, and the people stared at us in wonder and scowled with hatred. We coolly kept our stand at the side of the street, till at length the crowd passed, and we went on our way unmolested.

From the Independent.

A QUESTION IN CASUISTRY.

The church in A. became a little embarrassed, and found it very difficult to defray their expenses, by appealing to the Christian principle, or the manly generosity of the congregation; and after much consultation and some discouragement, they concluded to get up a Fair, for the purpose of appealing to different passions for their relief. Some articles were made, some were begged, and some were bought, and the most attractive arrangements were made for the sale. Splendid decorations, rich entertainment, a large cake with a gold ring in some fortunate piece, and many other things designed to make a merry time of it, and to tickle the shillings out of pocket, were provided. The effort was effectual, it called the masses together, and the desired funds were raised. It was talked of for several days as a splendid affair.

The church in B. were in similar pecuniary difficulties, and hearing of the successful operation in A., they determined to employ some expedient of the kind for raising money. On inquiry, however, they found that several prominent persons in the congregation were very much interested in theatrical exhibitions, and that something of this kind would be more likely to kindle up a liberal spirit. Accordingly, they concluded to make appropriate preparations, and employ a small company of Actors, for a few evenings, and get a profit from the entertainment. Having settled all the bills, they found a net gain equal to their most sanguine expectations.

There was a church at C., in about the same circumstances as the others; but from what they heard of the proceedings of their neighbors, they thought that there was a little too much mental dissipation and sportiveness in such proceedings for a *religious* object; and they must devise some method which would have more appropriate sobriety; and they concluded to get up a Lottery, publish the scheme, and have the whole matter conducted with the utmost honesty and decorum. The treasurer should sell the tickets in the most quiet manner, and the pastor and deacon should see that the drawing was most honorably conducted. They trust the whole matter to the [illegible]tune, or of Providence as it might better be called, and keep the whole community in their usual sedateness. The plan succeeded admirably, the tickets met with ready sale, and the desired amount was realized.

Now, Mr. Editor, will you, or some of your philosophical correspondents, decide, with due argument, which of these methods best accorded with the spirit and the instructions of the Gospel, and which can be most safely and profitably recommended. Many of the churches in this quarter are somewhat embarrassed, and would be glad to know the best method of relief. If we could find some more successful method of raising money, we might do much more in aid of the great objects of benevolence.

THE BIBLE BURNER.

The people of this country a few years ago were shocked by a scene which occurred at Champlain, a town in this State, on the borders of Canada. There was here gathered quite a population of Canadian French, and among them came some Jesuits lately arrived from France, who took measures for extirpating at once such seeds of Protestantism as they imagined might endanger the fidelity of these people to the Romish Church. Protestant benevolence had distributed among those Canadians a large number of copies of the Holy Scriptures, and these Scriptures became the special objects of Jesuitical dread and hostility. The people were not only required to confess the possession of the Scriptures, but to bring the volumes to the Jesuits, who proceeded to make a public bonfire of them, in spite of the protestations of the Protestants, who desired that if the Canadians were not to be permitted to read them, they might at least be returned to the donors. No—these professed ministers of religion (!) would do no such thing—the Bibles *must* be burnt, and *were* burnt.

A chief agent in this Bible-burning was a tall Canadian, a man who had possessed, and had now surrendered, a copy of the sacred volume. He aided in kindling the fire, and stirred the burning heap with a pole to make it burn more freely. But mark the power and the grace of God. Dr. Côte discovered among the congregation at the Grande Ligne Mission chapel, last winter, a new but not an unfamiliar face. Believing that he recognized the person, he advanced towards him and said, "Have I not seen you before?" "Yes," replied the man; "it was I who aided at the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in that horrible act. I have found another copy of the Holy Scriptures, and I have prayed to God for Christ's sake to forgive me my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hand of the missionaries. In due time his request was complied with, and himself and his wife are members of the mission church at Grande Ligne. [N. Y. Recorder.

The Sabbath Recorder.

New York, December 6, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We continue, this week, our review of Mr. Bennett's sermon.

"Our opponents assert, that Israel, at the time of the Exodus, had a knowledge of the Sabbath. Well, for a moment, let us admit it. Now, let it be noted, that the term 'holy Sabbath' conveyed to a Hebrew the same idea that holy rest does to us; and hence, if they knew the *name* of the institution, they had a knowledge of the *manner of celebrating it*. To deny that they knew one day in seven to be a holy rest, is equivalent to saying that they had no knowledge of the institution itself. On such a supposition, all they could have known was, that some institution, of some unknown character, was formerly celebrated one day in seven. They had, then, a knowledge of the name of the institution. But having a knowledge of the name, they had also a knowledge of the duties of the Sabbath; for the name is an unmistakable description of those duties. No one, however, will object to all this. But we are informed, that God gave the Sabbath to Israel, Ezek. 20: 12. If they had a knowledge of the manner in which the Sabbath should be celebrated, there was nothing more to give them, except the day of celebrating it. And that which was given, was to be a sign between God and Israel through all *their* generations. It is said, Neh. 9: 14, that God made known (revealed) the Sabbath to them, *by the hand of Moses*. From this declaration one of two things is certain, either the sabbatic institution itself was then revealed, or the day on which they and all *their generations* should celebrate it. If it were the institution itself, the assertion, that Israel at the Exodus had a knowledge of the Sabbath, will be given up. If it were the time of which they were ignorant, then no one can determine on what day the septenary cycle, which would just measure the days of time, should begin. And the day being revealed, is to the Jews a peculiar sign or memorial. On the Jews the Sabbath imposed no other duties than those imposed on us, on all, as our Lord's reply to the Pharisees abundantly shows, (see Matt. 12: 1—8, Mark 2: 23—28, Luke 6: 1—5.) Their peculiar institution required duties every day not required of us, and the bigotry of a blind Pharisee might make the observance of the day more rigorous; yet it is an undeniable fact, that the duties of the Sabbath simply, were the same then as now—a cessation from secular business and devotion to religious exercises. It is not true, then, that Moses made known to Israel some sabbatic duties, such as were peculiar to the Jew, but not necessary to the general sanctification of the day. The very title of the day describes all its duties under the law. Now to sum up the argument: God did, by Moses, make a revelation to Israel of something appertaining to the Sabbath. This must have been the day, or its duties, or both. But, my brethren, our opponents will not admit that it was both, and we will not dispute them. Was it then the duties of the Sabbath? If, at the Exodus, they knew not the duties, they knew not the name of the Sabbath, and if they knew not the [illegible] the institution itself to them. This will not be admitted. Then it was the day of the Sabbath. And to me, it is beyond a doubt, that God by Moses appointed a day to the Jews as *their* Sabbath day. This was peculiar to the Jews, and in this respect it was a sign between God and them, through all their generations."

In reply to this, we say, that it is not true, that "having a knowledge of the name, they had also a knowledge of the duties of the Sabbath." It is not true, that "the name is an unmistakable description of those duties." What is its name? Answer, "The Sabbath of the Lord thy God." All, then, that the mere name denotes, is that the Sabbath day is the day on which *Jehovah* rested. It does not necessarily denote that *man* ought to rest from *his* labors on that day. In the absence of any injunction to rest, the mere name would but doubtfully intimate the duty. It is only from the express injunction, "in it thou shalt not do any work," that we clearly ascertain our duty to lay aside all secular business. By this injunction we learn, not only that the seventh day of the week *was* Jehovah's rest-day, but that it *is* also, and *ought to be*, man's resting day. And we are not even ready to admit, that because the Israelites knew that "God blessed the seventh day and sanctified it," (Gen. 2: 3,) they must have, therefore, known that it was to be commemorated by *abstinence from labor*. As we showed in a former article, this fact simply showed them that the day was *holy*—that it was to be observed by man—that it was to be celebrated *in some form or other*. Hence we may admit, without any prejudice to our argument, that the Israelites, on coming into the wilderness of sin, knew the fact that God had blessed the seventh day, and thus rendered it obligatory on man to regard it *in some manner or other;* also that they knew the name of the institution as "the Sabbath or rest of Jehovah their God;" yet in order that they might *unmistakably* know their own duty with reference to it, it was necessary to inform them that God would not permit them to labor on that day. This, however, is on the supposition that they had lost the knowledge of the proper manner of celebrating the institution, or that God had never before revealed the manner of celebrating it. Whether they actually *had* lost the manner of celebrating it, is another question. Yet what we have said shows that Mr. B.'s argument, "that the name of the institution is an unmistakable description of the duties pertaining to it," is very far from being logically correct. That the Creator did, when at the close of creation he "blessed the seventh day and sanctified it," and so set it apart to be regarded by man as holy, also, in some way, cause man to know the *right manner* of celebrating it, admits of no reasonable doubt. True, we cannot point to chapter and verse, as containing the proof. But neither can we point to the proof that the other duties of the law were enjoined upon him. Nevertheless, we know that, *in some way*, he was made to have a knowledge of them. Every duty contained in the Decalogue had been before conveyed to the understanding of man, *in some way or other*. It would be strange if the fourth commandment were an exception. Especially would it be strange, when we consider that the blessing and sanctification of the seventh day made it the duty of man to regard it *in some way*. Very strange indeed, that God should make it man's duty to regard it, and yet not inform him *how* or *in what manner* he must do so! We can conceive, as well as Mr. B., that "God, in his all-wise, but inscrutable providence, suffers millions of our race to die without a knowledge of many moral precepts and duties, in which they had as great interest as any fallen man can have." P. 30. But we cannot conceive that God should clearly intimate some positive duty, and yet deny to man the means of knowing how he may perform the duty acceptably.

But to the question, whether the Israelites had lost the knowledge of the Sabbath? for of this Mr. B. makes considerable capital. God gave the Sabbath to Israel. Ezek. 20: 12. He made known the Sabbath to them by the hand of Moses. Neh. 9: 14. "From this declaration," says our author, "one of two things is certain, either the sabbatic institution itself was then revealed, or the day on which they and all *their generations* should celebrate it. If it were the institution itself, the assertion that Israel at the Exodus had a knowledge of the Sabbath will be given up. If it were the time of which they were ignorant, then no one can determine on what day the septenary cycle which would just measure the days of time should begin."

As for the testimony of Ezekiel, showing that the Sabbath was given for a *sign* between God and the children of Israel, we have shown in a former article, that it was no proof that God intended the Sabbath only for the Israelites—that it was a *sign*, in the sense of being a *token*, that the God for whose service they were "sanctified," or set apart, was Jehovah, the self-existent Creator, and not one of the pretended deities of the heathen—and that it necessarily becomes a sign of the same thing in regard to any nation that renounces idolatry and acknowledges the God of Israel. We may here add, for Mr. B.'s special benefit, that it is no proof that God intended the *day* only for the Israelites. If it was the *day* of the institution, that was a sign that Jehovah, the self-existent Creator, was their sanctifier, then the *day* becomes a sign of the same thing to any people that embraces and acknowledges the God of Israel. Hence the *day*—that [illegible] Mr. B. believes to be the Jewish Sabbath—is the Sabbath of Christians also. In regard to the testimony of Nehemiah, it no more proves that the Israelites first received the knowledge of the Sabbath after the Exodus, than it does that they first received a knowledge of God's "right judgments and true laws, good statutes and commandments," at mount Sinai, v. 13. Mr. B. himself would hardly pretend that the Israelites had no knowledge of the duties imposed by the other nine precepts of the Decalogue, previous to their promulgation from the mount. He would say—what every reasonable man would say—that they had some knowledge of all these duties before—that the transaction upon Sinai was not intended to reveal them as *new* duties, or duties *never before understood*, but only to place them in a *clear* and *unmistakable light*. And this is the sense in which God is said to have *given* them right judgments and laws. In the same sense, we understand Him to have *made known* his holy Sabbath. He rectified all their errors concerning it; he cleared it from all obscurity; he placed before them the right manner of observing it, and settled it upon a sure basis, so that they should make no mistake concerning it. This is all that can fairly be inferred from Nehemiah's testimony. We are not unwilling to admit, however, that during the latter part of their bondage the Israelites may have been prevented from observing the Sabbath, and hence have lost their reckoning, so as to be uncertain about the true time of keeping it. But how the conclusion that Mr. B. draws from this holds good, we are not able to see. "If it were the time of which they were ignorant, then no one can determine on what day the septenary cyle, which would just measure the days of time, should begin." If we could admit, with our author, that the limits of the week were definitely fixed by the falling and withholding of the manna, without any regard to its limits as previously fixed by the work of creation, we would acknowledge the correctness of his conclusion. But this admission we cannot make. We believe that the seventh day on which the manna was withheld, was that very seventh day in its weekly return, upon which God rested at the close of creation—that in withholding the manna, God had respect to his own Sabbath of rest, and that He thus restored the true time of it to those who had lost their reckoning. Our author, however, seems to anticipate this method of meeting the subject, as follows:—

"But it is said, if man had forgotten the day on which the weekly Sabbath returned, God had not forgotten it; and he would do no violence to his own time. It should, in reply, be remarked, that a privious institution of the Sabbath with man is yet open for discussion; for, after all that can be stated, pro and con, honest and truth-loving minds will be of different opinions; hence an earlier institution can not be assumed as an established premise." p. 41.

But our readers will please to take notice, that although Mr. B. considers this an *open* question, about which "honest and truth-loving minds" will entertain "different opinions," he has not the least difficulty in considering it a *settled* question, when it suits his purpose. Turn back to page 37, and you find him resting upon the assumption that the Sabbath was *instituted* in the wilderness of Sin.

"In Exodus, chapter 16, the Jewish Sabbath is instituted, and there is not the remotest allusion to any event of general interest to mankind, as the foundation or authority for observing the Sabbath. But when from Sinai God proclaimed the Sabbath for man, it was enforced by allusion to a great work, in which all had an interest. Now, if Moses had only been enforcing the observance of a sacred day, which Israel knew was such by virtue of the divine injunction delivered at creation, would he not have alluded to the original authority? The silence of Moses, on this occasion, in reference to the creation, strongly indicates, that the Jewish rest was, in some respect, peculiar and temporary."

But perhaps the author will consider himself relieved from inconsistency here, from the fact that he speaks of the *Jewish* Sabbath, and not of the Sabbath for *mankind!* We will, therefore, let this pass. But we must insist that the proof is ample, to any unprejudiced mind, that the Sabbath was instituted when God finished the work of creation. What means the assertion of the historian, "that God blessed the seventh day and sanctified it?" Gen. 2: 3. The term *sanctified* means that the day was *set apart for holy use*. This Mr. B. admits on page 30. But for *whose* use was it set apart? Not for God's; for, according to Mr. B.'s own showing, he needs no such institution. Not for the angels; at least, Mr. B. can not take this ground, for, according to his principles, holy beings have no occasion for a Sabbath. He thinks that even man had no occasion for it in a state of innocency. See page 29. Not for devils; for the means of grace are withholden from them altogether. For *man*, then, most undoubtedly, the day of God's rest was sanctified. Mark 2: 27. And the term *blessed*—what does it mean? If the term has any meaning at all, it must mean that God rendered it a day peculiarly happy for man. Here, then, we have the most indubitable proof, that the day of Jehovah's rest was, in the beginning, set apart for man's use, and that a pledge was given him that he should be blessed in the use of it. Mr. B. meets this, by saying, "that this setting apart, according to the sacred historian, was an act in the mind of God, and not by the deeds of men. Moses did not intimate that [illegible] But does Mr. B. suppose that the holiness of a day depends upon the act of man with reference to it? The day was holy, whether man so regarded it or not. And it will ever continue to be holy, let man do as he will about it. Where was it ever maintained, except in the Sabbath controversy, that the binding force of a law depends upon the disposition of man to obey it?

But in regard to the assertion that the Sabbath was *instituted* at the falling of the manna. Does it not strike Mr. B. as somewhat singular, that in all the subsequent injunctions upon the Israelites to keep holy the Sabbath day, not once is the falling of manna alluded to as the foundation or authority for observing it? To our mind, this is utterly inexplicable, if the Sabbath was then, for the first time, instituted. When the Sabbath was proclaimed from Sinai, it was enforced by allusion to the work of creation, in which the Israelites had an interest, in common with all mankind. When it was afterwards rehearsed by Moses in the plains of Jordan, it was enforced by allusion to their bondage in Egypt. Deut. 5: 15. But never once was it enforced by allusion to the manna. How is this? The giving of the manna six days, and the withholding of it on the seventh, the foundation on which the Sabbath rests, so far as the Israelites are concerned, and yet never enforced upon them by allusion to the circumstance! Verily, we do not understand this.

[To be concluded next week.]

CHEERING NEWS FROM CHINA.

The ship Samuel Russell, from Canton, which arrived in New York last week, brought letters from our missionaries bearing date of July 13, 1849—two months later. They mention letters for the Board, sent by way of San Francisco, which have not yet come to hand. From a letter of Mrs. Carpenter to a friend in New York, we are permitted to copy the following paragraph:—

"Ere this reaches you, you will have heard, that already our hearts have been made to leap for joy, in the hopeful conversion of four dear heathen, one of them a female. Can you imagine the joy you would feel at hearing a heathen pray, and feeling that the sacrifices and prayers of our brethren at home, have been blest to this glorious result? *Whose* prayers, *whose* alms, have been thus blest we know not, and it is of little moment, since to God belongs all the glory. How we would love to introduce some of our sisters to Ne-May, and let them hear from her own lips how ardently she is attached to the blessed Bible, how she loves to trust in the true God, and how she hopes in heaven to converse with those who she may never see, and thank them for all their kind interest in her people. Is not this that we have felt and known, worth coming to China for? Yes, though we should never live to see another cast away his idols. But we believe there are blessings yet in store, which prayer and faith may claim. You would love to attend our Sabbath prayer-meetings in China—to hear Mr. Wardner's teacher read and explain the Scriptures. I believe the poor man would be terribly frightened if he supposed that he was *preaching*, but he is only explaining the Book to those less familiar with the book style than himself; so it all comes very easy to him. To us who listen, it is as good as a sermon; but he is a remarkably modest, retiring man, and never dreams, that in being the servant of all, he is in fact our *minister*. Do you not already love those that we love so much? Do you wonder that we can ask your sympathy for joy as well as sorrow?"

SECRET SOCIETIES—No. 3.

Secret Societies, of somewhat different sorts, seem to wish to have it understood, that the obligation of secrecy imposed on their members, only extends to keeping the password and signs as secrets. But I ask, does not the keeping secret of the password and signs serve to make *all* the transactions of the Society a secret? It may be replied, that these Societies publish their doings, and that their members are allowed to make known the same. But must not this be altogether optional with the Society? It has met and transacted business secretly, for the very purpose of enjoying the advantage of keeping those transactions secret if it pleases. Will it not act accordingly? Will it claim or exercise no right to dictate its members in relation to that point? If a member should claim the right to divulge any particulars, on the ground even of duty to his God, country, or family, as contemplated in an assurance given, when he was about to be initiated, that no claim of the Society should require any violation of duty growing out of those relations, would not the Society assume, at least for itself, to judge whether the plea of the member were a just one in view of his obligations to the Society? Most certainly it would. So, the reserved individual rights of the member are likely to be very heavily encumbered by the dictation and power of the Society. The contract, on the part of one who becomes a member of a Secret Society, must amount to this, viz., that he will keep secret such things as the Society may require him to, or lay himself liable to the rules of the body in such cases provided. To show that the obligation of secrecy extends to the business of the Society, I will introduce one or two extracts.

"Any member who shall divulge the name of a brother who has voted against any person proposed to become a Son of Temperance, or misrepresent the discussions of the Division, so as to cause disturbance or angry feelings among the brethren, or reveal private business done in this or any other Division, to a person not a Son of Temperance, shall be fined not less than fifty cents, suspended, or expelled, [illegible] determine."

This is the eighth article of the by-laws of the New York Division, No. 1, of the Sons of Temperance of the State of New York, published 1845. The fifteenth article of the by-laws of the "Mount Zion Encampment, No. 24, of the Independent Order of Odd Fellows of the State of Pennsylvania," published in 1846, contains the following language:—

"Any member who shall behave improperly in the Encampment, refuse to obey the presiding officers, betray or divulge any of the secrets or business of the Encampment, ... shall, upon satisfactory proof thereof, be fined, suspended, or expelled, at the option of the Encampment."

When a man has become a member of such an organization, what can be the worth of any guaranty it can give him, that he shall never be required by the Order to violate his duty to his God, country, or family. It may be admitted, that the Society really intends never to do any such thing. It may be allowed to judge that it never does, and with that view to put in requisition all the motives it can command, and all the power it can wield, to subjugate the member to its decisions. And the covenant of secrecy may furnish the body with its principal and triumphant advantage over him; while he is convinced that the demands laid upon him are in violation of paramount obligations. He too *may* be right, and the Society wrong; for it is not infallible. But what has become of the valued guaranty? Why, it has been evaporated, by the heat of opposite opinions and interests. *Now* the man finds that he has been erecting an engine of power, and, having given to it the attribute of secrecy, he cannot escape or elude its force. The scheme of secrecy, furthermore, takes off from those who are covered by it, so far as it does cover them, those powerful checks, and restraints, which always attend an open and public course of action. And thus the evil principles of the human heart, which often prove too mighty for all the restraints that can be laid upon them, being relieved from the pressure of the outer, universal, social atmosphere, (to use a figure,) will naturally distend the hearts which inclose them, and spread, and operate with a freedom and activity proportioned to the diminution of the outward pressure or restraint. But wherever Christianity exerts an influence, it not only plies the heart with the most powerful, direct, internal checks, but also increases and heightens the power of public social restraints. And, stripping its votary of the least protection from them, exposes him, as it were, naked to their concentrated force, and bids him meet and endure it all unimpeached thereby, or acknowledge himself unworthy to be a representative of its claims.

I dwell upon this point, because I have undertaken to show, that the scheme of secrecy is, in its very nature, adverse to Christianity, and *that* independent of any actual results. *That* is to be attended to hereafter. I dwell on this point, because I intend that it shall be seen, that the adverseness of this scheme to Christianity is real and radical. And I dwell on this point, because there appears to be a disposition not to look at *this matter*, but, when it is presented, to begin to talk of the vast amount of good done by these organizations, which, if true, is nothing to the purpose; for it is just as clear that a bad instrument may be used for a good purpose, as it is that a good instrument may be used for a bad purpose. Nor can the observation of that man be worth much, who has not learned, that in order to palm an evil contrivance upon society, the main thing to be attended to is to associate it as much as possible with every thing good and lovely. But the *nature* of things cannot be *changed* in such a way, though to some it *may* be *hid*. Many persons persist in affirming, that card-playing, ball and theater going, are not contrary to Christianity—that they cannot see any thing wrong in such practices—nay, that they are quite necessary and useful in many respects. They go on the same plan who say, that they cannot see why the scheme of secrecy is not in harmony with Christianity. If men will think of the *known* and *necessary* bearing of these sources of influence, upon their minds, it is just as easy to see the adverse nature of these things to Christianity, as it is to see that water will wet a man if he gets into it, or that opium will produce the death-sleep if taken in certain quantities. Can a man who will take the trouble to think on the subject fail to see, that when he has an assurance that what he is about to do will not be known publicly, he is more liable to yield to sin, or feel less able to resist temptation, than when he knows the transaction will be known at large? Who does not know that the same is true of men universally? Must not every one see, then, that the condition of secrecy in a society will loosen the restraints of evil, and that, therefore, it must be essentially adverse to Christianity, the grand object of which is, to increase those restraints and render them absolute?

As the individual who becomes a member of a Secret Society obligates himself to keep the secrets of the Order, and as it is impossible for him to know what those secrets are before he pledges himself, or what they may be henceforward, even when he *has* pledged himself; it follows, that the individual agrees to keep secret *he knows not what*, but some thing that shall be revealed to him—some thing which the Society shall require him to keep. The making such an agreement is not an upright act. This want of uprightness consists partly in thus renouncing the right and duty of acting according to our own convictions, after due consideration, and partly in putting ourselves in the power of others, and augmenting that power, by our own contributions of influence and money thereto, when we know not what advantage may be taken of the same. How can a man be justified in agreeing to keep secret any fact whatever, before he knows what it is? Or, how can a man be justified in giving his money and influence to make strong a body of men, and then concede to them the right to employ that strength to cause him to keep secret such things as they may please to dictate to him? I think, a man cannot be justified in such an act. There is a violation of moral obligation and moral right in the transaction. The man exposes and leads himself into temptation by such a course; he voluntarily creates an extra liability of being powerfully urged or influenced to do wrong, and runs the risk of meeting said liability. He does this knowingly, for he knows the Society may, and that possibly unwittingly, require him to keep secret what he must make public or sin against both God and man. It will not meet this point to say, that the man is not *obliged* to obey the Society in such a case. It is not that he is *obliged* to obey the Society, of which I now speak, but that he *must* feel its power. This he pledges himself to. The act is wrong, and its principle is wrong. Here we see, that at the very threshold of this Temple of Secrecy, the candidate is trained to practice delinquencies from rectitude and individual moral obligation. For he makes and exposes himself to danger without any need or reason for so doing. He agrees to what he has no right to agree to; and gives to others authority over him, which, being exercised within its legitimate limits, (that is, according to contract,) may require of him what he has no right to yield.

It may be said, that my definitions of the extent of the obligations imposed by Secret Societies on their members, are very indefinite. I grant that such is the truth. But this is chargeable to the thing itself. The undefinable, or, which is the same thing, the unlimited nature of these obligations, is the very thing I complain of; and this is *alone* sufficient show that they are wrong. But it may be said, that the plan of secrecy is adopted only to avoid imposition. I reply, that true goodness expects to be imposed upon; and that it is one of her most distinguishing traits, that she is so intent on benefiting others, that she never thinks of building herself a castle of defense against such imposition as is incidental to her mission; but goes right on, distributing her benefits to the needy, not hoping to receive as much again. And if she or her favors are abused, satisfied with the consciousness of having intended good, and of having attempted to accomplish it according to her best abilities, she sighs over the corruptions and miseries among men, which her efforts may fail to remedy, and still goes on to indulge her favorite disposition of good to all.

Having, as I think, made the truth of the proposition, that the scheme of secrecy is in its nature adverse to the scheme of Christianity, appear, I will, in my next, take up the second proposition proposed for discussion. A MEMBER OF THE CONFERENCE.

BIBLES FROM ENGLAND.—It is said that 100,000 English Bibles have been imported and sold in this city by one house. They are of the Cambridge imprint. In addition, large numbers of Oxford Bibles are imported at Boston. This is the result of the overthrow of the monopoly of Bible-printing in England; the progress of the age having given at once cheap bread and cheap Bibles—cheap food for mind and body.

EDUCATIONAL TROUBLES AMONG THE BAPTISTS.—At an Educational Convention of Baptists in the State of New York, held recently at Albany, an amicable compromise of the difficulties between Hamilton and Rochester was proposed, by which Hamilton was to continue the seat of theological education, but relinquish the University Charter, and allow a collegiate school to be established upon it at Rochester. The plan was not consummated, because the delegates from Hamilton did not feel authorized to agree to it without first consulting their constituents. They have now consulted them, and decided *not* to accept the compromise. Thus the whole matter is thrown back where it was, and the question is again open for discussion and agitation. Already these difficulties have greatly embarrassed Madison University and the cause of education. If they continue much longer, the Baptists of New York will have a great work to undo the mischief which has resulted from this discussion.

BAPTIST MISSIONARY IN NEW MEXICO.—The New York Recorder says that intelligence has been received at the American Baptist Home Mission Society's Rooms, confirming the intimations that the Rev. H. W. Reed, missionary to California, had been induced to stop on his way, and raise the standard of the cross at Santa Fé. The only Protestant missionary in the Territory, he is received with great cordiality by the Protestant population, and a deep interest in the "new religion" already manifests itself even among the Mexicans. Mr. Reed's support is provided for on the spot.

THE AMERICAN TRACT SOCIETY.—The committee of the American Tract Society met on the 19th ult. The receipts of the month were $20,844; total since April 1, $146,989. The number of new colporteurs commissioned during the month was 31, of whom 26 were for the Southern and Western States. Since April 274 colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico, and California. The issues from the depository for October amounted to $29,079. Gratuitous issues since April, 22,712,239 pages. The expenditures average nearly $1,000 a day; and the daily product of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the American Messenger, monthly. The number of printers and binders is 236. Power presses employed, 14. At the meeting letters were presented from Canada, various parts of India, China, and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium $1,000, Germany and Hungary $1,000, Italy $1,000, Turkey, Russia, Greece, Syria, and the Nestorians, $3,000, Southern India $3,000, Northern India $2,000, China, Siam, Assam, Burmah, and the Sandwich Islands, $3,000, and other claims $1,000; total $15,000.

ITEMS OF RELIGIOUS INTELLIGENCE.

The German Reformed Synod of Pennsylvania, during their recent sessions, were occupied in an animated debate on the subject of the preparation of a Liturgy for the use of their churches. To a limited extent this Church has used a Liturgy, but the proposition was for one more full and extended. It met with some opposition, which in the end was overruled, and a committee appointed to report a plan or schedule.

The members of the Rutgers-st. Presbyterian Church, New York, of which Rev. Dr. Krebs is pastor, have in a few days, it is said, subscribed $15,000 to liquidate their church debt. This sum is the whole amount of the debt on their church structure, which originally cost $55,000.

The Advocate of Moral Reform sends forth a circular petition to be presented to our Legislature, asking a law to compel town and city officers to provide mental, moral, and physical education, for the thousands of infant vagrants known as street children.

It is stated that Rev. Dr. Pise, recently of St. Peter's Church, Barclay-st., New York, has purchased Emanuel Church, Sidney-place, in Brooklyn, lately belonging to the Episcopalians, under the ministry of Rev. Mr. Goddard. The cost of the building was $10,000.

The children of the Sunday School of Rev. Dr. Rice's Church, in Cincinnati, have resolved to support one missionary, under the care of the General Assembly's Board of Missions, and have selected Rev. Lyman B. Crittenden, of Farlow's Grove, Ill.

The General Minutes of the Methodist Annual Conference state that that Church, within the last year, has been blessed with the large increase of 23,294 members and probationers, and 106 preachers, traveling and local.

Within the past week there have been two or three incipient meetings of Catholics from different sections of New York for the immediate purpose of obtaining a course of lectures to be delivered in some convenient part of this city.

A series of Catholic Lectures is in progress in Boston. Dr. Cummings of New York gave the opening lecture.

A farewell missionary meeting for Rev. Dwight W. Marsh, about to sail for Mosul, Western Asia, was held in the Church of the Puritans, New York, on Sunday evening last.

Rev. Wm. Hague, one of the editors of Christian Watchman and Reflector, has been made a Doctor of Divinity.

The Missionary Society of the Methodist Episcopal Church, South, have resolved to send three missionaries to California.

Rev. T. C. Johnson, of the Southern Baptist Board, arrived from China last week in the ship Samuel Russell.

General Intelligence.

EUROPEAN NEWS.

The steamer Canada arrived at New York on Sixthday last, with one week later intelligence from all parts of Europe.

The most gratifying feature of the week's news is the interview between the President of France and Mr. Rives, the American Minister, at the Elyée Nationale. The American Minister made an address adapted to the occasion, but observed a total silence respecting the misunderstanding between France and the United States growing out of the conduct of M. Poussin. The President, however, alluded to the affair, in terms flattering to the American Minister and his country—adding that in consequence of that misunderstanding, if Mr. Rives had been a monarchial ambassador, instead of a republican minister, he, the President, would have been deprived of the honor of receiving him.

The dispute between the Emperor of Morocco and the French seems to increase in violence. The French Consul at Magadore has been treated harshly and ignominiously, and a French frigate has been sent to his relief, There is now every probability of this affair ending in the bombardment of Tangier.

From Hungary we learn that fresh condemnations are taking place, and no fewer than 15 additional executions at Arad are threatened daily. General Haynau is carrying on his unrelenting cruelties unchecked by higher authority. The Jews at Pesth are once more threatened with violence unless they pay up the contribution demanded, which seems to be beyond their power.

From Rome we have but little certain or interesting. It seems, however, that the Pope really meditates an early return to Rome, and indeed his arrival at one moment was actually announced.

Advices received at London on the afternoon before the steamer's sailing, with news from Constantinople to the 1st ult., state that a British fleet was at anchor in Aboukir Bay, and would remain there till the arrival of the courier with the answer of the Czar to the communication of Fuad Effendi. Should that answer prove unfavorable, the fleet will proceed at once to Constantinople. Sir Stratford Canning has communicated to the Turkish Government that the English Cabinet had unanimously agreed to form an offensive alliance with the Porte, in the event of hostile proceedings on the part of Russia. A similar communication has been made by General Aupick in behalf of the French Government.

HORRIBLE TRAGEDY IN BOSTON.

On Sixthday, Nov. 23d, Dr. George Parkman, a wealthy and esteemed citizen of Boston, mysteriously disappeared. No trace of him having been found after much inquiry, his brother-in-law offered a reward of three thousand dollars for any information that would lead to the knowledge of his whereabout, if alive; if he had been murdered, that sum would be given for information that should convict the perpetrators of the deed; one thousand was offered for the simple recovery of the body, if dead. It was not till Sixthday last, however—one week after Dr. Parkman's disappearance—that any clue to the mystery was obtained, when the horrible and heart-rending facts described below led to the arrest of Dr. John W. Webster, as implicated in a deed which staggers the imagination.

It seems that a note of $450 against Dr. Webster had been held by Dr. Parkman, secured on real estate in East Cambridge. This had been due for a long time, and Dr. P. had urgently insisted on its payment. After being several times put off with excuses, he applied to the officer who disposes of Dr. Webster's tickets to his course of lectures in the Medical College, to know if there was a sufficient balance in his hands to take up the note. This proceeding greatly excited Prof. Webster, who, on the morning of Nov. 23d, called at Dr. Parkman's residence, No. 8 Walnut-st., and left the message, "that if he wished to receive the money on that mortgage, he must call at the Medical College about 1 o'clock that afternoon." Dr. Parkman is known by several citizens to have gone to the College at the hour designated. He was seen to enter the College, but was never seen to come out of it. A person, who had some business to transact with him, watched for a long time to see him come out of the College, but in vain.

It is admitted by Prof. Webster, that Dr. Parkman called on him at the College, according to the above statement, and that he paid him the amount of the note, taking a receipt for the money. This receipt, it is said, has not been produced.

After the alarm had arisen on account of the disappearance of Dr. Parkman, several circumstances produced a suspicion in the mind of Mr. Ephraim Littlefield, who has charge of the buildings and grounds of the Institution, that Dr. Parkman had never left the College alive. He hardly dared to breathe his surmises, but kept up a vigilant watch.

It was noticed that Prof. Webster was in his private room and laboratory several hours on Sixthday afternoon, Nov. 23, with the door locked, where he is supposed to have remained during the night. The heat proceeding from his room was so intense as to attract the attention of several inmates of the College, and two barrels of pitch-pine kindling wood disappeared. For several days afterwards, the chimney of his room sent forth an uncommonly dense and constant cloud of smoke. During the whole of the week, it was observed, that Prof. Webster had kept himself almost entirely secluded, with his rooms at College constantly locked, a thing so unusual with him as to occasion remark.

From these and similar circumstances, Mr. Littlefield was so strengthened in his suspicions, that on Sixthday evening, Nov. 30, after Prof. Webster had returned to Cambridge, where he resides, he was induced to break the partition wall to the vault, in the basement directly under Prof. Webster's room in the College, and connected with it by a staircase and door, which was never known to be opened except by the Professor himself. Upon entering the vault, a terrible spectacle was disclosed. There was the lower part of a human body, in a state of dreadful mutilation, one leg being gone, and also the foot of the other leg. The appearance of the remains indicated that they had been in that place but a short time.

These appalling facts were instantly made known to the proper authorities. They proceeded to the College, and on extending their search to Prof. Webster's room, found farther proofs of the most startling character. On examining the furnace and the ashes which it contained, they discovered several bones and pieces of bones, belonging to a human body which appeared to have been recently burned, so that the muscles and cords were entirely consumed. There were also found some coat buttons, particles of silver and gold apparently from a watch melted down, and a portion of a human jaw with several false teeth, filled in with gold round the edges, in a manner corresponding with those known to have been worn by Dr. Parkman.

All these circumstances, taken in connection with the fact that Prof. Webster was not an anatomist or surgeon, but only a chemist, with no professional concern in the dissection of bodies, were deemed sufficient to warrant his arrest.

The officers accordingly, proceeded to Cambridge in a private carriage, and reached the residence of Prof. Webster, at some distance from the University, at about 7 o'clock in the evening. Without stating their real business, they informed him that a new search of the Medical College had been decided on, which required his presence. After getting into the carriage, he was informed of the suspicions that had been aroused against him, which threw him into a state of agonizing excitement, and he fell back several times into the arms of the officers. During the ride, he gave way to violent exclamations, and uttered piteous groans and shrieks. He also made use of expressions of a doubtful nature. Among other language of a similar import, he is said to have used the following: "Can it be that that infernal scamp" (supposed to refer to some accomplice) "has betrayed me." He was lodged in Leverett-st. goal on Friday night. In the morning he was somewhat calmer, and expressed a wish to see his friends, though he remained in such a state of excitement throughout the day, that his physicians pronounced it useless to bring him out for examination.

A coroner's inquest was immediately called "to inquire into the identity of the parts of the body found, and by what means it came to its death." Without agreeing upon a verdict, however, the inquest was adjourned to Fourthday of the present week.

Dr. Webster has been Professor of Chemistry in Harvard University since the decease of the late Dr. Gorham, a period of over twenty-five years. In this capacity he is a member of the Faculty of Medicine in the Harvard Medical School, which has its location in Boston. He is probably not far from 55 years of age, although his manners and appearance are those of a much younger man. His reputation in his profession is respectable, but not brilliant. He is a man of varied accomplishments and of elegant tastes. As a member of society in Boston and Cambridge, he has always enjoyed an unusual popularity. His musical talents are of a high order, and he has done much to elevate the standard of musical taste in Boston. His house has been distinguished as the seat of generous hospitality, where, surrounded by a singularly lovely family, he has appeared to enjoy the highest delight in the courteous entertainment of a numerous circle of friends. With a mild, kind and unassuming disposition, with eminently social feelings, and manners of uncommon affability, he probably had not an enemy. His character was far from any stain—he was the last man in the world who would be thought capable of committing a crime. There is no doubt that he labored under one defect, which may have led him to the dreadful deed of which he is accused. With expensive habits and a love of luxury, he had no skill or ability in the management of pecuniary affairs. Hence, he is known to have been generally in a state of great embarrassment.

The deceased was about sixty years of age. He belonged to one of the wealthiest and most distinguished families of his native city. He had received a thorough medical education in early life, and was much interested in medical science, but the care of his large estates, induced him to confine his practice to a limited circle. The establishment of the Hospital for the Insane and of the Asylum for the Blind, was greatly forwarded by the zeal and energy of Dr. Parkman. He had the reputation of a skillful financier, had realized large gains by investments in real estate, and was exact and methodical in his business habits.

* * *

WESTWARD TRAVEL.—The editor of the N. Y. Tribune, writing from Sandusky, Ohio, under date of Nov. 25, says that preparations for an early and signal increase of speed on the great Northern avenue between the East and the West, are being pushed forward with great confidence and vigor. In the first place, the Albany and Buffalo lines of Railroads, have resolved to run their Express Trains through in *ten* hours next season, instead of from fourteen to fifteen as at present. Whenever the Hudson River Road shall be completed, the Express Trains will leave Buffalo at 6. A. M., and deliver their passengers and baggage in Chambers street, a little inside of 9 P. M. the same day. This is the immediate prospect; how much improvement ten years will make upon that I do not venture to predict. The Erie Railroad route is already regarded with favor throughout Western New York and beyond. I understand passengers will next month be conveyed from New York to Geneva by this route for $5, which is less than half the former Winter charge, and not two-thirds the Summer rate via Albany. The time required by this route will be considerably less than that by Albany until the Hudson River Railroad is finished; after that, I suspect the Albany route, though longer, will not be beaten."

* * *

Mr. Belmont, the agent of the Rothschilds n this city, has married Miss Perry, daughter of Com. P. Before the marriage, he made a settlement of property worth $200,000, in the hands of trustees, for the exclusive use of his intended wife.

AN EXTRAORDINARY RESOLUTION.—The following resolution was passed by an anti-slavery meeting recently held at Oberlin, Ohio. The framer of it may hate slavery, but we are inclined to think he hates something else worse:—

"*Resolved*, That this convention is full of joy at the declining state of American religion, as seen in the absence of revivals, the drooping condition of all the popular churches, and the utter extinction of many of them; the small number of candidates for the ministry, at the theological seminaries; and the frequency with which the ministers escape from the sectarian pulpit into less mischievous and far more honest and laudable occupations. And we cannot but hope and pray, that as its terrible sacraments on the hearts, the hopes and happiness of millions of slaves, whose enslavement it has so long sanctified by its fellowship, its sermons, and prayers, shall end, and it shall sink into a speedy and ignominious grave, that then it shall be followed by the coming of the kingdom of righteousness and peace, when man shall no longer lift up the sword or the shackle against his fellow man, when a slave or a slaveholder shall no more be known; but when, emphatically, every man in every face shall meet a brother and a friend.

* * *

INDIAN DISTURBANCES.—The Indian disturbances on Lake Superior have been making some noise during the last few days. The origin of the difficulty is as follows. The copper lands on Lake Superior were sold to the mineral companies without leave asked or obtained of the Indian tribes, whose property they were. The Indians claimed compensation—it is said £1,250 per annum. The Government sent their deputation back to their homes, and assured them they would send commissioners to treat with them. They did send, but the season was so late, and so many of the Indians were off at their hunting grounds, that no arrangement could be made this season. At a conference with a few of the chiefs, however, there was some difference as to a Mr. McDonald, whom the Indians had chosen as their agent. This person was offended, and it is said stirred up the Indians to make an attack on the works of the Quebec Mining Company, of which they took possession. They did no harm to person or property, and it was probably only done to secure a speedy adjustment of their claims, and perhaps a larger sum. The Government has received £10,000 from the mining companies, and will receive some £40,000 more, and can well afford to give £1,250 per annum to the proper owners.

* * *

FROM NICARAGUA.—Recent intelligence from Nicaragua announces the destruction of the Musquito town of Quamwatla, by a party of Americans from the brig M. C. Draper, which was wrecked in August last about a hundred miles north of San Juan. It appears that the Indians attacked the camp of the wrecked mariners, and carried off their provisions and clothing. The captain demanded redress, and warned the Indians that in the event of non-compliance he would attack their village (Quamwatla) within the space of three days. His demand was unheeded, and accordingly, when the time was up, the whites went up to attack the town—some thirty miles in the interior—armed with sundry offensive weapons; fire was set to the houses, and the village was laid in ashes. News of this event was conveyed to San Juan, and the Musquito King, accompanied by his commissioner, Mr. Coates, started up the coast to collect the evidence in the case. It was obtained, but rebutting testimony was put in; and so the matter rested.

* * *

THE CHEROKEE INDIANS.—The National Council of the Cherokee Indians has passed a resolution instructing the Superintendant of Public Schools to make out and forward to the Secretary of the Interior, in Washington, a full exhibition of the number of their public schools, pupils in attendance, &c., and another resolution authorizing John Ross, principal chief, to procure and forward a suitable block of Cherokee marble to the Washington Monument Association, as an offering from the Cherokee Nation in aid of the construction of that great work.

* * *

THE PORTUGUESE EXILES.—The arrival of the Portuguese Exiles at Jacksonville, Ill., on the 12th Nov., is said to have been an occasion of deep interest. The sight of nearly 300 exiles, men, women and children, mounted upon some 15 tons of baggage, in seven open cars—brought to the station crowds of people, and moved all hearts in one common sympathy, drawing tears from eyes unaccustomed to weep. They seemed to vie with each other in showing them every possible kindness, opening their houses to the sick and the children; giving up their own rooms and beds, sending in provisions of every description, and giving to all a hearty shake of the hand, as a token of the sympathy and warmth with which they welcomed them to their new home.

* * *

GUTTA PERCHA.—A company, chartered by the Legislature of New Jersey, is about to invest in that State $250,000 for the manufacture of this valuable article. Heretofore, the work has been limited to machine bands and ornamental articles, owing to the want of a cheap and perfect solvent. A practical chemist of New York has recently discovered the desideratum in the volatile principle of coal naptha, by which gutta percha, without the application of heat, can be held in perfect suspense, and reduced to any desired consistency. This improvement the company will adopt, and thus be able to produce a thin, delicate, impermeable film applicable to water-proof garments and a great variety of purposes.

* * *

POLITICAL CLERGYMEN.—The New Orleans Presbyterian, referring to the announcement of Rev. D. Winans as a candidate for Congress, makes the following statement:—

"Within a few years past, we have known of fifteen ministers of the gospel in Mississippi, occupying the political field as party candidates, of whom eight were Episcopal Methodists, three Cumberland Presbyterians, two Campbellites, and one Baptist; and they were aspiring to the following posts, viz.: Governor, Chancellor of the State, Congress, State Senate, House of Representatives, State Treasurer, and Auditor, besides county officers."

CONGRESSIONAL PROCEEDINGS.—The First Session of the Thirty-First Congress of the United States opened on the 3d of Dec. Seldom has a National Legislature assembled, in the proceedings of which so deep an interest is felt. A thorough discussion of the question of Slavery, Cheap Postage, a Railroad to the Pacific, &c., is generally looked for. We shall keep our readers informed of the progress made.

* * *

RELIC OF WASHINGTON.—The administrators of the late David Claypoole, the veteran printer of Philadelphia, will sell at auction, on the 12th of February, the original manuscript of Washington's Farewell Address. It should be purchased by the Smithsonian Institute as a precious relic of the Father of his Country. It is thus described:—

"This paper—in the hand-writing, and bearing the signature of Washington—was presented by him to Mr. Claypoole, the then editor and proprietor of the Daily Advertiser, which gazette Gen. Washington had selected for its first publication. It makes a small quarto book of 30 pages, all in the author's writing, with sundry erasions and interlineations by his own hand."

* * *

OUR SCHOOLMASTERS ABROAD.—A son of the Hon. James C. Birney is Professor of the English Language and Literature, at the College of Bourges, in France. Many of our Common School teachers are more competent to fill these Professorships than many who now fill them, who being natives can never fully master our tongue. There is a great demand for teachers of our language in the Colleges on the Continent. A Foreign Correspondent says:—

"Any young man of energy and foresight, leaving this country with a hundred dollars, may take the tour of Europe, returning at the end of five or six years, not only with the principal modern languages well acquired, but with perhaps more money than when setting out. The route indicated is England first, then France, afterwards Germany and Russia, Italy and Spain, according to circumstances or taste."

SUMMARY.

An interesting little girl of 2 1-2 years, daughter of James Dawson, one of the assistant foremen in the N. Y. Sun establishment, came to its death a few days since in the following singular manner: The little creature was playing around the supper table, when, at a moment unobserved, it reached up its tiny hand and tipped over a cup of tea which stood on the edge of the table. The child was so severely scalded that it died the same night.

It is stated in Washington papers, from an official source, that in the amount of revenue requisite to meet the expenditures of the Government for the fiscal years ending the 30th of June, 1850, and to 30th of June, 1851, there will be a deficit of between fifteen and twenty millions of dollars. This deficit will not have been occasioned by any insufficiency of the current revenue to meet the ordinary expenditures, but by the expenses growing out of the Mexican war and the late treaty of peace with that country.

The splendid mansion of Mrs. Anna Jenkins on Benefit street, Providence, R. I., was recently burned to the ground, and, most melancholy to relate, Mrs. Jenkins [and her eldest daughter perished in the flames. The house was one of the oldest and most substantial in the city, and contained an immense amount of valuable furniture, plate, jewelry, and money, as Mrs. Jenkins was considered one of the wealthiest persons in the city.

Speaking of defaulters, a Washington letter-writer says: "I have seen a list of twenty-four defaulters whose accounts have been transmitted from a single bureau to the Solicitor of the Treasury for suit. The balances against them vary in amount from twenty-two thousand dollars to sums under a hundred.

On the morning of Nov. 8th, the court-house of the parish Claiborne (at Athens, La.) was consumed by fire, together with all the public records belonging to the parish since 1828, embracing mortgages, marriages, sales, conveyances, judgments, and every description of records, belonging to the offices of the Clerk, Sheriff, and Recorder of the parish.

The Philadelphia agency of the Camden (N. J.) Bank was recently robbed of $6,243, which included four $500 notes, and $3,000 in 50 and 100 dollar notes, dated Jan. 1, 1846, and much defaced. New notes of all these denominations have been issued, so altered as to enable the public to be on its guard against the thieves.

The Fond du Lac Republican mentions the discovery of native copper near the village of Dartford, Marquette Co., Wis. The first piece found weighed 30 lbs. 4 oz., and perfectly pure. It was discovered among rocks, the verdigris distinguishing it at the first glance. It is the third piece found in Dartford.

A convention of the country editors of Pennsylvania came off in the town of Butler in the early part of November. They agreed to hold an adjourned convention of the editors and publishers in the State, at Harrisburg, on the 1st of January, 1850.

"The Protective Union," is the title of a large and ably filled sheet which the Boston Printers' Union has just issued, to advocate the rights of labor, and vindicate themselves in their recent *striking* position.

A $2 bill on the old Trenton State Bank, altered to represent the Chesapeake Bank of Baltimore, has been detected. The alterations and signatures are roughly done.

The health of the Hon. George McDuffie continues to decline, and it is next to impossible for him to survive much longer.

S. R. Thurston, Esq., who was elected delegate from Oregon recently, over four other candidates, according to the Boston Post, lost his trunk in crossing the Isthmus, with his clothes, credentials and papers.

The President of the State Morris Bank has been arrested in New Jersey for perjury in having sworn that the actual cash capital of the concern had been paid in.

The Supreme Court of Vermont has recently decided that a firm doing business in the City of New York, and who, in the State of Vermont, made a contract with an inn-keeper to forward him, by common carrier, spirits which they knew he intended to sell in violation of the License Laws of Vermont, cannot recover the price of such spirits in the Courts of Vermont.

A man named Thomas was arrested at St. Louis, the other day, for counterfeiting Land Warrants. In his possession, or in possession of the woman of the house, to whom he had confided them, were found five large packages of counterfeit "Soldiers' Land Warrants," about one hundred in all. Some of them were filled up, signed, and even had a counterfeit seal of the proper office at Washington.

Geo. H. Hickman, a young Baltimore lawyer, has been arrested and held to bail in the sum of $1,000 on a charge of procuring money and land on land Warrants, to which were attached forged and fraudulent powers of attorney.

Advices from Chihuahua, to the 24th Sept., state that the cholera was raging there tremendously, having broken out two days previously, carrying off from fifty to sixty persons a day, and that out of a population of about 15,000 souls. The inhabitants are in the greatest consternation, and business was quite at a stand. In Durango, out of a population of 20,000, fully 3,000 had been swept away by this dreadful scourge.

In an official report to the War Department of the civil affairs of California, Gen. Riley estimates the number of persons actually employed in digging for gold at ten thousand, while the number of persons engaged in other employments at the placers would greatly increase this amount. The report in question will probably accompany the Message of the President.

Barnum, the curiosity hunter, recently bought at Sheriff's sale, in Philadelphia, Peale's large collection of rare and curious things at the Masonic Hall, formerly known as the Philadelphia Museum, and in its day the most complete collection of wonders ever exhibited in the United States. The whole collection was bid off for $3,500; it probably cost originally, near $100,000.

Freight from Buffalo to Albany, on the Erie Canal, a distance of 330 miles, has been for some weeks 72 cents a barrel for flour, and 20 cents a bushel for wheat. Grain is at present carried from New York to Liverpool, a distance of 3200 miles, for 7 or 8 cents a bushel; and during the summer and early part of autumn, flour was taken as low as 12 cents a barrel.

We understand, says the N. B. Union, that by the death of the late John Porter, his son-in law, Commodore Stockton, has received an addition of $24,000 per annum to his already enormous income. The annual income of the Commodore can hardly be estimated at less than one hundred thousand dollars, and probably more

Mr. George C. Little, of Bridgeton, West Jersey, sailed from New York last summer with a California company in the ship Clarissa Perkins. After a long and perilous voyage, and when the ship was fast approaching San Francisco, he fell overboard while leaning over her side fishing, and was instantly lost. The boat was launched to find him but in vain.

The Erie Railroad Company have determined to push the road forward to Hornellsville, 42 miles west of Corning, to which point the road is nearly completed. This extension will probably be ready for working by the 1st of September, 1850.

Thompson's Bank Note Reporter says: The notes of the Chester County Bank, Pa., are returned to us from Philadelphia, marked NO GO. We have dashed this bank in our list, and advise the rejection of its notes.

At Grace Church, N. Y., on a recent Sunday, a collection of $2,488 was taken up for the "Free Chapel of Grace," now erecting on Madison-avenue, to be supported by Grace Church.

It is not generally known, that the monument to the Poet, Henry Kirke White, in All-Saints Church, Cambridge, England, was erected at the expense of an American, Francis Root, Esq., of Boston, Mass.

Rev. D. D. Patterson, of Mississippi, has been less than six years a resident of that State, and has baptized in that time between four and five hundred persons.

The steamer Hiram Powers struck a snag in the Mississippi on the night of the 13th ult., and three of the firemen were thrown overboard by the shock, and two of them were drowned.

Samuel Smith, first engineer of the ill-fated Louisiana, has been arrested and held to bail in the sum of $8,000, to answer a charge of manslaughter.

Small amounts of Susquehanna Bank Notes have been sold at 25 cents on the dollar, and of State Bank of Morris at 12 1-2 cents on the dollar.

A project is on foot for the erection of a suitable monument to perpetuate the memory of the late Henry Inman.

A correspondent of the Philadelphia Ledger states that a hog has been raised on League Island which is upwards of 1,000 lbs. weight. The animal is only 19 months old, and for 8 months has not been able to see, his eyes being completely covered with fat.

A large English company is now being formed at London, for turning to account the uncultivated lands of the Delta, in Egypt, of the extent of 150,000 hectares. Their intention is to grow rice on a large scale.

The Philadelphia Christian Observer states that more than half the churches in the Presbyterian Synod of Virginia have been blessed with revivals of religion, and that the good work is still extending.

The Amherst Cabinet says the Indian name of the stream that skirts the village on the north and east, and flows into the Souhegan, is *Quohquinapassakessanannagnog*.

A new spurious bank note has made its appearance, in the shape of $3 bills, purporting to be of the Farmer's Bank, Columbia County, dated Hudson, Jan. 15, 1849—the date being engraved.

A cotton factory is about being erected at New Orleans by a company with a capital of $200,000.

New York Markets—Dec. 3.

Ashes—Pots $5 56 a 5 62; Pearls 6 31.

Flour and Meal—Flour is very heavy and dull, the receipt being very large. The various grades of Canada, Michigan, Ohio, and State, range from 4 50 to 5 00; prime Genesee 5 12 a 5 25. Rye Flour 2 87 a 2 94. Jersey Meal 3 00; Brandywine 3 18. Buckwheat 1 87 a 2 12.

Grain—The Wheat market is dull. A lot of ordinary Ohio sold for 87c.; Canadian 1 04, Genesee 1 23. Rye 59c. Oats 37 a 39c. for Southern, 41 a 44c. for Jersey, 48 a 49c. for Northern. Corn, Jersey yellow 60c., Western mixed 68c. Buckwheat 47c.

Provisions—Prime Pork 8 50 a 8 62; mess 11 00. Prime Beef 6 00; mess 8 75 a 9 00. Butter is in good demand at 10 a 17c. for State. Cheese 5¼ a 6¼c.

MARRIED.

At Sangerfield, N. Y., November 21st, by Eld. Eli S. Bailey, Mr. HENRY FRANKLIN LEWIS to Miss MARY ANN OWEN, both of the above place.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Jonathan Nash, Poquetanock, Ct.	$2 00	to vol. 6 No. 52
Jesse Burdick, Scott,	2 00	" 6 " 52
Lee Bush, Waterville,	2 00	" 7 " 26
Ransom Coon, Smithville,	2 00	" 6 " 52
N. J. Reade, Adams Center,	2 00	" 6 " 52
Thomas Holmes, Oxford,	1 00	" 6 " 36
R. S. Meekins, New York,	50	" 6 " 13

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Wm. Whitford, Brookfield,	$5 00
Jason B. Wells, DeRuyter,	5 00
N. J. Reade, Adams Center,	5 00

BENEDICT W. ROGERS, Treasurer.

☞ On looking over our books, we find that a large number of subscribers have not yet paid for the current volume, although it is nearly half completed. We hope it is only necessary to call their attention to the subject, to secure prompt and general remittances.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3¼ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M.; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¾ A. M. (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and ~~Stonington at 8 o'clock P. M.~~ or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct, in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Miscellaneous.

THE SLAVE IN THE DISMAL SWAMP.

BY H. W. LONGFELLOW.

In the dark fens of the Dismal Swamp
The hunted negro lay;
He saw the fire of the midnight camp,
And heard at times a horse's tramp,
And a bloodhound's distant bay.

Where will-o-the-wisps and glow worms shine,
In bulrush and in brake;
Where waving mosses shroud the pine,
And the cedar grows, and the poisonous vine
Is spotted like the snake;

Where hardly a human foot could pass,
Or a human heart would dare,
On the quaking turf of the deep morass,
He crouched in the rank and tangled grass
Like a wild beast in his lair.

A poor old slave, infirm and lame;
Great scars deformed his face;
On his forehead he bore the brand of shame,
And the rags that hid his mangled frame,
Wore the livery of disgrace.

All things above were bright and fair;
All things were glad and free;
The squirrels dancing here and there,
And wild birds filled the echoing air
With songs of liberty.

THE PACIFIC RAILROAD.

At the recent Railroad Convention in Tennessee, says the Memphis Appeal, a resolution was passed inviting Mr. Whitney to appear and explain his project for a railroad to the Pacific. Accordingly, he appeared, exhibited his maps, and explained his plan. He first represented our position in the center of the world. This was done by a skeleton map, which placed Europe and Africa on one side, with the Atlantic between us, and on the other side the Pacific between us and all Asia. This he said was a division and an arrangement which he claimed to be the originator of. He then declared the objects of a railroad to the Pacific in his opinion to be, to change the route for the commerce and intercourse of Europe with Asia and make it tributary to us, to carry the vast product of the Mississippi Basin to Asia for a market, and to open to settlement and production as great an extent as possible of agricultural country, which would thereby become a source of power and wealth to the nation. And to accomplish these great objects he said the route must be so far North that the sphere of the globe would so shorten the distance, as to force a change to it, and make the commerce of the world tributary to us. And the route must be so far North that the climate would not damage or destroy our products on their way to Asia, and where the lands on its line could be made to furnish the means for the work with facilities, materials, &c. A road built by the Government would cost from 150 to 200 millions, and must either charge tolls to pay the interest on its cost, as also for its operation and repairs, or else that interest must be provided for by a tax upon the people, and surely no one can believe that the people would submit to such taxation. And as it would cost 60 cents to transport a bushel of corn from the Mississippi to the Pacific, there would be no market for it, and with a toll of $2 50 for a bbl. of flour, there could be no market. With such high tolls, the commerce of Europe with Asia would be entirely excluded; but if the road could be built as he proposes, from the public lands, then there would be no interest to provide for, and a bushel of corn could be taken to the Pacific for 25 cents, and China would be a market for millions of bushels; and at $1 for a bbl. of flour, there would be a market for millions. And at the same rate for the commerce of Europe with Asia, it would all be forced over the road, and the whole world made tributary to us. Yes, he said, with this road built to effect these great results, we shall have conquered and subdued the whole world without the shedding of one drop of blood, or the expenditure of one dollar in money.

RULES FOR FEEDING ANIMALS.

1st. *The preparation of feed.* This should be so prepared that its nutritive properties may all be made available to the use of the animal, and not only so, but appropriated with the least possible expenditure of muscular exertion and energy. The ox that is obliged to wander over an acre to get the food he should find in two or three square rods; the horse that is two or three hours eating the coarse food he could swallow in fifteen minutes, if the grain was ground or the hay cut, as it should be; the sheep that spends hours in making its way into a turnip when, if it were sliced, it could be eaten in as many minutes; the pig that eats raw potatoes or whole corn, when either cooked could be eaten in one-fourth the time—may indeed fatten, but much less rapidly than when their food is given them in a proper manner. All food should be given to a fattening animal in such a state, that as little time and labor as possible on the part of the animal shall be required in eating.

2d. *The food should be in abundance.* From the time the fattening process commences until the animal is slaughtered he should never be without food. Health and appetite are best promoted by change of food, rather than by limiting the quantity. The animal that is stuffed and starved alternately may have streaked meat, but it will be formed too slowly for the profit of the owners.

3d. *The feed should be given regularly.* This is one of the most essential points in feeding animals. If given irregularly, the animal indeed consumes his food, but he soon acquires a restless disposition, is disturbed at the sight of his feeder, and is never in that quiet state so necessary to the taking on of fat. It is surprising how readily an animal acquires habits of regularity in feeding, and how soon the influence of this is felt in the improvement of his constitution. When at the regular hour the pig has had his pudding, or the sheep its turnips, they compose themselves to rest with the consciousness that their digestion is not to be unseasonably disturbed, or their quiet broken by an unwonted invitation to eat. All creatures fatten much faster in the dark than in the light, a fact only to be accounted for by their greater quiet. Some of those creatures that are the most irritable and impatient of restraint while feeding, such as turkeys and geese, are found to take on fat rapidly when confined in dark rooms, and fed at stated hours by hand. There is no surer proof that a pig is doing well, than to see him eat his meal quickly, and then retire to his bed to sleep, or cogitate till the hour of feeding returns. [Agricultural Guide.

A TIMELY GUSH OF WATER.

Below is an extract from a long letter in the Cincinnati Enquirer, written from California by a member of the United States Boundary Commission.

"Of all the great natural wonders discovered in California, none has been so marvelous and astonishing as the breaking out of a subterranean river in the middle of the great desert! This fact is announced by a number of men who have reached here within a few days, traveling in different parties. Look at the map, and you will see a desert marked down, reaching from near San Diego to near this mouth of the Colorado. It stretches across a space of some ninety miles. These emigrants, in whose integrity we confide, report that about the first of this month, a stream of water burst forth from the sandy plain, about the middle of this desert, which had flown into an aroyd, or old stream bed, and then extended several miles towards the North, and when they came to it was near a hundred yards wide. Some of them passed it while it was running parallel with the road. Others came after them three or four days, when it had crossed the road, and was so deep that their animals had to swim. The Indians had discovered it and were following it up and down, to see whence it came, [illegible] whither it was coursing, all of them al[illegible], and superstitiously charging such a wonder to the American emigrants. The water was tolerably good, having the taste of rain water, and the appearance of the water of the Colorado. Mr. Robb, of the St. Louis Reveille, mentioned having seen at a distance to his left, when he was almost famishing, in the centre of the desert, what looked to him like a running stream, but he feared to leave the road to examine it. It had not then made such headway to where it was subsequently discovered and crossed. We can now only conjecture the cause of this astonishing anomaly—the intelligent here supposing that the Colorado, which has been very high, and for a considerable period has found a subterranean passage, which being pent up has thus broke forth. If this body of water should continue a living stream, henceforth the desert will be robbed of half its horrors. But this is scarcely to be hoped for. It will probably disappear as soon as the water of the Colorado recedes.

WASHINGTON ON SLAVERY.

The Father of his Country, in a letter of April 12th, 1786, to Robert Morris, said that so far as his suffrage went, it never should be wanting, to secure the abolition of slavery by legislative authority. In May, of the same year, he wrote Lafayette a letter, and, alluding to the latter's purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, expressed a wish that a like spirit might diffuse itself into the minds of the people of this country. In September, of the same year, he says to John F. Mercer, that he never means, unless some particular circumstance should compel it, to possess another slave by purchase, it being among his first wishes to see some legal plan of abolition adopted. Ten years thereafter, in his letter of Dec. 11th, 1796, to Sir John Sinclair, he attributes the high prices of land in Pennsylvania, over those in Maryland and Virginia, to the laws in the former State for the gradual abolition of slavery. His will is dated July 9th, 1799. From it is taken the following extract:—

"Upon the decease of my wife, it is my desire that all the slaves whom I hold in my own right, shall receive their freedom. To emancipate them during her life, would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture by marriage with the dower negroes, as to excite the most painful sensations, if not disagreeable consequences to the latter, while both description, are in the occupancy of the same proprietor, it not being in my power, under the tenure by which the dower negroes are held, to manumit them. * * * And I do, moreover, most pointedly and most solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting slaves, and every part there of, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect or delay, after the crops which may then be on the ground are harvested, particularly as it respects the aged and infirm, seeing that a regular and permanent fund be established for their support, as long as there are subjects requiring it, not trusting to the uncertain provision made by individuals."

TRAGICAL AFFAIR.

Among the strangers of distinction who for many years came to spend the winter in Paris, were M. and Madame Acros, Spaniards of immense wealth. Failing to make their usual visit last winter, it was thought their Castilian pride could not accommodate itself to republican rule; but it afterward appeared that their absence arose from a far different cause. M. Acros, like his countryman Aguado, had made his own fortune. He began his life as a pedlar and small retail trader; and having thus accumulated some funds, he engaged in stock speculation, then became contractor for the salt tax in Spain, and finally, when still young, retired from business a millionare. He might have enjoyed his fortune long and happily; but endeavoring to indulge a pardonable vanity, he lost both fortune and life. It appears that M. Acros, while yet poor, had made a voyage to Chili, and there became smitten with a young lady of respectable family, who were proud of their rank, her uncle being no less a personage than the Bishop of Santiago. So that, it being thought a great piece of presumption in a poor man to expect a Bishop's neice, he met with a rude rebuff on demanding her in marriage. But as the young lady was willing to give her consent, the Bishop was not again asked; and having married secretly, the young couple departed for Europe.

After becoming wealthy, M. Acros wished, by displaying it with his wife, to triumph over the family that once disdained him. Instead then of going to Paris last winter, M. and Madame Acros departed for Chili in a vessel which they had purchased and furnished at a great expense. They carried with them all the appliances of luxury and show; diamonds, plate, splendid furniture, carriages, and servants in rich liveries; nothing was forgotten that might serve to dazzle their disdainful relatives. After a pleasant voyage they arrived in Chili, but they had still before them a land journey of 300 miles before they could arrive at the city where the family of Madame Acros resided. They were informed that the road was infested by bands of robbers, so ferocious that they even fed upon the flesh of their victims, and were advised to wait until these bands had been dispersed.

But M. Acros, impatient to enjoy the triumph of his self-love, procured an escort of one hundred well-armed men, and set out on his journey with all his train. Letters recently received from Valparaiso contain most melancholy intelligence concerning the unfortunate travelers. About half-way, the caravan was attacked, part were killed, part escaped by flight, and the rest, with M. Acros and his wife, were made prisoners, and after being robbed of all their property, were put to death on the spot.

THEY SHALL NOT BLUSH FOR THEIR FATHER.

Two men had entered into an agreement to rob one of their neighbors. Every thing was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the gold and silver they could find.

"He is rich, and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold; while its possession will make us happy. Besides, what right has one man to all of this world's goods."

Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children, went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I'm so glad you have come home."

The presence of the child troubled the man, and he tried to push him away; but his arms clung tighter about his neck, and he laid his face against his cheek, and said, in a sweet and gentle voice—

"I love you, father."

Involuntarily the man drew the innocent and loving one to his bosom and kissed him.

There were two older children in the man's dwelling, a boy and a girl. They were poor, and these children worked daily, to keep up the supply of bread made deficient, more through idleness in the father than from lack of employment. These children came in soon after their father's return, and brought him their earnings for the day.

"Oh, father!" said the boy, "such a dreadful thing has happened. Henry Lee's father was arrested to-day for robbing. They took him out of our shop, when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame—for shame of his own father! Only think of that."

The man did not reply to the words of his son, but turned his face partly away to conceal its expression.

"Ashamed of his father!" thought he. "And will my children hang their heads, also, in shame? No—no. That shall never be!"

At the hour of midnight the man who had no children to throw around him a sphere of better intention, was waiting at the place of rendezvous for him whose children had saved him. But he waited long, in vain. Then he said—

"I will do the deed myself and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do any act that will cause them to blush for their father."

"GREEN SPECTACLES."—Under this head a correspondent of the Independent gives the following "words of advice to our clerical friends," which may be useful to others:

1. Never come into a large city without having read the Vicar of Wakefield, and conned over, with special care, the matter of the green spectacles.

2. Whenever you see an auction shop, for the sale of watches, trinkets, or other small wares, remember that *green spectacles* are sold there.

3. Spare a little time from the study of the Fathers, to look into the small items, police reports, &c., in the newspapers, and thus learn not merely what the *fathers wrote*, but also what the *sons are doing*.

4. If, from any laudable desire to gain information, you should be disposed to spend a little time in an auction shop, first take pen, ink, and paper, and deliberately record a vow not to speak, nod, or wink, while in the shop. Having done this, read it over and have it witnessed by at least two judicious friends; let each of them take you by the arm, and between them walk in. Go not alone; lean not on your own understanding. When in, remember that every word you hear is a lie, and every action represents a falsehood.

5. Remember that the good Vicar has successors quite as innocent as himself in the ways of the world, and that there are greener things than *green spectacles.* VERBUM SAT.

CHOLERA AND ANIMALCULES.—Prof. R. D. Mussey, of the Ohio Medical College, has made a series of experiments in relation to cholera and the existence of minute animals in the air and in the bodies and discharges of cholera patients. He has found in the atmosphere of the room in which cholera patients are kept, that multitudes of animalcules are discernable, and with a microscope a power of 2,000 times that these little animals were magnified to about one-fourth of an inch long. They move with the same motion of the snake, and are very tenacious of life, being active of 80° of Fahrenheit. In the muscles of cholera patients, ten hours after death, they abound in great numbers, and also in the rice-water discharges of patients. It is thought from these discoveries that some important facts may be elicited toward establishing the existence of some remedial agent. The Cincinnati Chronicle and Atlas states that some persons were attacked with all cholera symptoms from eating some cheese purchased in that city. The cheese is to be analyzed, when doubtless some new facts in the animalcule line will be brought to light.

STEAMERS FOR CALIFORNIA.—Such has been the success attending the establishment of a line of steamers from New York to California via the Isthmus, and so great the rush of passengers on that route, that new boats have been purchased to go on the line. The merchants of New York are asking Government for a semi-monthly mail to San Francisco. Howland & Aspinwall, with their associates, were the pioneers in steam communication with California. They placed three large steamers in the Pacific, and soon added another, the Unicorn. They have now purchased the steamship Tennessee, which will leave in a few days to take her place on the route between Panama and San Francisco, making the fifth steamer of the line in the Pacific. The line of steamers which connects with this on the Atlantic side, belongs to another company. J. Howard & Sons, who have been running a line of steamers, the Crescent City and the Empire City, between New York and Chagres, have just engaged two steamers to go to the Pacific and complete their line through to San Francisco. They have chartered the Sarah Sands, and Mr. Charles Morgan, who owns in the other steamers, has purchased the New Orleans, both which vessels will, with all dispatch, go round the Horn, to take the passengers that the Crescent City and the Empire City land at Chagres.

OSAGE INDIANS.—A delegation of these Indians, from Neosha agency, recently had an interview with the President. They consisted of a chief and four warriors. They went to complain of the non-payment of their annuities before the annual hunt. The Commissioner of Indian Affairs informed them that the cause of non-payment was the illness of the agent, who was then well, and probably at the agency distributing the amounts. They were introduced to their Great Father by the Secretary of the Interior. They were received in the east room, welcomed, and assured that justice should be done them. White Head, the Chief, replied that they had come a long way to see their Great Father, that they were pleased with his kindness, and that they would so tell their people. The President spoke to them of agricultural pursuits, and reminded them that the chase was becoming very precarious, and would no longer afford them a reliable living. White Head, says the Republic, then presented the President a roll of paintings, carefully tied up, which he said had been made and given him by the little girls of the nation, to present to their Great Father, of whom they had all heard. These were very pretty, and displayed much skill and progress in the art, and were warmly praised by the President, who seemed pleased by the present. White Head also presented a little package, neatly tied up, which contained a beautiful and finely wrought bead purse, sent to the Great Father by a little Osage girl.

THE ONEIDA STONE.—In Stockbridge, Madison County, New York, is a famous stone by the above name, reputed by persons familiar with Indian history as the fabled source of the Oneidas, who are said to have sprung from among the Onondagas, and first settled at the mouth of Oneida Creek, then up the valley. This stone was believed by them to have followed their wanderings, and fixed itself where now found. Near it were their Council fires, on the summit of a lofty range of hills, commanding a fine position and wide prospect. Stone, says the Utica Gazette, in their language means *onia.* They called themselves *Oniata-ang* or people of the stone. Thence came the word Oneida. The Oneida stone is a large and solitary boulder of syenite, different from the rocks in the vicinity both in character and appearance. Of late years it has been much visited, and fragments knocked off by the antiquary's hammer and carried away. To preserve it from still farther havoc, it has been transferred to the new cemetery in Utica, where it forms a prominent monument, facing the visitor at the fork of the roads on his entrance.

NEST EGGS.—To those who keep hens, and desire eggs in winter, a good nest egg is important. The qualities of a good nest are a tolerable resemblance to a real egg—for a close resemblance is not important. A hen will not lay to an egg shell, however perfect it may be, for she knows by its want of weight that it is counterfeit. A good nest egg is made of solid hickory wood turned to the right shape. But every one has not a lathe, and such eggs are not always to be had. Another nest egg, which may be made by any body, any where, was lately described to us by Mr. D. Lathrop, of Lasalle, a gentleman who keeps a hundred hens, and is very apt to find out the best mode of any particular thing.

The eggs are made of clay, formed to the right shape, in the hands. After being dried they are whitewashed, when they are ready for use. The matter is so simple, that it only requires to be thought of, to be available. These eggs answer the purpose perfectly—the hens accepting them as fully as those of their own make. [Prairie Farmer.

STRANGE COINCIDENCES.—Very strange it is, that of the general officers of both the American and Mexican armies who strove so hard to meet a soldier's death, on the battle-plains of Mexico, in vain, since peace has been restored, four have died on each side. First on our side, the gallant Gen. Worth was called to his long home; then among the Mexicans, Gen. Paredes, the author of the war, was numbered with the dead. Then again on our side, Col. Duncan died, and on the Mexican Gen. Urrea. Then Gen. Gaines amongst us, and Gen. Rejon in Mexico. Finally, Major Gates died here, and Major General Rincon in Mexico. This general mortality amongst General officers of the two countries, is not the less singular, from the reciprocity of the catastrophes, man dying for man. "*Sic transit gloria mundi.*

IMPORTANCE OF A SINGLE VOTE.—One single vote sent Oliver Cromwell to the Long Parliament, Charles Stuart to the scaffold, revolutionized England, and made Great Britain free. Four votes, in the city of New York, made Thomas Jefferson President of the United States. One vote gave us the tariff of 1842, and one vote made the tariff of 1846. One vote gave us Texas, made war with Mexico, slew thousands of our people, and purchased California, turned thither the tide of emigration, and will change the destiny of the world. [Day Book.

HOMESTEAD EXEMPTION IN ILLINOIS.—The Illinois Senate at its late session passed the best Homestead Exemption bill we have yet seen. Its superiority consists in exempting from seizure and sale a certain quantity of land without reference to its estimated value; the main provisions of the bill are as follows:—

The bill for an act to exempt homesteads from sale on execution, exempts from sale for debt forty acres used for agricultural purposes, and not included in any town plat, city or village, or instead thereof, at the option of the debtor, a quantity of land not exceeding one-fourth of an acre, within a recorded town plat, city, or village, and the dwelling-house thereon, occupied by the head of a family residing with the same. The second section is as follows:—

Such exemption shall not extend to any mechanics' and laborers' lien, or any mortgage thereon lawfully obtained; but such mortgage or other alienation of such land by the owner thereof, if a married man, shall not be valid without the signature of his wife.

INCREASE OF THE STATES.—The Philadelphia Pennsylvanian publishes an interesting Table of the ratio of increase of the several States, between 1830 and 1840, as follows:

	per cent.		per cent.
Michigan	570	New Jersey	16
Illinois	265	Georgia	14
Arkansas	220	Kentucky	13
Mississippi	175	Rhode Island	11
Missouri	173	N. Hampshire	5
Indiana	99	Maryland	5
Alabama	90	Massachussets	4
Louisiana	63	Vermont	4
Ohio	62	Connecticut	3
Florida	56	Delaware	2
Pennsylvania	27	Virginia	2
New York	26	N. Carolina	2
Maine	25	S. Carolina	2
Tennesee	21	D. Columbia	9

OUT AT LAST.—Mr. Whittaker, who was wounded in the thigh during the Kensington riot, has got rid of the ball. It came out of the wound a few days ago. Mr. W. was in the hospital for a long time, and finally left that institution with the belief that he would never get well. The ball was in his thigh for the term of five years and a half. It was much flattened, and the interstices in the rough part of it are filled with powdered bone. It weighs about half an ounce.

Variety.

At the death of Mr. Holden, one of the proprietors of the Philadelphia Saturday Courier, a dispute arose as to the amount his widow should receive for her husband's half of the paper. The matter has been in litigation for a long time, and now the Philadelphia Ledger of the 14th ult. says: "We are informed, upon good authority, that this long contested case has been amicably settled between the parties. Mrs. Holden has received, for her interest in the paper, over $40,000 in cash, and over $50,000 of debts due the establishment have been assigned to her."

There were 600 convicts in the Auburn Prison on the 2d ult. The number has been for some months rapidly increasing. Probably the increased consumption of brandy and other intoxicating drinks, for which the cholera furnished a reason or an excuse, is now—the connection between crime and intemperance being so intimate—exhibiting its effects in filling our prisons.

The Turkish Government has established a system for gratuitous medical aid throughout the Empire. Physicians are appointed, with salaries, to visit and attend the sick, prohibited to take any fees from the poor. They are to report their cases every three months officially. They are subjected to penalties, if they neglect the poor in favor of other classes.

The largest paper-mill in the world is said to be the great mill at Darwin, in Lancashire, England. It cost $750,000, was worked by five hundred horse power, of steam and water; had nine paper-making machines, besides all others connected with the trade, and a reservoir of filtering water which cost $100,000. Nine years ago this mill yielded a profit of from $60,000 to $85,000 per annum.

For many years, the Bank of England has refused to make advances upon American gold coin. The reason given is, that the amount of alloy is variable, and the stamp is no accurate evidence of its value. Hence it is necessary for the borrower to send his coin to the assayer, who converts it into bars, upon which he affixes his stamp. It will then, and not till then, be received by the bank as security.

To know whether an egg will produce a male or female chicken, it is directed to hold it between the eye and the candle, and if the vacancy caused by the air-bag, which every egg contains at the blunt end, appears to be on one side, it will produce a hen; if the vacancy be exactly in the center, it will produce a cock. The largest eggs commonly produce cocks.

A cocoa-nut tree has been recently drifted ashore on the island of Valentia, near Kerry, Ireland—another proof that the Gulf stream, after running along the American coast, sets across the Atlantic.

One of the most noted gamblers in San Francisco is said to be a Spanish woman. She has been known to put up twenty-five pounds of gold at a single stake.

The express train over the Northern road, a week ago last Saturday, is said to have run two and one-half miles on Andover (N. H.) plains, in one minute and nine seconds!

To remove warts, wash them with a strong solution of pearl-ash, and let it dry on the warts. If this is done two or three times, the warts will disappear.

At a wedding in Albany recently, the bride's cake excited general admiration. It cost $100, and was a beautiful temple, nine feet high, of the Grecian and Italian style of architecture.

It is estimated that there are 150 religious newspapers published in this country, circulating above half a million of sheets every week.

Rev. Dr. Nott, the President of Union College, is now 76 years of age, and has been at the head of the College for forty-five years.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE.—The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

Promising unremitted exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscriptions of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

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TERMS.—For $3 in advance, (par-money in the States from which it is remitted,) one copy of Graham and a copy of a large and magnificent print, by a distinguished Engraver, and which may be considered one of the most beautiful specimens of art ever presented by any Magazine publisher, and also a new and beautiful Engraving, suitable for framing, of a Sacred subject, "Bearing the Saviour to the Tomb," prepared expressly, and at a very heavy cost, as a Premium Gift to new subscribers to Graham's Magazine. Or, if desired, we will furnish in lieu of either of the above Prints, a complete set of our Mezzotint Portraits of the American Heroes of the Late War with Mexico. For $5, two copies for one year, and a copy of either of the Prints to each subscriber. For $10, five copies for one year, and a copy of the Magazine to the Postmaster or person forming the club, and either of the above Prints, or a set of Portraits, to each subscriber. For $20, eleven copies for one year, and a copy of either of the Prints, or a set of Portraits to each subscriber, and a copy of the Magazine to the Postmaster or person sending the club, with a copy of each of the large Prints as an additional Premium.

☞ Any person forwarding a club of 20, or upwards, shall receive for his trouble a complete copy of W. H. Graham's "American Historical and Biographical Library."

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EXTRACTS FROM MISSIONARY LETTERS.

Teaching Chinese Children.

From a letter of Mrs. Wardner.

The clamor I have kept up about Chinese children and schools, leaves no doubt about my favorite scheme; and for the present I am happily committed in trying to teach a few to teach themselves. Perhaps the anxious projects that brought about this committal would not interest you, but allow me to think present facts will. Should you come here after the native schools are closed for the day, in one of these unfinished rooms you might find a table surrounded with boys writing the Scriptures; another small table surrounded with boys studying the Scriptures aloud; and some, in their haste to fasten sentences upon their minds, trying the strength of their skulls; some regarding their lessons as humming birds do flowers, so far as gyrations of the head are concerned; one, who finds the hard words are not all familiar, walking the floor with every appearance of agony; and one standing in a corner, with his back towards me, reciting his lesson—his body vibrates from right to left, his eyes are closed, his head thrown back, and each breath is caught as though it was the last expected. Now, should you attempt to make American school boys of these children, no lesson would be learned for the next half hour.

Come here on Sabbath day, and you can witness a different scene. There is no writing or very loud studying; should one appear disorderly, his associates remind him, "It is Sabbath, not like yesterday, no offense to ears." In orderly succession, each one comes to the chair and recites the hymns and texts he has committed through the week. After all have recited, one of the most intelligent reads some Scripture story, previously prepared by the teacher, which is explained by maps and pictures. Then comes a long list of questions from sacred history, which are answered with much delight. Then some boy reads a hymn, and explains it. Then all join in singing. After singing, they receive their rewards, and quietly retire. It would seem superfluous to mention these things, if it were not for the fact, that when these boys first came to me, they seemed to know nothing of their relation to God and man. Their maxim was, "Obey your parents, and live and get all you can." But now the Bible precepts are occasionally made practical. True, they may not yet believe that this Holy Book has its origin from the true God; but is there not reason to hope, that it will prove itself sufficient to probe the heart with its divine truths, and open the eyes to behold its heavenly beauties?

For fear of misunderstandings, I do not converse much with the children. Every anticipated explanation or difficulty is brought before the teacher; if it is of importance or requires more than a few words, he writes it out, I give it to one of the most intelligent, and he reads and explains for the rest. The unexpected difficulties, if not satisfactorily settled at the time, are laid by for the teacher to prepare explanations of before the next meeting. The following may show how the Decalogue's instructions are applied.

One day some boys said that "Serban," one of the scholars, "had stolen a pin." (They think a foreign pin quite a prize.) I asked, "What does the eighth commandment say?" It was immediately repeated by two or three. I said, "Steal what?" "Steal any thing," they answered. They saw the application, and two or three directly said, "Now, Serban has stolen a pin; he has broken this command, and the true God will not love him." That same night, Serban brought back the pin, and said he did not intend to steal it. Soon after, one of the boys, in hope to be permitted to come here all the next day, said that all the schools would be closed. I asked Serban what the ninth commandment said. He repeated it, and came to the conclusion that if Bingzung, the boy in question, said untrue words, he had displeased the true God.

To show some of their strange ideas, let me add one more story. In studying the fourth chapter of Matthew, they could not imagine what "*moog*" (satan) was, nor had they ever heard of any thing that always tempted people to do wrong, and they seemed to think the foreign satan as peculiar as the great Creator. The subject was put by for that day, and the next night, before the examination was called for, one boy came triumphantly saying that he "had found out what satan was; he was the *one* that *did* all the bad things, and our true God did not believe in him."

Fifteen boys have well committed the ten commandments and the golden rule, and the greater part of them are now studying Matthew's gospel. More than twenty have committed a hymn that contains a short history of creation, and a reproof for the lamentable practice of men in worshiping false gods instead of worshiping the Creator of all things. Some girls attend, and commit short questions and answers, but I do not hope much of them; they can not read, nor are they disposed to learn; they do not come excepting on the Sabbath, and not regularly then. The boys labor under disadvantages. Some would commit if they could have the lessons without coming here to recite, and some can read who can not write. I hope soon to have some copies of Matthew's gospel printed for them. True, there is much to discourage. The fear of exciting prejudices, the indolent habits of some, the amount of time required to prepare maps and books for explanations and rewards, and to correct the books I give away, which I find well filled with Shangte, washing ceremony, ceremony-worship-day, Sunday calendars, &c.; but in all this there is nothing worse than attends every attempt to enlighten the heathen. Though the skies sometimes look dark, and I can not repress my fears, I still prefer my present tasks to any other.

Formerly I gave the boys a lesson in geography once a week, and find them as ignorant of this as of our religion. Even the gentlemen here who claim the teacher's title, will show you square maps which they call maps of the world, all covered over with China except a small bit in one corner, which they call England, and a narrow strip below, which they call the western ocean. If you ask them "if the world is round?" they will say in reply, "If the world was round the water would fall off." I had much difficulty in getting up a question book, on account of the want of scientific names in the spoken dialect; and when I asked the teacher to write, that Canaan was in the western part of Asia, he said, "It can not be; for you say China is in Asia, and China is very large."

My exercises with the children seem to have a favorable effect on some of the mothers and older sisters. They now will listen, apparently with pleasure, to things that used to frighten them away, and they like to hear the boys read and explain. But there are others who look suspicious. Those who attend the class, say they understand what is said in the chapel, while those children who do not attend the class, say they hear the preacher but do not understand.

Maxims and Customs of the Chinese.

From a letter of Mrs. Carpenter.

There seems to be something peculiarly difficult in undermining the religion of the Chinese. They have so much that is truly excellent, so much that is even embodied in the religion of Jesus, that they feel, as they constantly say, the difference is not great. "The first commandment with promise," is to them the great commandment. But "honor thy father and mother," is a precept which ends not with the mortal life of those parents, and heathenism has no alternative but the worship of ancestors. "He that gives to the poor lends to the Lord, and that which he gives will he pay him again," is a principle as familiar to them as to us. They give alms with the full persuasion that their ruling deity will reward them tenfold, and even in their offerings to their ancestors, they do not forget to throw in handfuls of rice, which are to be distributed among the poor in another world. "Whom the gods love die young," is a proverb which also tends to make them love and honor goodness, and regard with a kind of awe those whom the gods have taken early to themselves. These are some of the difficulties which we have to contend with, in presenting the new doctrine to them.

The semi-yearly season for repairing and decorating the tombs, and making offerings to ancestors, has just passed by. The country is strown with the ashes of gilt paper, and the ruins of the baskets which contained it. Here and there also may be seen a coffin reduced to cinders, being no longer needed to contain the bones, which are henceforth to have a more honorable place among their ancestral relics. Miniature palaces are burnt, with their accompaniment of out-houses for servants, and all the paraphernalia of comfort, which has as yet found its way into the Chinese analysis of that variously estimated commodity. These are also, as well as the houses which contain them, constructed of the lightest kind of paper, on the frailest of bamboo frames, but richly decorated, and painted with much taste and skill. Large supplies of their coin current are added, and after the fire is applied, while all is in its transition state, the mourning women throw in their portions of rice, making loud lamentations in the interval, swaying back and forth, with clasped hands as they "keduh" (bow-down,) repeatedly before the offering. But here I have sometimes thought they must feel the difference between their own faith and ours, when we have drawn the comparison by telling them that Jesus had gone to prepare mansions for his followers, enduring in the skies.

A few days since we saw the process of burying the dead for the first time. The mounds, when completed, range from six to twelve feet high, with a square base, varying from six to twenty feet across, the circular elevation above converging to a point, and generally surmounted by a tuft of long grass, a turf with flowers, or a small shrub, or plant. The one we saw in progress was about half its destined height, and men were scooping out the grave, apparently about three feet deep. Men, in their mourning garments, (which are always long and white,) stood like spectres around the coffin, which was awaiting a burial, near by. Two or three other men were preparing lime with water, a large bed of it, which, from seeing the contents of burnt coffins, and from the whited sepulchres and garnished tombs which everywhere abound, may account, in some measure, for a fact which would otherwise strike us as strange, that with such a host of unburied corpses the atmosphere is not sensibly effected by the effluvia of their decay.

At some seasons of the year the ancestral urns stand thickly scattered over the fields, previous to their final deposite, in their last resting-place. The doctrine of the resurrection seems to strike them rather forcibly, and often furnishes a theme for a lecture or discussion, in our rambles. A few weeks since, I went with Mr. Carpenter for a morning walk, and, when just outside the west gate, we ascended a high mound, where horses were grazing, and their keepers remaining near. The people, seeing us there, ran, as usual, to have a glimpse of the foreigners, when a conversation like following took place:

"What is the name of this hill?" "Tong-zen-dong." "What is its use?" "To bury the dead." [The burying-place of the temple near us, of the same name.] "Then dead men lie beneath?" "Yes." "These shall all rise again at the last day. This is the resurrection doctrine; do you wish to hear?" "Wish to hear? wish to hear?" was re-echoed on all sides, for by this time a multitude was around us. "The doctrine of the resurrection is Jesus' doctrine; do you wish to hear?" "Yawting! yawting!" [wish to hear,] was again re-echoed, and they listened with apparent interest to the words of life, asking Mr. C., when he had finished, where he preached; and promising to come and hear, bade us "man-che, man-che," and we departed. So much for the seed sown by the way side.

THE GERMAN SABBATH-KEEPERS.

Eld. Azor Estee is now on his way to Virginia, where he expects to labor as a missionary during the coming year. A letter from him, dated, Snowhill, Pa., Nov. 25, 1849, says:—

I have enjoyed an agreeable visit with our German brethren at Snowhill. They have experienced, for a few years past, a severe trial of their faith; but, notwithstanding they have been cast down, they have not been destroyed—although they have been persecuted, they have not been forsaken. The persecution and reproach to which they have been subjected, have not shaken their faith or inclined them to turn away from the commandment of the Lord. They still firmly believe in the perpetuity and unchangeable nature of God's holy law. Their trials, instead of retarding their progress in the pathway of obedience, appear to have inspired them with more zeal in the cause of truth. They are resolved to contend earnestly for the faith once delivered to the saints, and do what they can to maintain the integrity of God's law. One of the leading members of the Society, in conversation with me, remarked, that he believed the harrassing prosecutions, to which he and others had been subjected, had resulted in a blessing, even to themselves. This brother is engaged in farming upon a large scale. He admitted, that when first arrested from his business, and exposed to fines and costs, and all the anxieties of litigation, his natural feelings were aroused, and an excitement of mind produced, which savored too much of the spirit of this world. In the progress of events, however, he and others became willing to suffer persecution even to fines and imprisonment for their faithful adherence to God's law. In the language of the Psalmist, they can say, "It is good for us that we have been afflicted."

When the highest judicial authority in the State had decided against them, they were summoned to settle the fines and costs already made, and threatened, at the same time, with an augmentation of costs if the matter was not immediately attended to. As Paul and Silas would not leave the prison at the mere bidding of the magistrates, and repelled the idea of being thrust out privily, so our brethren at Snowhill did not feel under obligation to move at the bidding of their persecutors. They feared not the notoriety of a public sale, in which their property would be wrested from them by the strong arm of the law. The sale occurred, but not to the disadvantage of the brethren, or of the cause they are laboring to promote. They are sanguine in the belief, that their enemies are now thoroughly convinced that this persecution is working against themselves, and tending to promote the very cause they wished to destroy. They believe it is on this account that the hand of persecution is stayed, and they are permitted to pursue their avocations without molestation on the first day. They rejoice that these untoward circumstances have been overruled to the furtherance of the cause of truth, and that, as a consequence, probably thousands have investigated the Sabbath question, who otherwise might not have had their attention called to it at all.

The Sabbath-keepers in Pennsylvania are resolved upon making an earnest appeal to the Legislature for the enactment of a law to exempt them from the provisions of the Act under which they have been suffering. Petitions are now being circulated, and will be presented to the Legislature in the early part of its coming session.

During my stay in this part of the country, I have been permitted to preach twice on the subject of the Sabbath to large and attentive congregations—once in Quincy, and once at Green Castle. This is the first time our views of the Sabbath have been presented publicly in either of these places. I have good evidence that many, in both congregations to which I have referred, saw clearly the fallacy of the arguments usually advanced in favor of the first day, while they felt the force of the reasonings in favor of the original Sabbath. AZOR ESTEE.

A CHINESE CONGREGATION.

We find the following in the Spectator. It is from a letter written by the Rev. Dr. Perkins, a Methodist Episcopal Missionary in China. The congregation described is one at Shanghai.

There is scarcely such a thing as beginning and ending a sermon in Shanghai without interruption. One man comes in, bringing a crying child, which keeps the house in an uproar for a while, and is carried off by the mother after no little disturbance. Another brings a good load of *old* fish, which is deposited, perhaps, in unpleasant proximity to the preacher's olfactories. Another comes with a coop of ducks, and after some trouble he consents to deposit them *outside* among sundry cooly-loads of grain, vegetables and oil jars, which have already been left there by those who have too much politeness to bring them inside. Another brings a cage of noisy birds, which he perhaps tries to dispose of, until the preacher succeeds in getting the cage outside, where the birds carol most merrily till the sermon is over. Another commences a conversation with his acquaintance in the *fur-end* of the room, which it is not always easy to put a stop to; while another reaches out his pipe with a smoke tube some two feet or more in length, and lighting it a foot or two from the pulpit, he coolly whiffs his tobacco smoke just under the preacher's nose, occasionally starting a huge musquito from his own bare back, by a loud slap of the hand.

All of these he may not see at one sermon, but he will sometimes be more disturbed by less pleasant things than all these evils put together. And then, after preaching, a man comes up on the Sabbath day, professing that he wishes to make some inquiry respecting *the doctrine*, when, after a slight conversation, it is found the man's sole object is to beg a hundred cash for the professed object of buying a bed; when, should he get the cash, in five minutes you may find him at the opium shop. This doctrinal inquiry is a favorite pretext with those who are seeking employment, either with missionaries, or though their influence.

THE PREACHER'S WORK IN CALIFORNIA.

Rev. O. C. Wheeler, a missionary in California, writes as follows in a letter to the editor of the New York Recorder, dated San Francisco, August 1, 1849. The preacher's work in that region must be as arduous as it is needful:—

"I am trying to preach, to labor, to pray; and I love my work, but have never seen a harder task than to get a man to look through a lump of gold into eternity. It is more like beating the air, like contending with the elements, like confining the tide or stilling the tempest, than I had hitherto supposed could possibly exist. Men come to church and pay more than respectful, serious and interested attention to all the services, and go away expressing their joy at such an unexpected privilege. But to the inquiry, 'How did you enjoy the exercises?' the listener most likely replies, 'Rising, sir! fifty per cent. higher than the same rooms rented for last month!' 'Were you not interested with the church music?' 'I am somewhat interested—that is, I have about a dozen lots; and, sir, eight of them are worth $20,000 each.' Meet a religious (?) man, and invite him to the place of worship on the Sabbath, and ten to one he will forget himself and say, 'Should be very happy to call upon you, sir, and will if I have time; but I am so hurried! I have come here to make a fortune and go home as soon as possible.' 'But it was to church I invited you!' 'O, yes! I beg pardon, but I can not give you much, I am poor—have just come out here to get a few thousands for the support of my family.' I have seen more exhibitions of human depravity, and more of human insufficiency, and more want of the restraining influence of good society, in the eight months since I left home, than in all my life before."

FREE-WILL BAPTISTS.—Mr. Benjamin Randall, of New Hampshire, was converted under Whitefield's preaching, and commenced preaching in 1780 as a Calvinistic Baptist. But he was much engaged in revivals, and preached the Freedom of the Will, the duty of Immediate Repentance, and the practice of Open Communion, in a manner which was disapproved by his brethren, and they withdrew fellowship from him. He however continued to preach with much success, and organized many churches holding his views. The regular Baptists called them Free-Willers and Free-Will Baptists, and finally the people themselves took the word of reproach as their distinctive name. They now have about 50,000 members, scattered from Maine to Wisconsin, with a newspaper, the Morning Star, published at Dover, N. H., and expect soon to have a Quarterly Review. The Calvanistic Baptists and other ministers exchange pulpits with them. They have a Home and Foreign Mission Society, and a mission in India. No contributions are received from slaveholders or rumsellers. In 1838, their General Conference withdrew fellowship from all churches that admit slaveholders, and refused to receive some Baptist churches in Kentucky on that account. [Independent.

HOME AND FRIENDS.

BY CHARLES SWAIN.

Oh, there's a power to make each hour
As sweet as Heaven designed it,
Nor need we roam to bring it home,
Though few there be that find it!
We seek too high for things close by,
And lose what nature found us;
For life hath here no charm so dear
As Home and Friends around us!

We oft destroy the present joy
For future hopes—and praise them;
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them!
For things afar still sweetest are,
When youth's bright spell hath bound us;
But soon we're taught that earth has nought
Like Home and Friends around us!

The friends that speed in time of need,
When Hope's last reed is shaken,
To show us still, that, come what will,
We are not quite forsaken;—
Though all were night, if but the light
From Friendship's altar crowned us,
'T would prove the bliss of earth was this—
Our Homes and Friends around us!

THE PEACE CONGRESS.

By a Correspondent of the Christian Citizen.

The word Congress was never more expressively applied to any meeting of men and woman, than to that in the *Salle de Sainte Cecile;* for men and woman presenting the extremes of color, contour of the face, and costume, were all assembled here. Poets, painters, historians, novelists, philosophers, Christian pastors, travelers, statesmen, great working-men, and well-known philanthropists, were brought together here by one idea, and were animated by one purpose. Here was the pale-faced, dark-bearded Frenchman or German, sitting side by side with the broad-shouldered brown forester of the Mississippi. The sharp visaged Scotchman, with his thoughtful grey eyes, sat shoulder to shoulder with the soft-faced Egyptian, whose large, liquid, black eyes, seemed swimming beneath his swarthy Mangolian brow, and whose long flowing beard swept his breast. The Parisian exquisite, from the *boulvards des Italians*, politely sharing his seat with the meek-eyed Quaker from Birmingham; and the benevolent countenance of the negro clergymen from New York, contrasted in color, but harmonized in expression, with that of the shrewd London merchant. In the galleries were seen the grey silken bonnets, and composed intellectual faces of fair Quakeresses, beside the smiling beaming countenances of gay Parisian mesdames, whose caps were doubtless the pride of the saloons.

The most complete opposites of fashion in dress, in general pursuits, in ideas, in domestic habits and culture, and in every-day purpose and worship, were associated, combined and mingled together in the *Salle de Sainte Cecile;* and instead of the repulsive and chaotic commotion which distrust always predicts from the bringing together of ostensible opposites, there pervaded that assembly a spirit of harmony that God himself might be delighted to look upon, for it was a reflex of Himself.

If we search history for the fiercest antagonisms that have ever existed in the bosom of society, and which have most abundantly filled the cup of humanity's misery with blood and tears, we shall find them to be comprehended in national egotism, or patriotism; political partizanship, or social selfishness; and credited hatred, or religious bigotry. Now, at the Peace Congress of Paris, representatives of seemingly the most hating and hateful of all these moral montrosities were united. The Roman Catholic priest, in his flowing sacerdotal robes, sat in amity upon the same platform with the Quaker whose forefathers preferred to die rather than doff their hats to lordly hierarchs, or do honor to sacredotal stoles. Frenchmen and Englishmen—those two extreme points in the whole circle of national jealousy, pride, and vain glory—forgot the ulcer spots upon their past history, and the traditions of their battles, and took council with one another to "break the sword and spare mankind." And natives of countries under every shade of political government were there, from the subjects of the despotic Porte to the sovereign citizens of republican Massachussetts.

SELF-TORTURE OF THE HEATHENS.

The heathens are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Heyer gives an account of an "Indian devotee, who had spent more than nine years on a journey from Benare to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompany him and minister to his wants." "Some throw themselves from a high wall, the second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattrass of straw. Many in this way are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud. On this, with the other hand, they deposit some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews by night, and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither turn, nor move, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit." [Dr. Scudder.

THE TEMPLE OF JUGGERNAUT.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year, more than a million of persons visit this celebrated spot. The aged, the weak, and the sick, undertake this pilgrimage as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries to that place, "to see the miserable worn out pilgrims, with a patience and fortitude worthy of a better cause, bind their solitary tattered garments round their lacerated feet, and go groaning along, with bending back, tottering step, and emaciated form, and dull sunken eyes, from day to day, and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case, that as soon as one of the party fails, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by beasts and birds. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals, and vultures living on human prey, is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost, if not quite, exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast; another is enveloped in a net-work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands who rend the air with shouts of 'Victory to Juggernaut our lord!'—the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition, and by filthy, blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile."

A MOB QUELLED BY PRAYER.—A correspondent of the Pittsburg Gazette relates the following interesting circumstances, as received from the late Sheriff of that County, Mr. Forsyth:—

"Some time in the course of the past year, he, Mr. Forsyth, was called upon to exercise his authority for the suppression of a large disorderly meeting, somewhere in the suburbs of the city. At the time of his arrival on the ground, there was every manifestation of an immediate and violent outbreak, and while he was deliberating about his duty in the premises, he was approached by the Rev. Mr. Kirkland, who acted so conspicuous a part in the late trials in our court, with a request that he would let him try the efficacy of prayer on the excited passions of the throng. The Sheriff replied that he doubted much the success of such an expedient, but that he was willing to make the experiment. Mr. Kirkland immediately assumed a station, a little elevated above the multitude, and poured forth, apparently from the fullness of a Christian, a prayer most appropriate to the occasion. Immediately after he commenced, those around him became calm, some of them very reverently took off their hats, and when, at the conclusion, he raised his hand and in the most solemn manner pronounced the benediction with which congregations are usually dismissed, the mob dispersed as quietly as a congregation retiring from church, leaving the Sheriff no farther necessity for the exercise of his authority."

THE MAN OF PLEASURE.—The Saturday Visiter gives the following instructive incident, which has reference to the "last time" the editor ever saw the late venerable Dr. Black:—

"That time a gentleman—one who has a prospect of long life and prosperity, who loves the world and its pleasures—saw him in our office, and when he had gone sat thoughtfully a moment, then said earnestly, 'How I would like to change places with that old man!' To an exclamation of surprise he answered, 'You see he is tottering over the grave, but there is no death before him—only a translation, *a step into heaven*, while a poor dog like me is not sure how it will be with him—might miss the road,'—and he sat thoughtfully a little, then rose, and with a sigh walked off."

The Sabbath Recorder.

New York, December 13, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Concluded.)

As we have determined to conclude our review of Mr. Bennett's remarkable production this week, we are obliged to pass over many things which we would be glad to notice more particularly. The attention which we have already given to it has been more than was called for, so far as concerned the great majority of our readers, who were before entirely ignorant of Mr. B. and of his sermon. Whether he will thank us for the manner in which we have introduced him to the public, we know not; but we think that he cannot complain that we have garbled his language, or misrepresented his sentiments. Certainly, it has been our aim to give him a fair chance, and our extracts have, therefore, been quite full. We accord to him the merit of ingenuity in presenting his views, but in all that he says we find no new ideas—nothing but what has been a thousand times repeated, and as many times refuted. Like those who have gone before him, he pleads for the observance of the first day of the week, because, as he thinks, there is a general apprehension of its appropriateness. He does not claim that its observance is positively enjoined. The fourth commandment itself, he thinks, enjoins nothing more than one day in seven, or the seventh after six days of labor, no matter from what point of the hebdomadal cycle the reckoning is begun. Yet when pressed with the objection, that this would be likely to introduce confusion, he replies that—

> "We are just as much bound to uniformly concur in the day of rest, as we are to rest. Heaven has taken care, however, of this, and furnished sufficient motives to general concurrence; and this is all that is necessary. To say there is not sufficient suasion, or motives to general concurrence, is to say that Christians generally concur in the day of sacred rest without motives; or, that there is an effect without a cause. The first motive to an agreement in the day to be sanctified, is an innate and general apprehension of appropriateness; the second is gratitude; the third is, acts of Christ himself; the fourth, apostolic example and precept, supported by prophecy. These have not only as forcible suasion, but also as commanding authority as any precept." p. 44.
>
> "Now it does seem, that all unprejudiced minds would feel, that there is an appropriateness in selecting the weekly day on which redemption was completed, to celebrate its glories and promote its interests. The seventh of the Christian week is that day. On this day, the Christian world believes that Christ rose from the dead, conquering the last enemy which sin had introduced into the world, and which stood in the way of our final redemption." p. 46.

But most unfortunately for this argument, there fails to be a general agreement, that redemption was completed by the resurrection of Christ from the dead. The Scriptures, certainly, teach no such dogma. When the Saviour was expiring on the cross, he cried out, "*It is finished.*" John 19: 30. We admit that he did not say that *redemption* was finished. But suppose we should assume, that this text is undeniable proof, that every thing requisite to the work of atonement was completed by the *death* of Christ. Our opponents would probably press us with the text, which declares that "if Christ be not raised, your faith is vain, ye are yet in your sins." 1 Cor. 15: 17. If so, we beg leave to press them in turn with another, "If he were on earth, he should not be a priest"—Heb. 8: 4—which shows most conclusively, that it was just as necessary, in order to complete the function answerable to his appointment as our High Priest, that Christ should *ascend into heaven*, as it was that he should rise from the dead. We therefore take the ground, that atonement was *not* completed by the resurrection; it *is* completed by the entrance of Christ into the most holy, there to present himself before God on our behalf. And thus we demolish the boasted argument for the Sunday, that it was the day on which the work of redemption was finished.

As to the argument of Mr. B., that "to say there is not sufficient suasion, or motives to general concurrence, is to say that Christians generally concur in the day of sacred rest without motives; or that there is an effect without a cause"—it is ridiculous. No body pretends that this effect obtains without a cause. That there is a cause somewhere, we well know. What we pretend is, that the motives to this concurrence are not furnished by *Scripture*. "All the world wonders after the beast." Surely this effect no more obtains without a cause, than does Sunday-keeping. But does the cause exist in the *Word of God?* Are the motives furnished by *Scripture?*

As for the "acts of Christ himself," which are supposed to furnish one of the motives to an agreement in the day to be sanctified, we shall quote the language of the author:

> "Again, we have from the Divine record, no intimation that Christ, after He arose, ever manifested himself on the Jewish rest day. This marks it as a time of holy devotion, *rather doubtful*; for devotion is useless without the manifestation of Christ. On the first of the Jewish week, the Saviour first received worship in His glorified state, preached the most complete gospel sermon ever delivered, meantime '*itinerating*' with the disciples from Emmaus; gave the great commission to preach the gospel to every creature, breathed on the disciples, in sign of sending the Holy Ghost; and finally, did actually set the evangelical machinery in motion. And, if trying to increase the motion of this same divine *mobile perpetuum*, is the appropriate work of the Sabbath, then as to the day, we can plead the example of one, who with Christians is pretty good authority—Christ. These were all acts done by him—not the disciples, who, at this time, as little understood the Christian Sabbath, as they did the universality of their gospel mission. After eight days, i. e. an eight days after his first appearance, He appeared again to them. 'After six days' and 'eight days after' are very natural designations of a week. The first *excludes* and the second *includes* the two extremes. And it is believed, no unbiased mind will find any cause to doubt, that this second showing, occcurred on Sunday. If the disciples were in doors for fear of the Jews, what hence? We are not referring to what they did. They were still ignorant, at least, of some features in the new economy. It is the acts of Christ himself, of which I now speak. We cannot say that He, by chance, or indifferently, made choice of Sunday for these displays of himself and his gospel. Omniscience can do nothing without design. He never could have religiously distinguished a day except by *design*. If the Saviour appeared on any other than the Christian Sabbath, there is reason to believe, it was for some particular purpose, not of general interest. He manifested himself to seven disciples when they were fishing, hence on a secular day; but for what purpose? To humble and instruct a false Peter, not a word of the great commission, the general salvation. The most decisive act of Christ, by which he sanctified the Christian rest-day, was His shedding forth the Holy Ghost on the day of Pentecost." pp. 51, 52.

We beg leave to remind our author that the expression in John 20: 26, is not "eight days after," but "after eight days." Hence, according to his own showing, the second appearance of Christ to his disciples was on the *ninth* day from his first appearance. But if it will serve Mr. B. any good purpose to suppose that this second appearance of Christ was on the next first-day of the week, he is quite welcome to the supposition. We shall not pause to debate the matter. But what does it avail to prove that the Saviour manifested himself, as risen from the dead, on the first day of the week, as long as there is not the least shadow of proof that those manifestations were for the purpose of signalizing the day as holy? It might help to open our author's eyes, if, while he is laboring so hard to prove these manifestations—things which nobody disputes, and which Sabbatarians are just as sensible of as any other people—he would allow himself to consider what was the true design of them. Their design was simply to afford the disciples proof that he was *risen from the dead*. This was the end which Christ had in view, in all his appearances on the first day of the week. No other design is ever hinted by the evangelists who record them. This design stands out *prominently, conspicuously, strikingly*, in the record. And how any one can give it the easy go-by, as if it were a secondary matter, and reason upon these texts as if the principal, if not the sole design of Christ, was to establish something which is not even so much as hinted, is to our mind passing strange. Mr. B., however, seems to discover no other design than to designate the first day of the week as the Christian Sabbath. Yet when Christ manifests himself to his disciples on a *fishing* day, he is as keen as any other man to ascertain, from the *context*, the design of the manifestation. *Then*, it was "to humble and instruct a false Peter." What makes Mr. B. so keen to consult the context in one case, and so dull about it in the other? He is quite sure that *this* manifestation was *not* on the Christain Sabbath. It was "when they were fishing, hence on a secular day." Well, we should suppose that fishing and Sabbath keeping would hardly agree together, unless they were fishing for *men*. We had also supposed, that Sabbath keeping was not very consistent with *traveling*; and hence we were always a little puzzled to make Christ's journey to Emmaus, in company with the two disciples, and back again, on the first day of the week, agree with the notion of its being holy time. But Mr. B. solves this difficulty by informing us, that they were "*itinerating*," according to the fashion of Methodist circuit preachers! Besides, he is also careful to remind us, that in availing himself of the events and occurrences of the first day of the week, he is speaking of the acts of Christ himself, not his disciples, who, at this time, "as little understood the Christain Sabbath, as they did the universality of the gospel mission." But if the acts of the disciples can be disposed of thus easily, why not thus dispose of their act of *fishing*, when Christ showed himself to them at the sea of Tiberias? Mr. B. might have found another instance of Sunday keeping here, if he had not forgotten to apply his own principles. In the amended edition of his sermon, he will doubtless correct this oversight.

Speaking of Rev. 1: 10, Mr. B. says:—

> "This text is, to our Sabbatarian friends, a little stubborn. One of their most able and ingenious champions (Burnside) has branded the text as spurious—as an interpolation of some sectarian scribe. This is desperate. No Christian scholar, who has not a pre-occupied mind, will doubt the genuineness of this text; and yet Mr. B.'s knowledge of the Bible, history of the church, &c., forbad his trying to evade the force of it in any other way." p. 52.

It would be well for controversialists, when speaking of those who differ from them, to keep in mind the ninth commandment. Mr. Burnside *did*, by a lengthy and conclusive argument, show that the first day of the week had no scriptural claim to be considered the "Lord's day" of the Apocalypse, even on the supposition that the passage was genuine. It is true, that learned and pious man entertained the opinion, that the passage was an interpolation. Yet that "his knowledge of the Bible, history of the church, &c., forbad his trying to evade the force of it in any other way," is not true.

> "But those of his persuasion, pretty generally, I believe, admit the genuineness of the text; but, say they, Lord's day means Sabbath-day, the Jewish Sabbath! This is as absurd as the other is desperate. Because, 1st. *The Lord*, is, by New Testament writers, generally applied to the God-man, the Word incarnate. Although all the titles of the Deity are applied to Christ, yet, after the hypostatic union was actually consummated, *the Lord* is a title seldom applied to any other than the second person of the God-head; especially by the beloved disciple. To this I do not now think of an exception. Now, the *incarnated* Word did nothing to distinguish the Jewish Sabbath—said nothing of having its name changed from the Sabbath day to his day—the Lord's day. 2d. St. John was a Jew, and as such would have used no such designation for the Sabbath day; for such a designation of the Jewish Sabbath is not found in the Bible." pp. 52, 53.

Nor did the "incarnated Word" ever say any thing about changing the name of the first day of the week to that of Lord's day. It had always been designated in the Scriptures simply as the first day of the week. No other name had ever been given to it. No such designation of it as Lord's day is found in the Bible.

> "3d. The Holy Ghost would never have dictated a term calculated to, as it actually does, mislead the churches; and will in all coming time." p. 53.

The term which the Holy Ghost dictated —Lord's day—never led the churches to suppose that the first day of the week was intended. Mr. B. takes too much for granted here. If churches were now guided by the words of the Holy Ghost only, they would be more likely to suppose this term was intended to designate the Sabbath, than to suppose it was intended to designate any other particular day of the week. It is because they are guided by something else than the words of the Holy Ghost, that they suppose it was intended to designate the Sunday.

> "4th. Up to a very early date in the Christian church, the first of the Jewish week was called the Lord's day. Now, if any assert, that between the time of St. John and this early date, the appellation Lord's day was transferred from the seventh to the first, it is *his duty* to prove it, or, failing, give up the assertion. No man can prove any such thing—the assertion must be given up —no such transfer was made—the Lord's day was the title of the Christian rest-day in the time of St. John." p. 53.

All that is necessary to prove, is that the term Lord's day was at first used to designate the Bible Sabbath. If it can be shown from Scripture, that such *was* the use of the term; and if it appears that the churches are *afterwards* found in the practice of applying the term to the first day of the week, the fact of the *transfer* follows by irresistible inference. It is quite unnecessary to bring forth the *historical documents*, showing how the transfer was brought about. But Mr. B. will please to take notice, that Sabbatarians have never asserted, *positively* and *unqualifiedly*, that the term was intended to designate the Sabbath. They have only said, that *so far as Scripture was the interpreter* of Scripture, the term was much more likely to be used of the Sabbath than of the first day of the week. And to substantiate their position in this respect, they have quoted Isa. 58: 13, 14; Matt. 12: 8; &c. But the truth is, that Sabbatarians, not wishing to be wise above what is written, acknowledge the entire uncertainty as to what day the Holy Ghost intended.

But we must bring our review to a close. We take leave of our author, therefore, by simply saying that, in our opinion, his ingenuity and talents are worthy of a better cause. We think it not unlikely that, in the circle in which he moves, he has gained considerable eclat for the skill which he has displayed in "making the worse appear the better reason." But we would fain hope, that he has some desire to please God, as well as to receive the honor that cometh from men. Heaven grant, that he may be willing to become a "fool for Christ's sake," and to sit as a little child at the feet of the great Teacher. The Bible Sabbath, whose claims he is at such pains to set aside, would do him much good, if he would learn to "count it a delight."

MISSIONARY REPORT.

In compliance with a resolution, passed at the last session of the Central Association, "that the missionaries be required to report their doings, as often as circumstances seem to demand, through the Sabbath Recorder," I would respectfully submit the following.

Although it is not my privilege to furnish a report of an extensive revival upon the Otselic mission since our last session, yet there are some encouraging features connected with this mission. Our meetings are well attended, both in the church upon the Sabbath, and in the surrounding country on first-days and evenings. I have usually preached from two to four times a week when able to preach, and might, if my health had warranted, have embraced many other opportunities of dispensing the word of life. I have spent only forty-two days upon this mission since last June, which I have devoted to preaching and visiting families, both in the church and society, as opportunity offered, and the interests of the mission, the salvation of the perishing, and the glory of God, seemed to require. As to results, although we have not been permitted to witness such signal triumphs of truth over error, and accessions to the church, as we could have wished, yet the members are well united, and I trust feel an increasing interest in the success of truth and the welfare of sinners; in view of which, we are encouraged to hope, that we are upon the eve of a season of greater prosperity. Last sixth-day and Sabbath was our covenant meeting and communion season. It was a season of deep interest, and at the close of our covenant meeting, the church, under an increasing sense of the need of a revival, solemnly covenanted to pray and labor for one. Family worship is attended in most of the families, of which the heads are members of the church.

In respect to the cause of Sabbath Reform in the vicinity of this mission, I find that much more labor is required to persuade men to *submit* to the claims of the fourth commandment, than to enable them to *discover* those claims. A child, learned in the Sacred Oracles, can show men the claims of God's holy day, until they will admit that "the seventh day is the Sabbath of the Lord thy God," and many, that if they could be equally well accommodated in its observance as in the observance of the first day, they would keep it; but after all these concessions, it is difficult to persuade them to observe the seventh day, although you faithfully exhibit the reasons for its observance, in connection with all the warnings and admonitions to shun the path of disobedience, and all the motives that God has revealed to excite men to love and obey him. O! what deformity appears in this self-pleasing religion, when compared with the religion of the Bible!

J. CLARK.

OTSELIC, Dec. 4, 1849.

OUR DENOMINATIONAL NAME.

To the Editor of the Sabbath Recorder:—

It has long been somewhat of a mystery to me, when or by whom the name or title of our denomination was changed from *Sabbatarian* to *Seventh-day Baptist*. The term Sabbatarian had long been known in England; and, to judge from the number of Sabbatarians, the persecution they endured from their enemies, and the controversy which long existed between the friends and opponents of the denomination, the term must have been very extensively known, understood, and, so far as we know, approved. In America, for nearly two centuries, no impropriety was discovered in the term, but it was, I believe, universally thought proper and sufficiently explicit. Rev. Henry Clark, in his History, says: "The word Sabbatarian appears to be a very appropriate term applied to those people who hold the seventh day of the week as the Lord's Sabbath. But whether that name was first assumed by them, or was given them by their opponents, is to me uncertain and immaterial."

In the progress of my investigations to discover the author or authors of the change, I procured a copy of the Minutes of the General Conference, from 1807 to 1846, in hope of obtaining some light; but, to my surprise, the following extract is the only notice to be found in the whole record:—"Conference next voted to recommend to the several churches to erase the word Sabbatarian from our order, and that in future all letters sent to Conference be addressed to the Seventh-day Baptist General Conference." This vote stands solitary and alone, without any preamble, resolution, or reason for the extraordinary enactment; and if there is any record to show that the several churches were ever consulted, or that there was any concert of action with them, it must be in some private journal, or the records of the church where the Conference was held at the time; and if so, I should be glad to see it, as light is my object.

I am aware, that report or tradition says, 'It was thought the term Sabbatarian was not sufficiently explicit.' But I would ask if any denomination of Christians has ever undertaken to embody its principles in its title? Does the term Presbyterian, Episcopalian, Methodist, Friend or Quaker, exhibit any such thing? If not, why should we be so much more tenacious of our title? They have friends and brethren in England with whom they remain in Christian fellowship; so have the Sabbatarians. Why, then, should we undertake to christen them with a new name, without their consent, as our Conference has seen fit to do? The very next vote to the one I have selected from the Minutes, reads as follows: "Whereas we have not received any information from our brethren in England, *voted*, that Bro. Wm. B. Maxson be appointed to write a letter, superscribed to the Elders and Pastors of the Seventh-day Baptist Churches in London." Now it is evident, that there were no such persons there to receive it. Who then would be likely to step forward, and claim it, in order to return an answer? I have no doubt, that to this source may be attributed the failure of all the attempts to revive a correspondence with the brethren in England previous to the year 1819, which was the date of the first letter from Mr. Burnside. That it was right and proper for Conference to direct the superscription of any communication to itself, while in session, I have no doubt; but for it to direct or advise the erasing of the word Sabbatarian from our order, (meaning I suppose from all the records,) and changing the title withal, is, I find, in the minds of other brethren, as well as myself, unprecedented and improper, especially without the unanimous consent of all the churches, which I am positive was never obtained.

I have ever been opposed to the practice of changing names or titles, unless some visible and positive benefit is to be derived from it. If any one can point out to me any advantage that has ever been obtained by changing the title of our denomination, over and above the evils complained of, I will say no more; otherwise I must be excused for saying, that as the word "Sabbatarian" has never been erased from our records agreeable to the recommendation of Conference, so neither has it been erased from my memory nor my heart, and in future I shall subscribe myself A SABBATARIAN.

CHEAP POSTAGE.

From an abstract of the Postmaster General's Report, which we publish to-day, it will be seen that the *reduced* postage system has worked admirably thus far, and put a large surplus into the Treasury. But the people ought not to be content with *reduced* postage; they ought to demand *cheap* postage. Two cents, or at the most three cents, is quite equal to the expense of mailing, transporting and delivering letters in any part of the country, and we doubt not that an experiment on that basis would be quite as successful as are the present rates. Now is the time to send in petitions for this object. The following form has been proposed, and it contains valuable suggestions. But any form which tells just what is wanted will be equally effective.

> "*To the Congress of the United States.*
>
> "The undersigned (inhabitants of A.,) or (President and Faculty of B. College,) or (officers and members of the Society of C. at D.,) or (workmen employed in the manufactory of E.,) or (teachers and pupils in F. Academy,) or (any other collection of persons, as the case may be)—
>
> "*Respectfully represent*, That the tenth year is just closing, in which the people of Great Britain and Ireland have enjoyed the unspeakable blessing of Rowland Hill's System of Cheap Postage; that it has been signally successful in every respect, multiplying the letters from seventy-six to more than three hundred and fifty millions, causing more than a million of letters to be written every day in the year, and producing as great an amount of postage at a penny, as was formerly received at an average of 7d. per letter; that there are more people able to read and write in this country than in that; that the cost of transportation of mails in this country is but $20,000 more than in Great Britain, and the whole cost of the Department $2,000,000 less; that Cheap Postage is fitted to be an educator of the people, a guardian of domestic virtue and affection, an instrument for the collection and diffusion of knowledge, and the advancement of society; that it will secure all needed reforms, and prevent all apprehended convulsions, and render our happy Union of States indissoluble; and all these benefits it will yield, without injuring a single interest of any class of citizens, and without involving a dollar's expense to the government, after it shall have time to come fully into operation:
>
> "We therefore pray that Congress would give us the boon of TWO CENTS POSTAGE, with such other postal reforms as your wisdom may deem desirable."

A NEW BAPTIST UNIVERSITY.—Since the refusal of the people of Hamilton to accept the proposal of the Baptist Educational Convention recently held at Albany, a committee appointed by that body has taken incipient action in regard to the establishment of a University at Rochester, N. Y. One of the papers of that city says that "it is the settled purpose of the large and powerful denomination most interested in this enterprise, not to be thwarted by the extraordinary opposition of Hamilton village, but to proceed with vigor and celerity to the realization of their original purpose—the establishment in Rochester of an extensive, well-endowed, and flourishing institution of learning. They have both the ability and disposition to command success in their laudable undertaking."

COST OF A CHURCH ESTABLISHMENT.—The Church of England is supposed to have an annual revenue of ten millions sterling—a tax which bears with insupportable weight upon the people. A large portion of this is for the clergy. The cost to the country of the parochial clergy, in tithes alone, amounts to about six millions sterling, making an average of five hundred pounds a year, to the ten thousand seven hundred and eighteen benefices. This is all monopolized, however, by some seven thousand incumbents. The rent charge amounts to nearly four millions sterling.

INDISCREET KINDNESS.—Rev. John Blackburn, of Claremont Chapel, Pentonville, England, has been obliged to make application under the Insolvent Act, for a discharge from debts amounting to upwards of £8000, incurred for the advancement of his two sons in life. The Judge, in granting the discharge, exonerated Mr. B. from all suspicion of intentional dishonesty, but severely censured his lack of discretion.

"A WHEAT-SHEAF, GATHERED FROM OUR OWN FIELDS," is the title of a new book, by F. C. Woodworth and T. S. Arthur, intended especially for the amusement and instruction of youth. It contains about forty well-written stories, and nearly as many illustrative engravings. Its style and spirit are such that it can hardly fail to improve the taste and refine the feelings of every reader. The approaching holidays should make sale for a large number of copies. Published by M. W. Dodd, Brick Church Chapel, New York.

LEGISLATING FOR PAPISTS.—The Legislature of Illinois has appropriated funds for creating an "Orphan Asylum of the Sisters of Mercy," at Chicago. The Herald, of that city, is right in supposing that this is a kind of exclusive legislation which would not be extended to other sects. The same paper adds: "This Asylum is as much a part of the Roman Catholic machinery for the propagation of their religion as their nunneries or their churches, and they very well know that it is more effective than either; for being under the guise of a charity, it can be made to work with less of suspicion."

☞ We clip the above from the Alliance and Visitor. The question occurred to us, while reading it, whether it is any worse to legislate for real out-and-out Papists in a matter which promotes the public good and need not hurt the conscience of any body, than to legislate for nominal Protestants in a matter which virtually sanctions popery and embarrasses conscientious people, as in the case of requiring by law the observance of the first day of the week for the Sabbath? Will the Alliance and Visitor enlighten us on this point?

BAPTIST THEOLOGICAL SEMINARIES.—A writer in the Southern Baptist details the condition of the four Baptist Theological Seminaries in the South and South-west. He says that the sum of $300,000 is invested in the means of theological education, and that the proceeds of this fund, which ought to support 150 students, are now supporting 30, at an average cost of $600 each. Covington, with an endowment of $160,000, yielding $9,600, has one professor and one pupil. Mercer, with $50,000 for theological purposes, yielding $3,000, has two professors and five students. Furman has three professors, and Howard has one. We have seven professors, "all burning and shining lights," employed, and *thirty students* prosecuting their course! Do not these facts prove that our candidates for the ministry are not duly impressed with the importance of theological education?

A MISSIONARY CHURCH.—Rev. Mr. Clark, a missionary of the American Board, at Honolulu, Sandwich Islands, writes under date of August 6th, that 200 individuals had been propounded for admission to the church under his care, which would swell the number of communicants to 1800. "A great church," Mr. Clark exclaims, "for one man to watch over." He thinks it will be expedient before long to divide the church, as they are obliged to hold two communions, the existing house of worship, though large, not containing all at once. Mr. Clark's people are probably able to raise the whole amount he has heretofore received, as salary, from the Board.

EPISCOPAL THEOLOGICAL STUDENTS.—It seems that there is a decrease of theological students among the Episcopalians as well as among the Presbyterians. The Banner of the Cross says that in the Southern Episcopal Theological Seminary, a few years since, there were *forty* students, while its present number is only *twenty-five*; and in the General Theological Seminary at New York, where the highest number was *ninety* in 1836, and last year *sixty-two*, the present number is *fifty*.

SABBATH DISCOURSE—REVIEW OF MR. STEPHENSON.—On Firstday evening last, at the Seventh-day Baptist Chapel in Eleventh-Street, N. Y., Rev. J. W. Morton spoke in review of Rev. Andrew Stephenson's first discourse on the subject of the Sabbath. On Firstday evening next, at the same place, Mr. Morton intends to review Mr. Stephenson's second discourse.

ITEMS OF RELIGIOUS INTELLIGENCE.

St. James' Catholic Church, in Green township, eight miles from Cincinnati, was blessed on a recent Sunday by the Bishop. It is of brick, 85 by 50 feet, and 35 feet from the floor to the ceiling. Every property-holder in the congregation contributed $120 to the building, and every working man from $20 to $30.

From the 1st of April to the 1st of November, 40 missionaries were appointed by the Executive Board of the Baptist Home Missionary Society, for the following States: Canada, 3; New York, 4; Illinois, 12; Indiana, 4; Michigan, 5; Wisconsin, 5; Iowa, 5; Minnesota, 1; and California, 1.

Revivals are recorded in the following western places: Shawneetown, Ill.; Farmington, Iowa; Barlow, Ohio; Owenton, Ill.; Hebardsville, Ky.; Sprout Spring, Va.; Harden's Creek, Ky.; Deer Creek, Ohio; North Fairfield, Ohio; Wolf Island, Mo.; Cypress, Ky.; Trale Creek, Ky.

The mission at Oroomiah is about commencing the regular issue of a periodical, entitled "Rays of Light," something not before attempted. Much is hoped from it. The missionaries were also about making a tour in the mountains preparatory to enlarged efforts.

In Bangkok, Siam, as stated in a letter from Mr. Hemmingway, dated in July, the cholera has committed fearful ravages. Within a month, more than 20,000 persons had died, or at least one quarter of the entire population.

A letter has been received from Enosburg West, Vermont, stating that Rev. J. Tetreau, a catholic clergyman, with 24 members of his church, among whom is Ignace Racicot, Esq., who has been church chorister for 28 years, have become Protestants.

Rev. Mr. Shaw, of the Brick Presbyterian Church in Rochester, N. Y., stated, a few days since, in a sermon, that since the Church was organized, in 1827, they had contributed about $100,000 to Foreign Missions.

The Church of Rev. Dr. Backus, in Baltimore, has contributed, within the last 13 years, the sum of $150,000 for charitable and benevolent objects, or $11,538 per annum.

General Intelligence.

THE EUROPEAN NEWS.

The steamer Europa arrived at Boston on Sunday last, with news from Europe one week later.

A decline of about half a cent per pound in the price of cotton, is regarded as the most important news.

The Hungarian Refugees have been removed from Widdin, on the frontier, to Shumla, an almost impregnably fortified town in a defile of the Balkan mountains, some 200 miles North-west from Constantinople. This is one of the strongest places in the Turkish Empire, and there the fugitives are not exposed to be pounced upon and carried off by a sudden inroad of their enemies.

The rumors of war between Turkey and Russia were fast dying away at Constantinople. The English ships of war were anchored within the Dardanelles. The French fleet was near Smyrna. Nothing further has transpired relative to the decision of the Emperor of Russia respecting the Turkish affairs.

Rome was quiet on the 14th of November, and the Pope was expected to arrive there on the 21st.

Garibaldi had arrived at Gibralter on board a Sardinian ship of war, placed at his disposal by the Government; 10,000 francs were ordered also to be given him, but these he positively refused to accept.

M. Guizot is at present one of the lions of Paris, and walks about the streets apparently as unconcerned as in the palmiest days of Louis Philippe.

The corpse of Marian, the celebrated æronaut, who made a balloon ascent some weeks ago, from Barcelona, and had not since been heard of, has been discovered on the Spanish coast, near Ross, but no details of his death have been published. It was this gentleman who lately crossed the Alps in a balloon.

The difficulties at Macao, growing out of the murder of the Governor, have not come to a head, and serious consequences are expected.

ONE MONTH LATER FROM CALIFORNIA.

The steamer California, with 360 passengers, and a million and a quarter of dollars in gold-dust, left San Francisco on the 1st day of November, and arrived at Panama on the 25th. Two days were occupied in crossing the Isthmus, whence the passengers, mails, &c., were brought forward by the steamers Ohio and Crescent City.

The Crescent City brought to New York over a million of dollars in gold dust, and a large list of passengers, among whom was Hon. J. P. Judd, Minister of Finance at the Sandwich Islands. He is accompanied by Alexander Lihihiho, heir apparent the Hawaiian throne, and his brother Lot Lamehambeba. The object of Mr. Judd's visit to the United States and Europe at this period, has reference to the late outrages of the French at the Sandwich Islands.

Full two-thirds of the California passengers are either deranged in health or entirely broken up in strength and constitution.

Thirteen hundred passengers passed through the town of Chagres on the 25th and 26th ult., and there were at least 100 additional passengers awaiting transit to California.

The number of arrivals from Europe and the United States was progressing with much spirit. There were at least 100 British vessels in the harbor of San Francisco on the 1st Nov.

The town of San Francisco numbered in population at least 30,000, and the number of persons at the mines is confidently set down at 80,000.

Bread stuffs and provisions had risen at San Francisco within one week of the steamer's sailing full 100 per cent., and the market was quite bare. It must depend wholly upon the speedy arrival of vessels, to furnish even a moderate supply to the mines before the rainy season closes the avenues against them. The overland immigration has drawn very heavily upon the market resources.

Passengers sufficient to fill the next two steamers, besides several large sailing vessels, were awaiting passage on the departure of the California. The discouraging reports brought by the California's passengers, with the more undeniable evidence in the haggard looks and wasted frames of many unfortunates, has induced many on the Isthmus to take the back track. Several passengers return on the Crescent City.

In regard to gold-digging, the reports do not differ materially from those already received—certainly they are not more favorable. The rumors brought by the previous steamer of newly-discovered placers, prove to be only rumors. The digging season was nearly at an end when the California sailed.

The sickly season on the Sacramento, which was unusually severe and protracted this year, was nearly over. At least one-third of the miners have more or less suffered from chills and fevers, and large numbers have died.

The sufferings among emigrants on the overland routes increase as the season advances. The emigrants were pouring into Sacramento city, many of them in a most destitute condition. Gen. Darcy, of Newark, N. J., was encamped with his party on the American Fork, himself dangerously ill. A man who recently came in by the same route, states that at least 2,000 wagons are scattered along the trail as far as the sink of Humboldt's river. Many of the emigrants will be obliged to winter in the Great Basin. Rumors from the south state that the river which miraculously opened in the Great Desert is again disappearing.

The Constitution prepared for California is brought by this mail. The feature which is of most immediate interest on this side of the continent is the exclusion of slavery. All offices, judicial as well as administrative, are to be filled by election; the principle of Homestead Exemption is established, to be hereafter carried out by the Legislature; the property of married women is to a considerable extent secured to them independent of their husbands; and general laws are in all practicable cases to render special legislation unnecessary. Dueling, or sending or accepting a challenge, unfits a man not only to hold office, but even to vote. The Legislature is subject to very stringent limitations against the contraction of public debts. The proposed clause of the Constitution forbidding free negroes from immigrating into the State, was finally rejected in the Convention by a vote of 31 to 8.

Brevet Capt. Warner lost his life on the 27th September, while engaged in ascertaining the feasibility of a railroad route to Oregon through the head sources of the Sacramento. Himself, with a party of eight men, were fired upon by a large party of Indians in ambush, and three of their number killed. Capt. W. fell dead immediately, literally pierced with volleys of poisoned arrows, and his companions were buried with him on the following day.

◆

Congress.—The House of Representatives was occupied all last week in fruitless attempts to elect a Speaker. The present week was entered upon with no better prospect of immediate organization than existed at first, except that some of the members were getting sick of such play, and showed a disposition to compromise matters by dividing the officers of the House between the two leading parties. Neither party can claim a clear majority, and of course the balance of power is the hands of the Free-Soil members. In such circumstances, it is impossible to say when the House will be organized, so that the President's Message can be delivered, and laid before the public.

◆

The Boston Murder.—Nothing has transpired since our last to change materially the aspect of this case. The body, or parts of a body, found in Dr. Webster's room, has been claimed by the family of Dr. Parkman, delivered to them, and by them deposited in a vault, after funeral ceremonies. Dr. Webster remains in prison, and public feeling is decidedly more favorable to him than at first. On the day of the alledged murder, he lectured to the class, and members of it say there was no perceptible change in his manner, neither was there any observable change during subsequent lectures. On the evening of the murder he was in the company of his friends from 7 to 10, playing whist, and evidently enjoying himself, and with every appearance of serenity and quiet. His friends are confident that, with his characteristic nervousness and excitability of temperament, it would have been an impossibility for him to have done so, if he were guilty of the great crime laid to his charge. It is surmised by some, that the murder was committed to obtain the money of which Dr. Parkman is known to have been in possession, and that the parts of the victim's body were placed where they were found unbeknown to Dr. Webster. Still his case is a hard one, and that of Mr. Littlefield, through whose agency the body was discovered, is by no means enviable. The Coroner's jury has conducted its investigations with closed doors, and of course nothing will be known of the testimony before them till they make it public. Their decision is anxiously looked for.

◆

Gold getting scarce in California.—The following extract from a private letter from a perfectly reliable source, has been furnished the N. Y. Tribune for publication. The writer is himself at the mines:—

"You will be disappointed in the amount of gold sent by this steamer, but not more so than we have been by the result of our labors during the last month in the mining districts. The force on the ground is variously estimated from 40,000 to 50,000, who have obtained perhaps in all $1,000,000, or but little more than an average of one doller per diem to each man. This is not satisfactory to you at home, but still less so to us here; but the truth is, that the surface gold is rapidly disappearing, and although we have faith that the subterranean deposites are large, yet we have not the capital or other requisites for deep mining. California must be dug up wide and deep if we hope for a golden harvest. Goods of nearly all descriptions are very low. Everybody is anxious to return, so you may look out for a hegira of those who have means to pay their passage."

◆

A Patriot's Indignation.—Kossuth, the Hungarian Patriot and Refugee, has written a valedictory address to his countrymen, in which he openly accuses Gorgey of treason to them. He calls him the "ingrate" whom they had "fattened with their abundance." "Thy death sentence," says the indignant patriot, "hath been written, beloved of my heart, by him whose virtue, whose love, I never dared to doubt. Yes, in the fervor of my boldest thoughts, I should almost as soon have doubted the existence of the Omnipresent, as have believed that he should ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend, even to the last drop of his heart's blood."

◆

Touching Death.—In Toronto, on the 22d ult., Julia Fello came to her death under the following distressing circumstances:—It appeared by the evidence deposed to, that the son of the deceased, a lad about ten years old, was detected, with several other youths, in the act of stealing from Mr. Hamilton's garden, and lodged in jail. The deceased made great efforts to procure bail for her son, without success, and was very much excited in consequence. Seeing her husband coming along, she approached him with two children in her arms, and when within three or four yards of him she dropped down dead in the street. The jury returned a verdict according with these facts.

◆

Sale of Slaves in Russia.—White slavery, says the London Patriot, is said not to exist in Russia. Let the reader judge. Count Kutaison owes the Russian Government 1,508,922 roubles. Not being able to pay, the Senate ordered the seizure of his serfs in Tamboy, which are announced for sale on the 29th of October, at Tamboy, to the number of 3,702 men, women, and children.

Suicide.—Mr. John V. Wooley, bar-keeper of the Montgomery House, in Boston, committed suicide in his room at the above house on Saturday evening about 8 o'clock. He had been sick for about two weeks with the typhoid fever, and on the above evening had so far recovered that he told his nurse he could get along without her. She left him in charge of his brother. At about the above hour he requested his brother to go out and get him some grapes, which he reluctantly consented to do. He was gone about 30 minutes. During this time, he got up and took the clothes from a cottage bedstead in the room and turned it upon the head, and then tied a towel and a handkerchief together and fastened the former round the foot piece and the latter round his neck, and drew up his legs and in a very few moments life was extinct. When his brother returned, his heart had ceased beating. His relativet reside in Albany. His age was about 25. His remains was interred at Mount Auburn.

◆

Runaway Slaves—*The Delaware Outlet.*—We learn from the Wilmington (Del.) Chicken, that four slave men, belonging to Mr. Goldsborough, of Kent Co., Md., made their escape through that city week before last. Four persons, from the vicinity of Cantwell's bridge, pursued them for the reward, and on Tuesday evening, the 20th ult., took their station on the Newcastle side of the Wilmington bridge. About 11 o'clock the slaves made their appearance, and a fight ensued, when one of the white men was badly wounded by the negroes, and the slaves made good their escape. On Saturday night following, four more (a man, two women, and a child,) made good their escape. The same paper understands that six slaves also made their escape through that city on Tuesday night.

◆

Western New York Railroads.—The Albany papers announce the following new railroad arrangements:—On and after the 17th inst. passenger trains going west will leave Albany as follows: Express train 7 A. M., mail train 10 A. M., and night train 7 P. M. They will be due at Buffalo in the following order: The express train at 10 P. M., the mail train at 6 A. M. the day following, and the night train at 1 P. M. the day following. The express train will be due at Albany at 9 3-4 P. M., the mail train at 6 A. M., and the night train at 2 1-2 P. M. The freight trains leave Albany at 2 P. M. aud reach Buffalo at 10 P. M. the day following, and leave Buffalo at 1 P. M. and reach Albany at 4 P. M. the day following.

◆

Terrible Sabbath Accident.—On Sabbath morning, Dec. 1st, a sad accident occurred on the Fitchburg Railroad. As a gravel train from Weston was proceeding over the road in the vicinity of the brick yards, about half a mile beyond Porter's in Cambridge, a brake rod broke and let the brake down on to the track. It caught on the point of a frog and threw off four of the cars, almost instantly killing four of the laborers who were riding on them, and injuring one other in the hip. The names of the killed were David Barrus, Timothy Conner, James Fitz Gibbins, and Mat McCan; the one injured was Patrick McGuire.

◆

Running against a Snag.—The Louisville Courier states that, on the night of the 13th November, the steamer Hiram Powers, on her upward trip, with a wood boat in tow, struck a snag which, barely missing her hull, passed through the cook house, pantry, and two state-rooms, carrying away the cooking stove, pots, pans, and dishes, and finally emerged (with the second cook, who was caught sleeping in one of the dismantled rooms,) through the hurricane roof, where it protruded forty feet beyond the deck. Two of the firemen were thrown overboard by the shock, and drowned, but neither the cook nor the occupants of the state-rooms were injured.

SUMMARY.

A letter dated Baltimore, Dec. 5, says that the rage for California still continues, and several vessels are loading for the golden land. I have recently conversed with several mechanics—hard-fisted, go-ahead men, who have just returned home, but they give a very unflattering account of the general success. They say that the toil and privations endured are not compensated by the return. Where one succeeds in making a fortune, a dozen fail, with health gone in the fruitless effort.

Two flats, laden with hides, pecans, beeswax, and dried fruit, from the country of the Creek Indians, landed at Van Buren, Ark., on the 10th ultimo. The Intelligencer of that place says: "The boats, cargo, and all, are the fruits of Indian enterprise. It is a new feature in our trade to be supplied by the wholesale with dried fruit, by our red brethren. The spirit of the age is not confined to the States and white settlements."

The support of the poor in Herkimer Co., for the past year, cost upward of $13,500—not less than $8,000 of which is a special tax growing out of the rum trade. So says the Herkimer Freeman.

A man, answering to the name of Robinson, belonging to Baltimore, was arrested in the Senate Chamber, at Washington, on the 6th inst., for threatening the life of Henry Clay, and was committed to jail. He is supposed to have been insane.

On the 2d of December, in lat. 55, long. 74, the ship Galena and the brig Charles, of Newport, bound to Wilmington, N. C., came in contact, by which the latter was so much injured that she sunk in less than three minutes, carrying with her seven out of nine of her crew.

A watchmaker in Liverpool has succeeded in drilling a hole through a sixpence edgeways. The diameter of the hole in the coin is the four-thousandth part of an inch in size, and barely sufficient to admit a fine hair.

The day-boats to Albany made their last trips on Saturday, Dec. 1. Hereafter the night-boats will run as usual, until the river is frozen, when the Hudson river railroad will help people northward as far as Poughkeepsie.

To permit the entire beard to grow is allowed by numerous medical authorities to be the most effectual safeguard against sore throat, bronchitis, or pulmonary complaints.

The Liberator says: "The Old Colony Anti-Slavery Society have decided to hold a mass meeting on Forefathers' Day, the 22d and 23d of December, 1849, at Plymouth, to celebrate in a becoming manner the landing of our Pilgrim Fathers. Wm. Lloyd Garrison, Wendell Phillips, Frederick Douglass, Charles Lenox Remond, and other able speakers, will be present on the occasion.

Among the applications for new Banks to the New Jersey Legislature are the following: One at Woodbury, $75,000 capital; another at Swedesboro', $50,000 capital; another at Trenton, $200,000 capital; 3 at Salem, Bordentown, and Gloucester. There are also applications for a Savings Bank at Elizabethtown, and in Warren County, beside which notice is given of applications for various acts of incorporation for manufacturing purposes.

The Rochester American says:—We have never seen a wheat crop at this season of the year look better or more promising than that which is now in the ground. The weather during the Fall has been remarkably favorable to its growth, and it has apparently taken a deep and firm root, thus rendering it little liable to injury by the frosts of Winter.

A white woman named Sarah Green, who lives in Danville district, Prince George's county, Md., has been committed, charged with having aided a negro woman, the property of Mrs. Rebecca Duvall, to escape. The woman is a widow, the mother of two children.

A letter from Washington says, that there is in that city a delegation from the Mormon settlement at the Salt Lake, in Oregon, whose chief design is to secure, if possible, the admission of Deseret into the Union as a State.

A new town has been formed in Erie Co., in this State, out of parts of Rock, Cheetowaga and Hamburg. It includes nearly if not all the Indian reservation south of Buffalo, and is to be named Red Jacket.

The journeymen printers at Pittsburgh, are on a strike. They have heretofore received only from 15 to 20 cents per 1,000, and want 25 cents; which the newspaper proprietors have agreed to give, except the Gazette and Mercury.

A man named McWilliams, a clerk in the Post Office at Springfield, Ohio, was arrested for stealing money from letters; he confessed the crime, and surrendered about a thousand dollars; but a considerable amount is still unaccounted for.

The Grand Jury of Seneca county has found a true bill against Mr. Cromise, late Postmaster at Tiffin, Ohio, for abstracting money from the mails.

The St. Louis papers have reports questioning the soundness of the Wisconsin Marine and Fire Insurance Company. One of the St. Louis brokers, however, was redeeming at 1 per cent discount.

The House of Representatives of Georgia have passed, by the strong vote of 93 to 29, a bill to repeal the law laying restrictions on the introduction of slaves into that State.

Three Medical students of the Central Medical College at Syracuse, have been arrested for disinterring the body of a young German girl, for the purpose of dissection.

A telegraphic dispatch from Mobile says, "Gen. Holland was shot to-day by McClintock, for alledged crim. con."

Official intelligence has been received at the seat of Government, announcing it is highly probable that the Indians in Florida have concluded to accept the offers of our Government, and emigrate to the west side of the Mississippi.

A fight came off at Suffield Plains, near Hartford, Conn., on Friday, wherein 100 people were engaged, and where 30 got in the hottest of the fray, and were badly used. Cause not stated.

The schooner Nancy, from Wiscasset, bound to Boston, went ashore on Plum Island on Monday, and it is supposed all hands perished—among them a number of female passengers.

Gov. Wood of Texas, in his Message urges the disposal of the public lands of the State, to the United States Government, in discharge of the State debts.

Two men named Hughes and Horner were drowned at Camden, N. J. on Monday evening by the upsetting of a gunning skfff.

The steamer Alida ran from New York to Albany, on the 30th ult., in 7 hours and 5 minutes; average speed 21¾ miles per hour. This is said to be the quickest trip ever made.

After the first of January the rates on the seven railroads out of Boston, except for special trains, will average about 2½ cents a mile.

The report is again afloat, that Moore, the poet, like Swift and Southey, has sunk into a state of mental imbecility truly pitiable.

In five trains from New York for New Haven, the day before thanksgiving, there were 1800 passengers, and the receipts of the road for the day were $2,364!

Daniel S. Dickerman has recovered, in the Supreme Court of New Bedford, $2,800 damages of Samuel W. Graves, for seducing and debauching his wife.

A clergyman in Newark, N. J., received the following note on thanksgiving morning: "Not having a *turkey* for my minister's thanksgiving dinner, I send him two *eagles* instead."

The Pendleton Messenger, S. C., says that Mr. Calhoun highly approves the movements of the Mississippi Convention to dissolve the Union in case of the passage of the Wilmot Proviso.

Harnden & Co., of Boston, have sold within the year bills on Great Britain and Ireland to the amount of £800,000, in sums of from one to five pounds sterling, remitted by foreigners here, chiefly to aid their friends in coming to America.

Since the 1st of January, 213,654 immigrants have arrived at this port, which is an increase of 24,478 over the number of those who arrived during the corresponding months in 1848.

The Rev. Wm. D. Hires has accepted a unanimous call to the pastoral charge of the Baptist Church in Samptown, N. J.

Columbian College, at Washington, D. C., is said to be in an unusually prosperous condition. The Religious Herald says that the number of students is greater than it has been for twenty years, the senior class having twenty students, and the junior more than that number.

Governor Ramsey, of Minnesota Territory, and ex-Governor Chambers, have been appointed Commissioners to treat with the Sioux Indians, north of St. Peter's, for the purchase of twenty millions of acres of land which they now own and occupy. It is represented as being well adapted for cultivation.

It is estimated by the Hallowell Gazette, that in the fourteen States where Thursday, Nov. 29, was observed as a day of thanksgiving, over two million turkies were consumed, and an equal number of geese and chickens. Enough, if they marched along in single file, each occupying one foot, to encircle New England.

The Baltimore Argus states that on Thursday, while the numerous family of a retired merchant were assembled at a thanksgiving dinner, at the house of one of the sons, a communication was received from the father, enclosing a check for one thousand dollars to each of the party, with his compliments and blessing.

The prisoners in the Albany county (N. Y.) penitentiary, had a feast in the prison on thanksgiving day. They were relieved from labor, and after attending divine service in the chapel were regaled at the festive board with roast beef and vegetables, and, as a dessert, a pound of fresh cheese and a peck of crackers to each.

Mr. G. W. Alexander, treasurer of the British Anti-Slavery Society, accompanied by Mr. J. Chandler, left Southampton on the 3d ult. for Barbadoes, on an 'anti-slavery tour.' After visiting the West India Islands they intend to proceed to the United States.

A Baltimore correspondent of the New York Tribune states that he has information on the best authority, that not less than two hundred slaves have absconded from their masters in Maryland within the past five months. These, at the lowest valuation, are worth $100,000.

The New York Tribune of Monday, says: About 2 o'clock yesterday morning officer Kaberlunzie, of the First Ward, brought to the Station a man whom he found cruising about Greenwich street, having in his possession $86 in cash, a bag of gold dust weighing about 25 pounds (so says the police report) and 32 small lumps of gold. He was a passenger by the Crescent City, and may thank the officer that he was not robbed.

Petitions are now circulating through New York City, designed to induce Congress to suspend diplomatic intercourse with Austria "by reason of its tyranny, its barbarous punishments, its sanguinary atrocities and judicial murders in Hungary, Austria and Italy."

The Watertown and Rome Railroad is proceeding with fair success. About 1,000 tuns of iron will be in Rome by the close of navigation, when the road will be ready for it. Work will be commenced in a few days between Watertown and Cape Vincent.

The New London and Willimantic and the Hartford and Willimantic Railroads are now in operation, making a continuous line of Railroads from New York to Norwich and New London, via New Haven and Hartford.

The Albany Evening Journal of the 4th inst., says the day boats have or will shortly be withdrawn from the river; and those who wish to go to New York by daylight will, of necessity, be obliged to go by railroad. The Housatonic road is now in the best of running order.

Rev. Dr. Forbes, of St. Luke's Protestant Episcopal Church, Rochester, N. Y., has written a letter to the Standing Committee of his Diocese, renouncing his former faith, and avowing his conversion to Romanism.

A large English company is now being formed in London, for turning to account the uncultivated lands of the Delta, in Egypt, of the extent of 150,000 hectares. Their intention is to grow rice on a large scale.

There is a boot and shoe manufactory in Cincinnati, that is making into boots and shoes, leather that is tanned with the hair on. It is an invention of the proprietor of the establishment.

White-fish from Detroit are now transported, fresh, to New York. The hotel bills of fare announce them as "Fish from Lake Superior," and they are preferred to shad.

Tom Thumb has taken the pledge from the hands of Father Mathew. The great little man took a promenade on the desk while Father M. drew out his certificate.

Rochester City Mills, which were stored with wheat, fell to the ground on Monday night. Eleven thousand bushels of grain floated down the river and were totally lost.

New York Markets—Dec. 10.

Ashes—Pots $6 62 a 6 69; Pearls 6 31 a 6 37.

Flour and Meal—Canadian Flour 4 69 a 4 75; State and Michigan 4 50 a 4 75; pure Genesee 5 12 a 5 25. Rye Flour 2 81. Buckwheat 3 50. Jersey Meal 3 00.

Grain—Wheat, Canadian 1 03 a 1 05; Genesee 1 20 a 1 25. Corn 57 a 59c. Rye 58c. Oats 47 for Northern, 40 a 42 for Jersey.

Provisions—No changes to notice.

LETTERS.

J. T. G. Bailey, Jonathan Nash, Charles Potter, B. G. Stillman, D. P. Curtis, H. Dusenbury, L. T. Rogers, W. B. Gillett, C Whitford, Daniel Coon, J. Clark, E. S. Bailey, A. C. Spicer, Caleb Sheppard (all right,) John Whitford (one dollar,) Wm. B. Maxson (attended to in Sept.,) N. V. Hull (sent Minutes to Dansville.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. Potter, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Robert Burdick, "	2 00	" 6	" 52
Sally Fenner, "	2 00	" 7	" 26
Sam'l Merritt, Jr., "	2 00	" 6	" 52
R. W. Merritt, "	2 00	" 6	" 52
Alfred Lewis, Alfred,	2 00	" 6	" 52
E. P. Crandall, "	2 00	" 6	" 52
Amos Crandall, Philips' Creek,	1 00	" 6	" 52
Ethan Clark, Unadilla Forks,	2 00	" 6	" 52
Benj. West, Leonardsville,	2 00	" 6	" 52
Fr. Tallett, So. Otselic,	2 00	" 6	" 52
R. W. Green, Berlin,	2 00	" 6	" 52
A. C. Spicer, DeRuyter,	1 00	" 6	" 42
Richard Ford, Grafton, N. H.	2 00	" 6	" 52
Of David Rose, Alfred, towards Pub. Fund,	$5 00		

BENEDICT W. ROGERS, Treasurer.

MARRIED.

At Waterford, Ct., Nov. 8th, by Eld. L. T. Rogers Mr. Staunton Clark, of Westerly, R. I., to Mis Antionette M. Sweet, of the former place.

In Alfred, N. Y., Nov. 24th, by Rev. Mr. Gould, Mr. Thomas R. Williams to Miss Sarah Williams, all of Alfred.

In Alfred, Nov. 28th, by Eld. N. V. Hull, Mr. Darwin E. Maxson to Miss Hannah A. Green, of Alfred.

In Alfred, December 1st, by Eld. N. V. Hull, Mr. Abial Thomas to Miss Asenith J. Stillman, of Alfred.

In Verona, N. Y., on the evening of Thanksgiving Day, Nov. 29th, by Eld. C. Chester, Mr. Russell W. Merritt, of North Stonington, Ct., to Miss Olivia B. Chester, of Verona.

In Troy, November 27th, by the Rev. J. C. Warren, Mr. David H. Jones and Miss Mercy Ann Morris, both of Troy.

DIED.

In Otselic, N. Y., Oct. 16th, Levi Allen, in the 79th year of his age. He was the father of Rev. Ira M. Allen, who died on his way to California, Aug. 30th, a notice of which appeared in the Recorder of Nov. 22d. Brother Allen was a worthy member of the Seventh-day Baptist Church in Otselic. He terminated his earthly pilgrimage, as he had lived, in full hope of a blessed immortality. "Blessed are the dead that die in the Lord."

In Otselic, of dysentery, on the 6th of August, Ephraim, aged 8 years, and on the 8th of August Marril, aged 10 years, and on the 22d of September Calvin, aged 3 years, sons of Thelismar A. and Mercy G. Church. J. C.

Ladies' Fair.

The Ladies of Clarkville and vicinity will hold a Fair at the Brookfield and Clarkville Baptist Meeting-House, on the 20th instant, commencing at 4 o'clock, P. M., and continuing through the afternoon and evening. The proceeds of the Fair to be appropriated to the furnishing of said house. All persons friendly to the object are invited to attend. Dec. 3, 1849.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Laskawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "Book of the Farm," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled, AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

Initiation.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry; the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

Practice—Winter.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

Practice—Spring.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrance 54 Gold-st.

Miscellaneous.

THE POSTMASTER GENERAL'S REPORT.

The Report of the Postmaster General found its way to the public, through the Philadelphia Ledger, in advance of its communication to Congress. It represents the finances of the Department as in a very good condition. The receipts for the year ending June 30, 1849, were $4,905,176 28, including the appropriation of $200,000 by Government for mail service. The expenditures for the year were $4,479,040 13, being $426,127 15 less than the gross revenue. The revenue for the year ending June 30, 1850, including balance on hand, and the Government's appropriation, is estimated at $5,802,166 00; the expenses of the same period are estimated at $4,750,138 13, being $1,033,710 87 less than the revenue. The Postmaster General thinks it would be safe to reduce letter postage to the uniform rate of five cents for every part of the country; as to newspaper postage, he suggests the propriety of reducing it, but does not say how much or upon what plan. The following paragraphs from the Report embody the leading facts which it brings to light:—

The number of post-offices in the United States, at the close of the year ending June 30, 1849, was 16,747, there having been 921 established and 333 discontinued within the year, making an increase within the year of 588.

The number of postmasters appointed within the year ending June 30, 1849, was 6,333.

The actual cost for each mile the mail was transported, but in the year preceding June, 1845, was eight cents one mill, under the operation of the laws of 1845, the cost per mile of the mail transportation in June last was five cents six mills, making a difference of two and a half cents per mile, being more than one quarter.

The number of mail routes in the United States on the first day of July, 1849, was 4,943, and the number of contractors 4,190. The length of these routes was 167,703 miles.

The classes of service now required are three: the care, transportation, and delivery, first, of letters; second, of newspapers and pamphlets; third, matter carried without compensation. It is by postage on the two first classes of service that the whole expenses of the Department are now sustained.

The whole number of letters charged with postage passing through the mails the past year, reckoned on the postage received, agreeably to a basis heretofore approved, amounted to sixty-two millions. On all these letters, the postage collected was $3,882,762; on newspapers and pamphlets, $819,016.

In the last year there were received at Washington 2,100,000 dead letters, all of which have been opened and examined. Of these 4,964, containing money to the amount of $32,069, have been registered and the same sent out for delivery to the owners, and 998 letters containing other enclosures of value.

The inspection office, whose duties include all matters relating to the performance or failure of mail service, all depredations on the mail, and also the supply of mail-bags, locks, and keys, is a branch increasing in direct ratio with the general service. In this office alone, during the past year, there were received 134,436 communications. The number of supposed depredations reported was 1,226, which were supposed to include $159,107. Twenty-nine depredators were arrested, and the amount of money reclaimed, or otherwise accounted for, was $77,789.

The heads of the different Departments frank all the mail matter sent from their respective Departments, and receive free all to them directed. Under the act of 1845, an account was kept by the Post-Office of the City of Washington, of all such matter received by the Departments for the year ending June 30, 1846, but no account of the matter sent from them. The postage on that received at the present rate was $250,383 88, and the amount as then estimated at the Treasury on the matter sent would be fully equal, so that the same then amounted to $500,767 66. In 1847 this mode of payment was abolished, and the only provision since for this service rendered to the Executive Departments is an appropriation of $200,000 per annum. It is always to be recollected, that no amount of appropriation, however large, to pay for franked matter, will ever in any degree relieve the letter or paper postage so long as such postage actually pays the whole expense of the Department, whereby such appropriation remains a surplus withdrawn from the Treasury.

But the principal part of the franked matter for which no payment is made to the Department, consists in the letters, papers, and documents franked by the members of the Senate and House of Representatives. The amount of this matter cannot be ascertained with entire accuracy, as much is forwarded of which no account is kept. By a report from the clerk's office of the House of Representatives, it appears that during the two sessions of the thirtieth Congress, ending in March last, the extra number of public documents for distribution was 370,350, and their weight was 467,762 lbs.; printed speeches, folded for members to frank, 6,692,500, which are estimated at one ounce each, 411,531 lbs. This does not include the written correspondence of the members, or the mail matter by them received. No report direct from the Senate is received; but by a report from the Post-Office in Washington, appears that during the year ending June 30th, 1849, the number of free written mail matter sent was 484,210; received, 819,293; making 1,303,503. Printed Senate speeches, 397,630; printed Senate documents, 170,715; making 568,345; House Documents, 3,448,250; total, 5,310,098. The letter postage and pamphlet postage to which this matter would have been subject, if not franked, is computed by that report at $792,700. It should be recollected, that the Post-Office Department is not only required to mail and transport this matter, often requiring the hire of additional coaches and teams, but is also subject to the actual payment of money contributed entirely by the letter postage in this manner. By law, two cents each is allowed every postmaster for the delivery of a free letter or package, if his income does not exceed $2,000 per annum. The proportion of these free papers delivered by postmasters of $2,000 income will not exceed one-tenth. Two cents each on the foregoing number, deducting one-tenth, was $95,161, which is actually paid to postmasters for delivering this free matter, out of money received for letter postage. Thus it appears, that for the delivery of nine-tenths of the millions of printed speeches franked and transported in the mail, without compensation, (the printing of which cost about one cent each,) there is paid two cents each, not by the person who sends or by the person who receives it, or by the country as for a public service, but by those who pay postage on their private correspondence. Were it abolished, there would probably be very much less of such matter printed. But the postage on the remainder, together with that on the correspondence of the members, and the relief of the expense of the transportation and delivery of this franked matter, would enable the Department to sustain itself, though the postage were materially reduced on letters. But if Congress continues this franking as a valuable public service, it is but just and proper that the letter correspondence, by a reduction on its postage, be relieved from its support, and that provision be made, therefore, in the same manner that other branches of public service are sustained.

[From the French of Jules Janin.]

THE CARDINAL, THE MINISTER, AND THE KING'S PHYSICIAN.

Early one delightful morning in April, a young man stopped at the door of a little roadside inn, situated near Paris. Though he had not reached his eighteenth year, yet his person was tall and vigorous, his large black eyes were full of fire, and his countenance at once open and agreeable. On his entrance he accosted the landlady with a cheerful "Give me some breakfast, my fair hostess, for I have been walking since daybreak, and I am very hungry." While he was speaking, there came in another traveler, more youthful in appearance than the first. Like him, he was on foot, and seemed much fatigued. He was small in stature, with a complexion of red and white, and possessed the voice and hands of a young girl. "Madame," said he with great timidity, "will you please to give me some breakfast?"

On hearing this, the first comer advanced towards him, saying, "Monsieur, let us breakfast together—you are traveling on foot, so am I—let us then sit down at the same table, drink each other's health, then enter Paris together, shake hands, and separate; do you agree?"

The modest stranger, still with the same sweet low voice, replied, "You honor me, sir, and I consent with great pleasure."

There is something so pleasing in the contemplation of frank, generous youth, that even the most careless are often influenced by it, and thus the mistress of the inn, contrary to custom, served these poor tired pedestrians the first.

The table, set in the best place before the open window, was quickly covered with provision, the young men took their seats, their plates and glasses were filled, when a third traveler passed the window and looked in. This last personage was dark, rather stout, the expression of his features calm, grave, and composed, his fine forehead shaded with tresses of long wavy brown hair. The manner of this comer was very different from the vivacity of the first, or the timidity of the second. "Gentlemen," cried he to the others, "will you not wait for a poor fellow like me?—but I fancy I am come just in time—a little later, and I must have contented myself with the remains of that magnificent smoking omelette I now see. Hardly had he spoken, when the first comer, with his ready smile, held out his glass through the window. The stranger took the glass, emptied it, squeezed the other's proffered hand, then entering the inn he placed himself at the end of the table, the bashful youth being in the middle, apparently astonished that so many pleasant acquaintances should be picked up on the road to Paris.

Their repast was soon finished, and they pursued their journey. They were all traveling the same road, and they walked on together. At last they arrived at the barriers of Paris—they stopped by mutual consent. Till then the conversation had been light and cheerful, but they now became grave and thoughtful—it was time to part. It was once more the first traveler who broke silence. "My name," he said, "is Portal; I am going to Paris with the intention of becoming a member of the Academy of Science, and first physician to the king." "And I," said he of the brown hair, "am going to Paris to become advocate-general." They waited for the modest stranger to speak. "And I," he answered with his soft voice and air of timidity—"I visit Paris to become a member of the French Academy, and cardinal."

"Then," said the others, gravely pulling off their hats, "it is you, my lord, who must pass first." At that moment the clock of a neighboring church struck, and they entered Paris.

Let us follow the fate of these three young men. The last mentioned became the Abbey Maury, an eloquent orator, member of the French Academy and cardinal; he died honored and esteemed. The other was Count Treillard, minister of state, and friend of the Emperor; he is still living, and has not forgotten his first entry into Paris. And the tall, vivacious Portal, he became the glory of his profession, member of the Academy, Professor. He was all except physician to the king. Louis XVI. perished on the scaffold while Portal was yet a student. The Republic had no physician; the Emperor had one who was his friend; besides Portal would be attendant on a *king*, and he was. He became principal physician to Louis XVIII. Portal died lately, and the preceding narrative was related in the funeral oration pronounced in the Academy of Science.

THE DUTCH REFORMED CHURCH.—The Synod of the Dutch Reformed Church has in its connection 299 ministers, 282 churches, and 33,980 communicants. The number of families that adhere to the denomination is 24,393, and the attendants on public worship number 108,492. During the past year 1,238 were received to the communion of the church by profession, and 1,085, by certificate. The General Synod embraces the two particular Synods of New York and Albany, which are each composed of twelve classes.

HYMN FOR A LITTLE BOY.

"What, mother, makes it seem to me,
When I am all alone,
As if some one could hear and see,
And all my thoughts were known?

"Sometimes it makes me very glad,
And dance and sing with joy;
Sometimes it makes me very sad,
And frights your little boy.

"O, tell me, mother, tell me why;
For I have never known
Why 't is I laugh, or why I cry,
When I am all alone."

"My child, you never are alone?
There is a watchful eye
To which your very thoughts are known;
'T is God is ever nigh.

"He made your little heart for joy,
He tunes your happy song;
O, then, my little timid boy,
Fear only doing wrong.

"For he who makes your heart so glad,
Who bids the good be gay,
With the same love will make it sad,
Whene'er you disobey.

"He is your Father, and he hears
Your weakest, faintest prayer;
He wipes away an infant's tears,
And children are his care."

HONESTY.

A spice merchant of Constantinople, carrying a piece of fine cloth to a tailor, desired to have a cloak and tunic made of it, and inquired if there was enough. The artist having measured the stuff, declared it sufficient, and then requested to know the cost of it.

"Five sequins," replied the customer, "was the price; and, considering the quality, it is not at all dear."

The tailor paused a moment.

"I am but a beginner in trade," said he to the spice dealer at length, "and money is an object to me. Give me two sequins, and I will show you how you may save three in this affair."

"I agree," said the other, and the money was produced and paid.

"It is well!" said the man of the needle —"I am a person of my word. This cloth has cost five sequins, and I have promised to save you three. Take it to some other tailor, and Allah direct you to one of more experience; for I have never made such a dress as you want; and if I attempt it, it will be spoiled."

[This reminds us, says the New Orleans Picayune, of an anecdote related of Sheridan, who went to a hair dresser's to order a wig. On being measured, the barber, who was a liberal soul, invited the orator to take some refreshment in an inner room. Here he regaled him with a bottle of port, and showed so much genuine hospitality that Sheridan's heart was touched. When they rose from the table, and were about separating, the latter, looking the barber full in the face, said, "On reflecting, I don't intend that you shall make my wig." Astonished, and with a blank visage, the other exclaimed, "Good heaven! Mr. Sheridan, how can I have displeased you?" "Why, look you," said Sheridan, "you are an honest fellow; and I repeat it, you shan't make the wig, for I never intended to pay for it. I'll go to another less worthy son of the craft."]

☞ The following paragraph from Eliza Cook's Journal contains a great lesson. What an amount of happiness would be secured, and misery averted, if people generally would learn it.

SELF-HELP.—Can we not learn the lesson of self-help? Society is full of infirm people, who incessantly summon others to serve them. They contrive every where to exhaust, for their single comfort, the entire means and appliances of that luxury to which our invention has yet attained. Sofas, ottomans, stoves, wine, game-fowls, spices, perfumes, rides, the theater, entertainments; all these they want, they need, and whatever can be suggested more than these, they crave also, as if it were the bread which should keep them from starving; and if they miss any one, they represent themselves as the most wronged and most wretched persons on earth. One must have been born and bred with them to know how to prepare a meal for their learned stomachs. Meantime, they never bestir themselves to serve another person—not they! they have a great deal more to do for themselves than they can possibly perform; nor do they once perceive the cruel joke of their lives, but the more odious they grow, the sharper is the tone of their complaining and craving. Can any thing be so elegant as to have few wants, and to serve them one's-self, so as to have somewhat left to give, instead of being always prompt to grasp? It is more elegant to answer one's own needs, than to be richly served; inelegant, perhaps, it may look to-day, and to a few, but it is an elegance for ever, and to all.

CONSTITUTION OF CALIFORNIA.—The special correspondent of the New Orleans Picayune, under date of Sept. 28, says that "quite a warm discussion occurred yesterday in Committee of the Whole on one of the miscellaneous provisions relative to conjugal relations. The section secures all the real and personal property of the wife obtained before marraige, and all acquired by gift, devise or descent; and also provides for the passage of laws more clearly defining the rights of the wife, and for the registration of her private property—this is the civil and differs materially from the common law. The section was adopted. Another section securing from seizure and forced sale a certain portion of the property of all heads of families, the homestead, not to exceed 320 acres of land, or any town or city lots not to exceed $2,000, and prohibiting its alienation by a married man, unless by consent of the wife, also caused much debate, but was ultimately adopted. The Convention held three sittings, and did not intermit labor until nearly 12 o'clock at night."

YANKEE MERCHANT.—A down-easter, who is now "out West" selling dry goods, advertises his stock of prints as follows: "The largest and most extensive stock of French, English, and American prints ever West of Milwaukie. To save time in describing this vast stock of prints, we'll just cut the story short by giving you the dimensions as measured by our *Civil Engineer*: 'Commencing at the South-east corner of said pile of prints, running due North 24 feet; thence at right angles, 4 feet; thence South 24 feet; and thence North 4 feet to the place of beginning—being 3 cords more or less—it being understood that said pile of prints is 4 feet high.'"

DREAMS EXPLAINED.—Lively dreams are a sign of the excitement of nervous action. Soft dreams are a sign of slight irritation of the brain; often in nervous fever announcing the approach of a favorable crisis. Frightful dreams are a sign of determination of blood to the head. Dreams of blood and red objects are signs of inflammatory conditions. Dreams about rain and water are often signs of diseased mucous membranes and dropsy. Dreams of distorted forms are frequently a sign of abdominal obstruction, and disorder of the liver. Dreams in which the patient sees any part especially suffering, indicate diseases of that part. Dreams about death often precede apoplexy, which is connected with a determination of blood to the head. The night-mare, with great sensitiveness, is a sign of determination of blood to the head. Dreams of Dogs—after a bite—often precede an attack of hydrophobia, but may only be the consequence of an excited imagination.

THE PEARLASH SPRINGS, AT THE GREAT SALT LAKE.—Many people think that these wonderful springs do not exist; but they are there, and no mistake. Thousands of California emigrants, who stopped to rest at the Salt Lake, watered their cattle at the spring, and would pay no attention to the warning of the Mormons not to let their cattle drink of the water so strongly impregnated with salæratus. They said it was all a "Mormon humbug" about the alkali being strong enough to kill their cattle, and the consequences are, that over two thousand dead carcases of oxen now lie strewed along the way, and the very offensive smell caused thereby renders it impossible to travel near the road. The Mormons are making money by selling their produce to emigrants and buying things brought to them. By-and-by, they intend starting an establishment to make pot and pearl ashes from the water of these springs, which they think will be far more valuable than all the gold mines about there.

AN ODDITY.—An eccentric old bachelor, who lately died at Madras, has left the sum of $1000, the interest of which is to be divided annually into five portions, to be distributed at the discretion of the minister of St. Cyrus, Kincardineshire. One portion to be given to the tallest woman that has been married during the year, and one to the shortest. A third portion goes to the eldest woman married during the year, and the fourth to the youngest. The strange old bachelor showed that his intentions were kind, for he directed the fifth sum to be distributed in groceries amongst the poor.

AGRICULTURAL EXPERIMENT.—A member of the Agricultural Society of Brest, lately sowed some wheat without preparatory ploughing or digging, and covered it with fresh straw, after having walked over it to press the grain down. The product is said to have been superior in quality to wheat raised in the ordinary way from the same amount of seed, and the soil was of the worst kind. The same experiment, with wheat and other grains, has often been tried before, and with apparently similar results; but the result has never proved sufficiently advantageous to induce farmers to abandon the established mode of cultivation.

SOCIETY IN PHILADELPHIA.—The Daily News states the estimated population of Philadelphia, at the present time, to be 350,000; or, in other words, 70,000 families. Of this number, only 2,000 families have a competency for support above manual labor; 20,000 depend upon mechanical and professional branches; and the residue of 47,000 is divided into two parts, viz: 30,000 who labor, or are desirous of laboring, and 17,000 who resort to illegitimate and criminal means for a livelihood. Of the latter class, 6,000 are supposed to be beggars; 4,000 who depend upon the offal of the streets and what they can collect from the kitchens of the wealthy; 3,000 who steal, 1,000 who starve for want of any kind of support, and 3,000 who follow a promiscuous livelihood. Such is the state of society in Philadelphia, and the elements which compose it.

HOW MANY MILES A PRINTER'S HAND TRAVELS.—Although a printer may be setting all day, yet in his own way he is a great traveler, or at least his hand is, as we shall prove. A good printer will set 8,000 ems a day, or about 24,000 letters. The distance traveled over by his hand will average about one foot per letter, going to the boxes in which they are contained, and of course returning, making two feet every letter he sets. This would make a distance each day of 48,000 feet, or a little more than 9 miles; and in the course of a year, leaving out Sabbaths, that member travels about 3,000 miles!

Miss Mary Hughes, aged 17 years, of Kichletown, near Wheeling, committed suicide recently, by leaping from the Bridgeport Bridge. While returning from Bridgeport with one of her young companions, and when about mid way on the bridge, she remarked, "I am going to the bottom of that river," and immediately removed her bonnet and shawl and raised herself on the railing. Her companion caught hold of her, but before she could be prevented the fatal leap was taken, and she sunk to her "long last sleep." No cause arrigned for the rash act.

An European correspondent of the N. Y. Literary World, says that a short time since a party of Spanish soldiers at Rome, being smitten with the beauty of a Roman wife, and finding all their arts of seduction fail, determined to carry her off. They secretly entered her dwelling at night, cut off her means of retreat, and were about to forcibly abduct the victim, when her husband, to whom she was tenderly attached, to save her honor, plunged a dagger into her heart, thus re-enacting the tragedy of Virginius, which was acted in the same city more than two thousand years ago.

An ingenious contrivance for imbedding telegragh-wire in the beds of rivers and shallow waters, is described by the Journal of Commerce. A gigantic plough-share is attached to the bottom of a steam-scow, which, being propelled, draws a furrow in a muddy bottom to the depth of six feet. The wire is delivered from a reel on deck, and passing slowly through the plough, is deposited in the furrow and covered in. The inventor is W. H. Allen, who has taken out a patent.

Variety.

"The skins of all lions killed through the regency," says Capt. Kennedy, in his journey through Algeria and Tunis, "are sent to the Bey, who pays a handsome premium upon each. The flesh is eaten; and contrary to our expectation, we found it excellent, and made a capital supper upon the ends of the ribs stewed with a little salt and red pepper. It tasted like very young beef, and was neither tough nor strong flavored!"

A maid servant was dismissed on account of her lack of cleanliness. She requested her employer, if the cause of her dismissal should be mentioned, to do it in as light terms as possible. The following certificate was given to her: "Ann B. has conducted herself well while in my service, the main cause of her dismissal being her tendency to *hydrophobia!*"

The steamship America's news was transmitted by lightning from Halifax on the 16th ult., along the line to New Orleans, stopping at the intermediate cities to write down its message, and the announcement of its reception came back to Halifax in 48 hours, during which time it had traveled a distance of 5,000 miles!

The Rev. Dr. Winans, of Mississippi, and the Rev. Mr. Stewart, of Louisiana, were both candidates for Congress, at the recent elections, in their respective States. Their defeat is considered by the Southerner a certain proof that the people deem it more important to keep good preachers at home than to send them to Congress.

Lieutenant Lynch, the commander of the Dead Sea Expedition, offer sto start as early as practicable next year, to relieve Sir John Franklin. He proposes for the government to sanction the attempt, and afford officers and men (all volunteers) and provisions.

Capt. Ralph Wormley, a native of Virginia, and connected with many highly respectable families of the State, has lately been promoted to the rank of Rear Admiral of the British Navy at an early age, and has seen hard service—distinguishing himself on several occasions. He has been long a Post Captain, and reached his flag by seniority.

A queer typographical error occurred lately, which shows how great a change a type may make. The editor was warmly eulogizing the official conduct of a public man, and said that "he had lived down his enemies." The compositor, however, omitted the *v*, so that the sentence read, "he had *lied* down his enemies."

The manager of the Troy Museum has brought an action against a clergyman for libel, and laid his damages at $10,000. It appears that the clergyman, in a pulpit discourse, pronounced the Museum a vile, immoral pit—its performances evil in their influence, and dangerous to the moral welfare of the community.

James Seering, a laborer in Hoe's factory in Sheriff-st., N. Y., while grinding a tool on one of the grindstones, one day last week, had the fingers of his left hand caught between the stone and rest, where three of his fingers were ground off before the stone could be stopped.

Hon. William Plummer, of Epping, formerly U. S. Senator and Governor of the State, is now living at the advanced age of ninety years, being the oldest man living who is or has been a member of Congress. In his early life he was a minister of the Baptist denomination.

A woman (Miss Duncan,) has been arrested in Yipsilanti, Michigan, for setting fire twice to the house of her former lover, who married another girl. She meditated his death she confessed, but suceeded only in burning half the village.

Tacitus commenced his history of the reign of a liberal emperor, by this energetic and rapturous expression of his sense of the enjoyment of mental liberty:—"Glorious are the times when men can think as they please, and speak what they think."

In the Mayor's Court, Providence, during its present session, a verdict of $2,800 was rendered against the Rev. Dr. Pohlman, his son having accidentally shot a boy, named Yates, which has rendered him a cripple since.

A letter dated Oswego, N. Y., Nov. 29, says: A tremendous snow storm has set in, and our city is already bedecked with its robes to some inches in depth. The weather is intensely cold, and we will have excellent sleighing to-morrow.

The Free School Law submitted to the people of the State of New York at the recent election, has been adopted by the following vote: For Free Schools, 249,872; against Free Schools, 91,951. Majority, 157,921.

Some merchants in New York have formed an association of colored men, ten in number, for the purpose of mining in California. They are among the most respectable and intelligent of the colored citizens of New York.

"It is an inexpressible comfort," says the dying Campbell, the poet, "to be able to look back and feel that I have not written one line against religion or virtue!" How many would, in his situation, give worlds to see and feel as Campbell did.

A number of colored people, some eighty or ninety, passed through Hagerstown last week on their way to Pennsylvania. They were manumitted by a gentleman of Fauquier County, Va., upon condition that they removed to a free State.

Dr. Holland says: "That if people are always supposing that they are liable to a certain distemper, the nerves will so act on the part that it is very likely to come upon them."

Mr. William Clark, an aged citizen of Malone, Franklin county, (N. Y.,) was found last week crushed to death beneath a quantity of grave-stones, with which his wagon was loaded.

The Commercial, speaking of miners from Cincinnati, tells of one case where a young wife in that city lately received a draft from her husband for $600, and before night had spent half of it for fine dresses.

Genius has an attraction for sorrow, as the high mountains attract the thunder-storm; but the tempest expends its fury upon them, and they prove the shelter and defense of the plains beneath.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE.
The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

Promising unremitted exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscriptions of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

Attention is called to the following list of Terms, which are unquestionably more advantageous to subscribers than those offered by any other work of the kind.

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☞ Any person forwarding a club of 20, or upwards, shall receive for his trouble a complete copy of W. H. Graham's "American Historical and Biographical Library."
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The Sabbath Recorder.

For the Sabbath Recorder.

THE ANTI-SECTARIAN CONVENTION.

We have waited with some anxiety the result of the Anti-Sectarian Convention at Peterboro, N. Y., which is now before us in the Recorder of Nov. 8th. We have no disposition to question the moral character or integrity of purpose of our union brethren in that Convention; but though awarding to them the strictest integrity, we are a little inclined to doubt the correctness of *some* of the principles which they set forth. At *present*, we do not propose to offer an opinion as to the correctness or incorrectness of any of the six resolutions adopted by the Convention, except the *third*, which, for its peculiarity, can scarcely have escaped the attention of any careful reader. It runs as follows:—

"*Resolved*, That in determining whether a given person of our locality shall be received into our church fellowship, the only pertinent question is, not whether he agrees or disagrees with us in his faith and practice, nor whether he honors or violates certain requirements of Christianity, but simply whether in our judgment he is a Christian."

The peculiarity of this resolution is in the last two clauses. We are not to ask concerning the candidate for church membership, whether he honors or violates certain requirements of Christianity, but simply whether, in our judgment, he is a Christian. Now we are totally unable to comprehend what this *does* mean, if it does *not* mean to repudiate the Heaven-sanctioned declaration, "By their *fruits* ye shall know them." Let us see. The requirements of Christianity, and the requirements of God, cannot be otherwise than identical. Since God is the author of the Christian scheme, whatever *it* requires, *He* requires. Again, to honor a requirement of God is to obey it; nor can it, by any possibility, be honored by man in *any other way*. The union church, then, is not to inquire whether the candidate obeys the requirements of God, but simply whether, in its opinion, he be a Christian. The question of obedience to God being set aside, the question of Christian character is to be determined irrespective of it. Now this honoring of Christian requirements, or obedience to God, is the very "fruit" by which the Bible declares that we are to know them, that is, their Christian character. But this means of determining Christian character, the resolution repudiates. Still the character is to be determined as a ground of admission. Some *other* criterion than obedience, then, *must* be assumed. What that criterion is, the resolution does not inform us.

We believe we have done no injustice, in affirming that this resolution repudiates one of the plainest declarations of Holy Writ. Now, so far as we can see, if Christian character is to be determined without reference to "honoring or violating the requirements of Christianity," a man may be a Christian while violating any one or all of the requirements of Christianity. This union church, then, may be composed of *Christians* violaitng every *requirement of Christianity!* The doctrine that a man may be a Christian, and yet violate the requirements of Christianity, is a doctrine freighted with death, against which the Word of God hurls its thundering anathemas, and yet that doctrine is most clearly taught in this resolution. We do not affirm, that a man may not now violate a requirement of Christianity, and at some subsequent period become a Christian; but we do affirm, that while committing that act, and until by repentance he obtain pardon, he cannot be a child of God.

But it may be said, that this resolution only contemplates non-interrogation in relation to the violation "of *certain* requirements of Christianity," and *not* in relation to a violation of them all. But inasmuch as it does not specify the number of violations about which inquiry may be made, it is no more than fair to infer, that inquiry is to be made in relation to no violation whatever; and, moreover, no reason can be given why the church should inquire concerning the violation of any one requirement more than another. If we admit that the resolution implies that a few violations are to be left uninquired about, nothing is gained for the resolution; for, if the Bible affirms any thing clearly, it is that the violation of any one requirement of God is equivalent to a violation of every requirement.

Still it may be said, in defense of the resolution, that the violating of Christian requirements there mentioned, does not embrace *willful* acts of disobedience to *known* requirements, but simply those occasional aberrations from duty, in which the requirement violated is not comprehended, nor its obligation perceived, and consequently the candidate is not to be considered an *actual* sinner. Such a construction evinces a looseness of theological sentiment which does little credit to so learned a body of divines as adopted the resolution in question. This we think to be the most favorable construction of which the resolution is susceptible. Let us examine the sentiment, then, in the light of reason and revelation. It implies, in the first place, that a man may violate a requirement of God, and not be a sinner; and, in the second place, that he may violate a requirement of God which he does not comprehend, and the obligation of which he does not perceive. Now both of these propositions are diametrically opposed to the fundamental principles of ethics, and the plainest declarations of Holy Writ. The Bible defines sin to be "the transgression of the law." If this be true, then whoever transgresses the law is a sinner. This is no far-fetched deduction, but an *irresistible conclusion*—a necessary consequence. A man's Christian character is, in every conceivable case, *as* his obedience to the requirements of Christianity. To determine the *former*, the *latter* MUST first be determined. But this resolution forbids an inquiry into the latter, and yet demands a knowledge of the former, which the Bible and universal consciousness affirm to be impossible.

To the proposition, that a man can violate a requirement which he does not comprehend, and the obligation which he does not perceive, we reply, that the Bible affirms that, "where there is no law, there is no transgression." If the Bible had not affirmed this truth, every well-developed mind would recognize it. This must apply to every individual to whose intelligence no law has been applied; for there is *no* law to an individual who knows of no law. If God should to-day issue a command from Heaven, and that law remain unapplied to the human intelligence, then most clearly the human family would be without that law as truly as if it had never issued from God. There being, then, to the human family, no such law, how could the human family transgress it? Most clearly they could not. This principle applies in every case. It cannot be affirmed, that there is law to any individual, unless that law be written on his intelligence. Up to that moment, he is without law; and, if the Bible be true, he is without transgression also. If this be *true*, then the proposition that a man can violate a requirement or law which he does not comprehend or know, must be *false*. Let the Bible speak on this point. *James* 4: 17—"Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." *John* 9: 11—"Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; *therefore* your sin remaineth." We are willing to abide the Saviour's own exposition of this matter. He affirms, that sin or transgression of law comes *only* in consideration of *knowing* the law. What, then, becomes of the proposition, that men violate law, or sin, while ignorant of the law? If Jesus Christ be true, then 'if ye are blind ye shall have no sin.' Obligation is at all times exactly commensurate with light or knowledge of law, so that, if light be extinguished, obligation is extinguished also. In whatever way this resolution be viewed, it presents a looseness which surprises us, considering the source whence it issued.

Let us next examine the Address of the Convention. It commences by a reference to the Lord's prayer, "that the world may believe that thou hast sent me," and proceeds to state, that "though more than eighteen centuries have passed away since it was uttered, the world is still perishing in unbelief." To the inquiry, "Why remains this prayer so long unanswered?" the Address replies:—

"Christians refuse to be *one*. They are taught, on the Saviour's authority, that should they consent to be *one*, the world would thereby be converted to God. Nevertheless, they refuse to be *one*, and thereby the world remains estranged from God. They are willing that Christians of the same opinion—holding the same views in respect to Baptism, the Sabbath, &c.,—should be of one church-fellowship, and one church-sect; but to conform to the Saviour's prayer, that they all, however diverse from each other in their faith and practice, may nevertheless be one—to conform to such a prayer, even though it be the Saviour's prayer, they are entirely unwilling."

In the above quotation, two propositions are assumed, and each left without any effort at proof. The first is, that the union for which our Saviour prayed, and the union sought to be perfected by the Convention which framed the Address, are identical. The second is, that for want of such a union, the world remains estranged from God. We are now to ask, what is the union which this anti-sectarian *sect* seeks to consummate, and what the union for which Christ prayed? We remark, that this new sect does *not* seek a union of *sentiment* upon those points of faith and practice which now constitute the distinguishing characteristics of the *other* sects; for the Address expressly states, that "however diverse Christians may be in faith and practice, they may nevertheless be one." The union is to be without regard to the various conflicting doctrines now entertained by Christians. Again, its ostensible object is not to beget a oneness of love for the heathen in the hearts of Christians, nor yet a friendly communication of Christians with each other; for the Address admits, that "upon this world, which is dead in trespasses and sin, Christians do indeed look with pity. To redeem and bless it, they would not only 'go into all the world and preach the gospel to every creature,' but they would also make endeavors more or less earnest to bring their respective denominations into a state of friendly communication with each other." The anti-sectarians admit Christians of other sects to be as truly consecrated in heart to God as themselves, and propose that the members of all sects shall unite in one, on the exclusive ground that they are consecrated to God, or, in other words, are Christians. What, then, *is* the central idea of this new movement? Let the Address speak for itself:—"The Christians of a place are the church of such a place." This, so far as we can see, is the issue, and the *only* issue, which this new sect has made with the other sects. It relates exclusively to the mode of organizing a church. The *true* issue will appear by a single example. In the village of Alfred, let there be one hundred Presbyterians, and an equal number of Congregationalists, all truly devoted to God. They propose to organize a church for the better advancement of Christ's kingdom. The one set believe, and conscientiously too, that the disciplinary power is lodged alone in the presbytery; the other, as conscientiously, that it is lodged in the congregation; and neither, without a sacrifice of conscience, can yield its mode of discipline. Shall these Christians form *one* church, or two, supposing this question of discipline to be the only important distinction between them? This is the issue between the unionists and others. Now we ask, Is this central idea of modern unionism identical with the union for which Christ prayed in behalf of his disciples? This Address assumes that it is, and it is a mere *assumption*. In opposition to this, we might rest with the mere assumption, that Christ had no reference whatever to the mode of organizing a church, in his prayer for oneness. But, happily for the cause of truth, we are not left to assumption and conjecture. The kind of union for which Christ prayed is definitely expressed. "That they may be one, even as we are one," is the union prayed for. Now, *how* was Christ one with his Father? In church organization? Certainly not. Then what has this prayer to do with church organization? *As* they were united, *so* are Christians to be united. This oneness most manifestly consisted in a mutual consecration of will to the good of being. It was for this that Christ prayed. This is the sum of all that God requires of his beings. When Christians are mutually consecrated to the glory of God and the good of being, they are most emphatically *one*, *as* Christ and his Father are one. Christ says, "And now I am no more in the world, but *these* are in the world, and *I* come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Here the Saviour most touchingly alludes to his mission on earth, now about to close, and to his oneness with the Father during that mission; and in what more glorious sense can oneness be predicated of them than a oneness to bless the world? He leaves his disciples in the world, and prays that they may also be one in like consecration. Will our union brethren deny, that other churches are as truly consecrated to the good of being as themselves? We presume not. Then the Saviour's prayer is no more answered in their case than in that of others.

As we have already shown, they admit, that "Christians look with pity on the world dead in trespasses and sins," and that "to redeem it they would go into all the world," &c. "And yet," say they, "the Saviour's remedy for the wickedness, wretchedness, and ruin of the world, still remains indispensable!" *This is the very remedy*. But if the philosophy of this Address be true, all those devoted servants of God, who are laboring in heathen lands for the good of being, would better subserve God's glory, and answer the Saviour's prayer, to come home and sit down among those whose motto is, "The Christians of a place are the church of such place." In saying this we may appear to be charging our union brethren with making every other consideration second to this one idea of church organization. That this charge may not appear libelous, let us follow the Address a little farther:—

"No difficulty—no impossibility even—in agreeing upon a pastor, or upon the forms of worship, or aught else pertaining to church relations, can exonerate the Christians of a place from their obligation to assemble together, and recognize each other as fellow church members."

The above sentiment is neither more nor less than this, that the Christians of a place must be the *one* church of that place, even though it prevent the attainment of every end for which the church was constituted. Now, the blessing of the world, and the saving of sinners by the preaching of the gospel, pertains most intimately to the relations of the church; but all must be sacrificed upon this strange altar. If so, then this union church would render the answer to the Lord's prayer an absolute impossibility. But what a church—or, rather, what an insult to the name of a church—would that be, organized upon such principles as to subvert the preaching of the gospel, and "every thing else pertaining to church relations." Yet the Address demands a union church, even at this expense. Give us a *union* church, though it result in so much *disunion*, that we can not choose a pastor, adopt any form of worship, or transact aught else pertaining to church relations. Beautiful union this! Who can not see, that if there could be no agreement in a church in relation to these things, they would be at once subverted? The want of such a union can not be the reason why the Lord's prayer remains unanswered.

The Address next says:—

"That sectarianism will come to a speedy end, we dare not hope. Intemperance, licentiousness, slavery, war, are all strongholds of satan. In these he musters but the wicked to fight for him. But in sectarianism he has a far stronger hold than in any of these, for in this he musters the *righteous* also. Of all the abominations of the earth, none is so much sanctified by the favor and support of the *righteous* as sectarianism."

We have never seen more strange contradictions, and miserable paralogysms, than are contained in the above quotation. We first find a sweeping denunciation against all who countenance slavery, war, &c. They are all, at one sweep of the pen of this loving and charitable Anti-sectarian Convention, unchristianized, and called wicked servants of the devil. Who does not know, that a large majority of the churches would *fight* under some circumstances? And who does not know, that a majority of all professed Christians sanction slavery? Yet this Address sweeps them all overboard, and consigns them to the ranks of the devil's soldiery. We wonder if the Convention at Peterboro had any pro-slavery voters in it, or any men who supported the late Mexican war by aiding to reward its great hero with the Presidency? What next? Why, "In sectarianism he [the devil] musters the *righteous* also. Of all the abominations of the earth, none is so much sanctified by the favor and support of the righteous as sectarianism." What a spectacle! An army of *righteous* men, armed and equipped, shoulder to shoulder, fighting for the devil, with his satanic majesty for a leader! Who besides this Convention has ever ventured to call a regiment of men fighting as volunteers in the service of the devil, *righteous men?* If such are the righteous, who are the unrighteous? But, says the Address, those fighting for the devil in defense of slavery, war, &c., are the *wicked*, while those fighting under him for the abomination of sectarianism are the righteous. By what rule of ethics, pray, are those men made wicked who fight for the devil in defense of one "abomination," and those righteous who fight for the same devil in defense of another "abomination?" We should have thought this a slip of the pen, or charged the printer with a blunder, had not the same sentiment been couched in the third resolution.

Passing over this strange contradiction, let us see what is the charge preferred against those who do not adopt this union sentiment. Sectarianism is termed an "abomination." This term implies unmitigated sin. It is the strongest term which the English language affords to express sin. Now, there never was a sin except there was a sinner. If sectarianism is a sin, then verily are sectarians sinners; and if it be the greatest of sins, they are the greatest of sinners. But what is this sectarianism which is pronounced so sinful? Why, simply a difference of opinion in relation to church organization. One believes that all the Christians in a given place should constitute the church of that place; another, that those who agree in modes of discipline, performance of ordinances, &c., constitute a church. Now, the former denominates the latter an abomination. Is this the spirit of charity and kindness which union inculcates?

We have not intended, in the foregoing strictures, to discuss the question at issue, but, in all kindness, to point out what seemed to us incongruities; and if, in any instance, we have misapprehended or misconstrued, we shall be most happy to be corrected.

D. E. M.

THE MOTHER OF SWARTZ.—The mother of Christian Frederick Swartz, on her dying bed, informed her husband and pastor, that she had dedicated her son to the Lord, and obtained a promise from them that the infant should be trained in the remembrance of this sacred destination, and if he should, in due time, express a desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power. Swartz became the missionary apostle to India, and died when about seventy-three years old, having been instrumental, as is supposed, in the conversion of thousands of souls.

THE LESSON OF THE PINE.

BY J. R. LOWELL.

I go to the ridge in the forest,
  Which I haunted in days gone by,
But thou, oh Memory, pourest
  No magical drops in mine eye,
Not the gleam of the secret restorest
  That has paled from the woodland and sky;
A presence more sad and sober
  Invests the rock and the tree,
And the aureole of October
  Lights the maples, but darkens me.

  Thou pine in the distance,
That standest through sun and rain,
  Meeting with graceful persistence,
With a graceful but sturdy resistance,
  The storm's direst wrench and strain,
No thought of thy past existence
  Brings thee pain;
Right for the zenith heading,
  Patient of heat and cold,
Thine arms to the influence spreading
  Of the heavens, just as from of old,
Thou only aspirest the more,
  Unregretful thine old leaves shedding,
That fringed thee with music before,
  And the deeper thy tough roots imbedding
In the grace and beauty of yore;
  Thou say'st not, "Alas, I am older,
The green of last season is sere!
  But loftier, hopefuler, bolder,
Conquer'st broader horizons each year.

[Anti-Slaaery Standard.

ESSENTIALS AND NON-ESSENTIALS.

It is very common for individuals, when pressed with the claims of the Sabbath, to resist them on the ground that it is not essential which day is kept; and to inquire with an air of triumph, whether we suppose there is no getting to heaven without keeping the seventh day. Of course it is of but little use to argue with persons of this stamp; they look at every thing through a selfish medium, and can not appreciate an argument unless it appeals to their hopes of heaven or their fears of hell. We beg to commend to their attentive perusal, however, the following paragraph, which we clip from an article by a Presbyterian clergyman who has recently joined the Episcopal Church:—

"One you find asking—can I not be saved, even if I reject this—and this—and this, in Christianity? Another demands, Is it necessary to salvation that I should fast?—that I should receive the communion?—that I should be baptized?—that I should be a member of the church? And another wishes to know, Can not the Mohammedan be saved?—the Jew?—the Unitarian?—the Hottentot?—the Infidel? Still another asks, Do you think a man is responsible for his belief? Is not a man safe, provided he is sincere? Questions like those which certain Jews put to our Lord, apparently to seek information, really to ensnare him in his replies, and to which it would in general convey a wrong impression to answer either *yes* or *no*. The intention is, not to believe more than they can help—not to do what they can avoid—not to yield what they can withhold—*to pare down the terms of salvation to the minimum*, and purloin the crown of eternal life without an effort or a tear. Hence (O, the depths of satan!) that artful distinction between the fundamentals or essentials in Christianity and things not essential. It is not necessary to salvation, to belong to a church; it is not necessary to salvation, to receive the sacraments; it is not necessary to salvation, to believe in the Trinity;—go on, gentlemen; I can not see where you will stop; revelation is itself unnecessary; for we all believe that a heathen may be saved without it. How plausible this new reasoning in our new Adams and Eves; let us observe his commandments, especially the moral and the spiritual; but the external and non-essential of a visible and outward tree, it is enslaving to the mind to regard it, and we honor and adore our Maker in not imputing to him so unessential a condition of salvation. Shame on such heartless reasoning. There may be a circumstance, when to refuse a cup of cold water, may bring upon my soul the awful words at the last—"Depart, ye cursed, into everlasting fire; inasmuch as ye did it not to one of the least of these, ye did it not to me." O, may my soul escape the wo, and gain the promise of that Preacher on the mountain, who said, in words that hang as the cloud between the Israelites and the Egyptians, dark to the latter, but bright to the former—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I praise my Maker for having opened my eyes to this one thing, that whatever God has thought necessary to reveal or to command, it is, *for me*, necessary to believe and to obey."

PRAYER-MEETING IN WEST AFRICA.—One night, some time after we had retired to rest, we heard a noise in the children's room, which was some distance from our own. We felt anxious to know what our little people could be doing up so late. We approached the door and listened; and, lo! it was the voice of prayer. We continued to listen, and soon found that these dear little African children were holding their own prayer-meeting. The eldest girl was named Matty; she seemed to be conducting the exercises. She first prayed herself in broken English. She then called upon John. But John said, "Matty, me no sabby pray English." "Then pray in Jolliff," said Matty; "God knows every language." He prayed in Jolliff. Matty then called upon Petty, who also prayed in Jolliff. The next boy called upon was Gabriel. But Gabriel said, "Matty, me no sabby pray English; me no sabby pray Jolliff." "Then," said Matty, "say 'Our Father.'" The poor boy repeated the Lord's Prayer in a solemn tone; and the little prayer-meeting concluded. We returned to our room unobserved, and thanked God in our hearts that he was beginning to work upon the minds of our dear negro children. [Rev. W. Moister.

ANECDOTES IN THE PULPIT.

From Dr. Cheever's Introduction to Arvine's Cyclopedia of Moral and Religious Anecdotes.

In modern times, one of the most eminent examples of power in the use of incidents in illustrating and enforcing divine truth, is that of Whitefield. He drew thousands upon thousands to hear him, who probably would never have come to listen, or never stayed through a sermon, but for his wonderful fertility and quickness in the dramatic application of his subject. He was master of such pathos and naturalness, in describing events illustrative of the grace of God, the solemnity of divine providence, the power of conscience, and the nearness of eternal realities, that his facts seemed to come flaming from the fire of his feelings, by which he burnt them in upon the soul, and the truths of his subject along with them. An old fact put on a startling aspect in his hands; he *galvanized* every incident, and then threw it in an electric stream on the conscience.

He had a most inimitable ease and happiness in the introduction of occurrences into his sermons, that had fallen under his own observation, or had been related to him by others. He brought out the meaning of them, and traced their application with such natural art, and deep, spontaneous feeling, that they seemed a new revelation of truth even to the original narrators of them.

A clergyman of this country states, that he once told an affecting occurrence to Mr. Whitefield, relating it, however, with but the ordinary feeling and brevity of a passing conversation. Afterwards, on hearing Mr. Whitefield preach, up came his own story, narrated by the preacher in the pulpit, with such nature, pathos, and power, that the clergyman who had himself furnished Whitefield with the dry bones of the illustration, found himself weeping like a child. The tones of the soul possess an intensity and penetrating depth of feeling to subdue the soul; and Whitefield, amidst all the thunders of voice that could be heard at an incredible distance, spoke with the *tones of the soul;* and his gestures were impelled by the same spontaneous magic influence, that made them, as well as his words, seem part of the soul. According to the common saying, so common that we forget the depth of meaning it covers up, *he threw his soul into them.*

And yet it is said that Whitefield, when a boy, had been taught to ridicule this way of preaching in others. There was an excellent, familiar, plain minister, named Cole, whose manner would seem to have been in some way so original as to excite notice, but whose method of story-telling drew young Whitefield's contempt. One of the congregation asked the lad one day what business he intended to pursue? He said he meant to be a minister; but he would take care never to tell stories in the pulpit like old Cole!

[illegible] Whitefield had begun his career of fame, this old gentleman heard him preach, illustrating in his own powerful way the application of his subject by some interesting narrative. "I feel," said he, "that young Whitefield can now tell stories as well as old Cole."

Some of young Whitefield's stories may have been, indeed, the very same as old Cole's; but they had a new power, because they came from the young man's soul, and not from the mere "lumber-room of the memory."

From the New York Observer.

"NO REMEDY."

I once saw a man who had the hydrophobia. He had received a slight wound in the hand as he was sporting with a favorite dog. For months he carried the virus in his system, and was unconscious of the dreadful fact.

He was preparing to set out on a visit to a beloved sister. She had recently commenced keeping house, and the young man anticipated a great deal of pleasure in seeing her under her own roof. The carriage which was to convey him, was at the door.

He sat down to the breakfast table. His mother handed him a cup of coffee. He shuddered as he took it. With some difficulty he brought it to his lips. The attempt to swallow a small portion of its contents, occasioned spasms which nearly suffocated him. He rose from the table, convinced that he had within him the elements of a disease for which there was no remedy.

The disease soon developed itself. At his own earnest request, he was confined in a manner which rendered it impossible for him to injure others. I saw him in one of his most dreadful paroxysms. Oh, it was fearful to see a fellow-creature in that condition, and to feel that there was no remedy!

But there is a still more dreadful evil for which there is no remedy. In 2 Chron. 36: 16, we read, "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." There is no remedy for the wrath of a long-suffering God. Terrible as may be the paroxysm of agony which may seize the soul in the hour of dissolution, there is no remedy. Unspeakable as will be the misery of the soul as eternity rolls on diversified only by accumulating wo, still there will be no remedy.

What torturing anxiety would seize the reader, were there the slightest probability that he has within him the seeds of that bodily disease for which there is no remedy. Is it not certain that he has within him the seeds of a moral disease, which is adapted to cause the wrath of God to rise till there is no remedy?

There is now a remedy within your reach. Apply it while it is in your power. Do not let your friends, as they gaze upon your despairing death-struggles, feel that there is no remedy. Do not enter eternity to behold, in characters of fire on the walls of your eternal prison, "*The wrath of the Lord arose, till there was no remedy.*"

The Sabbath Recorder.

New York, December 20, 1849.

CONSULT YOUR PASTOR.

You have connected yourself with the church of God, and have thus come under obligation to "obey them that are over you in the Lord." Heb. 13 : 17. 1 Thess. 5 : 13. The kind of obedience, which the Apostle enjoins, is not a blind submission of the conscience to the will of the pastor, who *may* be but a wolf in sheep's clothing, whose counsels it would be death to follow; but it certainly includes a respectful deference to his instructions. He is placed over you, to admonish you when you do wrong, to give you counsel in reference to your movements in life, to instruct you in Christian doctrine, and to labor earnestly for your perfection in Christ Jesus. You are, at least, bound to see whether his rule is exercised in accordance with the instructions of the chief Shepherd; and, if it is, your disobedience is disobedience to Christ himself. But the relation which you sustain to him, binds you to do something more than merely to comply with such instructions as may, from time to time, be developed in his pulpit ministrations. It binds you to *seek* his advice. You will often be placed in circumstances, to which it might not be proper for your pastor to make any public allusion, having a very important bearing, nevertheless, upon your spiritual welfare. The decision to which you come—the course which you resolve to pursue under these circumstances—may give you a new impulse towards heaven, or exert a blasting influence upon your piety and usefulness. Yet it is of very frequent occurrence, that a Christian makes up his mind, and consummates all his arrangements, without so much as soliciting an opinion from him whom he pretends to acknowledge as his spiritual adviser.

A brother, for example, is about entering upon some important business enterprise; whether it be an expedition to California in quest of the shining metal, or a voyage to India for spices and drugs, or the undertaking of some kind of business at home, it matters not. Having settled it, in his mind, that it will be a lucrative enterprise, he matures his plans for prosecuting it. But his pastor is never consulted, and perhaps the first word that he hears of it is that all the arrangements are consummated. But why consult his pastor? It is true, his pastor is not a business man, and would not be able to tell him whether his calculations of pecuniary advantage were likely to be realized. Perhaps he is hardly able to manage his own fiscal concerns. But if he possesses that wisdom which fits a pastor for his office, he *would* be able to tell him whether the business would promote, or hinder, the salvation of the soul. He *would* be able to look into the *moral* bearings of the enterprise; and, perhaps, the better able, from the fact that he would have no personal, pecuniary interest in the result. Why not consult him, then? Is growth in grace to be nothing thought of, when it comes into conflict with dollars and cents? Surely, he who has an eye single to the glory of God, would rather live upon the borders of starvation, than engage in business which would bring leanness upon his soul. Such a one, we believe, would, before engaging in any important undertaking, lay the matter before his pastor, and ask him whether, in his opinion, it would exert an injurious influence upon his piety. Does he meditate entering into partnership with some one or more individuals for manufacturing, trading, or commercial purposes? A keen-sighted, business man—a modern speculator—would urge forward the undertaking, as promising a speedy attainment of that condition in which he could say, "Soul, take thine ease, eat, drink, and be merry." But the pastor would say, "Beware! you are forming a connection, which, though promising abundance of wealth, will be hazardous in a spiritual point of view." Perhaps the proposed partners are ungodly men; perhaps your connection with them would bring you into such close contact with their principles, as would be like taking fire into your bosom; perhaps they are habitual Sabbath-breakers, and it may be one of the conditions of the enterprise, that it shall be prosecuted on the Sabbath, and the house formed will be a great Sabbath-breaking establishment. Does it not matter, whether such an enterprise is prosecuted, or not? Has your pastor no business to be concerned about it? Is his advice, as one who has received mercy of the Lord to be faithful, not worthy to be taken?

Another brother has it in his mind to undertake a journey to some distant land, for the purpose of improving his fortune. He must be absent from his family for several long months, or years—from the family, whose spiritual and moral welfare he is as much bound to look after, as he is to provide for them a temporal support; he must suffer the loss of Christian society, and of church privileges; he must live, it may be, among heathen, or among semi-barbarians, where the moral influences are all of a polluting and degrading tendency; and all for the sake of making money. No higher or holier object does he propose to himself. The first thing his pastor knows, he is gone; or, if not actually gone, his arrangements are so far perfected, that he cannot alter them without damage. Had his pastor been consulted, he would have set before him, plainly and faithfully, the inexpediency of the undertaking. He would have said to him, "Your undertaking will put your own soul in jeopardy, and deprive your family of that counsel and religious training, which, as a Christian, you are bound to give them." But the pastor was not consulted; he was not capable of telling what would be the *pecuniary* advantage of the scheme, and nothing else was thought of, or, if thought of, was made so much of a secondary matter, that the conscience failed to be deeply exercised about it.

A third projects the removal of himself and family to some other territory. Charmed by the prospect of raising fifty bushels of good wheat to the acre, or running off lumber at an immense profit, or of establishing a mercantile house whose gains shall be on a magnificent scale, he accomplishes his project as quickly as possible. He stops not to consider how it will affect his spiritual condition, and that of his family; he inquires not whether he will be favored with church privileges, the labors of a faithful minister, and sound religious instruction for himself and his children; he knows not whether the state of society will be favorable to the cultivation of piety, or against it; he asks not whether it will be a society of Christians, or of infidels—whether his children will be brought under a good moral influence, or subjected to an influence ten-fold more contaminating than they are where he now dwells; the one great thing that fills his eye is the prospect of gain. Perhaps an interview with his pastor would serve to open the moral and spiritual bearings of the project, so that he would himself view it in a very different light, and, at length, come to the conclusion that it would be better to remain where he is. And is it not his duty to consult him?

A fourth brother, or sister, contemplates marriage. What relation in life is so important? What other relation involves such tremendous consequences, for weal or wo, as that which unites two souls together for life? But who ever thinks of consulting his pastor in reference to such a connection? A young brother, who gave abundant promise of usefulness in the cause of Christ, whose attendance upon the ordinances was constant, whose prayers were fervent, whose exhortations were spiritual, and whose whole deportment was heavenly, has been smitten with one of the "daughters of men," who, to say the least, will be no help to his piety. They are united at the altar, and soon the fearful tale is told. His wife has "turned away his heart." A young sister, who committed herself to the watch-care of the church, and to the instructions and counsels of her pastor, has suffered her heart to be filled with admiration of some man of the world, who, notwithstanding all his affection for her, cannot relish those pleasures which spring from things unseen. In either case, the connection is formed in violation of God's word, and might well be expected, therefore, to prove disastrous. Why was not the pastor consulted? Why was not the advice of "those who are spiritual" sought? Why was not counsel asked of the Lord?

Now it appears to us, that unless a church can consider the man whom they employ as their spiritual instructor, competent to advise them in these, and in a variety of similar cases, they have no business to employ him as such. If he is not fit for such work, he is not fit for his office. Yet church members are continually projecting schemes, forming partnerships, and meditating great and important enterprises, apparently without so much as suspecting that these things may tell with tremendous power upon their spiritual condition, or that their pastor is at all concerned with them. But if they did not suppose, when they connected themselves with the church, that these things fell properly under the supervision of their spiritual guide, so far as respects their religious bearing, they committed a sad mistake. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief."

MILLENARIANISM AMONG THE PRESBYTERIANS.—At a recent meeting of the Old School Presbyterian Synod of New Jersey, Rev. Mr. Imbrie preached a missionary sermon of rather peculiar character, from which a large majority of his fellow presbyters would doubtless dissent. His points were :—

1st. That the preëminence of the Jew above the Gentile is perpetual, and that our missions cannot reach their full success until the Jews shall be considered "first" in all our evangelical enterprises.

2d. That the prophecies of Israel's restoration and supremacy will be literally fulfilled.

3d. That Christ shall personally come to the earth, raise the dead saints, and reign here a thousand years.

A correspondent of the "Presbyterian," after giving a sketch of the sermon, says :—

> "Instances do often occur, in which views repugnant to the settled opinions of the church, are conveyed with such a modesty, humility, and impassioned eloquence, as to enable its ministers to listen not only patiently, but agreeably, for seventy-five minutes, to their implied defence. This, however, was certainly the case with the great portion of Mr. Imbrie's hearers, and is to be accounted for, besides the unusual charms of the style, by the fact that his tone, instead of being dogmatic or intrusive, was rather a pathetic supplication to the church to take up the subject, and settle, by a candid scrutiny of the Bible, those doubts of the correctness of the prevailing construction, which have gained so much ground in the staid church of Scotland, as well as others."

A NEW UNIVERSITY.—We learn from the Rochester American, that the Committee of nine appointed by the Baptist Educational Convention which met in Albany in October last, to take measures for founding a University in the city of Rochester, have just concluded the labors of their first session. It is understood, that the committee have marked out two plans—one for the University, and one for a Baptist Education Society which is to establish and maintain a course of Theological Instruction entirely distinct in its organization and government from the Literary Institution. Measures were also taken for the immediate raising and collection of a subscription to the amount of $150,000, and for the transfer of the charter of Madison University to Rochester, or, if the injunction is not withdrawn, for obtaining a new one with the title of "Rochester University" from the Regents of the State of New York.

MUNIFICENT DONATIONS.—John Broomfield, Esq., one of the most wealthy, prominent and influential citizens of Boston, died in that city recently, from a paralytic attack. His age was 70. The Transcript states that in his will Mr. Broomfield made the following munificent donations to different Public Institutions :—To the Free Beds of the McLean Asylum $20,000; to the Boston Female Dispensary, $10,000; to the Eye and Ear Infirmary, $10,000; to the Farm School, $10,000; to the Asylum for the Blind, $10,000; to the town of Newburyport, for charitable purposes, $10,000; making, in addition to his gift to the Boston Athenæum, the sum of $138,000. In addition to these amounts, Mr. Broomfield left upwards of $100,000 to relatives and friends.

SECRET SOCIETIES—No. 4.

Before speaking of the practical influence of Secret Societies, I will take some farther notice of the articles of your correspondent "One of the Initiated." And, as it will be as much in place here as any where, I will now say all I wish to on what he has written. Of his first article I observe, that it seemed to be a little out of the way, in being so shaped as to carry the intimation, or impression, very strongly, that the Conference had arrayed itself against a Society or Societies of a confessedly excellent character and design. All which, being assumed without even an attempt to present adequate proof thereof, your correspondent went on to the use of expressions in regard to the Conference not the most respectful or definite. I therefore introduced my question for the purpose of leading the writer to explain himself more fully, so that I might understand him. Not that I sought, in that way, to obtain information on the subject of Secret Societies, as he seemed to suppose near the close of his second article; though I am thankful, or wish to be always, for information on any subject of importance. However, I am glad to say, that your correspondent's second article, as a whole, was quite satisfactory. I found by it, that he understood the words "Secret Societies" to embrace the Order of the Sons of Temperance. I so understood them. And I suppose the Conference so understood them when it passed the resolution in question. I am glad to find that we are so well agreed on this point, especially as some have denied that the Sons of Temperance are a Secret Society. This must suffice in respect to this part of my subject.

Our second proposition, which must now be taken up, is, that the practical influence of Secret Societies is also adverse to Christianity. If this be true, how sad a thing it is, that so many professors are led to join them. In attempting to prove this proposition, I shall *not* attempt to make out that Secret Societies are, in all respects, practically opposed to Christianity, especially those which have been organized of late years. I am ready to admit, that in all probability some of them were organized with good intentions, and that, to a considerable extent, they may have done good. I have more favorable opinions in regard to those Secret Societies having the promotion of the cause of Temperance for their object professedly, than for the Order of Odd Fellows; for there is, in the very name of this Society, something low and offensive, inclining one to feel as if the Order must have originated in a corner where clownishness or rowdyism prevailed; yet I am not disposed to think that any of these Societies are altogether evil, for even thieves, in order to maintain society, must have some regard to virtue and right, at least among themselves. And even allowing that they are *likely* to be turned to evil uses, there has not yet been time enough for these later organizations to become sufficiently corrupted, or to afford occasion for their employment for such purposes, in a concerted and systematic way. But in the process of time, and in the course of human affairs, there cannot, I think, fail to arise contingencies or exigencies which will bring out the evil susceptibilites of these organizations, in their full strength—their most comprehensive bearings, and extensive applications. And it appears to me to be a serious error, with most persons who undertake to defend these institutions, that in judging of their merits, they only contemplate the subject in view of these recent organizations, connected with their present operations and developments; whereas, they ought to take into account the history of Secret Societies as a whole, as far as they are known, and draw their conclusions therefrom. To this it may be replied, that it is wrong to confound the Secret Orders of the present day with those of former times, that they are not at all the same. To a certain extent this caution is very proper. But though all these organizations may not be identical, still the *element of secrecy is the same every where;* and though variously compounded with other elements, in somewhat diverse incorporations, it must be subject to the same objections, in itself considered, for its tendencies must ever be the same.

The following brief history of Secret Societies I collect from the second letter of the Rev. Wm. Easton, of Smyrna, Pa., to the Rev. W. R. DeWitt, D. D., of Harrisburg, contained in a discussion carried on between those gentlemen, and published at Philadelphia by T. R. Simpson, in 1847. Mr. Easton says :—

> "These Secret moral and religious Societies, as they were called, were common amongst the Egyptians, Greeks, and Romans. No uninitiated person was permitted to witness the mysteries of the Society. The first and fundamental law in them all was secrecy—a profound secrecy—enjoined often under the most dreadful penalties. They seem to have been first invented in Egypt, and from thence spread into Europe and Asia. The most noted of these, as you will probably remember, were the Eleusinian. The mysteries of Ceres and Proserpine, celebrated at Eleusis, the principal city of Attica, were held by the heathen devotees in great veneration. The 'private transactions' of the association were so strictly guarded, that, if any one ever revealed them, death was the penalty. * * * Those Elensinian mysteries were carried from Eleusis to Rome in the reign of the Emperor Adrian, where they were observed with the same ceremonies, and with even greater licentiousness than in Greece. They lasted about 1800 years, and were at last abolished by Theodosius the Great. The Secret Societies which celebrated the mysteries of Isis, so popular in ancient Italy, and especially in Rome, were also frequently prohibited on account of the wickedness and abuse occasioned by them. And remember, it was the mysterious *secrecy* under which their proceedings were shrouded, that was one chief cause of the abominations practiced among them; for, like other 'Secret Orders' since, they made at first high pretensions to purity and morality. The 'Secret Order,' again, of the ancient Cabiri and Dionysia, become such sinks of iniquity, that the governments of Greece and Rome were forced to prohibit and destroy them as prejudicial to the public peace and morals. When we come down to the Secret Societies of modern days, what do we find but a history of intrigue, superstition, blasphemy, and wickedness;—not one Secret Society that ever proved a blessing to mankind. The Jacobin clubs of France corrupted the public morals, and deluged the country with blood; the Vehmic Court, or Secret Tribunal of Westphalia, was a curse to Germany, and one of the most execrable perversions of judicial institutions which ever existed. They condemned, in secret session, the innocent without a hearing; and, issuing their terrible Acht or Bow, delivered over the victim to the Freischaffe, who, meeting him, stabbed him on the spot, and left his knife by the corpse to show that it was punishment inflicted by the Vehme. The Carbonari, a secret political society in Italy, could boast of vast numbers, and a rapid increase far superior to that of the 'Order of Sons.' In the month of March alone, in 1820, we are told that 650,000 new members were admitted. Whole cities and villages joined it, and in 1814, the small town of Lancian contained twelve hundred armed members of the Order. Their war-cry, 'Revenge for the land crushed by the wolf,' pointed out the political design of this secret association; and yet its only effect was evil. After the suppression of the revolution, in 1821, the Carbonari throughout all Italy were denounced as traitors, and punished as such by the laws. Again, we have all read of the excitement caused by the Secret Societies formed by the officers of the revolutionary army, termed the Order of the 'Cincinnati.' Their whole design, as they avowed, was to keep in remembrance the trying scenes through which they had passed, and to strengthen the bands of friendship between each other. The members of this Society had always been 'good citizens,' had suffered and bled in defense of the liberties of the country; and yet, a secret association composed of such men created such jealousy, and called forth so much opposition from *all* classes, that it soon sunk into neglect and died away. The Secret Order of St. Tammany was a dark political conclave, and the Sons of that Order, with their calmuts, beads, and buck-tails, had other and more mischievous designs than to compliment the Indian tribes. The Washington Benevolent Society was another secret association, making great pretensions to benevolence, and using the name of Washington to countenance their selfish and ambitious schemes. They soon, however, found that their efforts would be useless in seeking the honors and emoluments of office, because Free Masonry had the precedency in power and place; and this Secret Order also soon dwindled away. The history of Free Masonry is familiar yet to all, and emphatically sustains my position. But as I have been forbidden by the editor to discuss the merits of Free Masonry and Odd-Fellowship, I shall only occasionally and briefly refer to them. From the history of ancient as well as modern Secret Societies, then, we are admonished to beware of them; to learn from the evils that have invariably flown from them, to shun and oppose them. In proportion as the light of the Gospel spread over the world, these ancient Secret Societies and their mysteries were despised and forsaken; and finally, with all other pagan systems of iniquity, were suppressed."

I have thus presented most of what Mr. Easton has furnished upon this point, in his letter above referred to. As I think the facts thus embodied are sufficient to prove that the practical influence of Secret Societies is, and ever must be, adverse to Christianity, as it falls even below the common level of human virtue, I might safely enough close where I am. The danger of being tedious might also furnish reason for not adding any thing farther. But, as I have some other reasons which strongly impress upon me the conviction that the proposition I am attempting to support is true, I may yet present them.

A MEMBER OF THE CONFERENCE.

THE BIBLE AMONG NORWEGIANS.—There are now in the United States about 30,000 Norwegians, most of whom have settled in Wisconsin and Northern Illinois. Some two or three years since the attention of the Managers of the American Bible Society was called to the importance of publishing an edition of Norwegian Scriptures at the Bible-house. Prior to this, Bibles and Testaments in this language had been imported from Europe; but their cost was so great as to prevent their general circulation. It was, therefore, resolved to publish an edition of the Norwegian Bible with the English version in parallel columns; thus, in addition to the primary object, facilitating the progress of such as wished to become acquainted with the language of their adopted country. Both the whole Bible and the New Testament by itself were some time since issued from the press, the former being afforded at about one-third the cost of the European edition.

A PREACHER IN CALIFORNIA.—The Alta California of November 1st contains a letter from Rev. Mr. Wheeler, acknowledging the reception of a gold watch and key, presented him by Col. J. D. Stevenson in behalf of the regiment lately under his command. The key has on it the following inscription: "Presented to Rev. O. C. Wheeler, by the First Regiment of New York Volunteers, as a token of esteem. 1849." The New York Recorder says that the labors of Mr. Wheeler in California are highly appreciated, and that he is doing good service in the cause of truth. It is understood that the church under his care have assumed the responsibility of his support. His salary is $10,000 per annum, which the church pay monthly.

MISSIONARY PROSPECTS IN CHINA.—At the recently Monthly Concert in Boston, an agent of the American Board of Commissioners for Foreign Missions made statements from which it appears that the missionaries in Fuh-chau have been prospered in their labors. They make a strong appeal for help. A letter from Shanghai speaks in similar terms of the importance of having more help. The Committee for preparing the new translation of the Bible were proceeding at the rate of thirty verses a day, and expected to be able to finish the translation by the autum of 1850.

THE MENDI MISSION.—The American Missionary publishes interesting letters from Mr. Thompson, of the Mendi Mission. The fact that almost a year had elapsed between the date of his previous letters and these, had given occasion for fears that all was lost—that in the madness of war, some of the chiefs had precipitated themselves on the Mission and destroyed it. But from these letters it appears that the Mission has been greatly blessed, and that in connection with it more than thirty persons have been hopefully converted. Mr. Thompson makes a very earnest appeal for help in that field.

PROSELYTING THE JEWS.—In consequence of a representation made by the Minister of Finance, the Emperor of Russia has issued a decree that such Jewish citizens and agriculturists as have been converted to Christianity, and have settled in his Majesty's dominions, shall be exempted from the payment of those debts which they incurred by their settlement, and from paying all the balances of debts previously incurred.

SUNDAY LABOR IN THE BRITISH POST OFFICE.—The agitation which was got up with a view to prevent the increase of mail service in Great Britain on Sunday, proves to have been in vain, except that it occasioned a little delay in carrying the measure into effect. The original instructions to country postmasters are now in force. Letters arrive in London and are sorted and forwarded on Sundays as on other days.

A PRINTER FOR SOUTH AFRICA.—Rev. Mr. Grant, a missionary of the American Board, in South Africa, makes an urgent appeal for a missionary printer, and expresses the apprehension that one of the missionaries might be under the necessity of turning printer. They had but four tracts and books. Others were prepared, which might be published if they had a printer.

NEGRO CHRISTIANS IN GEORGIA.—A bill has been introduced into the Legislature of Georgia, to prevent the assembling of negroes for religious worship unless conducted by white persons, and to prevent the licensing negroes as preachers in Putnam Co. It will probably be applied to the whole State.

DISCIPLINE OF THE FREE CHURCH OF SCOTLAND.—The Aberdeen Journal says that on Sunday week two repentant sinners, a man and a woman, stood in sackcloth, on the cutty stool, in the Free Church, Lybster.

"THE PULPIT REPORTER," is the title of a semi-monthly sheet, of sixteen royal octavo pages, published by Holbrook, Buckingham & Co., at No. 128 Fulton street, N. Y. Its design, as indicated by its name, is to furnish reports of sermons preached by representatives of the different denominations, and to give the reader a transcript of the current style and tone of the sacred desk at the present day. Each number will contain four sermons, so that a volume of the work will consist of about 400 pages and 100 sermons. The plan is a good one, and the two numbers before us give reason to expect that it will be well and faithfully executed. Terms, $2,00 per annum.

UNITARIANS IN THE UNITED STATES.—The Unitarian Congregational Manual for 1850, estimates the number of Unitarian churches in the United States at 245. Of these 165 are in Massachusetts, leaving 80 for all the other States. Of the 80, 28 are in Maine and New Hampshire, leaving 52 churches for the other 27 States of the Union.

EVANGELIZATION OF LONDON.—The Congregationalist proposes to erect fifty new chapels in London, as a part of the work devolving on them for its evangelization. Three methods are contemplated to secure the object; wealthy individuals may erect a chapel each; congregations may do the same; and general collections may be taken.

IMPORTANT FROM MADAGASCAR.—The death of the Queen, known only as a heartless persecutor, is announced! Her course of hostility to Christian missionaries, and of murderous cruelty to her Christian subjects, is at an end. Her son, who succeeds to the throne, is a Christian.

SECRET SOCIETIES.—At a recent meeting of the Presbyterian Synod of Pittsburg, the character and tendency of Secret Societies were discussed, and the following resolution was adopted :—

> "That, while Synod are not prepared to affirm that a connection with Secret Societies is necessarily incompatible with membership in the church; yet, in their judgment, these societies have generally an evil tendency, and are not adapted to promote the best interests of any moral reformation; and would, therefore, earnestly recommend to our people to refrain from all connection with such secret associations."

HEBREW LITERATURE.—The Hebrew benevolent societies had a festival recently in the city of New York. Major Noah read a letter from Daniel Webster, in which that distinguished statesman remarked that he felt, and had ever felt, "respect and sympathy for all that remain of that extraordinary people, who preserved through the darkness and idolatry of so many centuries, the knowledge of one supreme spiritual Being, the maker of heaven and earth, and the Creator of man in his own image; and whose canonical writings comprise such productions as the books of Moses and the Decalogue, the prophecies of Isaiah, the Psalms of David, the book of Job, and Solomon's prayer at the dedication of the temple," and that he regarded the Hebrew Scriptures "as the fountain from which we draw all we know of the world around us, and of our own character and destiny, as intelligent, moral and responsible beings."

"INCENDIARY PUBLICATIONS" IN SOUTH CAROLINA.—In the Legislature of South Carolina, Mr. Moses (not a very good representative, we should think, of his *meek* namesake) has submitted the following "Bill to protect the people of the State from Incendiary Publication through the U. S. Mail." It was read, and referred to the Committee on Federal Relations :—

> *Be it enacted by the Senate and House of Representatives* now met and sitting in General Assembly, and by authority of the same, That from and after the passing of this Act, if any Postmaster within the State of South Carolina, shall knowingly deliver to any person or persons any written or printed paper, picture, drawing, or engraving, calculated to disturb the peace and harmony of the people of this State, in relation to the Slave population thereof, such Postmaster shall, on conviction by indictment, be imprisoned for a term not exceeding twelve months, and pay a fine not exceeding one thousand dollars.

The Columbia Telegraph publishes this bill with the following endorsement :—

> "It is not a whit too strong for the purpose intended, and we hope that it may be adopted. If it does bring on any collision with the Federal Government, the fault will not be ours, for forbearance with us has long since ceased to be a virtue."

DEATH OF A MISSIONARY.—Mrs. Freeman, wife of Rev. John E. Freeman, died at Allahabad, Northern India, Aug. 8, aged 34. She was a native of Newark, N. J., daughter of Isaac M. Beach, deceased. She went to India in 1838.

> "Ten years' residence in the debilitating climate of India had begun to weaken her strength in the way, and for the last few months she had been quite feeble. Still no one supposed that the sorrowful hour was so near at hand. On the morning of the very day she died, she rode several miles, came back cheerful and happy, and retired to rest only a little before the usual time. But her days were ended; she was taken suddenly, and left the world so calmly and quietly, that those sitting by could scarcely believe she was gone.
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> "Her death occurred on the evening of the weekly missionary meeting, and all were present to watch this beloved sister's departure. It was a touching scene; a little group of Christian missionaries assembled in a heathen land, to close the eyes of one with whom they had often taken sweet counsel, and gone to the house of God in company! No wonder if the place became a Bochim.
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> "On Friday the corpse was conveyed to the church, when Mr. Owen preached from the text: 'Blessed are the dead that die in the Lord.' After this she was carried to the grave by Christian natives, some of whom she herself had instructed in the Boy's Orphan School. 'For a moment,' says the afflicted husband, 'I almost forgot my sorrows at such a sight, and felt that it was worth dying in India to enjoy. Precious in the sight of the Lord is the death of his saints.'"

Letters from Mr. and Mrs. Judson, the devoted Baptist missionaries, say that both are in excellent spirits and in good health. Mrs. J. has entirely recovered, and now has the prospect of a useful life to come amid scenes of labor and great interest.

General Intelligence.

DOINGS IN CONGRESS.

The second week of the first session of the 31st Congress closed without the organization of the House. Slavery makes the trouble. There are three parties—the Whigs and the Democrats, of whom neither has a clear majority, and the Free Soilers, who hold the balance of power. Southern members, of either party, will not vote for a Speaker of whose soundness on the subject of slavery they have any doubt. Northern members will not give up their party preferences for the sake of electing a Speaker who is known to opposed to Slavery. Hence the attempts to elect a Speaker have thus far proved fruitless. Mr. Winthrop, of Massachusetts, was the candidate of the Whigs for the first eight days; and Mr. Cobb, of Alabama, was the favorite candidate of the Democrats. At length both these individuals declined longer to stand as candidates, leaving their parties to take up new ones. The Democrats took Wm. J. Brown, of Indiana, and on Wednesday last, at one ballot, he received 112 votes, lacking only two of an election. Just at that juncture a discussion arose relative to slavery, in the course of which it came to light, that Mr. Brown, while he was represented as favoring southern views, had at the same time pledged himself to the Free Soilers, that if elected he would organize the three important committees, on the District of Columbia, on the Territories, and on the Judiciary, so as to satisfy them; and, farther, that he was opposed to the extension of slavery, and in favor of its prohibition by Congress from any territory within its jurisdiction. Of course this discovery created a commotion among the southern members, who declared that they had been deceived, and could no longer support Mr. Brown.

Numerous plans were subsequently proposed to secure the organization of the House. One was to take the appointment of the important committees above named from the Speaker, and give it to the House, so that his views of slavery would not be a matter of so much importance, and the election would not be influenced so much by sectional feeling. Another, and the most feasible one, was to elect by ballot, instead of *viva voce*. But none of these plans were accepted, and the week closed without any progress having been made towards the organization of the House.

The following account of a scene in the House on Thursday, will give our readers an idea how things are being done by the public servants at Washington:—

Mr. Duer said that they had voted eight or nine days. No party was in the majority, and it was certain that no Speaker could be elected only by an arrangement between the two parties. The proposition with this view failed yesterday; it failed to-day; members were forced, therefore, to abandon the attempt to organize, or resort to the only mode by which the Speaker could be elected. The gentleman from Mississippi, (Mr. Brown,) called on the Whigs to make an unconditional surrender. As for himself, he would vote for any body but a disunionist to occupy that chair. [A voice: "There is no such person in the House."] He thought so. [A member: "Where is he?"]

Mr. Duer pointed toward Mr. Meade, who was standing in a crowd of gentlemen in the main aisle.

Mr. Meade was understood to say: "If you charge me with being a disunionist, the assertion is false."

Mr. Duer instantly retorted: "You are a liar."

Immediately Mr. Meade made an attempt to reach Mr. Duer, but he was restrained by the interposition of gentlemen. The parties were not more than four feet apart, when members rushed between them. There were cries of "a fight," "a fight," when the Sergeant-at-Arms hurried down, with his mace of office in hand, and cries of "order," "order," were raised. The members mounted the side-screen, when Mr. Meade beckoned to Mr. Duer to follow him to the rotunda. A boy crying out in the gallery, for a moment excited a fear that the sound proceeded from one of the two members, but there was no personal collision. The spectators on the floor and above looked on with intense anxiety, and there was not a member in his seat, all was confusion. Motions were made to adjourn, but in a few minutes comparative quiet was produced. * * * *

Mr. Toombs considered the reason why the House had not been organized was, that it was ruled by sectional feelings. The gentleman from New York, (Mr. Duer,) had told the House that he would vote for a man from any section of the country; he would vote for a Whig, for a Democrat, for a Free Soiler; but never for a disunionist. Now, sir, said Mr. T., I am not afraid to declare, in the presence of this House, in the presence of the country, and in the presence of my God, that if the views and sentiments entertained by that gentleman, in relation to slavery, be carried into effect by the House, then that disunion is at hand. [Applause.] They who attempt these aggressions on the South were bringing that very disunion upon us, and the curses of Heaven would fall, with all their force, upon those who were the causes of it. In the solemn and sacred presence of my God I declare, that if these views are carried out and persisted in, then the Union is dissolved. [Applause.] And as long as I have the physical strength, I will have the moral courage, to stand here and prevent further aggressions upon the rights of the South. [Applause.]

Mr. Duer rose to explain, but

Mr. Toombs continued. He said that Southerners had been charged with every crime in the catalogue, and taunted about the sin of domestic slavery. He had been willing to sustain the Union on sound principles. But to tell him that he should not carry slaves into the territories, he would ask the men of the South what they wanted with organization? [Applause from southern members.] Thirty-five millions have been drawn to be expended there, and not one dollar goes into the coffers of the South. Without hesitation, Mr. Tooms remarked, that he was in favor of disunion if this state of things continued. Let the South alone; give them their portion of the territory; let the District of Columbia alone. Only then will there be peace in the country. And until that was done, he trusted that discord would reign—if forever. * * * * *

Mr. Baker explained his views upon the question. He denied that the people of the North, by holding and advocating the principles of the Wilmot Proviso, could be justly charged with being opposed to the Union, or, that they were advancing doctrines which would lead to disunion. The threats of the gentlemen are idle. The people of the North won't be frightened by them. The majority of the people of this country are in favor of free territories, and are opposed to the extension of slavery; and the Constitution of the country guaranties to the majority of the people the right to govern.

Mr. Hilliard protested against such doctrine, and denied the correctness of any such interpretation of the Constitution.

Mr. Baker repeated that the majority of the people of this Union, through their Representatives, had the power, under the Constitution, to make all laws for the government of the territories, which were the property of the whole Union. As regards the threats of disunion, if the principles entertained by the majority of the people were carried out by their Representatives in Congress, they amounted to nothing.

Mr. Wallace.—We'll teach you.

Mr. Baker.—How are you to teach us?

Mr. Wallace.—Let slavery be abolished in this District, or the South excluded from the territories, and we will show you that we mean what we say.

Mr. Baker still did not believe the Union would be dissolved. Nor did the invocation of the name of God to the declaration induce him for a moment to believe that the Union could be dissolved for such a cause. Despite the solemn appeal to the name of God made by the gentlemen from Georgia, he did not believe there was a man in the House who thought in his heart, or his head, that the hand would ever be raised with power sufficient to destroy this Union.

Mr. Stephens of Ga., was sorry to say that he and the people of the section of country which he represented, now considered the day when that compact was to be rended was near at hand. The aggressions which had been made upon the South had met with forbearance, and still they were now told that aggressions was to go still farther. He would tell gentlemen, be not deceived. We will submit to aggression upon our rights no longer. He had heard the remarks of his colleague, (Mr. Toombs,) and every sentiment uttered by him met with his hearty concurrence. Do gentlemen, by uttering pæans to the Union, think it can be preserved? If so, they are mistaken. If the day of the dissolution of this Union is at hand, it is as well now as hereafter.

Mr. Colcock had listened to the gentleman from Illinois, (Mr. Baker.) That gentleman had said that the North would not believe the South would dissolve the Union. He felt a blush of shame that any one should believe that the South deserved such a reproach. He wished to say, in a few words—let this Congress pass a bill to abolish Slavery in the District of Columbia, or pass the Wilmot Proviso, and he pledged himself to introduce a resolution in these words: *Resolved*, That the Union be dissolved. Thus the South would show to the North that we are in earnest. South Carolina, Georgia, Alabama, and Mississippi are ready to vote for it. [A voice: "And Virginia."]

Mr. Hilliard would tell gentlemen, calmly and deliberately, that there never was such a feeling on this subject at the South as exists now. I tell gentlemen, that if they pass the Wilmot Proviso, the best friends of this Union must part. It was no part of his purpose to calculate the value of the Union; that could not be conceived. But once let it be dissolved, and when and how can it be bound together again? He would say to gentlemen from the North and South, that if the Wilmot Proviso be passed by both Houses of Congress, then this Union must be dissolved. —

[The Senate, on the 15th, passed a resolution informing the President that they were prepared to receive any executive business he might have to communicate. The House entered upon the present week with a better prospect of speedy organization.]

The Boston Murder.—The Coroner's Jury, called to investigate the cause of the death of the body found in the Medical College at Boston, on the 30th day of November, have made their verdict public. They agree that the parts of a body found at the Medical College are the the remains of Dr. Geo. Parkman; "that he was killed in said College building by a blow or blows, wound or wounds, inflicted upon him with some instrument or weapon to the Jurors unknown, and by means not yet known to said Jurors; and that said blow or blows, wound or wounds, were inflicted upon him, and said means were used, by the hands of Doctor John W. Webster, by whom he was killed."

The great Gold Robbery.—Our readers have already been informed, that several boxes of gold, sent from San Francisco to this city, by the steamer Oregon on the Pacific side, and the Empire City on this side, were robbed on the way of about $10,000, and that $3,000 was offered for the apprehension and conviction of the thieves, and $1,000 for the recovery of the gold. Officer A. M. G. Smith, of this city, at once set about discovering the thieves, and last week arrested Chas. R. Churchill, clerk, and John McDonald, third mate, of the Oregon, both of whom came on to New York by the vessel which brought the boxes. The gold dust, or its value in cash, has been recovered, and the parties locked up. Churchill, whose father keeps the Buena Vista House in New York, is supposed to have been the robber, and is required to find bail in $20,000. McDonald is supposed to be an accomplice, and his bail is fixed at $3,000.

EXPERIENCE IN THE GOLD REGION.

An intelligent young friend who has just returned from California, gives his experience in brief but emphatic language. After a wearisome voyage round the Cape, he reached San Francisco, and left immediately for the "diggings." There he was sick nearly three months. His tent was in the midst of dry sand-heaps, with the thermometer at an average of 112 deg. during the day. Many of the amateur gold-diggers were exhausted with the hard labor, and suffering from blistered hands; others were going about with their arms in slings from the same cause. Finding his recovery doubtful, if he remained at the mines, after paying his nurse $500, and his physician $700 more, he was able to reach San Francisco and embark for home.

Just before he left that place, two young men whose parents are opulent in New York, and whom he had often seen in fashionable costume on Broadway, accosted him. Their rough exterior had so disguised them, that they were not recognized. One of them was driving an ox-team at $200 per month, and the other, at similar wages, was carrying brick on a board strapped around his neck, as a tender to some masons. With scarcely an exception, the gold-hunters were all anxious to return. Pride prevented some, want of means many others. Some of them congratulated him that he had such a good excuse for returning. They would willingly exchange their health for his debility, if they could only reach their homes again. Disappointment and dejection were common. Scarcely one had realized even moderate expectations. [Jour. of Com.

THE HAYTIEN EMPEROR AND ARMY.

From a Letter in the Journal of Commerce.

The present Emperor, Faustin Soulouque, or, as he is officially known, "His Majesty, Faustin 1st," like some other rulers in some other places, had previously to his present election been unknown to fame save as a military chieftain. His first connection with the army was in the capacity of a servant to a distinguished General. Since that time, an early period of his life, he has been constantly in the "service," and has gone up through the various grades, until he had served for some time as General. He has ever been regarded as a man of moderate abilities and acquirements, but of undoubted bravery.

My first view of him was as he was riding through the city, as his custom is on every Sunday morning, after having reviewed the army. His color is the most thorough "coal" black; but his nose, lips, &c., are more European than one would expect from his color. From his forehead to the top of his head he is entirely bald. He rode a grey horse—very good for this country—was accompanied by a hundred or more of his Life Guards on horseback, preceded by cavalry music, and passed through the principal streets of the city, uncovering his head, and dispensing freely his bows and his smiles to the crowds as he rode rapidly past them. He was dressed in full military uniform of a very rich character; the entire front of his coat, as well as other parts of his dress, being overlaid with heavy golden trimmings. His age is a little above fifty, his form large and erect, near six feet in height, weighing about 200, and well proportioned, with the exception of some corpulency. His horsemanship is of the most perfect character. This attracts the attention of all foreigners, and their universal remark is, that in this respect he is rarely equaled. He usually rides to the "Bureau of the Port," the custom house, and through some of the streets of the city, attended by a few of his guards, twice during the week.

The following are the statistics of the army: 5 regiments of guards; 4 do. artillery; 4 do. gendarmes (country police;) 3 do. heavy horse; 33 do. infantry. These, as I learned from a reliable source, shortly after my arrival here, a few weeks since, numbered between 16,000 and 17,000 effective men, though you would be told that it numbered 25,000 or 30,000 men. In the present campaign, the order of the Emperor is to march with 22,000, and he will doubtless have the full number, as he has almost unlimited power for increasing the military. The soldiers receive a certain amount of clothing, and four Haytien dollars a month, with an allowance of $1 a week for rations; making the entire sum of their pay and provisions $8; or about 64 cents a month. You will see, of course, that they must live mainly upon bananas, plantains, and other fruits which they get for a pittance. Their navy is very small—their principal dependence evidently being in their land force.

From Hayti.—By Capt. McIntire of the schr. Enterprise, arrived at New York from Cape Haytien, the Tribune has been furnished with the following items. The Emperor of Hayti had issued an edict, to take effect on the 5th inst. that no foreign merchant should do business unless he paid a license of $1,800, Spanish, per year, in place of $900 as heretofore; or any foreign clerk unless he paid $1,000. No vessel was allowed to take cargo unless she had discharged her cargo at that port. The export duty on Coffee and Logwood was $50, Haytien money, instead of $5 as heretofore; and in the same ratio on all merchandize. He has fixed a price on all goods imported and exported. He was raising an army to march against the Spanish part of the Island. Business very dull.

By brig Jane and Eliza, Capt. Morton, 26 days from Port au Prince, we hear that the war with the Republic of St. Domingo has been revived, and that His Serene Highness Emperor Faustin, the First, was to march to the borders with the whole Haytien army on the morning of the 16th Nov., Sunday, having been detained on account of a lamentable fire which occurred on the night of Tuesday the 14th, which was barely got under by the joint assistance of the American, French and English inhabitants.

Affairs in Hayti.—The *Fueille du Commerce* (of Port au Prince,) of Nov. 11, contains a proclamation of the Emperor, denouncing what he calls the Insurgents of the East, as having filled the measure of Iniquity. Organized as pirates, he says, they traverse our seas, perpetrating crimes of savage barbarity. In front of Aux Cayes, they surprised two vessels, which they pillaged after massacreing their crews and passengers, among the latter of whom were women and children. These alledged outrages are the probable pretext for the new movement against the Spanish part of the island.

Another Baptist Theological Seminary proposed.—At a Convention assembled at Peoria, Ill., Nov. 7th, "to take into consideration the demand for, and the practicability of establishing a Baptist Theological Institution in that State," it was—

Resolved, That this meeting regard the establishment of a Theological Institution in this State, as necessary and practicable, and that a committee of five be appointed to correspond with brethren on the subject of such an institution, and to make such arrangements for carrying out the design as they may deem proper.

Abolition State Convention.—The Syracuse Liberty Party Paper contains a call for a "Mass Convention of the Abolitionists of the State," to be held in that city on the 15th of January. Wm. Lloyd Garrison, Wendel Phillips, Gerrit Smith, W. L. Chaplin, Samuel R. Ward, H. H. Garnet, &c., are announced as speakers. The Liberty Party Paper hopes "that ALL the Abolitionists of the State of New York, whether they be Whigs, Democrats, Free Soilers, Liberty Party, or Garrisonians," will attend.

Greek Church in New York.—A suggestion having been made in the papers that there were so many members of the Greek Church in this city as to require a provision of a place for public worship, a correspondent of the Express gives the information that a priest of that church has lately arrived here, and that he can be found on application *at the Protestant Episcopal Missionary Rooms*, 2 Park Place.

SUMMARY.

The death of Hon. Jeffrey Chipman, on the 18th ult., at Kalamazoo, Michigan, at the age of 60, is announced. He was a native of Rutland, Vt., but for a good many years was a resident of Canandaigua. He was the magistrate before whom Morgan was arraigned on a charge of larceny, and committed to Ontario jail, from which he was taken and carried off. This was the first act in the tragedy that ultimately produced so much excitement. In all the "Morgan trials," J. Chipman was the first witness called.

In a recent suit against Henry O'Reilly for an infringement of the Morse telegraph patent, before the U. S. District Court at Columbus, Ohio, Judge McLean decided that the Morse patent was null and void, in consequence of illegal specifications, and for other reasons. If this decision is sustained, there will be no farther hindrance to unlimited competition in telegraphing, as there is none now between the Morse and Bain systems.

An interesting statistical article in the Boston Transcript states that the amount of sales of poultry in one market in that city, for the year 1848, was six hundred and seventy-four thousand and twenty-three dollars. The amount of poultry sales for the whole city of Boston, for the same year, was over one million of dollars! The amount of sales of eggs for the whole city of Boston, for the same year, was a fraction short of a million of dollars.

The Santa Fé Indians are committing frequent depredations. A party of 36 California emigrants were recently killed by the Indians near the Copper Mine. Troops from El Paso had proceeded against the enemy. Three Mexicans were killed at El Paso on the 10th of October. Several persons had also lately been killed near Santa Fé.

There are in Montreal three colleges, a medical college, twenty convents and academies, four banks, the aggregate of whose capital is $9,870,000—besides two bank agencies, eifiht or ten bookstores, twelve or fifteen priniing-offices, sixty-four physicians, seventeen licensed apothecaries, stxty-one notaries, and one hundred and seventy-two Legal Advocates—a lawyer to every 260 of the population.

Hon James H. Duncan, of Providence, R. I., whose wife is a neice of the late Cyrus Butler, Esq., and principal legatee of his great estate, has given $10,000 to the Atheneum in that city. The Atheneum is already flourishing, having a beautiful stone building and large library—supporting a librarian, and is open daily.

Rev. Jotham Sewall, or Father Sewall, the well-known itinerant missionary of Maine, is the oldest congregational minister in that State. He completes 90 years next New Year's. His residence is Chesterville, Me., and he is now enjoying remarkable health, for one of his years.

The Boston Water Works thus far have cost the city near four millions of dollars. When East Boston is fully supplied from the same source, the entire expense will be some four millions and a half.

Messrs. Howland & Aspinwall have chartered the steamer Republic, formerly running between Baltimore and Charleston, for their line from this city to Chagres. They pay $60,000 per annum, and insurance, for her services.

The office of John McKeon, District Attorney for New York, was entered by false keys one night last week, and nearly every indictment and paper of importance carried off. The Mayor offers a reward of $500 for the detection of the robbers.

In New York, one day last week, there was a great sale of India Shawls at Niblo's Assembly room. Prices ranged from $875 down to $15 each, for the splendid wares. About 200 of the *ton* were present, and the competition was spirited. The whole number sold was 185, and the cash received $17,785—nearly $100 per shawl on the average.

Rev. Dr. Nerses Lazarin, a distinguished Roman Catholic clergyman, belonging to the Armenian community of Constantinople, has recently arrived in New York, on a mission of benevolence in behalf of his countrymen. His object is to obtain funds for the establishment of schools and asylums in the Armenian nation, from whose chiefs he has a commission for that purpose.

The Grand Jury of Kershaw, S. C., have recommended that the Legislature should take into consideration the propriety of preventing all Sunday desecration by unnecessary traveling, or in any other way violating the order of the day.

The N. O. Delta, of Dec. 4, says that on Saturday a tornado passed over the plantation of Madame Panis, in the Parish of St. Charles, whereby the sugar-house was leveled to the ground, killing the engineer and 15 negroes, and destroying a large quantity of sugar.

The Erie Railroad is now open to Corning, three hundred miles from New York, at which point it connects with the steamboats on Seneca Lake, whose waters never freeze, and thus intersects the Albany and Buffalo road at Geneva, forming a direct and speedy communication, at all seasons of the year, between New York and Buffalo.

We are told by the Washington Republic, that a New Yorker proposes to connect the President's House and the Capitol, and the several Departments, with gutta percha speaking tubes, laid under ground, and to guarantee that ordinary conversation can be carried on between these remote points with as much fidelity as if the different parties were in the same room.

There is a general short crop of apples in all parts of the country. Even the great Wabash Valley has failed to afford its wonted world-wide supply. In all of the counties of New York, that we have visited, there is one universal complaint of no fruit. Massachusetts and Connecticut we find in the same condition.

A movement is on foot to insert a clause in the projected Constitution of Kentucky against the admission of ministers of the Gospel to seats in the Legislature.

It is said that the Christian denomination propose to establish a College and Theological Seminary in Worcester, Mass.

The second prize of the Paris College of Pharmacy, has been won, this year, by a young Turk of the Egyptian Institution.

Oglethorpe University, in Georgia, is to be endowed to the amount of $60,000, in the establishment of scholarships. Of this sum, $35,000 has been already subscribed.

The Prophet Snow has at length been caged in the Alms House at Flatbush, having been taken thither by officer Whitehall a few days ago, as a confirmed lunatic.

Rev. Elisha White, pastor of the (N. S.) Presbyterian Church, on St. John's Island, in the vicinity of Charleston, S. C. was killed by a fall from his horse on the 20th ult. Mr. W. was a graduate of Brown University. He received his theological education at the Institution at Andover, where he resided from 1817 to 1820.

William Tipton, one of the early pioneers of Tennessee, died recently, at the advanced age of 97 years. He entered the service in 1776, under Capt. Langdon, and was at the siege of Savannah, where he was severely wounded, and left on the field all night as dead.

The Paris Texas Times, of the 9th ult., says, that during the course of fifteen years, there has never been witnessed so general and complete a failure in the crops as prevails throughout the northern counties of that State.

At a trial of speed between "Forrest Grove" and "Rose Washington," for a purse of $500, near Frederick, Md., Mr. George W. Cook, who belonged somewhere in the North, was thrown from his horse, and received injuries from which he died.

The State Census shows a white population of 115,591, and a colored population of 42,855. The number of electors in this population is stated at 25,393.

Among the nobility called into existence by Faustin I., Emperor of Hayti, are two or three colored gentlemen who figured as barbers or cooks in this city not long ago.

Licenses to sell intoxicating drinks are granted in but four towns in Rhode Island, this year, viz: Smithfield, Foster, West Greenwich, and Cranston.

At a late fire in Cincinnati one of the engines threw blood instead of water upon the flames, drawing its supply from hogslaughter houses near at hand.

Dr. Dick, the philosopher, after a literary career of seventy-two years, has been reduced to a state little above positive destitution. For some time, his total income did not exceed $200 a year.

A scheme is being organized in Liverpool to constitute a company for the promotion of trade with Africa. Capital $500,000 in 2,000 shares.

An anti-state church movement is gaining ground in England. Lectures have been delivered, and public meetings held, in the provinces.

A Catholic priest and monk in Galveston, Texas, has renounced Popery and united with the Methodist Episcopal Church in that place.

A small gray plant, found in mossy situations, and popularly known as the "flower of moss," has proved efficacious in curing hydrophobia.

Wood is now hardned by a new process, so as to be used for flooring, and to resemble marble.

The diameter of the earth is the pocket rule the astronomer.

Rev. William H. Stelle, of the Borneo Mission, arrived in Boston recently.

A man at Port Richmond, Pa., is walking 700 miles in 700 hours.

The health of Hon. George McDuffie continues to decline, and it is next to impossible for him to survive much longer.

New York Markets—Dec. 17.

Ashes—Pots $6 62 a 6 69; Pearls 6 31 a 6 37.

Flour and Meal—Canadian Flour 4 69 a 4 76; State and Michigan 4 56 a 4 81; Genesee 5 18. Rye Flour 2 75 a 2 81. Indian Meal 3 00.

Grain—Canadian Wheat 1 05; Genesee 1 25. Corn 54 a 60c. Rye 60c. Oats 43c. for River, 45 for Canal. Barley 58c.

Provisions—Mess Pork has advanced $1 per bbl., and sells at 12 50 a 13 00; prime 8 75. Beef 6 00 a 9 00. Butter 10 a 17c. for State. Cheese 6 a 7c.

DIED.

In Rockville, R. I., on the 12th inst., of dropsy on the brain, SARAH M., daughter of Warren and Mary Lewis, aged 3 years and 25 days.

"I would submit to all thy will,
For thou art good and wise!
Let every anxious thought be still,
Nor one faint murmur rise."

LETTERS.

David P. Curtis, C. A. Osgood, Wm. Utter, C. M. Lewis, John Whitford, H. W. Stillman, S. F. Blood, Wm. M. Fahnestock, Wm. C. Kenyon (all right—sent to Corning.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

D. B. Irish, Westerly, R. I.	$2 00	to vol. 6	No. 52
J. Chapman, "	2 00	" 6	" 52
P. M. Barber, "	2 00	" 6	" 52
N. H. Langworthy, "	2 00	" 6	" 52
J. A. Clarke, "	1 00	" 6	" 52
Luke Crandall, "	2 00	" 6	" 52
L. A. Crandall, Rockville, R. I.	2 00	" 6	" 52
Benj. Burdick, "	2 00	" 7	" 26
J. M. Weeks, "	1 00	" 6	" 26
Warren Lewis, "	1 00	" 6	" 52
A. D. Bond, Whitewater, Wis.	2 00	" 7	" 26
T B. Stillman, New York,	2 00	" 6	" 52
E. H. LaDue, St. Louis,	2 00	" 7	" 12
A. Burt, Sehenectady,	2 00	" 7	" 26
Sch. Greenman, Berlin,	2 00	" 6	" 52
Amos Green, "	2 00	" 7	" 26
W. C. Millard, Scio,	2 00	" 7	" 26
D. Stillman, Phiipsville,	2 00	" 6	" 52
Wm. Lawton, W. Winfield,	2 00	" 6	" 52
P. & J. Witter, Unadilla Forks,	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

J. S. Rogers, Preston,	$1 80	to vol. 5	No. 52
Sch. Whitford, Almond,	2 00	" 5	" 52
Rob't Burdick, Hopkinton, R. I.	2 00	" 5	" 52
R. C. Bond, Whitewater, Wis.	5 00	" 5	" 27

Ladies' Fair.

The Ladies of Clarkville and vicinity will hold a Fair at the Brookfield and Clarkville Baptist Meeting-House, on the 20th instant, commencing at 4 o'clock, P. M., and continuing through the afternoon and evening. The proceeds of the Fair to be appropriated to the furnishing of said house. All persons friendly to the object are invited to attend. DEC. 3, 1849.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry; the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrance 54 Gold-st.

Miscellaneous.

PUBLIC BATHS AND WASH HOUSES IN LONDON.

A late number of the London Times contains a long and interesting report on the sanitary condition of that city, made to the City Commissioners of sewers, by John Simon Medical Officer of Health. With regard to Public Baths and Wash-Houses, Mr. Simon has the following which will be, interesting to the readers of the Recorder:—

"The committee for promoting the establishment of baths and wash-houses, founded at great pains and expense, a model institution at Goulston square, Whitechapel. In spite of many circumstances conspiring to render this first and experimental establishment particularly expensive, it has more than supported itself by the small payments of the poor; and its arrangements are sufficiently extensive for it to have given in one day as many as 932 baths. I may add, that from the first opening of the building, the annual receipts have been progressively on the increase. Somewhat earlier, and under the influence of the same parent committee, though specially directed by a branch committee, a similar establishment was founded in George-st., Euston square. During the year 1848 the number of payments made here for bathing was 111,788; the number of payments for washing in the laundries, 246,760. This establishment has not only supported itself, but has been enabled to accumulate a large surplus, which is now being applied to enlarge and improve the building. At Glass-house yard, near the entrance to the London Docks, there has been founded on the same model, a small establishment of free baths and washhouses for the destitute poor. It was opened in May, 1845. In its first year the baths given amounted to 27,695; the usings of the laundry to 35,840; and its total working expenses were covered by £378.

"No language, however eloquent, no comment, however instructive, could equal the significance of the figures which I have cited as illustrating the great utility of these institutions: and, as regards their pecuniary success, it is impossible to furnish you with better testimony than is comprised in the fact, that the guardians of the poor in a great metropolitan parish have recently, out of the poor-rates, founded an institution of this nature. In their establishment, which is not onlyself-supporting, but amply remunerative, the poor are enabled to have baths at an expense of a penny for a cold, and twopence for a warm bath; and the women are enabled to do their washing, ironing and drying, with an unlimited water supply, and with other arrangements of the most admirable completeness, at an expense of only twopence for the first two hours during which they occupy the separate chambers allotted to them. A very considerable proportion of the expense is covered by the receipts for baths given at the higher price of 6d., and with some additional luxuries to persons of a higher grade in society than those who use the ordinary baths; the former, though used by a different class of persons, being sought with almost as much avidity as the latter."

PRINTERS AND PRINTING.

J. T. Buckingham, Esq., in his series of reminiscenses, in course of publication in the Boston Courier, speaks of the importance of the printer to the author, as follows:—

"Many who condescend to illuminate the dark world with the fire of their genius, little think of the lot of the printer, who, almost suffocated by the smoke of the lamp, sits up till midnight to correct the false grammar, and orthography, and worse punctuation. I have seen the arguments of lawyers, in high repute as scholars, sent to the printer, in their own hand writing, many words, and especially technical and foreign terms, abbreviated, misspelled, and entirely out of place. I have seen the sermons of eminent 'divines' sent to the press without points or capitals to designate the division of the sentences; sermons which, if published with the imperfections of the manuscript, would disgrace the printer's imp, if he were the author. Suppose they had been so printed. The printer would have been treated with scorn and contempt, as an illiterate blockhead—as a fellow better fitted to be a wood-sawyer than a printer. Nobody would have believed that such gross and palpable faults were owing to the ignorance and carelessness of the author. And no one but the practical printer knows how many hours a compositor, and after him a proof-reader, is compelled to spend in reducing to a readable condition, manuscripts that the writers themselves would be puzzled to read."

A NEW RIFLE.

Jennings' patent rifle is destined to be an almost endless repeater, and to avoid the great difficulty of capping or priming each load, and also to be uncommonly free from dirt, added to which is a force which we have never seen equaled. In appearance, the rifle is of ordinary size, without incumbrance of any kind. Its weight is no greater than the ordinary weight of the common gun, and it only differs from the latter externally, in having an iron breech with a wooden stock, which breech is handsomely finished and engraved. By a simple contrivance within this stock, the breech-pin of the barrel is opened as the gun is cocked. A cartridge is placed in this opening, and on pulling the trigger, the pin closes the barrel tight, a strong block of steel falls behind it, and the gun primes itself and is discharged, all at one motion. By this contrivance, a rifle is made capable of being loaded at the breech as often as it is fired off, at the rate of twelve shots per minute. Another variety of the same gun differs not at all from this in external appearance, except that in place of a ramrod is a tube of the same size, capable of containing twenty-four cartridges, which, by a very simple contrivance, are so arranged that they are placed in the barrel one by one, and fired successively without any interruption. The moment that the twenty-fourth ball is fired, this gun may be used as the first one, loaded at the breech, and fired at the rate of twelve in a minute. But the chief strength of this formidable weapon rests on the cartridge, which is simply a loaded ball. A hollow cone of lead, or rather a bullet elongated on one side in a hollow cylinder to about one inch in length, is filled with powder, and the end covered with a thin piece of cork, through the center of which is a small hole, to admit fire from the priming. The exception which this ball does, is no less surprising than every thing else connected with the gun. At forty rods the balls were buried more than four inches in the body of a live butternut tree. The priming of the gun is in small pills, of which one hundred are placed in a box, from which the gun supplies itself without fail. The gun may be discharged from forty to fifty times, in good weather, without needing a swab. The barrel may be detached at a single blow of a hammer or stone, and a swab run through it in a moment at any time; the operation of cleaning occupying no longer than the ordinary loading of a common gun.

BREAD ON THE WATERS.

A Swiss boy of remarkable promise was refused by his father the necessary aid for prosecuting studies for which he had a strong predilection. The good pastor of the parish in this emergency came forward and furnished the necessary means; the boy was sent to the University, and in course of time rose to the highest eminence among scientific men. His name has no superior in his department.

Many years had passed away, and the Swiss boy thus befriended was now, with place and pay equal to the distinction which his studies had won, a resident of this Western world. He lived solitarily, amid plenty and luxury. But reverses had come upon his ancient friend, the benefactor of his youth. Religious persecution had visited his native canton, and the Swiss pastor, now an old man, had been driven from his flock, without home or the means to procure one. The scholar lost no time in transmitting to the venerable man an invitation to share with him his purse and table; the invitation was accepted, and, added to the pleasure of giving to the world a man of science, the Swiss pastor had the happiness of proving in his own experience the truth of that Divine promise, "Cast thy bread upon the waters, and after many days thou shalt find it."

A NOBLE-HEARTED WRECKER.

The Salem (N. J.) Standard relates the following of Capt. Joseph Gaskill, a Jersey shoreman, of whom the Newark Daily adds, that "he has assisted on various occasions in rescuing six hundred persons and millions of property from shipwreck—without having ever received one cent by way of remuneration:"—

Capt. G. is as unassuming as he is brave, and it is with the greatest difficulty he can be induced to enter upon a recitation of his adventures, which have been sufficiently numerous, on our wild and desolate shore, to fill a most entertaining volume. Last April a brig drove ashore near Great Egg Harbor; the night was dark, and the storm raged furiously. As usual, the fishermen crossed the sound to the beach, but their boats were all too heavy to be carried over, and it was impossible to pass them out the inlet. In the extremity of despair, and while the vessel was momentarily expected to go to pieces, Capt. G. arrived with a diminutive gunning skiff, decked over except a small space, scarcely large enough to seat the rower. The skiff was soon carried across the beach, launched into the surf, and Capt. G., seizing the oars, started directly through the breakers for the brig. Every wave of course submerged the tiny craft, but, drenched and half frozen as he was, he finally arrived along side.

The captain and crew were struck with astonishment at the temerity of the bold sailor, and forgetting their own peril, hailed her, "Skiff ahoy! where are you bound?" Capt. G. received one of the crew from the bowsprit, who, sitting with his back to the stern, formed a breakwater, and by this means was safely landed. Notwithstanding the coldness of the weather, Capt. G. continued his trips until every man on board was saved; and sunrise found him for a full hour, on his last trip, with the captain and his dog. The entire crew would undoubtedly have perished had it not been for the intrepidity of Capt. G. venturing out in his mere egg-shell skiff. No offer of money would have induced him to perform this noble act, but the knowledge that fellowcreatures demanded his assistance appealed to the heart and commanded the aid of the generous sailor.

CURIOUS AFFAIR AT BANGKOK.

It appears, from intelligence lately received in this country, that on the cessation of the cholera in Bangkok, presents of "fowls, ducks or pigs," were expected to be made to his majesty, the Siamese king, and the missionaries, Presbyterian, Baptist, and Catholic, as well as other foreign residents, were notified accordingly. The Presbyterian missionaries, and the Catholic likewise, under the apprehension that the gift was in some way connected with the idolatrous religion of the country, declined compliance on that ground. The Baptist missionaries, understanding the transaction to be no more than a testimonial of congratulation, complied with the custom, taking care so to explain the compliance. The Presbyterian missionaries, when the matter was thus explained to them, withdrew their former reply and paid for the chickens. The Catholic Bishop and three native priests did the same, but eight French Priests persisted in the refusal, and were forthwith banished by command of the King. The number of "fowls, ducks and pigs" collected by his Majesty was immense, and the parade of their "inspection" by him, which took place in due form, must have been sufficiently comical. The winding up of the affair is thus described in Mr. Mattoon's account, published in the Presbyterian:—

August 7th.—The last three days have been devoted to escorting the fowls, ducks and pigs to the yard, or rather field, assigned by royal bounty for their residence. They were placed in highly ornamented cages, and put upon boats gaily decorated with banners, and the boatmen often dressed in gay uniform, and the cages surrounded by rich vases of most rare and beautiful flowers, and accompanied by bands of music.

Thus arranged, they were collected in front of the palace for the inspection of "His Majesty," and then were taken in procession to the place where they are to be kept. As near as we can now ascertain, the king has collected in these three days between seventy-five and one hundred thousand fowls and ducks, and hundreds, and I may safely say thousands of pigs. Of course it has raised their price in market—in fact it is just now impossible to obtain them at any price.

Mrs Swisshelm on Cold Water.—Mrs. Swisshelm, the editress of a paper published at Pittsburg, has been disabled for several weeks by an attack of quinsy—a constitutional enemy of hers, it seems—from which she is now recovering. She thus discourses on the remedy:—

"The only true remedy for these things is to keep the system in order, by obeying the laws of health, and we feel positively ashamed of having abused our health until we became so ill. We fancied we had overcome this, our constitutional disease, by simply bathing regularly, and taking care; but for some time, we had neglected every rule, and deserved our punishment richly. We used to have it from once to four times a year, under the care of the best physicians. Gradually, we quit the doctors, and gradually got rid of the disease, until we did not have it for five years. We have made up our mind now, never to have a symptom of it again for ten, for whenever we catch cold, feel stupid and miserable, we will be packed away in a cold wet sheet, until all the bad humors are soaked out of our system, and then there will be nothing for quinsy to feed upon. It will take a good deal of cold water to wash all the drugs out of our system, but the mill race runs through the yard, and we will drink and wash until we turn into a fish or get rid of sore throat."

The Cromwell Family in America.—A correspondent of Cist's Advertiser shows that the family of the great Lord Protector of England is not extinct, nor likely to be at present. Cromwell's sixth child Elizabeth married Sir James Claypoole, and died Aug. 6th, 1658.

"Joseph Claypoole, a son of Sir Joseph and Elizabeth Claypoole, emigrated to Philadelphia. He had seven children; George, Joseph, Josiah, John, James, Rebecca, and Edith. Rebecca married Henry Pratt; Edith married David Chambers, both of Philadelphia. There are a number of his descendants in that city and New Jersey. The Claypooles of Chillicothe are of his family, and there are a number of the descendants of his daughter Edith in Cincinnati and its vicinity; four of the second generation, sixteen of the third, and forty-nine of the fourth. In Indiana, one of the second, eight of the third, and nine of the fourth. In Missouri, one of the third, and five of the fourth. In Tennessee, two of the third and ten of the fourth—in all, one hundred and five. I am not able at present to give you the number of the Claypoole family in Ohio."

Guano compared with Ashes.—Stephen H. Smith, states to a committee of the Rhode Island Society for the encouragement of Domestic Industry, that on one acre of sandy loam, which without manure would have produced twenty bushels of corn, he sowed broadcast, on the furrow, after deep ploughing, 500 pounds of best guano, well pulverized, and mixed with four times its bulk of dry loam. After harrowing it was planted with corn. The product was 50 bushels. In 1845, he seeded down half an acre of ground, a sandy loam, with eight quarts of millett, ten pounds of clover, one peck of herds grass, and one peck of red-top seed. This lot was dressed with 350 pounds of guano, worth $9, applied as above described. On an adjoining half acre he put the same kind of seeds and in like quantity. Instead of guano, he applied 6 bushels of unleached ashes, worth $8. The crop of millet was perceptibly best where the guano was used, and about ten days earliest. The crop of grass in 1846 was one-fourth the largest where the ashes were used. In 1847 the clover had nearly disappeared where guano was applied, but remained well stocked where the ashes were put. The first and second crops this year were decidedly in favor of the ashes.

A New Theme for Speculation.—The Detroit Free Press mentions the recent discovery of a remarkable rock in the middle of Lake Superior, nearly 200 miles from land, and thus far beyond soundings by the longest lines tried. It ascends about four feet above the surface of the water, having at the top, and apparently far into the depths of the Lake, an area of only six or seven feet. It stands alone, a shaft of traprock, to excite the wonder, and, for the first time in its unknown and unfathomable history, the alarm of the mariner who navigates the Great Lakes. The sudden appearance of this monument of past ages is likely to become a matter of curious scientific investigation. At what depth in those unsounded waters are its foundations laid? How long has it been working its way from the unexplored caves of this submerged region up to the light of day, and the gaze of man? Has the Lake receded around it, or is there, far down in the cerulian deep, a mountain ambitiously rising to exhibit from its crest this possible handiwork of a people who dwelt, and wrought, and flourished, and grew mighty in this vast northern basin before it was filled up with water, and who perished like the unbelieving scoffers of the antediluvian world? [Watchman and Reflector.

Selecting Turkeys and Chickens.—If you make your selection from the live-stock, take one with a small head, bright eyes, tapering neck, full breast, straight back, oval-shaped body, with legs of moderate length. The signs of a good chicken are a plump breast, a thick, fat and flexible rump, and fatness under the wings. Old fowls should be boiled; the young may be either boiled or roasted, though the hen is preferred for boiling, and the cock for roasting. White flesh is preferable, though some think a yellow-skinned chicken the most delicate roast.

Of the different varieties of the turkey, those of white plumage are considered the most delicate and tender. The signs of a good turkey are fullness of the muscles on the breast, thickness of the rump, existence of fat under the wings, and flexibility of the hinder part of the breast-bone. [Puritan Rec.

On the back of a $3 bill of the Fairfield County (Conn.) Bank, which passed through our hands the other day, says the Journal of Commerce, were written the following words:—

"A little while ye have been mine,
No longer can I keep ye;
I fear ye'll ne'er be mine again,
Nor any other like ye.

"The last of a legacy of $20,000."

Lightning Conductors.—An interesting example of the value of lightning conductors occurred at Glogan, in Silesia, in May, 1782. A thunder-storm from the west approached the spacious powder magazine at Galgnuburg. A brilliant flash of lightning took place, accompanied by such a dreadful crash of thunder that the sentinel was stupified, and was for a while senseless. Some laborers employed at the work of the fortress, about two hundred and fifty paces from the magazine, saw the lightning issue from the cloud, and strike the point of the conductor. This case of successful protection forms a remarkable contrast with many well-known cases in which the most appalling disasters have been caused by a neglect to furnish lightning conductors to magazines. In August, 1767, a large quantity of gunpowder, belonging to the republic of Venice, had been deposited in the vaults of the church of St. Nazaire, at Brescia. The tower of the church was struck with lightning; the electric fluid descended to the vaults, and exploded above two hundred and seven thousand six hundred pounds of gunpowder! About three thousand persons perished by the catastrophe, and nearly one-fifth of the fine city of Brescia was destroyed. Owing to the same want of protection, a magazine of four hundred barrels of gunpowder was blown up in Sumatra, in 1782, by an electrical discharge, and at Luxembourg in 1807, a magazine, with twelve tons of gunpowder, was exploded by lightning, and the lower part of the town laid in ruins.

Use of Chloroform.—Dr. Parker performed the painful operation of cutting out the great toe nail at the roots, from the foot of a young woman, at one of his recent *cliniques* in Crosby street. The patient was under the influence of chloroform. The foot was greatly inflamed, and the operation did not occupy two minutes. The patient moaned, as if in a troubled sleep, and made strong exclamations, a number of times, yet the surgeons were confident she did not suffer any pain. She was removed from the apartment before restoration was complete.

Dr. Mott restored the contracted arm of a young woman, at one of his recent *cliniques* before the medical class of the University, in Broadway. She was also under the influence of chloroform. Three weeks previous, this young woman awoke in the morning and found her arm closed and benumbed, apparently as if her body had rested upon it. She could not straighten it out, and the effort caused extreme pain. In this condition it remained two or three weeks, becoming so rigid that nothing but force could restore its natural action. The operation was a painful one. Yet the arm was straightened, the contracted muscles extending, detaching themselves from the fleshy parts of the arm where adhesion had taken place. The patient moaned a little, but there was no apparent suffering. [Jour. Com.

Phenomena of the Brain.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut down to the *corpus calasum*, without destroying life. The animal lives and performs all its functions, which are necessary to simple vitality, but no longer has a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or exalted kind bestowed on man, the gift of reason. [Wagan on the Mind.

To Detect Indian Meal in Wheat Flour.—This process is thus described in a French journal of medical chemistry by M. Mauviel La Grange:—

"The sample is sifted, and two grammes (30 grains) of the finest flour mixed in a test-tube with four grammes of nitric acid, and well stirred with a glass rod. After this add sixty grammes of water, and then two grammes of potash dissolved in eight grammes of water. When no Indian meal is present, as soon as the carbonic acid has escaped, only yellowish flakes separate; but when this is present, some orange yellow particles subside, which are easily detected. In this way an admixture of from four to five per cent. of Indian meal with wheaten flour may be detected.

Curious Circumstance.—One of the French National Guard, who was supposed to have died from indigestion, produced by drunkenness, was recently buried in the Department of Mayenne. He was buried with military honors, and on the firing of the last volley, a groan was heard to proceed from the coffin, which was instantly taken up and opened, when the supposed dead man rose up, and on examination it was found that the sergeant had negligently loaded his piece with ball cartridge; the ball had passed through the thigh of the man, and thus prevented his premature interment. The resuscitated man, who was soon cured of his wound, has evinced his gratitude by commencing an action against the sergeant to recover damages for the injury.

Coal vs. Gold.—In a work lately published by a Spaniard, there is a comparison between the produce of the gold and silver mines of America, and the coal mines of England, from which it appears that the gross value of the annual produce of the coal mines, which is 18,000,000 tons, amounts to 450,000,000 francs, including the wages and other charges; while the produce of the gold and silver mines, including the same charges, is only 320,000,000 francs; showing a balance in favor of the coal mines of England, over the gold and silver mines of the New World of no less sum than 227,500,000 francs."

A young girl of twenty, in man's attire, is said to have been actively engaged in sixteen conflicts, during the late war in Hungary, as aid-de-camp to one of the Magyar generals.

Woolen Factories in Michigan.—The Detroit Tribune has an article which embodies some interesting statistics respecting the production of Wool, and the manufacture of woolen fabrics in the State of Michigan. It says Michigan has gone into the growing of wool at a rapid rate, and is destined to go on increasing. Last year the surplus that was exported was over 1,200,000 lbs., and the small manufacturing establishments scattered throughout the State are estimated to have consumed 600,000 lbs. more. This season the amount exported will not fall short of 1,600,000 lbs. and at the same ratio another year it will reach 2,000,000. At a fair estimate there are a million sheep within the State. In 1840 there were but 80,083. The Tribune urges upon the people of Michigan the importance of establishing large woolen factories and of working up their own wool instead of exporting it.

Good Evidence of Gratitude.—A benevolent lady, who signs herself "M. O.," has sent £100 to the Society for Improving the Condition of the Laboring Classes, London, as a thank-offering for the preservation of herself and family from the late epidemic.

The Vicar of Bray.—Although no phrase is more common than the "Vicar of Bray," few, we believe, are acquainted with its real origin, which is this: The Vicar of Bray in Berkshire, was a Papist under the sway of Henry VIII., and a Protestant under Edward IV.; he was a Papist again under Queen Mary, and again a Protestant under the reign of Queen Elizabeth. When he was reproached for his frequent apostacy, he answered, "I can not help that, but if I change my religion, I am sure I keep true to my principle, which is to live and die Vicar of Bray."

The Queen and the Free Church.—Queen Victoria, it is well known, has spent several weeks during the last season at her Highland home, among the Grampian hills, at the villa of Balmoret, in the parish of Crathie, county of Aberdeen. In this parish the adherents of the Free Church had hitherto failed to obtain a site for a house of worship. But since the place became the property of Her Majesty, they made bold to apply to her for the grant of a piece of land for the purpose, and the Queen, in the most handsome manner, at once consented to give them the best spot in the whole parish.

A Case of Catalepsy.—The Blue Hen's Chicken is informed that a young girl in Wilmington fell into a "sort of trance" on Sunday night last. She was sitting on the door-step, and having gone into the house almost immediately either fell or lay down, and notwithstanding all the efforts of the family and a physician, they were unable to awaken her. Some time afterwards she gradually recovered, and she informed the people that she was perfectly conscious of everything that was going on, but was totally unable to speak or make any motion.

Variety.

The average cost of gas in London to private consumers is about 5s. 1d. per 1000 cubic feet, equal to 6 1-19d., or say a york shilling, per 100 cubic feet. New Yorkers are paying 40 cents for what costs the Londoners 12½ cents! But more than this, a new company has proposed to supply the city of London at 4s. per 1,000 cubic feet, equal to 4 4-5d., or say 10 cents, per 100 feet.

The Register General's quarterly returns show the number of marriages in England during the last three months to have been 35,958, deaths 135,394, births 135,290. During the same period, 46,558 persons have emigrated from the principal ports, so that the population of England has *decreased* at least 50,000 during the last quarter.

It is asserted in Hunt's Magazine, that but one man in New York city, for a period of years, has been a large and successful merchant, without bankruptcy, stopping payment, or other embarrassments. Of every hundred merchants in Boston, in a period of 20 or 30 years, ninety-five die poor. Of the same number in New York not two acquire wealth. In Philadelphia the proportion is smaller.

The prize of £5 offered by the editor of the Family Friend, for the solution of an enigma, has been awarded to Mrs. A. F. Donoghue, London. The solution, which is *gutta percha*, was attempted by 1,500 persons, 200 of whom were correct; but the most complete answer was furnished by the lady to whom the prize was awarded.

Within the past sixteen years we have had three various standards established by law for our gold coin: 1st, up to June, 1834, it was 22 carats, or 916⅔ thousandths; at that time it was reduced to 899-225 thousandths; and in January, 1837, there was a farther change to the more simple proportion of 900 thousandths, or nine-tenths.

The Courier states that one of the book-selling establishments in New York has received orders from the Empress of Russia for five copies of every new illustrated American publication, the plates of which are not copied from foreign works.

In Turkey, whenever a store-keeper is convicted of telling a lie, his house is painted black, to remain so for one month. If there was such a law in force in this country, what a sombre and gloomy appearance some of our cities would present.

The number of licenses to sell liquor, issued in the city of New York up to the present time, is from the 9th of May last, 3779. This, according to the Sun, gives on an average more than one liquour shop for every hundred men, women and children.

There is a Devonshire gentleman in the London Custom House, having such a remarkable memory, that it is said he can tell where any ship that may be named, out of 2,000, hails from, and to what port she is bound.

A member of Parliament, alluding to the fact that Lord John Russell married two widows, called the diminutive Premier "the widows' mite that was cast into the treasury."

Three hundred tons of potatoes, and two tons of alum, are sold weekly to the London bakers to help the manufacture of wheaten bread.

A pork butcher at Cambridge lately found the top of a tin box, six inches in diameter, in the throat of a fine fat pig which he had slaughtered.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE.

The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

EXTRACTS FROM A LETTER OF MR. CARPENTER.

SHANGHAI, June 18, 1849.

To the Executive Board of S. D. B. Missionary Association:—

Our last letter to you, sent per overland, left this port per steamer to reach Hong-Kong in season for the May mail. As there is a vessel about to sail from this port to the gold regions of California, we embrace this opportunity of writing again, although we have but little to say. That little, however, we trust will give you and all who hear it a thrill of joy. I allude to another instance of conversion from heathenism. The fall of our late teacher seems to have been made instrumental of the raising from spiritual death of I know not how many. It seemed to be blessed to Bro. Wardner's teacher, in bringing him to a decision. It was not without its influence upon his cook and ours. All of us regarded it as a loud call to renewed faithfulness. It was the means of bringing us into a more intimate acquaintance with the relatives of the deceased, by which means a door has been opened for preaching the Gospel to them. One of them, the only own sister of Chung, has recently avowed herself a believer in the Lord Jesus Christ. And this she has done under circumstances which encourage us to hope that she is sincere. The Lord has been better to us than we had dared to hope. A combination of circumstances has, in the providence of God, tended to this happy result. 1. The pleasant acquaintance we had contracted with her brother, of course, gave us and the doctrine we bring, a more favorable reception than we could hope for under other circumstances. 2. By visiting them in company with Mrs. C., this has obviated what otherwise would have been a formidable objection in the minds of the Chinese. 3. The individual alluded to is able to read, which, among Chinese females, is a rare accomplishment. She has learned the doctrine more from reading than from any thing that has been said to her. And being a woman of more than ordinary abilities, it has not required so long a time as is generally required for a heathen to unlearn his errors and learn the truth. 4. Last, not least, the Holy Spirit, we trust, has opened her mind and heart to understand and love the Scriptures. After all, time *may* show that we are deceived in this case; but at present we rejoice, thank God, and take courage. And our prayer is, that God would make this individual a missionary to the large circle of relatives in which she moves. Already she has begun this work, in making known to her aged grandmother, who is blind, the blessed Gospel. Of this and other things Mrs. C. will inform you, as her opportunities with the family are greater than mine. Brethren, we ask you to rejoice with us in these first fruits of our feeble labors in this land of heathenism. If angels rejoice over sinners who repent, why should we suppress our joy or our thanks to God? But we must pray and labor still. In this same family of which I have spoken above, idolatry is still practiced, and an opposition is felt, and in our absence expressed, to the Gospel of Christ. But they treat us kindly, and some of them, I hope, are thoughtful.

What shall I say concerning more enlarged operations? We have already written for means to publish tracts. We know not how spirited our brethren may feel in reference to the enlargement of operations here. But if they find it in their hearts to do so, and if the Lord gives them means for this purpose, we shall be truly thankful. Not only do we want tracts, but in a year from this, or at most in two years, if we are spared and prospered, we think we shall need another place for preaching, where we could gather larger congregations. Not that we would give up this, but occupy both. It has so happened, that I have seen several sites that can be bought, and the best one, all things considered, is not half a mile from us, perhaps not more than a quarter of a mile. But it is on a street that is much traveled, and, for aught I can see, a good place for a house and chapel. The Episcopalians have purchased two sites within the city, and are building; the Baptists have purchased one, and are building; the London Society has had a chapel in the city perhaps three years; the American Presbyterians are about to obtain a site, probably in the city. The Methodists have come, and probably within a year or two will have one. The London Society's missionaries are so numerous here, that they will doubtless soon have other chapels within the city. And how long must we be confined to this little narrow *ya-joo-loong*? It is a good place, but I hope it will soon be found to be too narrow, *i. e.* that our means and our acquaintance with the language will ere long make it desirable to take a more prominent stand. In case our people should wish to build a chapel here, we would suggest—1. Whether a location not far from our present location would not be preferable to one more remote. It seems to us that by thus enlarging the circle of our influence gradually, the effect would be better than to take a stand farther off. If we were the only missionaries in Shanghai, the case would be different. Our influence will be cut off, undoubtedly, to some extent, by other missionaries. But if we can concentrate our efforts to one section of the city, would we be as liable to lose our labor as if we should scatter our efforts in different sections? If our chapel, which we now occupy, were situated on a thoroughfare, instead of a very narrow, crooked lane, we should think it might answer for years; and it must as it is, if our brethren so decree. But, situated as we are, we are, so to speak, at the mercy of any denomination who may choose to locate near us, and yet on a thoroughfare. Suppose some one should come and buy, for instance, the lot of which I have spoken, and build a large chapel, and preach in it on Sundays; he would stand a fair chance to prejudice the Sabbath cause very much. But if we should secure that or some other lot near, none could have any thing like the opportunity of prejudicing the minds of this community in which we dwell against the Lord's Sabbath. And if we neglect to take advantage of these circumstances, who can tell how long it will be before we shall find ourselves in an unpleasant predicament. We have confidence in the truth, only give it fair play. And our opinion is, that for the single purpose of vindicating the Lord's Sabbath, if for no other object, it would be worth while to build a chapel on some more public street. We would suggest, secondly, that the site before spoken of is a desirable one. It is something like seventy feet on the street, and runs back about a hundred feet. This would allow of a space each side of the chapel, for air, light, and safety in case of fire. It would be sufficiently extensive for a chapel and dwelling. I do not know what it can be obtained for; when I saw it, the front was considerable wider than the rear, and they asked eight hundred dollars, but I think it could have been bought for five or six hundred dollars. Since I saw it, they have told me that the lot can be enlarged so as to be a regular parallelogram, and the price is a thousand dollars. But they almost always ask too much, and will come down if one takes time for it. I think the lot can be bought for eight hundred dollars, and perhaps less. If I were authorized, I think I would try them with five hundred, and hold them a good while. By taking time enough, one can buy any thing for what it is worth. I have heard of several sites for sale in different parts of the city, and the prices, and also the prices of some which have been bought, and think that the lot I have spoken of, at a thousand dollars, would not be dearer than others pay. Bishop Boone and Mr. Shuck have each purchased a site, for which they pay respectively $1300. I have felt it a duty to be thus particular, so that if it should be judged advisable to enlarge our operations here, the Board might distinctly see the feasibility of it, so far as the obtaining of sites is concerned. In my last, I stated that a house and chapel, together with the ground to set them on, might be obtained, I thought, for five thousand dollars. If the lot were secured, the chapel and house might be built in a very plain style, and not large, if thought best. If five thousand dollars were expended, a good lot and commodious chapel, and good-sized house, all in good style, might be obtained. If three thousand dollars were expended, a lot could be purchased, and a plain chapel and plain house built, which perhaps would answer the purpose.

Since we last wrote, there has been so much rain that our out-of-door walks have been very much interrupted. Consequently our opportunites for conversation with the people have been abridged. The regular services of the chapel have been occasionally interrupted, and the attendance some times less than usual, on acount of the rain. We frequently receive calls from the Chinese, to whom we address the truths of revelation. On the 18th ult., in company with some of our neighbors, a very respectable lady who resides at a considerable distance from here, called to see the foreigners. All of our people, excepting myself, happened to be away. I entertained the company as well as I could with the story of the cross, and the old lady paid very respectful attention. Being invited to come again when our women would be at home, she promised to do so, and the company departed. Afterwards, in my absence, she redeemed the pledge, and made our people a visit, appearing quite friendly. O that we had some suitable tracts that might thus have been sent into the interior.

On the first Sabbath in June, we had a meeting to hear the experience of those among us who hope in Christ. Bro. W.'s teacher and cook, and our cook, all stated what they thought the Lord had done for them. Questions were addressed to them individually, designed to elicit their views of the gospel scheme, and Christian duty, but primarily to give us all satisfaction as to the reality of their having passed from death unto life. From the examination, we felt inclined to hope for each one of them. The meeting was closed by a season of prayer, in which each of these three took a part.

The next day the teacher of one of the missionaries called on me. Although he had other business, he asked me why we kept a different day from the other missionaries. I explained the matter at some length, referring him to numerous passages of Scripture, which he read. He seems to be a candid man.

News has recently reached us, that the Rev. Mr. Farmer, of whom we have formerly written to you, died near Ceylon, on his way homeward. The Rev. Mr. Spalding, an American Episcopalian, who arrived here soon after our arrival, is laid by with an affection of the lungs. He has been a remarkably healthy man until within a few weeks. Mr. Yates, of the Southern Baptist Board, is likely to loose the use of his eyes.

MISSIONARY EFFORT IN CHINA.

The English Correspondent of "The Independent," furnishes "Missionary Gleanings" of an interesting character, from which we copy what relates to China.

The first fruits of what we hope and believe will be a glorious harvest, are being gathered in China. A native Christian teacher, named *Go-to*, has entered into rest, after a short career, in which he exhibited Christian graces in a very happy degree. Three years ago he first became a regular attendant at the missionary church at Amoy. He was then weary of idolatry, and looking for a better hope. He accepted the Gospel message, and found peace in believing, and was received into church fellowship early in March last year. He was greatly esteemed on account of his active piety; but his Christian course was short, and the termination of it somewhat sudden. The circumstances are narrated in a joint letter from the missionaries Young and Hyslop. These missionaries say:—

"*Go-to* departed this life on the 26th of December, 1848. On the preceding day he had been out as usual fulfilling his loved duties as distributor of tracts among his countrymen, and had called on us, stating the kind reception he had almost everywhere met with; the ready ear which had been given to his exhortations; and the eagerness evinced by many families to receive from him religious tracts. He then mentioned the joy he felt in seeing that *Tan-tai* continued to endure 'as a good soldier of Jesus Christ,' and the various sorts of persecution to which he had been subjected; observing, that these trials had only rendered him the more confirmed in the faith, and devoted to the service of the Lord Jesus.

"On the afternoon of that day, December 25th, *Go-to* was also with us in the chapel, and there he again gave his testimony before the congregation that the Gospel of Christ is unspeakably valuable and divinely excellent. It was while standing, during the closing prayer, that he was seized with a paralytic fit, which in a few hours proved fatal. As the doctor considered it unadvisable to remove him, he remained in the chapel until he expired the following morning. Though unable to speak a word after the disease attacked him, his consciousness so far returned that he was able, by signs, to express to us and to his sons, as we watched beside the couch, that his mind was in perfect peace, stayed upon the Lord.

"Though the call came to him suddenly, he appeared completely prepared to meet it. Only a few days before, while speaking to him on the subject of Christian experience, and remarking how unexpectedly the beloved missionary, Mr. Lloyd, had reached the end of his course, we asked him, how he thought he should feel were the Lord suddenly to call him out of the world? He said, 'I think I would not feel at all afraid—I should feel it to be joyful.' He had been latterly making rapid progress in the divine life; his heart seemed to glow with increasing love to Christ; and most fervently did he desire that all his countrymen might know and love him too."

The funeral arrangements are described, and were in harmony with the Christian profession of the deceased; for though they were thoroughly Chinese, everything connected with idolatrous rites and observances was excluded. A great many Chinese joined in the funeral procession, and listened to an address in Chinese, founded on 1 Cor. 15.

At Hong-Kong also, the missionary brethren are receiving encouraging evidences of the power of the truth. Three more converts have recently been added to the native church, one of them a man of cultivated intelligence, and qualified to labor with acceptance among his fellow countrymen. Two hundred miles from the colony *Ha*, Yik-Heem had heard that at Hong-Kong foreigners were teaching new truths there; a relative who had made a trading voyage brought back some tracts with him; one of them on the Publican's Prayer arrested the attention of Yik-Heem. In March he went to Hong-Kong, seeking for knowledge; he there found a colporteur, and the results are thus narrated by Dr. Legge:—

"Immediately after he found his way to the Bazaar chapel, and introduced himself to A-Sun, as a learner of Christianity. A-sun brought him to Tsin-Schen's daily Bible class, at which and at every other service he continued a regular attendant. Being a scholar, he readily understood the Scriptures and all our tracts. His progress in knowledge was rapid, and very delightful. He manifested none of the proud opposition which is generally shown by the learned Chinese. For a fortnight I read an hour every morning with him myself, when by six o'clock he was always waiting for his lesson; and I do not think I have ever had so much pleasure in communicating instruction. His heart seemed indeed to be opened to receive the truth in the love of it.

"After he had been here about six weeks he made application to be baptized, as he wished, he said, to go and preach the Gospel. This awakened a slight suspicion that he might be expecting to be employed as an evangelist to our mission, and his application be thus emanating from the hope of a livelihood as much as from the conviction of the truth. On being asked the meaning of the expression, however, he said that he was thinking of his wife and children, and brothers, and of all his relatives and acquaintances in his native place. His desire was to be baptized, that he might go home and tell them of the Savior. Subsequently it was represented to him on one occasion, that by becoming a Christian he would expose himself to much persecution and many difficulties. He might even find it impossible to collect a school in order to support his family. His reply to this was very fine. 'I now,' said he, 'know the true God. I learn in the Bible, that of Him, and through Him, and to Him, are all things. He feeds all creatures. I wish to do His will, and put my trust in Him. I do not trouble myself about the future. God will provide for me.'"

He was baptized and waited at Hong-Kong a few weeks, celebrated the Lord's Supper, and then returned to his own home, it is hoped to be an independent witness for the truth. Very pleasing and encouraging traits of character to other Chinese converts at Hong-Kong are described in the letter from which these extracts are made. The missionaries feel that they are doing a preliminary work, and are deeply concerned for the training of a native ministry; and now they are encouraged by the prospect that of the young under their influence, some will be qualified for the great work.

"We have been teaching the young, and praying that God would convert their hearts that they might, under our training, grow up to be servants of the Redeemer, and go forth to proclaim the truth. We have not labored in vain, nor prayed without being heard.

"Of six-and-thirty boys and young men in the Institution, eight are now recognized members of the Church of Christ, and there is reason to hope that their number will be largely increased. Of those eight, three go by the denomination of theological students. They are those who were with me in England. In a knowledge of English they are in advance of all the others; and I hope, in a few years, to see them preachers of the Gospel, in whom their friends, and the Church of Christ at large, can repose the fullest confidence."

"LOVE AT FIRST SIGHT."

"Yes, I do believe there is such a thing as love at first sight," said a gray-haired sire some two years since, as he complacently gazed upon a delicate and youthful daughter who had just become the bride of a somewhat noted man in the city, of rather doubtful character; "for there was no such thing as turning our Anna after she had once seen him." Yes, and after a superficial acquaintance of a few weeks, with the necessary quota of professions of ardent attachment, the reluctant consent of her doting parents was given, and the hand and heart of the unsophisticated maiden; nothing doubting that the fancy of her imagination, which she denominated "love at first sight," was sufficient to insure her happiness with a comparative stranger—"for he had fallen in love with her at first sight, *therefore* it would not fail."

Reader, I have never seen this couple, but a mutual friend, two years since, spoke to me of their recent union, prospects of happiness, &c., and quoted this remark of the father. Two weeks since a paragraph in the newspapers informed me that the Supreme Court had granted them a *divorce*.

If we could gather up the sighs, tears, and anguish of desolate hearts which this offshoot of the novelist's brain has caused, then might we hope to stay the fatal progress of a theory so baseless, and the youthful mind might see that anything short of affection based upon virtuous principles, is but an idle fancy, and will perish with the using. But, alas! the romancer's pen is so prolific, and these erroneous sentiments are so thoroughly disseminated, that we can scarcely hope that the narration of cases as strikingly sad in their results as in the present instance—results which might have been foreseen, or reasonably apprehended at the time by an unprejudiced mind—will cause our youthful readers to pause and consider before they allow this false sentiment to govern or lead them in their choice of a companion *for life*—yes, remember it is *for life*—for, should a "divorce" follow, as in this wise, yet the parties concerned will feel its effects *for life*.

[Advocate and Guardian.

THE PRAYING SCHOOL-TEACHER.—A moral young man was invited to teach a school, to which a legacy had been left, on condition that all the teachers employed should pray in the school. He engaged with a determination to go through the form of reading a prayer, though conscious that he had no heart to pray. In entering on this heartless service, he was convicted of sin; began to pray, as he hoped, from his heart; and at his early death, he was preparing for the ministry.

THERE SHALL BE NO NIGHT THERE.

"No night is there!"—the sun of love is beaming
Upon the happy denizens of heaven;
Its pure effulgence from God's presence streaming,
Shines ever on the hosts of the forgiven.

"No night is there!" for cloudy disputation
Is left behind upon the sinful earth;
With notes of cheerful praise and adoration,
All voices blend to hymn the Saviour's worth.

"No night is there!" for want and pain are ended;
Sin and temptation they shall know no more;
And unbelief, with all that God offended,
Departed as they left the mortal shore.

"No night is there!" for eye to eye each seeth,
There no harsh judgments, no distrust intrude;
Before love's light all misconception fleeth,
And each esteems the other as he should.

"No night is there!" for none shall know the anguish
Of separation or estrangement keen;
Under the Lord's chastisements none shall languish,
For there his glorious face unveiled is seen

Oh then, while here, in darkness and in sorrow,
We wait with trembling hope the summons home,
A ray from heaven to light our path we'll borrow,
Nor e'er beyond its hallowed influence roam.

[Knickerbocker.

EBENEZER ELLIOTT, THE CORN-LAW RHYMER.

From Stanton's "Reforms and Reformers in Great Britain and Ireland."

I must not omit the iron poet of Sheffield. Like the Ayrshire plowman, he sprung from the working class. Like him, his songs are the lays of labor. But, unlike him, his muse did not draw her inspiration from the breath of the open fields, perfumed with daisies and adorned with hawthorn, but from the hot atmosphere of furnaces, ringing with the clang of anvils and the hoarse grating of machinery. Burns was the bard of yeomen. Elliott is the bard of artisans. Both have touched the deepest chords of human feeling, and waked echoes that shall vibrate till human hearts cease to pulsate. Wandering a few years ago in the suburbs of Sheffield, my eye fell on a building, blackened with the blackest smoke of that most sombre town, whose front showed a sign running, I think, thus: "*Elliott & Co.'s Iron and Steel Warehouse.*" I inquired of a young man, dressed in a frock, besmeared with iron and coal, for the head of the establishment. "My father," said he, "is just gone. You will find him at his house yonder." I repaired thither. The "Corn-Law Rhymer" stood on the threshold in his stocking feet, holding a pair of coarse shoes in his hand. His frank "walk in" assured me I was welcome. I had just left the residence of Montgomery. The transition could hardly be greater than from James Montgomery to Ebenezer Elliott. The former was polished in his manners, exquisitely neat in his personal appearance, and his bland conversation never rose above a calm level, except once, when he spoke with an indignation that years had not abated of his repeated imprisonment in York Castle, for the publication, first in verse and then in prose, of liberal and humane sentiments, which offended the Government. And now I was confronted with a burly iron-monger, rapid in speech, glowing with enthusiasm, putting and answering a dozen questions at a breath, eulogizing American republicanism and denouncing British aristocracy, throwing sarcasms at the Duke of Wellington, and anointing General Jackson with the oil of flattery, pouring out a flood of racy talk about Church Establishments, Biddle and the Bank, poetry, politics, the price of iron and the price of corn, while ever and anon he thrust his damp feet into the embers, and hung his wet shoes on the grate to dry. A much shorter interview than I enjoyed would be sufficient to prove, even if their works were forgotten, that of the two Sheffield poets, Elliott's grasp of intellect was much the stronger, his genius far the more buoyant and elastic. Yet has the milder bard done and suffered much for civil and religious liberty. But the stronger! Not corn-law repealers only, but all Britons who moisten their scanty bread with the sweat of the brow, are largely indebted to his inspiring lays for the mighty bound which the laboring mind of England has taken in our day. Some of his poems are among the rarest and purest gems that shine on the sacred mount. Others are as rugged, aye, and as strong, as the iron bars in his own warehouse. They break out in denunciations of privileged tyrants and titled extortioners, with sounds like the echoes of a Hebrew prophet. The genius that animates and the humanity that warms every line, carry them where more fastidious and frigid productions would never find their way. Elliott has been called harsh and vindictive. He may be pardoned for hating institutions which reduce every fourth man to beggary, while a great heart beats in his bosom. Against meanness and oppression his muse has rung out battle-songs, charged with indignation, defiance, sarcasm and contempt; but into the ears of the lowly and wan sons of toil, it has breathed the murmurs of sympathy, consolation, and hope. The key which unlocks his harmony he has furnished in these angry lines:—

"For thee, my country, thee, do I perform
Sternly the duty of a man born free,
Heedless, though ass, and wolf, and venom'd worm,
Shake ears and fangs, with brandished bray, at me."

A POPE OF THE OLDEN TIME.—Pope Valentine, elected in 818, was the first who made the whole Senate of Rome kiss his feet. There was a remarkable affront put upon this ceremony when Dr. Cranmer, afterwards Archbishop of Canterbury, attended the Pope on account of Henry the Eighth's divorce from Queen Katherine. When going to make his speech, on the sudden he was interrupted by an unmannerly spaniel belonging to the Earl of Wiltshire, one of the English ambassadors. The dog, seeing the Pope holding out his foot to be kissed, caught, between his teeth, his great toe, so that the ambassadors, disdaining to kiss where the dog had taken an assay, let the Pope draw back his foot, and so lost that special favor which was offered them.

A SCENE IN BOSTON.

A half-score or more of Irish women have lately taken their stands at the Park-street corner of the mall, where, with a few oranges and other fruit placed upon some temporary table or box, they remain from morning until night, perhaps clearing, by their small sales, from one to two shillings per day. They are mostly old women, who can do nothing else for a living, and are patronized more from charity than from the tempting appearance of their goods.

One day, not long since, one of these old women became quite ill from exposure to the sun, and probably from want of proper nourishment, and was forced to leave her stand, and seat herself against the iron railing of the Common, in the shade. A little, bright-eyed girl of thirteen summers, saw her limp to the spot, and also observed the anxious eye of the old woman directed towards her little store of oranges, nuts, and candy. "Never mind those, ma'am," she said; "I'll go and sit there till you are better, and sell for you."

The little miss, dressed with much taste and richness, with an air that indicated most distinctly the class to which she belonged, sat down upon the rough box behind the Irish woman's stand, assuming all the importance of a young salesman. She had never sold anything before in her life; but people began to stop and wonder what it meant, to see the fair and beautiful child in that singular situation.

The story was soon told by the bystanders, who had only to point to the poor woman. In a moment, every one was seized with a very extraordinary desire for an orange, a handful of nuts, or some candy, and our little beauty could hardly serve them fast enough. Many, utterly refusing any change, gave her a shilling, a dime, or a sixpence, for a penny's worth of nuts or candy. It was all accomplished very quickly, though the little girl was somewhat disconcerted, and had to be encouraged by a whisper, now and then, from one who need not be named, for she was not accustomed to a crowd.

The table was soon swept, and we saw her pass her tiny hand full of silver to the poor woman, who thus realized triple the value of her small stock, and called on half the saints in the calendar to bless the kind-hearted child.

[Merry's Museum.

REV. JOHN FLETCHER'S PREACHING.

On my occasional visits I was struck with several things. Preaching on Noah as a type of Christ, he was in the midst of a most animating description of the terrible day of the Lord, when he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect that, while I have been endeavoring by the beauties of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the Gospel, only tying mill-stones about your necks to sink you deeper in perdition!" The whole church was electrified, and it was some time before he could resume the subject.

On another occasion, after the morning service, he asked if any of the congregation could give him the address of a sick man whom he was desired to visit. He was answered, "He is dead, sir." "Dead! dead!" he exclaimed; "another soul launched into eternity! What can I do for him now? Why, my friends, will you so frequently serve me in this manner? I am not informed that you are ill till I find you dying, or hear that you are dead!" Then, sitting down, he covered his head with his gown; and when the congregation had retired, he walked home buried in sorrow, as though he had lost a friend or a brother.

[Horne.

A STRIKING THOUGHT.—"The death of an old man's wife," says Lamartine, "is like cutting down an ancient oak that has long shaded the family mansion. Henceforth, the glare of the world, with its cares and vicissitudes, fall upon the old widower's heart, and there is nothing to break their force, or shield him from the full weight of the misfortune. It is as if his right hand was withered—as if one wing of his eagle was broken, and every movement that he made only brought him to the ground. His eyes are dim and glassy, and when the film of death falls over him, he misses those accustomed tones which might have smoothed his passage to the grave.

"IN SEASON—OUT OF SEASON."—Dr. Chalmers once spent an evening with a family in Scotland, and the themes of their conversation were of a worldly character. At the close of the evening, a visitor was struck with apoplexy, and died very suddenly. The doctor stood over him, the very picture of despair. At last he said—"Had I known that this man would have been called so suddenly from time to eternity, would I not have felt it my duty to have pointed him to the Saviour?" Perhaps it would have been deemed by some, *out of season*; but doubtless it would have been *in season*, in the sight of God.

DEATH OF MRS. GUTZLAFF.—The death of Mrs. Gutzlaff, the wife of Rev. Charles Gutzlaff, of China, is announced in the late advices from Europe. She died at Singpore, on the 3d of May last. Letters received in this country say, "that she suffered much during her sickness, but her death seems to have been very peaceful; so much so, that the writer of these letters, who was seated on her bed, and fanning her at the time, supposed for a while that she was only sleeping, while it was the sleep of death." The writer adds—"She had wished for several days to be taken from this world of pain and sin, and is now, I trust, happy in heaven."

The Sabbath Recorder.

New York, December 27, 1849.

OUR CHINA MISSION.

Do our brethren really feel the importance of the missionary enterprise? About three years ago, we committed to the care of a kind Providence a little band—two beloved brethren, and their wives—pledging to them our prayers, and our unwavering support, while they should preach the gospel in China. Our prayers have indeed gone up to God in their behalf, and our contributions have been steadily forwarded for their support; yet in both, it may be, that we have sown too sparingly. In one respect, at any rate, we feel disappointed. We had hoped that, before this, we should have been able to send out others to their aid. Yes, and they hoped so too. They continue to indulge this hope; and their recent communications breathe more than an ordinary desire to welcome fellow-laborers to the field. Must we tell them that there is no prospect of meeting their desire? We are not willing to send them such news. We are not willing to say to them any thing so disheartening. We fondly cling to the impression, that God has some one or more in reserve for this mission, whom he will bring to light by exciting in them strong desires for the work, and fitting them for it, when we in earnest prayer ask him to do so. The great Author of missions gave no reason to expect that laborers would be raised up till the church should set about praying for them. "PRAY ye the Lord of the harvest, that he would send forth more laborers into the harvest." Probably we have been deficient in this respect. We have prayed for them who have gone into the field, but we have not been so earnest in praying for more. We think, not only that it is important to pray for more laborers, in obedience to the Saviour's injunction, but that it is a great mercy that God withholds them till we *do* pray for them. Neglecting prayer, we might, it is true, compass sea and land, with gust zeal, to find men for this work, and perhaps we should succeed. But when we had obtained them, how would we know that they were God-given? Satan is sometimes permitted to interfere in this matter. True, he would rather have no missionaries at all; but if he can not prevent it, he will exert what influence he can to induce those to thrust themselves forward, who are wholly incompetent to the work. It becomes us to be on our guard. If we ask not counsel of the Lord, we may be as much cheated as Israel was with the Gibeonites. But if we pray, and pray earnestly—if we wrestle with God in holy desires for this object, as well as exert ourselves in other ways, then, when candidates present themselves, we may reasonably conclude that God, and not satan, has given them to us. Desirable as it is to send out a reinforcement of our China mission, it would be better that the matter be delayed a dozen years, than to send out such as would be a reproach to the cause. Let us then betake ourselves to prayer. We are almost confident that there is a failure here. We know, that in the prayers offered by ministers on the Sabbath, there is not that prominence given to the subject which ought to be. We know, that in our social prayer meetings, and monthly concerts, it is too apt to be overlooked. And we fear, that the closet exercises of our people, if they could be laid open, would disclose too little attention to this important subject. We rest in the persuasion, that if our churches do their duty in the way of cultivating a missionary spirit, there will be forthcoming the men for China, and for Hayti, and for any and every other field which the Providence of God may direct us to occupy.

We are here constrained to put in a word, by way of stimulating our brethren to more liberal contributions. The necessity of giving our missionaries in China the means of operating more extensively than they have hitherto done, will be apparent from the perusal of Bro. Carpenter's letter published on our first page, as well as from other communications heretofore given. Other denominations are securing the most advantageous sites, for their houses of worship, which money can command, and, withal, are scattering their tracts with an unsparing hand. They have schools, and printing-presses, and all the appliances which are needed to give their missions the greatest possible efficiency. As far as they promulgate God's truth, we rejoice in their movements, and thank God that the heathen can, by any means, gain a saving knowledge of Jesus Christ. We can not resist the impression, however, that the errors which their theology embodies, do much to neutralize the power of the gospel. Sunday-keeping, infant baptism, and a multitude of other things, being the offspring of Popery, do but contribute to give strength to the "man of sin," already too strong in heathen lands. We care not so much for a direct conflict between our missionaries and those who uphold these traditions, but we *do* wish to see that system of religion, which we believe to be in accordance with the Bible, making rapid progress among the heathen. We *do* wish to see our denomination retrieving lost opportunities. We *do* wish our missionaries to be so abundantly furnished with facilities, that they shall not be hindered from doing whatever their better judgment shall dictate as necessary to be done. It will not be out of place to state here, what we have said before, that we believe our missionaries to be prudent and economical in their habits. For their personal wants they draw as sparingly upon their patrons, we think, as could be expected. Those of other orders live in a style far more expensive, and still are considered as having nothing but what is necessary to their comfort. Mrs. Carpenter fills a spare corner in one of her communications with some remarks upon this head, which will be read with interest. We copy for our readers, and hope that they will be stimulated to more zeal.

"As a sort of stewardess of other people's bounty, I suppose I ought to speak of matters that come under this head. In reporting *items* home, I often feel distressed, lest those who read them, and know nothing of the facts, except that we are "missionaries" and buy such things, should be grieved at our apparent extravagance. For instance, *a carpet* must sound strangely to one who does not know that we are obliged to occupy the upper stories of the house, and that the lower stories cannot be made so tight but that the cold north-east monsoons sweep continually under our feet, with a chilling bleakness which not even the colder winds of our northern winters could exceed. We might have the lower ceiling plastered, but the expense would be considerable, and could not be available to us in case of a removal, which the carpet would. "Globe lamps"—what extravagance, in the eyes of one who never knew the necessity of constant study to acquire a foreign tongue, and that nights, as well as days, we must ply our weary sight, where candles are either too expensive (foreign) or too unendurable (native) to admit of constant use, without much actual injury, or expense, the native candles emitting a most offensive smoke. "Dishes"—cannot missionaries eat their rice from a bowl with chop-sticks like the heathen among whom they live? Perhaps so, but sometimes a missionary is so worldly minded as to wish a friend to partake of his rice with him, in which case he finds one bowl hardly sufficient for *two*. "Butter and beef steak!"—you call this self-denial do you? It may be that men and means are multiplying so fast at home, that it is not so important that the missionaries should take these palatable precautions to preserve their strength, supplies being so abundant that they may the more readily be spared. "Boat hire and coolies' wages!" Is it not the missionary who says from his heart,

"Through cold winds and storms, o'er mountains I'll go,
Press forward to glory, and leave all below?"

True, he may not get there quite so soon, for the invigorating effects of the open air do seem to brace up his failing strength, and make him look upon the grave as farther on. But perhaps he may not be the less useful on that account, as he is constantly coming in contact with the heathen in all these excursions, and adding to his own means of usefulness. "A new broadcloth coat, and a cambric dress!"—unparallelled pride! very sad indeed, were it not that in these ports open to British trade, many articles, from not being subject to *duty*, are cheaper than a much coarser article would be at home, to say nothing of the danger and expense of transporting them to us.

"These remarks are not made because I anticipate a failure of confidence at home, but because I have not forgotten how such matters used to strike me before I knew for myself the truths as I have mentioned them."

TWO REMARKABLE BOOKS.

To the Editors of the Sabbath Recorder :—

A few words, if you please, for the benefit of the readers of the Sabbath Recorder, as to a couple of recent publications that have interested me much.

The first is NOEL ON BAPTISM, which has been looked for by thousands with peculiar interest, and has just now appeared. The present volume is upon the *subjects* of baptism, and the author informs us that he hopes, in another volume, to treat of the *mode*. No work has ever appeared on this subject, that will compare with this; and none has had a wider circulation than will this, except perhaps *Pengilly*. Noel is an *independent witness;* he writes as taught only from the mouth of God. Says he, "I determined to form my judgment entirely by the study of the Scriptures, and of such authors as advocate the baptism of infants. To that determination I have adhered. And not having read a single Baptist book or tract, I publish the following work as an independant testimony to the exclusive right of believers to Christian baptism." The work is logical but clear, critical but simple; and though learned in the best sense, is yet admirably adapted to general and popular use. The influence of this production must be of the widest and most convincing character, and *no* one can afford to fail of its perusal. I will just add, that the edition published by *Fletcher*, (141 Nassau St., New York,) is the most desirable of the three that have appeared. It contains an introduction by Dr. Dowling, which adds materially to its value, especially in America, besides a striking *portrait* of the author, which many will prize highly.

The other is a less *popular* (because purely philosophical) but not a less valuable work, in its department—PAINE on the SOUL AND INSTINCT. It was originally published by the Medical Class of the New York University, before whom the learned and celebrated Professor delivered it. It has since, and of late, been enlarged by the author, and is now issued in a desirable form, by the publisher of the work already referred to. It is a most triumphant vindication of the common belief as to the origin and character of the *Soul*, against *materialism*, or the doctrine that the soul is of a like nature with the body, and that it derives its force, as says Liebig, (the master spirit of this school of physiologists,) "from the *chemical action* which the elements of *food* and the oxygen of the *air* mutually exercise on each other." This error is vastly more prevalent in some other countries than here, but even in our country is both taught and believed, and that more and more extensively, though often under various modifications. The reader of this work will be well armed against it; and I would commend it as particularly worthy of the attention of *ministers*. It will furnish them with facts and arguments upon many points, such are not met with in any other work, and will amply repay a careful perusal.

A PASTOR.

REVIVALS.

It gives us pleasure to find in our exchanges frequent notices of revivals of religion in different parts of the country. The following have come before us during the past few days.

At Upham, Ohio, there has been a powerful work in the Methodist Episcopal Church, and upward of one hundred hopeful converts have joined the church within a short time.

At Sloansville, N. Y., a revival is noticed, in which about seventy persons have professed conversion. The letter communicating this intelligence, says that "within eight miles around, during a few months past, some three hundred souls have given evidence of conversion."

At Cassville, N. Y., as we learn from the Baptist Register, a deep religious interest has existed for some months past, and fifty-three members have been added to the Baptist Church.

The Baptist Church at Jay, N. Y., has enjoyed a pleasant revival season, in the course of which between thirty and forty persons, it is hoped, have passed from death unto life.

In Georgetown, Pa., there has been a precious work. Thirty-six have been added to the church, and a number more are seriously impressed.

In Salem, N. J., likewise, a season of refreshing is enjoyed. A number have been baptized, and there is still a number of inquirers.

A revival in Newton, Del. Co., Pa., is noticed in the Christian Chronicle, during which twenty-five were baptized. The same paper also mentions an interesting work among the students of the University at Lewisburg, Pa.

DEATH OF A BAPTIST PREACHER.—Eld. John Peck, who for the last fifteen years has been identified with the Home Missionary Operations of the Baptist Denomination, died in New York City, on the 15th inst., aged 69 years. His remains were taken to Cazenovia, N. Y., for interment. Eld. Peck was born in what is now the town of Stanford, Dutchess county, N. Y., September 11, 1781. About the year 1796, when he was fifteen years of age, his parents removed to Norwich, Chenango county, N. Y. He became pious at an early age, and at about twenty-one was licensed to preach the Gospel. He was married at about twenty-three years of age, and soon after, in 1804, removed to Cazenovia, which was from that time his home. In 1806 he was ordained pastor of the Baptist church in that town, and continued in that relation until November, 1834, when he resigned his charge, and entered upon the agency for Home Missions. During the time of his residence at Cazenovia, he was a highly useful and respected minister; many revivals had been enjoyed by the church, and 640 persons had been baptized. A new church was organized in another part of the town by dismissions from this in 1820.

RIGHT OF SUFFRAGE TO WOMEN.—Wendell Phillips, Wm. Lloyd Garrison, and their friends, are circulating petitions in Massachussetts praying the Legislature

"That, since the women of the State are made to pay taxes, and are held amenable to its criminal laws, they may be allowed a voice in the imposition and use of the first, and in the enactment of the second; and hence that they may be permitted to vote and to be eligible to office."

To some readers, says the N. Y. Tribune, this may perhaps seem inconsistent with the fact that these gentlemen are principled against "human governments," and consequently regard voting as a sin. They say, however, "that they are not asking women to vote, but only asking that they shall have the right to *refuse to vote*." "It is no virtue in one that cannot vote to abstain from it." Having secured to woman the right of suffrage, the petitioners propose to do their best to indoctrinate them in the virtue of making no use of it.

AMERICAN BETHEL SOCIETY.—The Society have employed during the season a larger number of chaplains and missionaries among sailors and boatmen than at any previous period; one on the Illinois and Chicago Canal; one at Chicago; one at Milwaukie; fifteen on the lake ports, canals, and rivers of Ohio and its vicinity; one at Buffalo; one at Oswego; twelve on the Erie Canal and its tributaries; one on the Northern Canal; one at Troy; one at Albany; one in the city of New York, among canal boatmen; three on the Delaware and Hudson Canal; two on the Delaware and Raritan Canal, and one on the Morris Canal—making in all *forty-two*. Fifteen have been young men from our theological seminaries.

THE 1ST BROOKFIELD CHURCH.—We learn by a letter from Eld. Wm. B. Maxson, that this Church and Society have agreed upon a plan for the erection of a meeting-house to supply the place of the one recently burnt. It will occupy the old site at Leonardsville, and will be 36 by 48 feet, with a tower, and without a gallery. The building is to be completed in August next. Meanwhile the meetings are held alternately in the Free-Will Baptist House at Unadilla Forks, and the Christian Chapel in Plainfield.

SUNDAY IN CANADA.—Rev. Joel Fish says that in Canada East the notice of all Sheriff sales must be read at the church door on the Sunday, even among Protestants. There can be no lawful sale on any day, unless the notice thereof has been read upon the Sunday. But in the French country the matter is worse yet. All auction sales of real estate must be made at the door of the Parish Church, immediately after service. The following he cut from a Montreal paper, a little while ago :—

"*Farm for Sale.*—Will be sold by public auction, at the door of the Parish Church, in this city, on Sunday, the 22d of September, that farm, &c. Conditions made known at the time of sale."

Such advertisements are not unfrequent.

SUNDAY IN NEW ORLEANS.—Not long ago a meeting of the citizens of New Orleans was held in one of the churches of that city, the object of which was the adoption of measures to cause a better observance of the Sunday. Judge McCaleb, of the U. S. District Court, presided. Speeches were made, and the desecration of the Sunday by military parades, the theaters, &c., was condemned in unqualified terms. It is time a movement like this should take place in that city, if the people would have the Sunday observed at all.

THE CHRISTIAN REVIEW.—This able Quarterly of the Baptist Denomination, enters upon its fifteenth volume with the new year, 1850. It is to be edited by Rev. Sewall S. Cutting, assisted by Prof. Wm. Gammell, of Brown University, and with the advice of Rev. Drs. W. R. Williams and A. C. Kendrick. Published by Colly and Ballard, 122 Nassau Street, New York, at $2 per year. We should be glad to hear of some of our churches making their ministers new-year presents of the price of subscription.

FATHER MATHEW IN WASHINGTON.—The Irish "Apostle of Temperance" spent last week at Washington, where considerable attention was shown him. A resolution offerered in the Senate, to admit him to the privileges of a seat within the bar, gave rise to a warm discussion, in which some of the Southern Members denounced the reverend father as hostile to the "peculiar institution." However, the resolution passed by a vote of 33 to 18.

BAPTIST COLLEGE IN MISSOURI.—The Provisional Committee on the College reported to the General Association of United Baptists in Missouri, at their annual meeting in August that about $60,000 had been secured for the erection and endowment of a college, and a resolution was adopted to prosecute the work of obtaining subccriptions till $100,000 were secured.

BREACH OF PROMISE—SUNDAY CONTRACTS.—A suit for damages for the breach of a marriage contract, was lately tried in Philadelphia, where the defense set up was that the contract was made on Sunday, and therefore void. On this point the Judge's charge to the jury is thus reported :—

"That the law in regard to Sunday contracts did not extend to contracts of marriage, which by many religious sects were considered as solemn sacraments, to be only sanctioned by impressive ceremonies. The contracts made on Sunday which are void are those relating to worldly business. To hold that marriages solemnized on that day were void, would be to disturb thousands of marriages which have been contracted, and to render illegitimate a very lerge number of citizens. The jury found a verdict of $3,000."

CELEBRATION AT PLYMOUTH.—The first day of January next will be the fiftieth anniversary of the settlement of the Rev. Dr. Kendall as Pastor of the first Church in Plymouth, which took place Janu 1st, 1800. A ministry extended over so ng a period in the same parish is very unusual. Few connections between pastor and people have been characterized by more uninterrupted harmony and good feeling, and though the venerable gentleman has reached the age of four-score years, his ministry may yet be far from its termination. The Parish are making arrangements for an appropriate celebration of the Semi-Centennial Anniversary, and Dr. Kendell has accepted an invitation to preach on that day. There will also be a collation in the evening at the Samoset House.

DEPARTURE OF MISSIONARIES.—Four Missionaries appointed by the Church (Episcopal) Missionary Society, sailed from Providence on Monday, of last week, in the brig Smithfield. They are destined to Africa, and design to locate at Cape Palmas and vicinity. Their names were as follows: Rev. E. W. Henning and lady, Providence; Miss Martha Williford of Geo.; Rev. E. W. Stokes, (colored,) of Providence. Mr. Henning has spent several years in the African Mission, and returns now with a fresh reinforcement to his field of labor. Mr. Stokes, originally from England, and formerly Rector of Christ Church in Providence, now goes forth to spend the remainder of his life on the sickly coast of benighted Africa. In company with the above, three Missionaries sent out under the patronage of the Southern Baptist Board of Foreign Missions, are destined to the interior of Africa. Their names were, Rev. Thomas J. Bowen of Geo., Rev. Harvey Goodale of Mass., and Robt. T. Hill (colored) of Va. These Missionaries are appointed to a field of labor which as yet has been unexplored by the agents of any Missionary Society.

ORGANIZATION OF CONGRESS.

After three weeks of balloting and debating, the House of Representatives has succeeded in electing a Speaker. It was accomplished about six o'clock on Sabbath evening last, by adopting the plurality principle. On the sixty-fourth ballot, Mr. Winthrop, of Massachusetts, the whig candidate, received 100 votes, while Mr. Cobb of Georgia, the democratic candidate, received 102 votes, and was accordingly declared Speaker, after which the House adjourned over to Monday.

On Monday, the President's Message was delivered, and after the customary votes Congress adjourned till after the Holidays.

[As the people will feel a peculiar interest in this first regular Message of the President, we set aside other matter to give the document entire this week.]

THE PRESIDENT'S MESSAGE.

Fellow-Citizens of the Senate and
House of Representatives :

Sixty years have elapsed since the establishment of this Government, and the Congress of the United States again assembles, to legislate for an empire of freemen. The predictions of evil prophets, who formerly pretended to foretell the downfall of our institutions, are now remembered only to be derided, and the United States of America, at this moment, present to the world the most stable and permanent Government on earth.

Such is the result of the labors of those who have gone before us. Upon Congress will eminently depend the future maintenance of our system of free government, and the transmission of it, unimpaired, to posterity.

We are at peace with all the world, and seek to maintain our cherished relations of amity with the rest of mankind. During the past year, we have been blessed, by a kind Providence, with an abundance of the fruits of the earth; and, although the destroying angel, for a time, visited extensive portions of our territory with the ravages of a dreadful pestilence, yet, the Almighty has at length deigned to stay his hand, and to restore the inestimable blessing of general health to a people who have acknowledged his power, deprecated his wrath, and implored his merciful protection.

While enjoying the benefits of amicable intercouse with foreign nations, we have not been insensible to the distractions and wars which have prevailed in other quarters of the world. It is a proper theme of thanksgiving to Him who rules the destinies of nations, that we have been able to maintain, amid all these contests, an independent and neutral position toward all belligerent powers.

Our relations with Great Britain are of the most friendly character. In consequence of the recent alteration of the British navigation acts, British vessels, from British and other foreign ports, will, (under our existing laws,) after the first day of January next, be admitted to entry in our ports, with cargoes of the growth, manufacture, or production of any part of the world, on the same terms, as to duties, imposts, and charges, as vessels of the United States with their cargoes; and our vessels will be admitted to the same advantages in British ports, entering therein on the same terms as British vessels. Should no order in council disturb this legislative arrangement, the late act of the British Parliament, by which Great Britain is brought within the terms proposed by the act of of Congress of the 1st of March, 1847, it is hoped, will be productive of benefit to both countries.

A slight interruption of diplomatic intercourse, which occurred between this Government and France, I am happy to say, has been terminated, and our Minister there has been received. It is, therefore, unnecessary to refer, now, to the circumstances which led to that interruption. I need not express to you the sincere satisfaction with which we shall welcome the arrival of another Envoy Extraordinary and Minister Plenipotentiary from a sister republic, to which we have so long been, and still remain, bound by the strongest ties of amity.

Shortly after I had entered upon the discharge of the Executive duties, I was apprised that a war-steamer, belonging to the German Empire, was being fitted out in the harbor of New York, with the aid of some of our naval officers, rendered under the permission of the late Secretary of the Navy. This permission was granted during an armistice between that Empire and the Kingdom of Denmark, which had been engaged in the Schleswig Holstein war. Apprehensive that this act of intervention, on our part, might be viewed as a violation of our neutral obligations, incurred by the Treaty with Denmark, and of the provisions of the act of Congress of April 20, 1818, I directed that no further aid should be rendered by any agent or officer of the Navy; and I instructed the Secretary of State to apprise the Minister of the German Empire accredited to this Government, of my determination to execute the law of the United States, and to maintain the faith of treaties with all nations. The correspondence which ensued between the Department of State and the Minister of the German Empire, is herewith laid before you. The execution of the law and the observance of the treaty were deemed by me to be due to the honor of the country, as well as to the sacred obligations of the Constitution. I shall not fail to pursue the same course, should a similar case arise with any other nation. Having avowed the opinion, on taking the oath of office, that, in disputes with conflicting foreign Governments, it is our interest, not less than our duty, to remain strictly neutral, I shall not abandon it. You will perceive, from the correspondence submitted to you, in connection with this subject, that the course adopted in this case has been properly regarded by the belligerent powers interested in the matter.

Although a Minister of the United States to the German Empire was appointed by my predecessor, in August, 1848, and has, for a long time, been in attendance, at Frankfort-on-the-Maine; and although a Minister, appointed to represent that Empire, was received and accredited here, yet no such Government as that of the German Empire has been definitely constituted. M. Donelson, our Representative at Frankfort, remained there several months, in the expectation that a union of the German States, under one Constitution or form of Government, might, at length, be organized. It is believed, by those well acquainted with the existing relations between Prussia and the States of Germany, that no such union can be, permanently, established without her coöperation. In the event of the formation of such a union, and the organization of a central power in Germany, of which she should form a part, it would become necessary to withdraw our Minister at Berlin; but while Prussia exists as an independent Kingdom, and diplomatic relations are maintained with her, there can be no necessity for the continuance of the mission to Frankfort. I have, therefore, recalled Mr. Donelson, and directed the archives of the legation, at Frankfort, to be transferred to the American legation at Berlin.

Having been apprised that a considerable number of adventurers were engaged in fitting out a military expedition, within the United States, against a foreign country; and believing, from the best information I could obtain, that it was destined to invade the Island of Cuba, I deemed it due to the friendly relations existing between the United States and Spain; to the treaty between the two nations; to the laws of the United States, and, above all, to the American honor, to exert the lawful authority of this Government in suppressing the expedition and preventing the invasion. To this end I issued a proclamation, enjoining it upon the officers of the United States, civil and military, to use all lawful means within their power. A copy of that proclamation, is herewith submitted. The expedition has been suppressed. So long as the act of Congress of the 20th of April, 1818, which owes its existence to the law of nations, and to the policy of Washington himself, shall remain on our statute-book, I hold it to be the duty of the Executive faithfully to obey its injunctions.

While this expedition was in progress, I was informed that a foreigner who claimed our protection had been clandestinely, and, as was supposed, forcibly carried off in a vessel from New Orleans to the Island of Cuba. I immediately caused such steps to be taken as I thought necessary, in case the information I had received should prove correct, to vindicate the honor of the country, and the right of every person seeking an asylum on our soil to the protection of our laws. The person alledged to have been abducted was promptly restored, and the circumstances of the case are now about to undergo investigation before a judicial tribunal. I would respectfully suggest that, although the crime charged to have been committed in this case is held odious, as being in conflict with our opinions on the subject of national sovereignty and personal freedom, there is no prohibition of it or punishment for it provided in any act of Congress. The expediency of supplying this defect in our criminal code is therefore recommended to your consideration.

I have scrupulously avoided any interference in the wars and contentions which have recently distracted Europe.

During the late conflict between Austria and Hungary, there seemed to be a prospect that the latter might become an independent nation. However faint that prospect at the time appeared, I thought it my duty, in accordance with the general sentiment of the American people, who deeply sympathized with the Magyar patriots, to stand prepared, upon the contingency of the establishment by her of a permanent Government, to be the first to welcome independent Hungary into family of nations. For this purpose, I invested an agent, then in Europe, with power to declare our willingness promptly to recognize her independence, in the event of her ability to sustain it. The powerful intervention of Russia, in the contest, extinguished the hopes of the struggling Magyars. The United States did not, at any time, interfere in the contest; but the feelings of the nation were strongly enlisted in the cause, and by the sufferings of a brave people, who had made a gallant though unsuccessful effort to be free.

Our claims upon Portugal have been, during the past year, prosecuted with renewed vigor, and it has been my object to employ every effort of honorable diplomacy to procure their adjustment. Our late Charge d' Affaires at Lisbon, Hon. George W. Hopkins, made able and energetic, but unsuccessful, efforts to settle these upleasant matters of controversy, and to obtain indemnity for the wrongs which were the subjects of complaint. Our present Charge d' Affaires at that Court will, also, bring to the prosecution of these claims ability and zeal. The revolutionary and distracted condition of Portugal, in past times, has been represented as one of the leading causes of her delay in indemnifying our suffering citizens. But I must now say it is matter of profound regret that these claims have not yet been settled. The omission of Portugal to do justice to the American claimants has now assumed a character so grave and serious, that I shall shortly make it the subject of a special message to Congress, with a view to such ultimate action as its wisdom and patriotism may suggest.

With Russia, Austria, Prussia, Sweden, Denmark, Belgium, the Netherlands, and the Italian States, we still maintain our accustomed amicable relations.

During the recent revolutions in the Papal States, our Charge d' Affaires at Rome has been unable to present his letter of credence, which, indeed, he was directed by my predecessor to withhold until he should receive further orders. Such was the unsettled condition of things in those States, that it was not deemed expedient to give him any instructions on the subject of presenting his credential letter different from those with which he had been furnished by the late Administration, until the 25th of June last; when, in consequence of the want of accurate information of the exact state of things, at that distance from us, he was instructed to exercise his own discretion in presenting himself to the then existing Government, if, in his judgement sufficiently stable; or if not, to await further events. Since that period Rome has undergone another revolution, and he abides the establishment of a Government sufficiently permanent to justify him in opening diplomatic intercourse with it.

With the Republic of Mexico it is our true policy to cultivate the most friendly relations. Since the ratification of the Treaty of Gaudalupe Hidalgo, nothing has occurred of a serious character to disturb them. A faithful observance of the treaty, and a sincere respect for her rights, cannot fail to secure the lasting confidence and friendship of that Republic. The Message of my predecessor to the House of Representatives, of the 8th of February last, communicating, in compliance with a resolution of that body, a copy of a paper called a Protocol, signed at Queretaro on the 30th of May, 1848, by the Commissioners of the United States and the Minister of Foreign Affairs of the Mexican Government, having been a subject of correspondence between the Department of State and the Envoy Extraordinary and Minister Plenipotentiary of that Republic accredited to this Government, a transcript of that correspondence is herewith submitted.

The Commissioner on the part of the United States for marking the boundary between the two republics, though delayed in reaching San Diego by unforseen obstacles, arrived at that place within a short period after the time required by the treaty, and was there joined by the Commissioner on the part of Mexico. They entered upon their duties; and, at the date of the latest intelligence from that quarter, some progress had been made in the survey. The expenses incident to the organization of the commission, and to its conveyance to the point where its operations were to begin, have so much reduced the fund appropriated by Congress, that a further sum, to cover the charges which must be incurred during the present fiscal year, will be necessary. The great length of frontier along which the boundary extends, the nature of the adjacent territory, and the difficulty of obtaining supplies, except at or near the extremes of the line, render it also indispensable that a liberal provision should be made to meet the necessary charges during the fiscal year ending on the 30th of June, 1851. I accordingly recommend this subject to your attention.

In the adjustment of the claims of American citizens on Mexico, provided for by the late treaty, the employment of counsel, on the part of the Government, may become important for the purpose of assisting the Commissioners in protecting the interests of the United States. I recommend this object to the early and favorable consideration of Congress.

Complaints have been made in regard to the inefficiency of the means provided by the Government of New Grenada for transporting the United States Mail accross the Isthmus of Panama, pursuant to our Postal Convention with that Republic, of the 6th of March, 1844. Our Charge d' Affaires at Bogota has been directed to make such representations to the Government of New Grenada as will, it is hoped, lead to a prompt removal of this cause of complaint.

The sanguinary civil war with which the Republic of Venezuela has for some past been ravaged, has been brought to a close. In its progress the rights of some of our citizens resident or trading there have been violated. The restoration of order will afford the Venezuelan Government an opportunity to examine and redress these grievances, and others of longer standing, which our representatives at Carracus have hitherto ineffectually urged upon the attention of that Government.

The extension of the coast of the United States on the Pacific, and the unexampled rapidity with which the inhabitants of California, especially, are increasing in numbers, have imparted new consequence to our relations with the othor countries whose territories border upon that ocean. It is probable that the intercourse between those countries and our possessions in that quarter, particularly with the Republic of Chili, will become extensive and mutually advantageous in proportion as California and Oregon shall increase in population and wealth. It is desirable, therefore, that this Government should do everything in its power to foster and to strengthen its relations with those States, and that the spirit of amity between us should be mutual and cordial.

I recommend the observance of the same course toward all other American States. The United States stand as the great American power to which, as their natural ally and friend, they will always be disposed first to look for mediation and assistance, in the event of any collision between them and any European nation. As such we may often kindly mediate in their behalf, without entangling ourselves in foreign wars or unnecessary controversies. Whenever the faith of our treaties with any of them shall require our interference, we must necessarily interpose.

A Convention has been negotiated with Brazil, providing for the satisfaction of American claims on that Government, and it will be submitted to the Senate. Since the last Session of Congress, we have received an Envoy Extraordinary and Minister Plenipotentiary, from that Empire, and our relations with it are founded upon the most amicable understanding.

Your attention is earnestly invited to an amendment of our existing laws relating to the African Slave trade, with a view to the effectual suppression of that barbarous traffic. It is not to be denied that this trade is still, in part, carried on by means of vessels built in the United States, and owned or navigated by some of our citizens. The correspondence between the Department of State and the Minister and Consul of the United States at Rio de Janerio, which has from time to time been laid before Congress, represents that it is a customary device to evade the penalties of our laws by means of sea-letters. Vessels sold in Brazil, when provided with such papers by the Consul, instead of returning to the United States for a new register, proceed, at once, to the coast of Africa, for the purpose of obtaining cargoes of slaves. Much additional information, of the same character, has recently been transmitted to the Department of State. It has not been considered the policy of our laws to subject an American citizen who, in a foreign country purchases a vessel built in the United States, to the inconvenience of sending her home for a new register, before permitting her to proceed on a voyage. Any alteration of the laws, which might have a tendency to impede the free transfer of property in vessels between our citizens, or the free navigation of those vessels between different parts of the world, when employed in lawful commerce, should be well and cautiously considered; but I trust your wisdom will devise a method by which our general policy, in this respect, may be preserved, and at the same time the abuse of our flag, by means of sea-letters, in the manner indicated, may be prevenied.

Having ascertained that there is no prospect of the reunion of the five States of Central America, which formerly composed the Republic of that name, we have separately negociated with some of them Treaties of Amity and Commerce, which will be laid before the Senate.

A contract having been concluded with the State of Nicaragua, by a Company composed of American citizens for the purpose of constructing a ship canal through the territory of that State, to connect the Atlantic and Pacific Oceans, I have directed the negotiation of a Treaty with Nicaragua, pledging both Governments to protect those who shall engage in perfect the work. All other nations are invited by the State of Nicaragua to enter into the same Treaty stipulations with her; and the benefit to be derived by each from such an arrangement will be the protection of this great interoceanic communication against any power which might seek to obstruct it, or to monopolize its advantages. All States entering into such a Treaty will enjoy the right of passage through the canal on payment of the same tolls.

The work, if constructed under these guarantees, will become a bond of peace, instead of a subject of contention and strife, between the nations of the earth. Should the great maritime States of Europe consent to this arrangement, (and we have no reason to suppose that a proposition so fair and honorable will be opposed by any,) the energies of their people and ours will cooperate in promoting the success of the enterprise. I do not recommend any appropriation from the National Treasury for this purpose, nor do I believe that such an appropriation is necessary. Private enterprise, if properly protected, will complete the work, should it prove to be feasible. The parties who have procured the charter from Nicaragüe, for its construction, desire no assistance from this Government beyond its protection; and they profess that, having examined the proposed line of communication, they will be ready to commence the undertaking whenever that protection shall be extended to them. Should there appear to be reason, on examining the whole evidence, to entertain a serious doubt of the practicability of constructing such a canal, that doubt could be speedily solved by an actual exploration of the route.

Should shuch a work be constructed, under the common protection of all nations, for equal benefits to all, it would be neither just nor expedient that any great maritime State shall command the communication. The territory through which the canal may be opened ought to be freed from the claims of any foreign power. No such power should occupy a position that would enable it hereafter to exercise so controlling an influence over the commerce of the world, or to obstruct a highway which ought to be dedicated to the common uses of mankind.

The route across the Isthmus, at Tehuantepec and Panama, are also worthy of our serious consideration. They did not fail to engage the attention of my predecessor. The negotiator of the treaty of Gaudalupe Hidalgo was instructed to offer a very large sum of money for the right of transit across the Isthmus of Tehuantepec. The Mexican government did not accede to the proposition for the purchase of the right of way, probably because it had already contracted with private individuals for the construction of a passage from the Guasocualco river to Tehuantepec. I shall not renew any proposition to purchase, for money, a right which ought to be equally secured to all nations, on payment of reasonable toil to the owners of the improvement, who would, doubtless, be well contented with that compensation and the guarantee, of the maritime States of the world, in separate treaties negotiated with Mexico, binding her and them to protect those who should construct the work. Such guarantees would do more to secure the completion of the communication through the territory of Mexico than any other reasonable consideration that could be offered; and as Mexico herself would be the greatest gainer by the opening of this communication between the Gulf and the Pacific Ocean, it is presumed that she would not hesitate to yield her aid, in the manner proposed, to accomplish an improvement so important to her own best interests.

We have reason to hope that the proposed Railroad across the Isthmus at Panama will be successfully contracted, under the protection of the late treaty with New Grenada, ratified and exchanged by my predecessor on the 10th day of June, 1848, which guarantees the perfect neutrality of the Isthmus, and the rights of sovereignty and property of New Grenada over that territory, "with a view that the free transit from ocean to ocean may not be interrupted or embarrassed" during the existence of the treaty. It is our policy to encourage every practicable route across the Isthmus, which connects North and South America, either by Railroad or Canal, which the energy and enterprise of our citizens may induce them to complete; and I consider it obligatory upon me to adopt that policy, especially in consequence of the absolute necessity of facilitating intercourse with our possessions on the Pacific.

The position of the Sandwich Islands, with reference to the territory of the United States on the Pacific; the success of our persevering and benevolent citizens who have repaired to that remote quarter in christianizing the natives and inducing them to adopt a system of government and laws suited to their capacity and wants; and the use made by our numerous whale-ships of the harbors of the islands as places of resort for obtaining refreshments and repairs, all combine to render their destiny peculiarly interesting to us. It is our duty to encourage the authorities of those islands in their efforts to improve and elevate the moral and political condition of the inhabitants; and we should make reasonable allowances for the difficulties inseparable from this task. We desire that the islands may maintain their independence, and that other nations should concur with us in this sentiment. We could in no event be indifferent to their passing under the dominion of any other power. The principal commercial States have in this a common interest, and it is to be hoped that no one of them will attempt to interpose obstacles to the entire independence of the islands.

The receipts into the Treasury for the fiscal year ending on the 30th of June last, were, in cash, forty-eight millions, eight hundred and thirty thousand, ninety-seven dollars and fifty cents, ($48,830,097 50,) and in Treasury notes funded, ten millions, eight hundred and thirty-three thousand dollars, ($10,833,000,) making an aggregate of fifty-nine millions, six hundred and sixty-three thousand, ninety-seven dollars and fifty cents, ($50,563,097 50;) and the expenditures for the same time were, in cash, forty-six millions, seven hundred and ninety-eight thousand, six hundred and seventy-seven dollars and eighty-two cents, ($46,798, 677 82,) and in Treasury notes funded, ten millions, eight hundred and thirty-three thousand dollars, ($10,833,000,) making an aggregate of fifty-seven millions, six hundred and thirty-one thousand, six hundred and seventy-seven dollars and eighty-two cents, ($57,631,667-82.)

The accounts and estimates which will be submitted to Congress in the Report of the Secretary, show that there will probably be a deficit, occasioned by the expenses of the Mexican War and Treaty, on the 1st day of July next, of five millions, eight hundred and twenty-eight thousand one hundred and twenty-one dollars and sixty-six cents, ($5,-828,121 66,) and on the 1st day of July, 1851, of ten millions, five hundred and forty-seven thousand and ninety-two dollars and seventy-three cents, ($10,547,092 73,) making in the whole a probable deficit, to be provided for, of sixteen millions, three hundred and seventy-five thousand two hundred and fourteen dollars and thirty-nine cent, ($16,375,214 39.) The extraordinary expenses of the War with Mexico, and the purchase of California and New Mexico, exceed in amount this deficit, together with the loans heretofore made for those objects. I therefore recommend that authority be given to borrow whatever sum may be necessary to cover that deficit. I recommend the observance of strict economy in the appropriation and expenditure of public money.

I recommend a revision of the existing tariff, and its adjustment on a basis which may augment the revenue. I do not doubt the right or duty of Congress to encourage domestic industry, which the great source of national as well as individual wealth and prosperity. I look to the wisdom and patriotism of Congress for the adoption of a system which may place home labor, at last, on a sure and permanent footing, and, by due encouraegment of manufactures, give a new and increased stimulous to agriculture, and promote the development of our vast resources and the extension of our commerce. Believing that to the attainment of these ends (as well as the necessary augmentation of the revenue and the prevention of frauds) a system of specific duties is best adapted, I strongly recommend to Congress the adoption of that system, fixing the duties at rates high enough to afford substantial and sufficient encouragement to our own industry, and at the same time so adjusted as to insure stability.

The question of the continuance of the Sub-Treasury system is respectfully submitted to the wisdom of Congress. If continued, important modifications of it appear to be indispensable.

For further details and views on the above and other matters connected with commerce, the finances and revenue, I refer to the Report of the Secretary of the Treasury.

No direct aid has been given by the General Government to the improvement of agriculture, except by the expenditure of small sums for collecting and publishing agricultural statistics, and for some chemical analyses, which have been, thus far, paid out of the Patent Fund. This aid is, in my opinion, wholly inadequate. To give to this leading branch of American industry the encouragement which it merits, I respectfully recommend the establishment of an Agricultural Bureau, to be connected with the Department of the Interior. To elevate the social condition of the agriculturalist, to increace his prosperity, and to extend his means of usefulness to his country by multiplying his sources of information, should be the study of every statesman, and a primary object with every legislator.

No civil government having been provided by Congress for California, the people of that Territory, impelled by the necessities of their political condition, recently met in convention, for the purpose of forming a constitution and State government, which, the latest advices gave me reason to suppose, has been accomplished; and it is believed they will shortly apply for the admission of California into the Union, as a sovereign State. Should such be the case, and should their constitution be conformable to the Constitution of the United States. I recommend their application to the favorable consideration of Congress.

The people of New Mexico will also, it is believed, at no very distant period, present themselves for admission into the Union. Preparatory to the admission of California and New Mexico, the people of each will have instituted for themselves a Republican form of Government, "laying its foundation in such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

By awaiting their action, all causes of uneasiness may be avoided, and confidence and kind feeling preserved. With a view of maintaining the harmony and tranquility so dear to all, we should abstain from the introduction of those exciting topics of a sectional character which have hitherto produced painful apprehensions in the public mind; and I repeat the solemn warning of the first and most illustrous of my predecessors against furnishing "any ground for characterizing parties by geographical discriminations."

A Collector has been appointed at San Francisco, under the act of Congress extending the revenue laws over California, and measures have been taken to organize the Custom Houses at that and the other ports mentioned in that act, at the earliest period practicable. The Collector proceeded overland, and advices have not yet been received of his arrival at San Francisco. Meanwhile, it is understood that the customs have continued to be collected there by officers acting under the military authority, as they were during the administration of my predecessor. It will, I think, be expedient to conform the collections thus made, and direct the avails, (after such allowance as Congress may think fit to authorize,) to be expended within the Territory, or to be paid into the Treasury, for the purpose of meeting appropriations for the improvement of its rivers and harbors.

A party engaged on the coast survey was dispatched to Oregon in January last. According to the latest advices, they had not left California; and directions have been given to them, as soon as they shall have fixed on the sights of the two light-houses, and the buoys authorised to be constructed and placed in Oregon, to proceed without delay to make reconnoissances of the most important points on the coast of California, and especially to examine and determine on sites for light-houses on that coast, the speedy erection of which is urgently demanded by rapidly increasing commerce.

I have transferred the Indian Agencies from Upper Missouri and Council Bluffs to Santa Fe and Salt Lake; and have caused to be appointed sub-agents in the vallies of the Gilla, the Sacramento, and San Joaquin rivers. Still further legal provisions will be necessary for the effective and successful extension of our system of Indian intercourse over the new Territories.

I recommend the establishment of a branch mint in California, as it will, in my opinion, afford important facilities to those engaged in mining, as well as to the Government in the disposition of the mineral lands.

I also recommend that commissions be organized by Congress, to examine and decide upon the validity of the present subsisting land titles in California and New Mexico; and that provision be made for the establishment of officers of Surveyor General in New Mexico, California, and Oregon, and for the surveying and bringing into the market the public lands in those Territories. Those lands, remote in position and difficult of access, ought to be disposed of on terms liberal to all, but especially favorable to the early emigrants.

In order that the situation and character of the principal mineral deposites in California may be ascertained, I recommend that a geological and mineralogical exploration be connected with the linear surveys, and that the mineral lands be divided into small lots suitable for mining, and be disposed of, by sale or lease, so as to give our citizens an opportunity of procuring a permanent right of property in the soil. This would seem to be as important to the success of mining as of agricultural pursuits.

The great mineral wealth of California, and the advantages which its ports and harbors, and those of Oregon, afford to commerce, especially with the islands of the Pacific and Indian Oceans, and the populous regions of Eastern Asia, make it certain that there will arise, in a few years, large and prosperous communities on our Western Coast. It, therefore, becomes important that a line of communication, the best and most expeditious which the nature of the country will admit, should be opened, within the territory of the United States, from the navigable waters of the Atlantic or the Gulf of Mexico to the Pacific. Opinion, as elicited and expressed by two large and respectable Conventions, lately assembled at St. Louis and Memphis, points to a railroad as that which, if practicable, will best meet the wishes and wants of the country. But while this, if in successful operation, would be a work of great national importance, and of a value to the country which it would be difficult to estimate, it ought also to be regarded as an undertaking of vast magnitude and expense, and one which must, if it be, indeed, practicable, encounter many difficulties in its construction and use. Therefore, to avoid failure and disappointment; to enable Congress to judge whether, in the condition of the country through which it must pass, the work be feasible, and if it be found so, whether it should be undertaken as a national improvement or left to individual enterprise; and in the latter alternative, what aid, if any, ought to be extended to it by the Government, I recommend as a preliminary measure a careful reconnoissance of the several proposed routes by a scientific corps, and a report as to the practicability of making such a road, with an estimate of the cost of its construction and support.

For further views on these and other matters connected with the duties of the Home Department, I refer you to the Report of the Secretary of the Interior.

I recommened early appropriations for continuing the river and harbor improvements that have been already begun, and also for the construction of those for which estimates have been made, as well as for examinations and estimates preparatory to the commencement of such others as the wants of the country, and especially the advance of our population over new districts, and the extension of commerce, may render necessary. An estimate of the amount which can be advantageously expended within the next fiscal year, under the direction of the Bureau of Topographical Engineers, accompanies the Report of the Secretary of War, to which I respectfully invite the attention of Congress.

The cession of territory made by the late treaty with Mexico has greatly extended our exposed frontier, and rendered its defense more difficult. The treaty has also brought us under obligations to Mexico, to comply with which a military force is requisite. But our military establishment is not materially changed, as to its efficiency, from the condition in which it stood before the commencement of the Mexican war. Some addition to it will therefore be necessary; and I recommend to the favorable consideration of Congress an increase in the several corps of the army at our distant Western posts, as proposed in the accompanying Report of the Secretary of War.

Great embarrassment has resulted from the effect, in the army, heretofore given to brevert and staff commissions. The views of the Secretary of War, on this subject, are deemed important, and if carried into effect will, it is believed, promote the harmony of the service. The plan proposed for retiring disabled officers, and providing an asylum for such of the rank and file as from age, wounds, and other infirmities occasioned by service, have become unfit to perform their respective duties, is recommended as a means of increasing the efficiency of the army, and as an act of justice, due from a grateful country to the faithful soldier.

The accompanying Report of the Secretary of the Navy presents a full and satisfactory account of the condition and operations of the Naval service during the past year. Our citizens engaged in the legitimate pursuits of commerce have enjoyed its benefits. Wherever our national vessels have gone they have been received with respect, our officers have been treated with kindness and courtesy, and they have, on all occasions, pursued a course of strict neutrality, in accordance with the policy of our Government. The naval force at present in commission is as large as is admissible, with the number of men authorized by Congress to be employed.

I invite your attention to the recommendation of the Secretary of the Navy, on the subject of a re-organization of the Navy in its various grades of officers, and the establishing of a retired list for such of the officers as are disqualified for active and effective service. Should Congress adopt some such measure as is recommended, it will greatly increase the efficiency of the Navy, and reduce its expenditures.

I also ask your attention to the views expressed by him in reference to the employment of war steamers, and in regard to the contracts for the transportation of the United States' mails, and the operation of the system upon the prosperity of the Navy.

By an act of Congress, passed August 14, 1848, provision was made for extending post-office and mail accommodations to California and Oregon. Exertions have been made to execute that law; but the limited provisions of the act, the inadequacy of the means it authorizes, the ill adaptation of our post-office laws to the situation of that country, and the measure of compensation for services allowed by those laws, compared with the prices of labor and rents in California, render those exertions, in a great degree, ineffectual. More particular and efficient provision by law is required on this subject.

The act of 1845, reducing postage, has now, by its operations during four years, produced results fully showing that the income from such reduced postage is sufficient to sustain the whole expense of the service of the Post-Office Department, not including the cost of transportation in mail steamers on the lines from New York to Chagres and from Panama to Astoria, which have not been considered by Congress as properly belonging to the mail service.

It is submitted to the wisdom of Congress, whether a further reduction of postage should not now be made, more particularly on the letter correspondence. This should be relieved from the unjust burthen of transporting and delivering the franked matter of Congress, for which public service provision should be made from the Treasury. I confidently believe that a change may safely be made, reducing all single-letter postage to the uniform rate of five cents, regardless of distance, without thereby imposing any greater tax on the Treasury than would constitute a very moderate compensation for this public service; and I therefore respectfully recommend such a reduction. Should Congress prefer to abolish the franking privilege entirely, it seems probable that no demand on the Treasury would result from the proposed reduction of postage. Whether any further diminution should now be made, or the result of the reduction of five cents, which I have recommended, should be first tested, is submitted to your decision.

Since the commencement of the last session of Congress, a Postal Treaty with Great Britain has been received and ratified, and such regulations have been formed by the Post Office Departments of the two countries in pursuance of that treaty, as to carry its provisions into full operation. The attemt to extend this same arrangement, through England, to France, has not been equally successful; but the purpose has not been abandoned.

For a particular statement of the condition of the Post Office Department, and other matters connected with that branch of the public service, I refer you to the Report of the Postmaster-General.

By the act of the 3d of March, 1849, a Board was constituted to make arrangements for taking the 7th census; composed of the Secretary of State, the Att'y General, and the Postmaster General; and it was made the duty of this Board "to prepare and cause to be printed such forms and schedules as might be neeessary for the full enumeration of the inhabitants of the United States; and also proper forms and schedules for collecting in statistidal tables, under proper heads, such information as to mines, agriculture, commerce, manufactures, education, and other topics, as would exhibit a full view of the pursuits, industry, education, and resources of the country." The duties enjoined upon the Census Board, thus established, having been performed, it now rests with Congress to enact a law for carrying into effect the provision of the Constitution which requires an actual enumeration of the people of the United States within the ensuing year.

Among the duties assigned by the Constitution to the General Government is one of local one limited application, but not, on that account the less obligatory; I allude to the trust committed to Congress as the exclusive legistor and the sole guardian of the District of Columbia. I beg to commend these interests to your dind attention. As the National Metropolis, the City of Washington must be an object of general interest; and, founded as it was under the auspices of him whose immortal name it bears, its claims to the fostering care of Congress present themselves with additional strength. Whatever can contribute to its prosperity must enlist the feelings of its Constitutional guardians, and command their favorable consideration.

Our Government is one of limited powers and its successful administration eminently depends on the confinement of each of its co-ordinate branches within its own appropriate sphere. The first section of the Constitution ordains that "All legislative powers therein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives." The Executive has authority to recommend (not to dictate) measures to Congress. Having performed that duty, the Executive Department of the Government cannot rightfully control the decision of Congress on any subject of legislation, until that decision shall have been officially submitted to the President for approval. The check provided by the Constitition in the clause conferring the qualified veto, will never be exercised by me, except in the cases contemplated by the fathers of the Republic. I view it as an extreme measure, to be resorted to only in extraordinary cases—as where it may become necessary to defend the executive against the encroachments of the legislative power, or to prevent hasty and inconsiderate and unconstitutional legislation. By cautiously confining this remedy within the sphere prescribed to it in the cotemporaneous expositions of the framers of the Constitution, the will of the people, legitimately expressed on all subjects of legislation, through their constitutional organs, the Senators and Representatives of the United States, will have its full effect. An indispensible to the preservation of our system of self-government, the independence of the Representatives of the States and the people, is guaranteed by the Constitution; and they owe no responsibility to any human power but their constituents. By holding the Representative responsible only to the people, and exempting him from all other influences, we elevate the character of the constituent and quicken his sense of responsibility to his country. It is under these circumstances only that the elector can feel that, in the choice of the law-maker, he is himself truly, a component part of the sovereign power of the nation. With equal care we should study to defend the rights of Executive and Judicial Departments. Our Government can only be preserved in its purity by the suppression and entire elimination of every claim or tendency of one co-ordinate branch to encroachment upon another. With the strict observanee of this rule and the other injunctions of the Constitution—with a sedulous inculcation of that respect and love for the Union of the States, which our fathers cherished and enjoined upon their children, and with the aid of that overruling Providence which has so long and so kindly guarded our liberties and institutions, we may reasonably expect to transmit them with their inumerable blessings to the remotest posterity.

But attachment to the union of the States should be habitually fostered in every American heart. For more than half a century, during which kingdoms and empires have fallen, this Union has stood unshaken. The patriots who formed it have long since descended to the grave; yet still it remains, the proudest monument to their memory, and the object of affection and admiration with every one worthy to bear the American name. In my judgment its dissolution would be the greatest of calamities, and to avert that should be the study of every American. Upon its preservation must depend our own happiness and that of countless generations to come. Whatever dangers may threaten it, I shall stand by it and maintain it in its integrity, to the full extent of the obligations imposed, and the power conferred upon me by the Constitution.

Z. TAYLOR.

WASHINGTON, December 4th, 1849.

MARRIED.

In Plainfield, Otsego Co., N. Y., Dec. 12th, by A. B. Spaulding, Esq, Mr. JOSHUA G. SISSON, of Plainfield, and Miss LOUISA CLARK, of Brookfield.

In Truxton, N. Y., on the 18th inst, by Eld. J. R. Irish, Mr. EDWARD BURDICK, of Lincklaen, to Miss F. ELIZABETH RICHMOND, daughter of Roswell Richmond, of Truxton.

DIED.

At Adams Center, N. Y, on the 11th inst., of a chronic pulmonary affection, Rev. GILES M. LANGWORTHY, in the 35th year of his age His funeral was attended on the 13th inst., by a large concourse of people. Brother Langworthy embraced religion in early life, and united with the 2d Seventh-day Baptist Church in Brookfield, Madison Co., N. Y. He soon became eminent for his devoted piety; and, possessing high intellectual and literary qualifications, he was subsequently employed as teacher in the DeRuyter Institute, in which capacity he did himself credit. His ardent love to God and to his fellow men, together with his intellectual and literary endowments, seemed to point him out as a fit subject for the ministry. He was accordingly ordained to the work of the ministry, when about 27 years of age. His first pastoral charge was of the 3d Church in Brookfield, where he labored devotedly till the winter of 1845, at which time he received a call from the Church at Adams, and has since had the pastoral charge of the Adams Church until the past year, when his health had so much declined as to render constant preaching impossible. During this time he made a tour to Ohio, Rhode Island, and New Jersey, for his health, and to use what little streagth he had in the great work to which he was called. For the last six months he was able to preach but little, though he seemed anxious to do what he could. His health had long been on the decline, though able to be about until the last week of his life. In Adams his labor has been crowned with success, and he was universally esteemed. By his death, his widow feels severely the loss of a tender and loving companion; the Church has lost an able and beloved minister; and community is deprived of the society of one in whom they all confided. COMM.

In Hounsfield, Jefferson Co., N. Y., on the 16th inst., of a paralytic affection, caused by bronchocele of long standing, Mrs. JUDITH M., relict of the late Stephen Clarke, aged 66 years. Mrs. C. embraced religion while young, and became a member of the Seventh-day Baptist Church in Scott, at the time of its organization. Subsequent to the death of her first husband, (the late Deacon Holly Maxson,) she remained a widow for several years, after which she married and removed to Jefferson County. When the Church in Hounsfield was organized, she became a member of it, and continued such till her death. Her end was characterized by resignation to the divine will, and by a sure and certain hope of a blissful immortality. Mrs. C. lived to see all her children, five in number, converted, and active in the cause of religion. In the late revival in Hounsfield, several of her grand-children were brought into the church; indeed, all but one of them, who have attained sufficient age, are now impaled in its bosom. For the last few years Mrs. C. has suffered much affliction; but the dispensation which her surviving friends mourn, has brought her acquainted with unending felicity. J. G.

In Pawcatuck, R. I., Dec. 16, MARTHA G. BARNES, aged 23 years, wife of Mathew Barnes, who sailed from Stonington for California, about six weeks previous to her death. Sister Barnes was a member of one of the Seventh-day Baptist Churches in Brookfield, N. Y. Although for a number of days previous to her death she labored under a slight mental derangement, yet previously she gave good evidence that her heart had felt the power of renewing grace, and that death to her would be gain.

At Sutter's Fort, Upper California, in April last, of scurvy, ISAAC ROGERS, formerly of Waterford, Ct., aged 45 years, 6 months. He leaves a wife and three young children at Salt Lake, an aged mother, and an older son, Bro. Lester T. Rogers 2d, at Waterford, Ct.

In Christiana, Dane Co., Wis., November 4th, NANCY BABCOCK, wife of Elkanah Babcock, in the 39th year of her age. HELEN, daughter of Elkanah and Nancy Babcock, died October 8th, in the 17th year of her age

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LETTERS.

Wm. B. Maxson, James R. Irish, Charles M. Lewis, Asa West, A. B. Spaulding, John Whitford, Geo. Crandall, W. M. Fahnestock, L. Crandall, Charles Potter, C. Chester, Joseph Goodrich, J. T. G. Bailey.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

David Maxson, Adams,	$2 00	to vol. 6	No. 52
Joseph Green, "	2 00	" 6	" 52
L. R. Green, "	2 00	" 6	" 52
E. R. Maxson, "	2 00	" 7	" 21
H. Babcock, Brookfield,	2 00	" 6	" 52
H. M. Babcock, Florence,	2 00	" 6	" 52
M. Wells, Jr., DeRuyter,	2 00	" 6	" 52
James Muncy, "	2 00	" 6	" 52
John Cottrell, Mill Grove,	1 00	" 6	" 52
Aaron Coon, Petersburg,	2 00	" 6	" 52
P. Carpenter, Stephentown,	2 00	" 6	" 52
J. W. Green, New London,	2 00	" 6	" 52
Caleb Green, "	1 00	" 6	" 52
N. Burch, Jr., Leonardsville,	2 00	" 6	" 52
S. Dunham, Metouchin, N. J.	2 00	" 6	" 52
C. H. Breece, "	2 00	" 6	" 52
Gideon Wooden, Plainfield, N. J.	2 00	" 6	" 52
A. W. Coon, Milton, Wis.	1 00	" 6	" 26
C. W. Church, Rockville, R. I.	2 00	" 6	" 52
Clark Saunders, "	2 00	" 6	" 52
Sam'l Crandall, Jr., "	2 00	" 6	" 52
Of M. Stillman, Lincklaen, towards Pub. Fund,	$5 00		

BENEDICT W. ROGERS, Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Fitch Brown, Milton, Wis.	$4 00	to vol. 5	No. 52
Abel Babcock, "	2 00	" 5	" 52

Central Association—Semi-Annual Meeting.

The Semi-Annual Meeting of the Central Seventh-day Baptist Association, will be holden with the first Seventh-day Baptist Church in Verona, Oneida Co., N. Y., on the fourth day of the week before the 2d Sabbath in January, commencing at 10 o'clock A. M.

Miscellaneous.

A ROMANCE OF THE OCEAN.

From the Polynesian of August 25.

The following facts relating to a young American girl, I think cannot but interest your readers, especially as they are too well authenticated to admit of a doubt of their having taken place, in the manner to be mentioned.

The American whale-ship Washington, which arrived here on the 13th inst., reports the whale-ship Christopher Mitchell at Paita, under the following circumstances: The M. had touched in at Paita, for the purpose of putting ashore letters for home, and again left for the cruising ground; but on the second or third night out, when the watch was called, one of the crew was discovered to be a young girl, instead of a fair-haired boy, which created no little excitement on board, and caused the Captain to put back again to Paita to land his female sailor, to seek some more congenial way of earning a livelihood, than using a tar bucket and marling spike.

Her story before the American Consul was as follows:—

She is a native of Rochester, New York; was seduced, like thousands of others, from her home, by a villain who promised to make her his lawful wife, but who abandoned her in a short time and absconded to parts unknown. Returning to her parental roof, she was met by her parents with bitter scorn, and driven from her home. Too proud to ask assistance from strangers, and not so far lost to virtue as to think of subsisting by the only means which might now seem left to her, she put on male attire, and for two months earned her living by driving a horse on the canal. Tired of this, she determined to go to sea—first engaged as a cabin boy at $4 per month—but was told by the shipping master, that she could make more by a whaling voyage, and consequently proceeded to Nantucket to look for a ship. It was with some difficulty that she obtained a berth, her youth and delicate appearance being much against her. One of the shipowners, at a place where she applied, (an old Quaker,) at last became so much pleased with, as he expressed it, "the good face of the boy," that he persuaded the Captain of the M. to take her on board. She performed her duty faithfully for the seven months previous to her discovery—never shrinking from going aloft, even in the worst weather, or the darkest night. She also pulled her oar twice in pursuit of whales, but the boat in which she belonged had never been fast to one of the monsters, or perhaps her courage might have failed her. She was a general favorite on board, never mixing with the crew any more than was absolutely necessary. Her quiet, inoffensive behavior, had also very much prepossessed the Captain and his officers in her favor. When summoned into the Captain's presence, immediately after the discovery, she made a full and voluntary confession, whereupon she was taken into the cabin, a state-room set apart for her use, and every attention shown her that could be extended to a female on board ship. When landed at Paita, the excitement and fatigue had somewhat overpowered her, but in one or two days she was quite well, and much elated with the prospect of soon reaching home in a vessel about to sail. Only once previously to her final discovery, did she run any risk of being exposed; but on the occasion alluded to, by suddenly working in a more bungling manner, she escaped detection. The cause of attention being drawn toward her on the above occasion, was the quickness with which she plied her needle—being more than a match for the other sailors, in that respect. The fact of her being on board and doing her duty well, cannot be doubted.

Her name is Miss Ann Johnson, and her age 19 years.

A WHITE GIRL NEARLY SOLD INTO SLAVERY.

From the New Orleans True Delta.

One of the most revolting, and at the same time touching scenes, it has ever been our lot to witness, occurred yesterday in the auction store of Mr. Vignie, on Conti street. The estate of Benvenuto Duran, lately deceased, consisting chiefly in slaves, was to be sold, for the benefit of a creditor. The negroes were brought up, as is usually the case, one by one, and exhibited to the bystanders, before being put to the hammer. On the presentation of the third, advertised as "Madeline, an orphan quadroon, aged about nine years," every one present was horrified to behold before them, a lovely girl, delicately formed, white as the purest of the Circassian race, her face buried in her hands, and her slender frame convulsed with sobs. There was a pause for some minutes. The crowd could not realize that one of their own race could thus be led up among negroes to be passed into a long bondage. Amazement was succeeded by indignation, as several gentlemen sat inquiring as to the manner in which the child had been thrust into such degrading associations.

Mr. Duran, it appears, was a Spaniard by birth; was some years since in affluence in this city; but latterly, his circumstances declining, he moved from the First to the Third Municipality, where he kept a small grocery store, and struggled through comparative poverty. None of the negroes knew anything of the early history of the girl, except one old man, who, dying when the child was yet but an infant, Mr. Duran took the orphan in charge to rear as an adopted child. This was when he was in prosperity. For some years after the death of the mother, a lady was in the habit of visiting Mr. Duran's house regularly, to see the child, and continued her visits until about the time he moved into the Third Municipality, since when, four or five years ago, she has never been seen. Whether this lady was a relative or friend to the mother, interested in the fate of her offspring, the old man knew not; nor did he know who the lady was, or whence she came.

Upon this information, the sale was stopped, and Madeline was taken possession of by Mr. Charles Lovenskiold, to whose humane exertions in her behalf, she is perhaps indebted for her liberty. Mr. L. has kindly installed her in his own family, and will bring her up as a member of it if the law does not defeat his benevolent intentions. The girl, though of late years mingling exclusively with the negroes of Mr. Duran's household, is intelligent beyond her years, speaks both French and Spanish fluently, and understand English.

The affair speedily obtained public notoriety in the lower part of the city, and created an intense excitement. Several free persons of color interested themselves in the case, and in a few hours collected among their own class nearly $200, to buy the girl out of the estate and bestow upon her her freedom. This has not been permitted, however, and from present appearances there is little probability of her subjection to the degradation of being included in the chattels of the succession. Mr. Duran has left no heirs, and dying intestate, his property escheats to the State, after satisfaction of the creditors. There is but one creditor, and his feelings were as deeply affected yesterday as those of any person present. Mr. Lovenkiold and others, who have taken the girl's cause in hand, however, have determined upon an entire purification of the girl, and, if it be practicable, will bring the case before the Courts in such a manner that a Jury shall pass upon her blood.

LOOK AT BOTH SIDES.

We publish on the outside of our paper to-day, says the Boston Traveler, an interesting letter from a Boston gentleman, dated at the mines, which gives a favorable impression of things, though he does not advise others to follow his example. We have conversed with Mr. Alvin Loker, an intelligent and wealthy farmer, of Jamaica Plain, who has been to California and returned; and he gives a very gloomy picture of things. He remained three months in the country, about six weeks of which he spent at San Francisco, and nearly the same time at Sacramento City. He visited the mines at McCullamer's River, but was taken sick on his arrival, and immediately returned. He states that sickness prevailed very generally. The diseases were typhus, typhoid, billious and intermittent fevers, ague, dysentery, scurvy, &c. Hundreds were dying at the time he left; and he was of the opinion that thousands would die, when the rainy season had set in, as they had no shelter but tents covered with their cotton cloth. He represents the whole country as being very unhealthy—says the living is very bad, the best that could be made of it. There were no vegetables to be had, and this, he supposed, occasioned the scurvy. It is his opinion, that half that go there will fall sick and die. As a general thing, he says those that go there to work in the mines, will not make more than half their expenses; but that the speculators will get the gold, and that they are interested in preventing the publication of the whole truth. He says about 20 whom he met at Chagres, on hearing the accounts given by those who had been to the mines, turned about and came back with them. It was estimated, by those returning, that there were about 60,000 people at the mines, and not more than 20,000 able to work, and they did not average more than five dollars per day; which would make $100,000 a day for 60,000 men. Mr. Loker went round the Cape, and returned over the Isthmus. The former route he speaks of as being very tedious and uncomfortable, and the latter intolerable. He spent about $700, besides his outfit, and returned minus the whole. He wishes to warn others against an enterprise, which he thinks will prove disastrous in at least 99 cases out of 100. We advise those who contemplate gold hunting, to converse with him before they fully make up their minds.

FUNERALS IN CALIFORNIA.

A San Francisco correspondent of the Courier and Enquirer writes as follows:—

I will not pretend to deny our having sickness here. Bowel complaints have carried off quite a number, and without skillful anp early attendance, attacks prove fatal in a larger percentage of cases by far than in the United States. As for *post mortem* examinations for the purpose of learning generally the nature of these diseases here, it is quite out of the question. There is no time for science—but little for humanity. I met a clergyman the other morning, and in conversation learned that a young man, highly respectable at home (New England,) had died the day before, without attentions during the few days he was ill, and when dead, his funeral was made up by the Rev. Mr. W., the impatient cartman, who led the horse drawing the body, aad the money-making and speculating grave-digger. They together marched over the lonesome hill, in their sad official capacity.

A few days ago a man died at one of the hotels, and there was no one to bury him—no one knew him. It came to the knowledge of Mr. F.; he raised a subscription quietly among the printers, (for he was one,) bought pick and shovel, and sent a man out with instructions to have a grave ready at 5 P. M., next day; at that hour the funeral moved, and, on arriving, found neither grave, grave-digger, nor even the tools he had been supplied with, and were obliged, it then being dusky, to leave the coffin in a carel near at hand, and the next morning employ another grave-digger.

Another time a funeral moved out to inter the remains of a friend; but on coming to the grave found it too shallow to call civilized; and having no tools, another digger who had a "well-dug grave," offered to "sell out if they would pay him the difference," which terms were readily acceded to.

These are a few of the many proofs, shocking and cold as they may strike an Eastern ear, of the utter disregard of humanity and good faith, which California expeditions are daily developing among us.

Researches in Africa.—The English Government has determined to afford effectual assistance to Mr. Richardson, the African traveler, in prosecuting his travels and researches in the Great Desert of Sibria Soudan, and regions of Bornou and the Lake Tshad. It will be part of the duties of Mr. Richardson to endeavor to bring the chiefs and princes of the interior of Africa into relations of commerce and amity with England. Mr. Richardson is enjoined to embrace every opportunity of impressing upon the minds of the people and princes of Africa, that legitimate traffic is preferable to that of the traffic of men. Mr. Richardson will be accompanied by Drs. Barth and Overweg, Prussian *savans*, who are charged by Government to draw up a scientific report. This will render the mission complete, and the interests of science will be equally consulted with those of commerce and philanthropy.

THE HOMICIDES AT ST. LOUIS.

The deplorable and almost incomprehensible event which produced so much sensation in the public mind at St. Louis a few weeks ago, and so much grief in several families, seems to have excited equal sensation and grief in France. The last steamer brings out from Mr. Rives, our Minister at Paris, a letter of his own to Senator Benton, with many letters and official documents to himself, and others to Senator Benton, Senator Cass, and Hon. Mr. Winthrop, on the subject of this most melancholy occurrence. These letters make known the fact, that the father of these young gentlemen (the late Count Montesquieu) labored under insanity, and destroyed his own life two years ago, and that their elder brother is now insane in Paris; and hence raise the irresistible inference, that inherited insanity must have broken out in the two brothers at St. Louis. All the letters speak of them in the same terms, as being remarkable for the amiability of their characters, and their "mild and inoffensive manners;" that they came to the United States for information and recreation, and especially to see the Western country, and with ample means and credit. They descend from a family in France not only of great historic name, but distinguished for private virtues. The celebrated Duke de Rochefaucauld Lyancourt, author of the "Maxims," is their grandfather on the mother's side; the present Duke De Lu Rochefaucauld writes in their behalf as his nephews. The General Oudinot, (Duke) of Reggio, and General Arright, (Duke) of Padua, also write in their behalf as relations. The Count Montesquieu himself belonged to the distinguished and able family of that name. Many Americans in Paris, among them Mr. Wm. H. Aspinwall, of New York, also write, and with all the deep feeling which the view of the agonized condition of the unhappy mother and relations so naturally inspires. These letters and official attestations are all forwarded to St Louis, to have their effect in explaining a transaction which seemed to be incomprehensible.

The Manufacture of Stockings.—A London journal, in an article upon foreign manufactures, has the following item in relation to the making of stockings:—It is not generally known, that the Chinese knit a considerable quantity of silk stockings by the hand, many of them as fine as twenty guage, the quality which was generally made in Europe previous to the year 1720. A large quantity of cotton stockings are also hand-knitted in Hindostan, it being a general manufacture at Musilapatam, and in those vicinities where the Dutch and Tweed factories were established, though they are now under the dominion of the British. The received opinion is, that the Portuguse taught the Hindoos as well as the Chinese this art. Cotton stockings as fine as 34 guage are knit in India; they are beautiful articles, being made of hand-spun cotton, which is much leveler in the thread than mill-spun yarn. It is in general considered in the East that spinning machinery is in its infancy; and in this opinion a few of the ablest operative spinners of Manchester fully coincide, they being of opinion that the method first pursued by the colleague of Arkwright will finally supersede the draw frame and mule spring.

The Industrial Exhibition in 1851.—The preliminary arrangements for the great trial of the industrial strength of Nations which stands for 1851, are progressing successfully. The sum of £20,000, to be given away as prizes, has been deposited, and stands now in the hands of trustees for the objects intended. Mr. Lea, of Astley, Worcestershire, formerly a large manufacturer, has put the workingmen of Kidderminster into training for the contest. He has issued an address to them, in which he calls their attention to the projected exhibition as a means by which the trade of Kidderminster may be promoted—requests them to form Committees of the men at the principal firms, and endeavor to make some improvements in their staple manufacture which may call the attention of foreigners to them—and offers the munificent prize of 100 guineas for the man, or set of men, who may invent a new article of any description, provided it is done in Kidderminster, and adapted for general use.

Refuges for the Shipwrecked.—The Humane Society of New York, (says the Tribune,) assisted by others, are about to cause to be erected, ten buildings on the shores of Long Island, as places for the reception of shipwrecked persons. They are to be located as follows: at Eaton's Neck and Fisher's Island on the North side, and at Amaganset, Bridgehampton, Qouge, Bellport, Moriches, Fire Island, near Rockaway, and Barree Island, on the South side. Each building is to be provided with one of Francis' Life Boats; a mortar for throwing rockets with lines attached, from the shore to the wreck; also one of Sheperd's box stoves, fuel, provisions, cooking utensils, &c.

Incombustible Cloth.—At the recent meeting of the British Association, at Birmingham, England, Sir David Brewster exhibited a specimen of incombustible cloth for the dresses of ladies and children, manufactured at Dundee. Although this cloth burns when it is inflamed by a candle, yet the flame speedily dies away, and its incombustibility is such that the person who wears it can receive no injury, even when it is burnt by a candle or the flame of a fire. As the material which renders the cloth incombustible is removed by washing, the inventor was desirous that some of the eminent chemists of the Association should direct their attention to the subject, with the view of making the incombustibility of the cloth permanent.

Planting Chestnuts.—At a late farmers' meeting in New York, Mr. Rice, speaking of planting chestnut timber, remarked that he plowed up a tract of unproductive hillside, several years ago, and planted it with the chestnut, in rows four feet apart every way. The sprouts coming up rather crooked and scrubby, he went over the field and cut them down close to the ground, which caused new sprouts to shoot up, straight and vigorous. The trees were very thrifty, completely shading the ground, and grow more and more rapidly as the soil becomes strengthened by the annual deposit of leaves. So well satisfied is he with the experiment, that he is now placing other worthless lands in a similar course of improvement.

THE LOVER TO HIS DEPARTING LOVED ONE.

Thou art leaving us all, love, and much may befal, love,
To warp and to wean thee from infancy's ties;
Thou wilt tread fairer places, and see brighter faces,
And freshness and beauty will dazzle thine eyes.
Thou hast promised thine heart, love, but now, ere we part, love,
They were made in our joy, love, as girl and as boy love,
When moonlight was gilding the old hawthorn tree.

We have grown up together like green moss and heather,
Our hands were entwined ere our footsteps were sure;
But the dreams of our youth, love, too often, forsooth, love,
Are painted in colours that will not endure.
And now thou art going where life will be glowing
With all the enchantment thou longest to see;
And a rarer Elysian may shut from thy vision
Our fairy romance and the old hawthorn tree.

If thou findest another whose presence can smother
Our earliest words and our latest adieu;
Thou hadst better be breaking thy word than be taking
An altar to serve where thou couldst not be true.
I'd have thee forget, love, if aught of regret, love,
Should come with the thought that thy will is not free;
Oh! I'd have thee forget, love, that ever we met, love,
With the promise and pledge 'neath the old hawthorn tree.

Think not I would gain thee if duty but chain thee,
Think not that I deem thee unchangeably mine;
Shouldst thou love one more dearly, oh! tell me sincerely,
And my hopes and my claims I will sadly resign.
For my heart, while possessing its coveted blessing,
Would bitterly bleed, if Affection could see
That thy young love had vanished, and feelings were banished,
That gladdened my soul 'neath the old hawthorn tree.

I see by thy smile, love, thou'rt thinking the while, love,
That thou wilt return with thy spirit the same;
And perchance I am wrong, love, in breathing a song love,
That shadows one moment thy well cherished name.
So I'll tell thee no more, love, but that I adore, love,
With passion as fervent as passion can be;
And that if thou wilt come, love, unchanged to thy home, love,
We'll have orange bloom twined with the old hawthorn tree.

E. Cook.

PUBLIC LIBRARIES.

It appears that Continental nations, as well as the people of the American States, enjoy great advantages as regards Public Libraries freely accessible to all classes.—Thus France has 107 Public Libraries containing 4,000,000 volumes; Belgium 14, containing 538,000 volumes; the Prussian States 44, containing 2,400,000 volumes; Austria (with Lombardy and Venice) 48, containing 2,400,000 volumes; and so on with the other Continental states. The United States have already above 180 similar institution, containing about 1,290,000 volumes, for the most part entirely free and open to the public. Almost every State has its Public Library, supported by a vote of the State Legislature. Contrast these with England, where almost the only libraries, freely accessible to the people, are the British Museum, in London, and Cheetham's Library in Manchester; but neither of which are open in the evenings,—and it will be confessed that we have little reason to congratulate ourselves on our privileges in this respect.

Many of the Continental and American libraries are also lending libraries; another great public advantage which need scarcely be insisted on. The libraries of Paris are greatly resorted to by the working classes; that of Ste. Genevieve is open in the evenings, and is often crowded by artisans reading their books. "As soon as the doors are opened," says M. Libri, "all the doors are besieged, all the rooms are occupied, by not very select readers; they find there a temperature which pleases them, and agreeable reading. At Ste. Genevieve they find even light gratis, and they instal themselves by hundreds in these libraries, sometimes with bread and cheese in their pockets, to avoid being disturbed and exposing themselves to the cold by going to breakfast at the wine shop."

M. Guizot, who was also examined, says that "the libraries in France are accessible in every way; they are accessible for the purpose of reading, and also for the purpose of borrowing books. In a great many of them the library is accessible to every one who comes to read, and the books are lent to every one who is a known person in the town, who has some public recommendation, or whose name and mode of living are known to the librarian." Only the very precious books are not lent out of the library.

M. Guizot attributes the best results to this system. He says: "There are two good results. The first is, a general regard in the mind of the public for learning, for literature, and for books. The complete accessibility to the libraries gives to every one, learned or unlearned, a general feeling of good will for learning and for knowledge, and then the second result is, that the means for acquiring knowledge are given to those persons who are able to employ them. It is, of course, quite impossible for a private man to have in his own possession all the books he wants. He finds them, however, in the Public Libraries with the greatest facility. That has been of the greatest use to France, and of very good results to the general literature of the country."

M. Van de Weyer, the Minister of Legation from the Belgian Government, also speaks to the highly beneficial effects of the Public Libraries of that country on the mind and character of the population. He says, "Good results will proceed from good tools being put in the hands of the people who want to make use of them; the better the tools, the better the character of the work. We have experienced that the Public Libraries, having been put under the care of literary men, have increased in the number of good books, and those good books have been instrumental in giving a much higher character to the publications. I should positively say, on principle, that the first-rate books ought to be put in the hands of the people, instead of the inferior publications prepared for them. They generally object to books being manufactured for them, and they enjoy and feel the beauties of the higher class of literature, I should say, as deeply as any literary men."

The Public Libraries of the United States are exceedingly numerous, and are increasing more rapidly in value and in the number of volumes added to them, than those of any other country. The respective States Governments support them liberally by annual grants, and private individuals of wealth also contribute both books and funds. These libraries are nearly all of them open to the public, some as reading, others also as lending libraries. The interest in these institutions increases yearly. Not only do the States Governments support the Public Libraries, but they also vote money for the formation of Academy Libraries, and Common School Libraries, for the use of the people at large, for whom also a thoroughly efficient system of elementary education is provided. The grants of the State to these libraries is generally in proportion to the amounts raised by individual contributions.

The States Libraries, as for instance, that of New York, are open during the day and in the evening, and are frequented by large numbers of readers. The College Libraries are equally open to the public for the purpose of reading and consulting books. The Academy and Common School Libraries are free and open to the whole public, and the books are lent out to be read at home: and nearly all classes in America read,—first, because they are thoroughly educated at the public schools when children, and next, because books are cheap, and libraries easily accessible to all classes of the people; also, doubtless, because the peculiar institutions of the Free States stimulate to the cultivation of all the intellectual powers. Mr. Stevens, formerly Librarian of Yale College, U. S., states in his evidence, that the working classes, and persons who are engaged in active business through the day, are the chief readers in Public Lending Libraries. Much of their leisure time is spent in reading. Works on physical science, history, biography, and of a superior class, are those chiefly read by them; and when he came to England he stated that he could not help being struck by the "little reading that there is among the labouring and business classes" of this country compared with the United States. This is succinctly explained in the evidence given by Mr. George Dawson, wherein he says: "The quantity of people who cannot read and write in this country is a very great hindrance to the demand for books. We have *eight millions* who cannot write yet." Mr. Edwards, one of the officers of the British Museum, also points to the same defect of elementary education. "In addition," he says, "to the positive want of schooling on the part of large numbers of the population who are now growing up, those who do get some partial education, habitually neglect to improve what they get from the want of cultivating a taste for reading. Unless good books are made accessible to the people, this is very likely to continue to be a cause—even where education, by Sunday schools, and other efforts of that kind, have been brought within the reach of a considerable number of the population—why the good effects of education have not been continued in after life."

The establishment of public Lending Libraries throughout England, would in our opinion, be a measure of great public utility, next in value to the establishment of an efficient system of popular elementary instrnction. It would afford facilities to the rising generation for carrying on that education which may have been commenced in their youth; but which, for want of sufficient opportunities of reading good books, they run so much risk of forgetting. It would enable them to carry on their own instruction in adult years. We like the idea too, of a working man being enabled to carry home to his fire-side, and reading it there for his own instruction, as well as for that, it may be, of his wife and family. Reading rooms as in the United States, might also form part of such institutions, where young men might profitably spend their spare time in the evenings,—how much more delightfully and advantageously than in the public house we need not say.

To any one studying some special branch of study—say mathematics, mechanics, or any department of science—such libraries would be of great value. The generality of men cannot afford to buy the best books on such subjects; they are altogether beyond their reach. Works on design, which are generally expensive, might well form part of such public libraries in those disd. tricts where the art of design is required in manufactures. Who knows but that the superiority of the French artizan in all the arts connected with design, may be in a great measure owing to the superior opportunities he has of cultivating his taste in the Public Libraries of France? And England, as a manufacturing country, cannot now afford to be behind the world in this respect.

In the more rural districts, where more light is certainly needed, good libraries of agricultural works, such as the farmers of Scotland have provided for themselves in most districts, might be established with immense advantage. The most recent works on emigration would also be found highly valuable, as giving the best information on a subject at present of so much interest to the industrious classes of all ranks. Sound, healthy books on all subjects might have a place in such depositories, displacing those frivolous and unprincipled books which have now by far too extensive a circulation, but which cease to be read so soon as literature of a higher class is placed within reach of the people. Men might thus be taught many lessons which concern their material, as well as their moral and religious welfare. The cleanliness and ventilation of their dwellings, habits of providence, of temperance, a taste for something better than mere animal enjoyment, might be gradually instilled into the mass through the instrumentality of well-chosen books.

We need scarcely say of how great advantage Public Libraries would be to men of letters, to the writers of books, to the editors of newspapers. At present writers have to exhaust their means in buying books before they can sit down to compose any great work. We find Gibbon complaining that, in his time, the greatest city in the world was destitute of that useful institution, a Public Library; and that "the writer who had undertaken to treat any large historical subject, was reduced to the necessity of purchasing for his private use, a numerous and valuable collection of the books which must form the basis of his work." Even within the last half century, Graham the historian of North America, removed from London to Gottingen, for the sole purpose of availing himself of a well-stored and freely accessible Public Library.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agriculture Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE.

The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

Promising unremitted exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscriptions of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "The Best Magazine in the Country."

Attention is called to the following list of Terms, which are unquestionably more advantageous to subscribers than those offered by any other work of the kind.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

A MISSIONARY'S LETTER TO HER SABBATH SCHOOL.

[For several months previous to leaving this country, Mrs. Carpenter was a teacher in the Sabbath School at Plainfield, N. J. The following extracts from a letter written to that School, under date of Shanghai, May 2, 1849, will interest not only all Sabbath School scholars, but all our readers.]

Gladly would I tell you of awakenings, of conversions, of souls added to the church, and of the wonderful displays of grace among the heathen, but very different must be the burden of my letter "The darkness that covers the earth, the gross darkness that covers the people," these are the ever present themes with us; these are the shadowy scenes among which we dwell. We hear a great deal said, among the heathen about "Jesus' doctrine." Some speak of it for the sake of talking, very philosophically concluding, no doubt, that this is the only subject on which we either can or wish to converse. Others will talk for the sake of letting us know how much they have heard on the subject already. Others are all anxiety to compare our views with those of the "Fa-lang-se-koo-neun," [Romanists,] having no better notions about the geographical positions of "France" and America, than they have of the difference in our prevailing religions. Some, but they are few and far between, seem really desirous of asking questions for the sake of gaining information. The constitutional temperament of the Chinese is so different from that of other heathen nations, that all calculations of success among them, founded on the result of missionary labor in other places, must necessarily be far from warrantable. Still, it is much to know that the leaven of truth is at work, and that it shall eventually prevail. The promise is sure, that the heathen shall yet be given to Christ for his inheritance, and the uttermost parts of the earth for a possession.

It is no uncommon thing to meet those who will very promptly profess themselves believers in Jesus, and with the next breath, perhaps, tell you that believers in Jesus are never *sick* or *sorrowful*, or something equally absurd. Some will boldly profess to be disciples, and *therefore* they are entitled to such or such a favor, perhaps a place in the family, or some pecuniary assistance in other ways. Many are converts to Romanism, and these need no cloak for their sins. Their foolish hearts are sufficiently darkened to hide from their own eyes even the truths which one might suppose the light of nature sufficient to reveal. The second command is expunged from the Decalogue, and thus, from the "lowest depths" of heathenism, they sink into the (if possible) "lower deeps" of priestcraft—victims to those who thus dare the vengeance of God, as well by taking from as by adding to his word.

To illustrate to you the up-hill nature of a missionary's toil—the alternations of hope and fear which constantly attend him—I will refer to a case with which I am familiar. Our cook, *Too-quay*, is a man of middle age and fair abilities, reads the Chinese character well, and has been with us ever since our first arrival here. It is true, months elapsed before we felt ourselves competent to instruct him much in the doctrines of the Bible; but he had books in his hand which he could study at his leisure, and we knew he read them a good deal. Something more than a year elapsed before Mr. Carpenter commenced daily prayer with him, in his own tongue, and since the first of January he has been constant in his attendance upon the public preaching in the chapel. We knew that he had long since formally renounced idolatry, and professed to believe only in one true God. In the month of February, Mr. C., in conversing closely with him, as is his frequent custom, asked if he thought he should be saved then in case of death. He replied, that he 'thought he should, because he believed in Christ, as the only Saviour of sinners.' He was asked if he prayed to him for salvation? He replied, that 'he did not, for he did not know how to pray.' This the more surprised us, as he had formerly told us that he did attempt to pray. A few days after, I gave him a copy of the Lord's prayer, and desired him to commit it, and use it, as a help to express his desires. Some days later, I asked him if he understood it, and found that two of the petitions were unintelligible. That we could forgive others their trespasses, as God forgives us, he could not understand; and that God should lead us into temptation, was equally dark to him. These I explained, so that he said they were clear to his mind; and again I left him. The next Sabbath, wishing to converse again with him, I took a copy of the Decalogue, and went down to his room, read it over with him, and told him I wished him to fasten it to the wall, that he might constantly have it before his eyes, adding, that this, like the prayer which I had formerly desired him to learn, was very important, and then remarked, as if incidentally, "I recollect you said you did not know how to express yourself in prayer; does this form help you any?" He hesitated, and I added, "If you wished a favor of Cah-seen-sang, you would not be at a loss for words; and if your little son wished you to give him something, would he not readily know how to ask you?" I then went on to apply it to himself and his spiritual wants. He seemed interested, and I began to feel encouraged, when, suddenly turning to the table, he took up a plate, and said, "Cah-nyang-nyang, some days since you gave me a broken plate to throw out; now see, I have called a tinman and had it mended." Imagine my sudden transition from hope to despair. I did not attempt a reply. I stood a moment, and am not conscious of betraying any emotion; then, without even a parting word, came up to my room, sad and disheartened. Late in the following week, Mr. Carpenter, at our evening devotions, asked him if he was decided in wishing to be a disciple. He replied that he was. "And why?" asked Mr. C. "Because, I know that I must quickly die, and that if I die out of Christ I must be miserable forever. I know Jesus only can save the soul." "And do you yet pray to him to save you?" "Yes, I daily pray to him a little; I pray twice, but I can only use a few words." O how my heart bounded with joy, and I felt to say, "Why *wert* thou cast down, O my soul, and why *wert* thou disquieted within me? hope thou in God, who heareth prayer." We cannot but feel, at times, that this poor heathen is not far from the kingdom of God. His walk and conversation are certainly a cheering proof that he is sincere. But the hitherto even tenor of his life, leaves us no room to anticipate a very marked change, even should he come out decidedly for Christ. Thus may you gather something of the progress of the new doctrine in the minds of the Chinese. O how much faith, how much patience, we need to bear us on our way. But the consolations of the blessed Gospel are ours. While we go forth weeping, and bearing precious seed, we think of the promise, that doubtless we shall come again with joy, bringing our sheaves with us.

I have thought that a very natural inquiry might arise in the minds of the dear young friends for whom this letter is designed, namely, "What can I do for the advancement of the Redeemer's kingdom among the Chinese?" You probably know, that other foreign missionaries have sometimes appealed to Sabbath Schools and benevolent societies for donations of clothing, books, needles, and such like articles. As to clothing, the Chinese have a style of dress peculiar to themselves, and the very poorest are generally dressed in a becoming manner, if we except the actual beggar in the streets, who would on no account put on a decent suit, as it would be an obstacle to his success in begging. Donations of that kind would be needless here. Books, also, in the English language, are not, I think, extensively desirable, as the opinion is fast gaining ground, that Chinese children, except in special cases, should not be taught the English language. Instances may occur in which it is desirable, but they are rare. Pins, are not used by the Chinese, neither would our thimbles suit them. Needles they have, but consider ours a great acquisition, as being very superior. I often make them a present of a few needles, which is sure to be highly prized. Still, such are not the most desirable modes of benefiting them. They want tracts and books in their own language. No greater service can be done them, than to put it in the power of the missionaries to supply them with these books and tracts. Where the above query comes up for actual consideration, let this suggestion be considered a sufficient answer to it. Books are very cheap; many can be bought for one penny each. Boys in China learn early to read, and are fond of learning. But their own books tell them nothing of the True God, or the way of salvation by Jesus Christ. They regard foreigners as teachers, and expect books of them, and we often feel how painful it is to tell them we have none. No doubt a love of novelty, oftener than any other motive, inspires the request; still, the eye that slumbers not, nor sleeps, will guard his own word; it shall not return to him void. It is very hard to deny a bright-eyed intelligent little boy a book, when he asks so repeatedly for one, with the same kind, earnest smile, and open, affectionate manner. Yet we do it. The little son of the shoemaker, who lives near the south gate, often meets us, as we ascend the wall for a walk, and coming eagerly but respectfully up to us, says, "Teacher, have you a book?" We say, "At present we have none." "Yu-me, be-la-ngoo," [when you have, you will give to me,] he says, laying his forefinger significantly on his own nose. I do not think he can read; he is too young, and perhaps some of the children to whom this is addressed, may give the penny that that shall buy his first book. Our Chinese friends often take their acquaintances, (who come from remote parts on a visit,) to call on us. They expect to hear, as well as see, something new, are anxious to read our words, and will often sit for a long time, reading and asking questions. We want something to give them at parting, which they may carry home with them, and study at their leisure. But I shall weary you.

The proportion of females who can read is very small. They are not wanting in sprightliness and intelligence, but the difficulties attending the acquisition of the written language might well discourage any whose heart was not resolutely bent on overcoming them. To say nothing of the language itself, the little feet of the females are poorly adapted to carry them day after day to the place of instruction. Then the time spent at the toilet would seem almost incredible to one who judged of all female attire by that common to our American women. A better description of them can perhaps hardly be given than that by the Prophet Isaiah, in almost all its parts: "Walking and mincing as they go, and making a tinkling with their feet." (The little shoes are made with a hollow rattle in the heel.) "Their tinkling ornaments about their feet," describes well the rings, and the chains, which, however, are worn more at the south than here. "The chains, and the bracelets," every genteel girl has a profusion of these about their wrists, and arms. "The head-bands, and the tablets, and the ear-rings, the rings, the changeable suits of apparel, the mantles and the crisping pins," are quite indispensible to the complete toilet.

Besides all this, the physical suffering caused by the bandaging of the feet, is sometimes very great. I know a little girl of some twelve years, whose pale, almost death-like countenance, and emaciated frame, seem the inevitable precursors of a speedy dissolution. She cannot walk without support, yet, when I expostulated with her careful nurse upon the cruel practice to which she herself attributed all this suffering, she only said, it would soon be over, and the little girl be well, referring me to the child's mother for any thing I might wish to say or hear on the subject. *She* only smiled, and shook her head, as much as to say, "It is very cruel, I know, but it would be more so to deny her the luxury of little feet." The more I see of this practice, the more I feel how hopeless is the task of Christianizing the females of this vast Empire, with such an obstacle constantly in our path. Indeed, the more one sees of heathenism, in any of its features, the deeper sinks the conviction, that the arm of man is utterly powerless to effect a change—the stronger grows the wish that prayer might be made without ceasing, on behalf of the perishing millions, who as yet know not the way, the truth, and the life.

And now I am thinking of the question which will be naturally suggested, "What is there in all this particularly adapted to the Sabbath School." Nothing, and of this deficiency I have forewarned you. And yet, I am not sure but the Sabbath School boy, as he prepares himself for his class, may be thinking of the dear little boys in China, who love to read, and who know how to read, but whose books, if understood at all, are not the kind to make them wise unto salvation, and he will learn to prize his Bible, his Sabbath School, and his Christian education more. The little girl, as she trips joyously along to the place appointed, will say to herself, "Oh what would induce me to exchange this privilege for all the gaudy array of a Chinese young lady, if like her I must have my poor feet distorted, crippled, and compressed, until I could merely totter a little ways, and that with the utmost difficulty, practice only embroidery, live and die in ignorance, and go down to the grave as the heathen goes." How earnestly will she learn to love her teacher, and to exert herself, as only the thankful and the happy can, in behalf of the destitute and perishing. The teacher will rejoice in the multitude of present blessings, as contrasted with the toils and discouragements which are ready to overwhelm the laborer in a foreign field, and thank God on their behalf for the word of his promise, which is firm, and which is to the fainting soul an anchor sure and steadfast, and the prayer of faith will ascend with more energy, and the sorrowful heart will be made glad, in the blessings thus sought and found at a throne of grace. L. M. CARPENTER.

GROWTH OF LONDON.—What is called London, in its broadest signification, embraces the "Metropolitan Police District." This comprises every place or village that is not more than fifteen miles in a direct line from Charing Cross. The population in 1839 was 2,011,056; in 1849 it is 2,336,960; increase in ten years, 325,004, or 16 per cent. Number of new houses built in ten years, 64,058; new streets, 1,642; length 200 miles. "The City" is but a very small part of London, comprising only the space that in ancient times was within the wall. It is the center of commerce, and is apparently so filled with the pressure of business, that it can hold no more. In 1700, it had within the walls 130,000 inhabitants; in 1750 it had but 87,000, a loss of 37 per cent.; in 1801, there were 78,000, and in 1841 only 54,000, which is 37 per cent. less than in 1750.

THE SEASON.

Summer's gone and over;
 Fogs are falling down;
And with the russet tinges,
 Autumn's doing brown.

Boughs are daily rifled
 By the busy thieves,
And the Book of Nature
 Getteth short of leaves.

Honnd the tops of houses,
 Swallows as they flit,
Give, like yearly tenants,
 Notices to quit.

Skies of fickle temper,
 Weep by turns and laugh—
Night and day together,
 Taking half-and-half.

So November endeth—
 Cold and most perverse—
But the months that follow,
 Sure will pinch us worse.

THOMAS HOOD.

"PRINCIPLES OF CHURCH DISCIPLINE."

Remarks on the Article of President Mahan.

President Mahan appears to take it for granted, that the passage which he quotes from 1st Cor. 5: 3—7, was the first advice which that church had received from the Apostle upon the case in question; and, as the passage quoted is a direction to exclude the offender, he treats it as disallowing of the use of the rule of our Saviour in the 18th chapter of Matthew. But that the text quoted does not, to any degree of certainty, contain the primary order of the Apostle on this subject, and probably on this very case, may be seen from the 9th verse of this 5th chapter of 1st Corinthians, which, let the reader notice, is the next verse but one below the passage quoted by President Mahan. It reads thus: "I wrote unto you in an epistle, not to company with fornicators." This shows that the same topic had been up in a communication of Paul to that church of an earlier date than this first epistle of his before us. I do not pretend, that this proves that Paul had directed them to apply the rule in Matthew, or that individuals of that church had done so of their own accord; but it does show, that either the one or the other or both of these things might have taken place, and may have been familiar facts to the Apostle when he wrote the quotation in question. I therefore object to the passage, as having nothing decisive in it as to whether the rule in the 18th chapter of Matthew should be resorted to in such cases or not. The Apostle told the church, that he had 'judged already'—spoke of what was 'commonly reported'—ordered the exclusion of the offender, but said nothing about trying him. Now, would it not be just as reasonable from hence to conclude, that Paul would have the man excluded without trial, as to suppose that he would have them omit to apply the rule in Matthew, because that is not spoken of. Should it be thought that the order to exclude the man, when the church should be together, involves the idea of his trial, I suggest, that it also involves the idea of regard to the rule in Matthew, in showing that the excommunicating power resides in the body of the church. And, if the idea of a trial is involved in the order, then, for any thing expressed or necessarily implied in it, the employment of the rule in the 18th of Matthew may also be involved in it.

President Mahan notices it as an error fallen into by a large part of the church, namely, that the direction given in Matthew 18: 15—17, was designed as a law universal for discipline in respect to all forms of offenses whatever, whether individual or public. I ask, how came this opinion to prevail so extensively, and what keeps it alive? Surely, it is not because individuals or churches are fond of conforming to that rule in their practice; for, in one way or another, very generally, they so manage, (not unfrequently by tattling,) as to make all kinds of misdeeds public; and, agreeable to that classification which our author employs, report them to the church, and dispose of them by having committees take them in hand, before any thing has been done on the part of those interested to settle them; or else, they neglect them altogether, and rather than act upon the rule in Matthew, allow their walk with the church to be broken up for years together. Again, the question comes up, why the opinion so extensively prevails that the rule in Matthew was designed for a universal law, to be applied in all cases. I know of no reason for this, which adequately accounts therefor, except that the rule and its context conveys that idea. That this view or opinion is the correct one, I argue thus: The 18th chapter of Matthew opens with the record of the circumstance that the disciples asked Christ this question, "Who is the greatest in the kingdom of heaven?" From the way in which the Saviour met their inquiry, I understand, that in it they had in view their relative importance in the church or Christian profession on the earth. From this point, as it brought to view the love of admiration and power, the source of so much injury to the church and the world, the Saviour seems naturally to have had his thoughts and conversation turned upon the subject of offenses in general. "Wo unto the world because of offenses," says our Saviour in the seventh verse. Here the subject seems to be viewed in the most comprehensive light, as with an omniscient glance. He then goes on to show them that whatever or whoever should be the cause of offense, should be severed from them, even though the thing or person were as dear to them as the most valued organs or members of their bodies. Then, to weigh against this strain of seemingly severe doctrine what should temper it with suitable sentiments of tenderness, he earnestly charges them not to despise the least among them, and impresses this sentiment upon them by the nearness of such to his Father when arrived in heaven, by the example of his own mission to earth to save men, and by the care of a shepherd for his flock, especially his joy on finding the sheep which had wandered, adding, that it was not the will of their Father that any such as he had been speaking of should perish. Now I ask, if the view in respect to offenses taken by the Saviour thus far is not a universal one, is there any thing like a classification of them under the terms public and private? I see nothing of the kind in all this Scripture. The word '*moreover*,' with which the 15th verse or the direction of our Lord in question is introduced, points to or indicates something farther, about to be added on the same subject. And what is it which the Lord is about to add? It is a law by which his followers are to be directed touching the subject in hand—the whole subject; for when he had ordained this law, the Saviour at once left this most important subject or theme to return to it no more. And because this law was of such vast import, the Saviour therefore, in delivering it, assumed a manner of the most formal, emphatic, dignified, and imposing character. Our author says that this law is only to be used in respect to '*individual* and *private offenses*.' But, according to this view, our Saviour leaves a principal part of his solemn and important theme unfinished—yes, untouched, so far as giving law was concerned. Who can account for the fact, if it be one, that the Saviour, having the whole mighty subject of offenses in hand, went so far as to deliver a law for the management of what is included now under the terms '*private offenses*,' and yet omitted entirely to inform us as to the method of disposing of what are called '*public offenses?*' And what is the proof, as drawn from his instructions, that he has done this? Why, he has used the singular personal pronouns *thy*, *him*, and *thee*, in the law which he has given us. But would it not sufficiently account for this, to say, that the Saviour contemplated every member of his church as seeking the advancement of his cause and kingdom as their individual interest and object of desire; and as feeling and understanding, that whoever injured the cause offended and injured them; and that, for the purpose of sanctioning such a view of their relation to the cause, and for the sake of giving greater directness, force, and effectiveness to this law, he employed the pronouns in the singular, thus riveting the obligation of this law so upon each, that it cannot be evaded? To the writer, this seems a sufficient answer to this part of President Mahan's view of these texts. But the practical bearing of these views may deserve farther elucidation. DISCIPLE.

RESEARCHES ON LIFE AND DEATH.

From the London Quarterly.

In the midst of exaggeration and invention, there was one undoubted circumstance which formerly excited the worst apprehensions—the fact that bodies were often turned in their coffins, and the grave clothes disarranged. But what was ascribed, with seeming reason, to the throes of vitality, is now known to be due to the agency of corruption. A gas is developed in the decaying body which mimics by its mechanical force many of the movements of life. So powerful is this gas in corpses which have lain long in the water, that M. Devergie, the physician to the Morgue at Paris, and the author of a text-book on legal medicine, says that unless secured to the table they are often heaved up and thrown to the ground. Frequently strangers, seeing the motions of the limbs, run to the keeper of the Morgue, and announce with horror that a person is alive. All bodies, sooner or later, generate the gas in the grave, and it constantly twists about the corpse, blows out the skin till it rends with the distension, and sometimes bursts the coffin itself. When the gas explodes with a noise, imagination has converted it into an outcry or groan; the grave has been re-opened; the position of the body has confirmed the suspicion, and the laceration been taken for evidence that the wretch had gnawed his flesh in the frenzy of despair. So many are the circumstances which will occasionally concur to support a conclusion that is more unsubstantial than the fabric of a dream. Violent and painful diseases, which kill speedily, are favorable to the rapid formation of the gas; it may then exist two or three hours after death, and agitating the limbs gives rise to the idea that the dormant life is rousing itself up to another effort. Not unfrequently the food in the stomach is forced out through the mouth, and blood poured from the nose, or the opening in a vein where a victim of apoplexy has been attempted to be bled. Extreme mental distress has resulted from these fallacious symptoms, for where they occur it is commonly supposed that the former appearance of death was deceitful, and that recovery was possible if attendance had been at hand.

The pain of dying must be distinguished from the pain of the previous disease, for when life ebbs sensibility declines. As death is the final extinction of corporeal feeling, so numbness increases as death comes on. The prostration of disease, like healthful fatigue, engenders a growing stupor—a sensation of subsiding softly into a coveted repose. The transition resembles what may be seen in those lofty mountains, whose sides exhibiting every climate in regular gradation, vegetation luxuriates at their base, and dwindles in their approach to the regions of snow, till its feeblest manifestation is repressed by the cold. The so-called agony can never be more formidable than when the brain is the last to go, and the mind preserves to the end a rational cognizance of the state of the body. Yet persons thus situated commonly attest that there are few things in life less painful than the close, —"If I had strength enough to hold a pen," said Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton of Olney, "it is a pleasant thing to die,"—"the very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago."

The same words have so often been uttered under similar circumstances, that we could fill pages with instances which are only varied by the name of the speaker. "If this be dying," said Lady Glenorchy, "it is the easiest thing imaginable." "I thought that dying had been more difficult," said Louis XIV. "I did not suppose it was so sweet to die," said Francis Snarez, the Spanish theologian. An agreeable surprise was the prevailing sentiment with them all; they expected the stream to terminate in the dash of the torrent, and they found it was losing itself in the gentlest current. The whole of the faculties seem sometimes concentrated on the placid enjoyment. The day Arthur Murphy died he kept repeating from Pope,

> "Taught half by reason, half by mere decay,
> To welcome death, and calmly pass away."

Nor does the calm partake of the sensitiveness of sickness. There was a swell in the sea the day Collingwood breathed his last upon the element which had been the scene of his glory. Captain Thomas expressed a fear that he was disturbed by the tossing of the ship: "No, Thomas," he replied; "I am now in a state in which nothing in this world can disturb me more. I am dying; and I am sure it must be consolatory to you, and all who love me, to see how comfortably I am coming to my end."

EFFECT OF THE MINISTRY.—"Ah!" said Simeon, as he delivered back the adorable babe into the arms of his mother, "this child is set for the falling and rising again of many in Israel." The same may be said of the destiny of this young minister. Some—O that it may be many!—some will hail the hour they heard him when they come to die, and the memory of it will delight them through all eternity. Others—may you all go home and ask, "Lord, is it I?"—others will execrate the day he arrived among them. Of all the objects that will haunt their wretched imaginations hereafter, the chief will be the figure of this pulpit; and of all the food of the worm that never dies, and the fuel for the fire that never shall be quenched, the principal will be the sermons which he has delivered in vain from it. His ministry can not be neutral; it must either kill or cure—save or destroy. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are a savor of death unto death; and to the other, a savor of life unto life; and who is sufficient for these things?"

[Jay in an Ordination Sermon.

AN ALLEGORY FROM THE GERMAN.—Sophronius, a wise teacher, would not suffer his grow-nup sons and daughter to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda—"dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not hurt you, my child; take it."

Eulalia did so, and behold! her delicate white hand was soiled and blackened, and, as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said her father. "You see, my child, that coals, even if they do not burn, will blacken. So it is ever with the company of the vicious."

MANNER IN PREACHING.—I trust, now that I am removed from the contagion of academic air, and am in the way of acquiring a greater knowledge of men and of my own heart, I shall exchange my jejune, scholastic style, for a simple spiritual exhibition of profitable truth. Mr. Cecil has been taking a great deal of pains with me; my insipid manner in the pulpit, he says, is intolerable. "Sir," said he, "it is cupola-painting, not miniature, that must be the aim of a man that harangues the multitude." [H. Martyn.

There are wells in the neighborhood of Peshawur, the water of which is invariably of one temperature, of fifty-eight degrees, while a thermometer at the well's mouth has shown the heat of the air to have been 110 degrees in summer, and below zero in winter. The luxury of such a cool, refreshing beverage in the hot months, can only be conceived by those who enjoy it. The natives of the place attribute the formation of those wells to the wisdom of the Deity.

Portraits in oil, of any size, are now taken by a photographic process in a sitting of half a minute. The process is called photo-prosopon.

The Sabbath Recorder.

New York, January 3, 1850.

THE SABBATH AS AFFECTED BY THE EARTH'S ROTUNDITY.

To the Editors of the Sabbath Recorder :—

Although I have read many of the publications of the Seventh-day Baptists, yet I have never seen the facts mentioned on the 92d page of this Manual [Dr. Edwards'] referred to in any of them. They have had much influence in leading me to decide in favor of observing the first day of the week, as the one in which we can best edify one another. Rom. 14: 19. Still, I would be ready to petition Government for a change to the seventh, or to keep it myself, could I believe that it would promote the best interests of the greatest number of our inhabitants. Believing that the Omniscient anticipated the discovery of this new world, and the spread of the Gospel far north and south, to my mind there is a peculiar meaning in the words of our Saviour, "The whole law is fulfilled in these words, Thou shalt love the Lord thy God," &c. "I am not come to destroy, but to *fulfill*." "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." I will not now stop to inquire what was fulfilled in the days of Christ, but is there not a fulfillment of the fourth command, in spirit, wherever one seventh portion of time is consecrated to the service of God, and *that portion* which a Christian people shall decide is, under present circumstances, best calculated to promote the peace and edification of the people. In what other way can you give *a Sabbath*, with a "thus saith the Lord," to the far north and south, or the whole circuit of the earth. I think I hear the Apostle saying, "Brethren, ye are called unto *liberty*," &c. If this question has been answered in any of your tracts, or any number of the Sabbath Recorder, I should be happy to receive it.

Respectfully yours, ——.

Remarks.

It is not necessary to encumber our columns with quotations from the "Sabbath Manual." The place referred to by the writer of the foregoing, presents what is supposed by some to be a very formidable objection against our views of the Sabbath; namely, "that as every spot on the earth is constantly changing its position with regard to the sun, day and night, the first day and the seventh, in different places and to different people, come at totally different times." It is strangely supposed, that if the law designates one particular day as holy, to the exclusion of every other, and requires men to keep *that* day, and no other, strict obedience would require that men throughout the world should observe the same *identical* time—in other words, that they should begin and end the Sabbath *simultaneously*. But as such observance would be impracticable, it is hence inferred, that the law of God never meant to specify one particular day, to the exclusion of every other, but only to enjoin the seventh part of time, or the seventh day after six days of labor. We shall endeavor to shape an answer to this objection.

We believe, and teach, that the law of God requires the observance of the seventh or last day of the week as the Sabbath, to the exclusion of every other day of the hebdomadal cycle. But it is not a necessary consequence from this, that men, throughout the entire globe, must begin and end the Sabbath simultaneously. What is required, is simply this—that the inhabitants of each nation, or country, begin to observe the Sabbath when the seventh day of the week begins *there*, and that they end the observance when the seventh day of the week ends *there*, without regard to the time when it begins and ends in some *other* country. And here permit us to say, that by the seventh day of the week we mean the seventh day of *God's* week—the seventh day of the week as fixed and settled at the creation of the world. Whenever the seventh day of *this* week begins in any country, the inhabitants should, according to the fourth commandment, suspend their work, and begin to sabbatize. When the seventh day of *this* week which is the day commonly called Saturday —begins in Asia, it has not yet begun in America. Consequently, we in America are not bound to begin sabbatizing *as soon* as the people of Asia, by several hours. But we are bound to continue sabbatizing, several hours *after* they have ceased from it; because the seventh day of the week does not end with us till the lapse of several hours after it has ended in Asia.

Now let us suppose that a different arrangement obtains instead. Let us suppose, that when the seventh day of the creation week begins in Asia—which is at the commencement of twilight on Friday evening—not only the inhabitants there begin to sabbatize, but also those of all other countries. By this arrangement, we in America would have to begin early on Friday morning. Let it be supposed, too, that we end the Sabbath simultaneously with the people of Asia, which would bring us to some time early on Saturday morning. In this way, we would indeed observe *their* seventh day, but we would not be observing *our own* seventh day. On the contrary, we would observe a part of our *sixth* day, and a part of our *seventh* day. That is, instead of observing, simply and only, *the* seventh day, as required by the commandment, we would observe parts of *two* days. Would this be strict obedience to the letter of the law? Verily, no. The law requires us to observe *our own* seventh day, and not the seventh day of Asia, or of any other country. That is, it requires us to observe the seventh day of God's week, *when it comes to us*, and *while it continues with us*.

We are desirous of making this subject so plain, that "the wayfaring man, though a fool, need not err." Perhaps there is no better way for us to succeed in this, than by *personifying* the Sabbath, or seventh day. We contemplate the seventh day, therefore, as an *illustrious person*, whom man is required to honor by certain acts. This person is commissioned to start from that point in Asia where man was created, and thence to take his journey from East to West, round the world; and he must make this journey in the space of twenty-four hours. Meantime, the mandate goes forth from Jehovah, that unto whatsoever country this illustrous person shall come, the people shall do him honor by certain ceremonies. Of course, no people would consider themselves bound to perform these acts of honor, *till* the person should come into their country; and they would not feel bound to perform such acts *after* his departure. The ceremonies of honor are to be performed only while the illustrious person continues with them. All the inhabitants of the globe, however, would in the course of twenty-four hours, render him the honor required, though they would not all be attending to it at the same *identical* time. But would any man in his senses say, that the command to render homage to this illustrious person, makes it necessary for all mankind to do so *simultaneously*, or at the same identical time? Yet not a whit more rational is this objection against the observance of the seventh day. For each successive day may be figuratively represented as a *person* traveling round the globe in the space of twenty-four hours. And the seventh day, which is the Sabbath day, may be considered as this *illustrious* person, whom it is the duty of men to honor, starting from that point where man was created, and in the space of twenty-four hours making the entire circuit of the globe. But neither the seventh day, nor any other day, can become a *different* day by traveling from Asia to America, any more than a person, by traveling half way round the globe, can lose his identity and become a different person. When it reaches America it is the same seventh day still, and we are bound to honor it as God has commanded. We are bound to continue this honor, so long as the seventh day continues with us; and when it has passed on from us to some point still west, our obligation to honor it ceases till it comes round again.

If now it is asked, *What is the meridian from which sacred time is to be reckoned?*—we answer, that it is the meridian of the west of Asia. There man was created. Of course the first Sabbath dates from that point, for "the Sabbath was made for MAN." There, too, God made all his wonderful manifestations to the human race. There began the re-peopling of the world, after the flood. There God located his chosen people, the Israelites. There He gave the law. There Jesus Christ was manifested, there he was crucified, and there the gospel was first preached, beginning at Jerusalem. Was there no design in all this? For our part, we want no better proof that God designed the west of Asia as the meridian, from which the Sabbath was to be reckoned.

What our correspondent says about the adaptation of the Sabbath to "the far North and South," we suppose, refers to the fact that those regions are said to be without the light of the sun for six months in the year; and that again the sun does not set upon them for the remainder of the year. It is indeed true, that there are places where the sun does not appear above the horizon, for a long period. But it is *not* true, that the alternations of day and night are not distinguishable, during all that time. During the twenty-four hours of the earth's revolution upon its axis, the sun is not constantly at the *same distance* below the horizon. There is a time when it rises so high, that the tops of the mountains, icebergs, and clouds, are seen to be gilded with its rays. That is midday. There is a time again, just twelve hours from that, when the sun sinks so low, that the mountains and other objects grow dark. That is midnight. The inhabitants of those regions are fully sensible of the difference, and their periods of repose and labor are as distinctly marked as in our own country. And during that portion of the year when the sun is above the horizon, it is not, all the time, at the *same distance* above. At midnight, it sinks so low as to nearly, or quite, touch the horizon. At mid-day it appears at an elevation of eight, ten, or twelve degrees (according to the latitude of the place) above. So that there is no time of year, when the alternations of day and night are not plainly distinguishable. To this there can be no exception, but at the polar vertex; and when it shall be proved that there are any inhabitants there, we will undertake to show how even they may distinguish the alternations. Besides, there are other methods of distinguishing between day and night in those regions. We quote from an old work now lying before us:—

"Where the sun never sets in the midst of summer, it however does not shine with such lustre at night as at noon, but loses its splendor, and shines like a very bright moon, which a person may look at without being dazzled."—*Crantz's Hist. of Greenland, vol. 1, p.* 48.

As our correspondent refers us to the "Sabbath Manual," we suppose that the argument of that work upon the point under consideration, appears to him quite conclusive. We doubt not, that it does to a great many; yet we are well persuaded that it is contradictory, and cannot, by all the author's jesuitical sophistry, be made to hang together. We ask our correspondent to look at the place referred to, once more. The "Manual" takes the broad ground, that by the law of the Sabbath "no definite period of duration was made holy *in itself*"—that "the primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion"—that "men who call their first working day the second day of the week, and who, on the seventh day from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of that commandment, as men did who of old kept the Jewish Sabbath." pp. 90, 91. The plain, common sense inference from this is, "that it is of no importance which of the six days in a week men occupy for labor and secular concerns, and which for rest and for spiritual duties," provided there be "*agreement* as to the time." But, as if aware that even *agreement* is a hopeless thing, without some indication of the divine will as to the day to be kept, he adroitly turns round, and says, "each should inquire with regard to the *will of God*, and observe *the* day which is indicated in his word and by his providence, as suited to the end for which the Sabbath was appointed." p. 94. Here then we have as glaring a contradiction as can well be conceived of. First, there is no will of God at all with regard to any particular day as holy in itself; for that would be enjoining an impracticable duty, owing to the earth's rotundity. Next, we must "inquire with regard to the *will of God*, and observe *the* day which is *indicated in his word!!*" It seems, then, that the will of God, as expressed in the fourth commandment, could not enjoin the *seventh* day of the week *specifically*, to the exclusion of every other, without enjoining an impossibility; but in the New Testament it can enjoin specifically the *first* day, exclusive of every other, without enjoining any impossibility!! Beautiful logic! Admirable consistency! Now, Dr. Edwards, stand up like a man, and answer this question: If the will of God *has* indicated, in the New Testament, or in his providence, or any where else, some particular day, "as suited to the end for which the Sabbath was appointed," why do you labor so hard to prove that the fourth commandment *could not* indicate any specific day without enjoining what would be impracticable? We charge it upon you, sir, that you have no other design in this but to blind men's minds to the obvious import of that commandment. That commandment too plainly enjoins the seventh day of the week to suit your purpose; and, rather than admit it honestly, you choose to involve yourself in a most palpable and foolish inconsistency. We recommend you to bring out an *expurgated* edition of the "Sabbath Manual," in which you can stick to your text. Say out at once, without any mealy-mouthedness, that the will of God indicates no particular day of the week as holy, if this is what you mean; and when you have said it, stand to it. Do not, in the next paragraph, say that you did not mean exactly that. If the necessary consequence of such a doctrine is, that the observance of any particular day can only be had by an arrangement purely conventional, never mind that. "Consistency is a jewel" which would be much more to you adorning than the contradictions of your "Sabbath Manual." If you mean, without any equivocation, that the will of God *does* indicate some particular day as holy, and *that* the first day of the week, be candid enough to confess, that this *round* earth lies as much against the observance of that day, as you would wish to make people believe it does against the seventh day.

Baptist Foreign Missions.—The American Baptist Missionary Union has 17 missions under its care, embracing nearly 200 stations, and upward of 300 laborers, of whom 114 are missionaries and assistant missionaries. There are 150 churches, more than 15,000 converts, 46 schools having about 500 pupils, besides seminaries where at least 130 native Christians are pursuing a course of studies with special reference to the work of the ministry. A cheering advance has been made during the year in nearly every department of the missions. Says the Macedonian for January:—

"The number of new missionaries sent forth in 1849 was not equal to that of 1848. But, with the exception of the lamented Mrs. Osgood, who died some years after she had been compelled to return home, death has made no breach in the circles of missionary laborers. One missionary family has gone to make glad the mountain homes of the Kemmees, another to re-commence the work in which Comstock fell, and a female assistant to aid Mrs. Binney in the Normal School at Maulmain. The missions, as a whole, have never enjoyed richer measures of prosperity. The appropriations for the year have been sufficient to save them from the harrowing grief of retrenchment; on nearly every one of them the influences of the Spirit have fallen; and the thousands of Karen Christians in the regions east of Sandoway have *begun* to support their own pastors. 'Hitherto hath the Lord helped us!'"

A Revival.—The Hartford Herald states that a revival of religion has been in progress in Westfield, Mass., for several weeks past. The work was general—the Baptist, Methodist, and Congregational churches sharing in its blessings. The Normal School is located in that town, and a large number of the young men who are qualifying themselves for teachers there have become subjects of the work of grace—to be qualified hereafter, it may be, to preach the Gospel of Christ.

TO "D. E. M."

Your communication in the Sabbath Recorder is before me. Very careful should Christians be not to misrepresent each other. And, yet, you grossly, though, I doubt not, unintentionally, misrepresent the Anti-Sectarian Convention.

That Convention did not go into the consideration of what constitutes a Christian. All that it meant to teach, in its third Resolution, is, that, if a person be admitted to be a Christian, then, however great his imperfections, he must be admitted to be a church-member.

I cannot say whether the Convention would or would not have agreed with you on the question—*What constitutes a Christian?* I frankly admit, that I should not agree with you on it. I believe, that a man may violate divine requirements, and, at the same time, be a Christian. You do not.

I regret your gratuitous intimation, that the Convention was made up, in part, of proslavery voters, and voters for a warrior. So far as I know, the handful of Christians, who have adopted the principle, *that the Christians of a place are the church of that place*, are believers in "Bible politics."

May we both be guided into all truth.

Your friend, Gerrit Smith.

Peterboro, Dec. 21st, 1849.

RELIGIOUS LIBERTY IN FRANCE.

Notwithstanding the promises made of religious liberty in France under the Republic, there is now manifest there a general tendency to resuscitate the monster of a State Religion. This is evident from a great number of events which have recently transpired, particularly those connected with the evangelical labors of Rev. Leon Pilatte. It seems that this gentleman held meetings for preaching in Paris, which attracted the attention and excited the anger of the Popish clergy, who set themselves to oppose his influence. At first their efforts were powerless, in consequence of the disposition to favor religious freedom which existed immediately after the Revolution. Subsequently, however, he was prosecuted, condemned, and his meetings closed; again they were re-opened, and he was anew attacked and criminated, and cited to appear before the tribunal of the correctional police. Here he was confronted by the public prosecutor, who, before the Revolution, was instrumental in securing the imprisonment of the Baptist missionaries. He was charged with the crime of controversy against Rome—with maintaining a meeting which was not for worship, inasmuch as there was no *sacrifice*—with admitting to these meetings women and children, contrary to the law in relation to clubs. The result was, that a fine of two hundred francs was imposed upon him, and he was ordered to close his meetings. He appealed to a superior court, before which he appeared on the 17th of November. Here, however, a full and fair hearing was denied him, and the sentence of the lower court was confirmed without examining the witnesses upon whom Mr. Pilatte relied to prove the injustice of that sentence. He immediately interposed an appeal to the Supreme Court, which is his last refuge. Upon the decision of that court hang consequences of immense importance to all the Protestants of France.

COLONIZATION MOVEMENTS.

A few weeks ago an appeal for one thousand dollars was made to enable an entire colored family of sixty-eight persons to emigrate to Africa. The sum has been raised, and the Secretary of the American Colonization Society authorized to draw it. Another case is thus stated by Mr. Pinney, the Agent of the Society:—

"A few weeks since, an interesting colored man, once a slave in Maryland, came to this city with a letter from Dr. Caspar Morris, of Philadelphia, to Rev. Dr. Tyng, and has since so perseveringly sought aid, that only $200 more will accomplish his purpose. The case is this. The slave was manumitted, with many others, by a kind master. They had wives and children, slaves on other estates, and immediately began to labor to get means to purchase their freedom. The subject of this article had a wife and six children. These were sold to a trader to go south-west, last summer. The man had earned by his own labor $500. His fellow-slaves let him have $300, and with this sum, ($800,) he redeemed his wife and youngest child, and they came on to Philadelphia. Meantime the other five children were taken as far as Richmond, Va., where, by the interposition of a friend, they were stopped, to await an effort by their father to raise the means for their redemption.

The entire money value of these unfortunate children is estimated at $1,750—of which $1,550 have already been raised, leaving a deficiency of $200. Of this sum, the editors of the Journal of Commerce offer to contribute $50, if the remainder is made up by the 1st of January.

Jews in France.—A case has just occurred in Paris which may illustrate the power still enjoyed by the priests in the embryo republic. The Minister of Public Instruction had appointed a Jew to the chair of Professor of Philosophy in the college of Napoleon Vende. The Christian zeal of the Bishop of Lucon was aroused, and he fulminated his anathemas against the college, laying it formally under interdict. Many of the pupils were withdrawn by Catholic mothers, and college classes were on the point of being broken up, when the Minister yielded and recalled the unfortunate Israelite. By a compromise the professor was appointed to a subordinate position in a distant college.

Tract Operations in New York.—The New York City Tract Society held its 23d Anniversary one evening last week, at which addresses were delivered by E. L. Magoon, Hon. Theodore Frelinghuysen, and Rev. Dr. Adams. The following statement of the Society's operations is condensed from the Annual Report:—

The Society now employs 20 Missionaries: two for Immigrants, one for Seamen, one for resident Germans, and sixteen who have charge of operations in the different Wards of the city. There are now employed 1,175, Visitors; the average number during the year has been 1,160. For the especial benefit of Immigrants, two have been added to the number of Missionaries. One of these is a German who devotes his attention to those who come from his native land. The other is a Swede who can converse in their native languages with Danes, Fins, Swedes, Norwegians, Italians, Spaniards and Portuguese. These Missionaries meet the different vessels as they arrive, distribute Tracts, provide Bibles and Testaments, give friendly counsel, invite to religious worship, and in every possible manner endeavor to show kindness to the stranger in a strange land.

The results in 1849 sum up as follows: Distributed 1,252,123 Tracts, containg 5,123,571 pages; 1,718 Bibles and 2,609 Testaments supplied to the destitute, on behalf of the New York Bible Society; 7,735 volumes lent; 1,979 children gathered into Sunday and 457 into Public Schools; 203 persons induced to unite with Bible Classes; and 3,067 to attend Church; 1,710 temperance pledges obtained; 1,398 district prayer-meetings held; 37 backsliders reclaimed; 168 persons hopefully converted, 117 converts united with Evangelical Churches.

"Street Children."—The following petition will commend itself to every right-minded and flesh-hearted reader. It is hoped that a sufficient number of such will sign it to produce some effect at Albany during the approaching session of the Legislature.

To the Honorable the Legislature *of the State of* New York:

Whereas, there are many children in the large towns and cities of our State, familiarly known as "Street Children," whose parents, being intemperate, or idle and profligate, permit them to roam at large, receiving only such education and training as will fit them to become a curse to society, and in the result fill our prisons and houses of correction—and whereas no adequate provision can be made for such children, legally, except a law shall be enacted to meet their case, we, the undersigned, citizens of ——, therefore, petition your Honorable body to pass an act, at this session of the Legislature, making it binding upon city and town officers to ascertain and duly report, to a committee chosen for that purpose, the number of neglected and destitute children in their respective bounds not receiving annually the benefit of the educational provisions of the State, or not otherwise provided for; and also extending to such authorities the legal powers to provide for the mental, physical, and moral education of such children, in such manner and way as to your Honorable body may seem best.

Christian Anti-Slavery Convention at Cincinnati.—A call has been issued, signed by Rev. Drs. Aydelott and Brisbane, and several other highly respectable clergymen and laymen of Cincinnati, of various denominations, for a "Christian Anti-Slavery Convention," to be held in that city, on the third Wednesday in April next, "to deliberate on this important subject, and to adopt such measures as the Convention may, in its wisdom, devise for freeing the American Israel from this sin." It is intended to exclude all political questions and influences from the meeting, and confine attention entirely to the moral, religious, and ecclesiastical relations of the subject. The invitation is to include Christians of all denominations, and it is desired that a large number of names may be sent to the Committee to be attached to the public call.

Dr. Lang of Australia.—That indomitable colonist, Rev. John Dunmore Lang, D. D., of Australia, says the Independent, has just sailed from England for the seventh time for his distant adopted country in New Holland—having already six times circumnavigated the globe for the benefit of his people. His object in revisiting the land of his nativity, three years ago, was to give an impulse and direction to emigration to Australia, to promote the introduction of persons and families of character and means, to send forth numbers of Protestant ministers, and in particular to direct emigration towards the Moreton Bay district of New South Wales, about lat. 27 1-2 S., where cotton and sugar could be raised by free labor. He has sent out from twelve to eighteen ministers, chiefly at his own risk and charges, and now takes with him about twenty young men as candidates for the ministry.

Methodist Episcopal Church.—The Christian Advocate and Journal gives the following statistics of the Church as gathered from the reports of the Annual Conferences. The whole number of members in the thirty (Northern) Conferences is 652,315, showing an increase of 23,849 over those reported in 1848. Of this total 586,849 are in full membership, 74,308 probationers. The number of colored members is 28,589, and of Indians 953. There are 3,984 traveling preachers, of whom 130 are supernumerates, and 316 superannuated. There have been 321 preachers received on trial during the year; 100 have located, 37 died, 5 have been expelled, and 11 have withdrawn. The number of members in the Liberia Conference is 1,063, which is 117 more than in the previous year.

Funeral Expenses.—Among the bills brought against the Common Council of New York, for expenses incident to the recent funeral obsequies of Gen. Worth, Col. Duncan, and Maj. Gates, is an undertaker's bill for $2,360 25. $4,000 was appropriated beforehand for the transportation of the bodies hither. A Special Committee has been appointed to report the whole amount expended for the burial.

William Miller Dead.—Mr. William Miller, familiarly known as "Father Miller," died at his home in Hampton, Washington County, on the 20th ult., aged about 68. Mr. Miller was a native of Pittsfield, Mass., and during the last war with England served as a Captain of Volunteers on the northern frontier. He was a shrewd man, practical in affairs, though of an ardent and fanatical temperament. He began to speak in public assemblies upon the subject of the Millennium in 1833, and in the ten years which preceded the time which he had set for the consummation of all prophecy, he labored assiduously in the Middle and Northern States, averaging, it is said, nearly one sermon a day for more than half that period.

Sunday among the Indians.—A Sabbath Convention, so called, was recently held at Tahlequah, Chrokee Nation, whereat measures were taken for a better observance of the Sunday. One resolution says that the practice, too prevalent among the Cherokee people, of preparing for and attending ball-plays on the Sunday, is productive of evil only, and destructive to every interest of the nation, of the family, and of the individual, and ought to be discouraged by every good citizen.

Revivals.—We find in our exchanges notices of several powerful revivals in different parts of the country. One is mentioned at Marsheim Center, in which about one hundred persons have been converted. Another is mentioned at Waterborough, in the British Provinces, where seventy-five persons have recently been baptized. Others are mentioned at Gallipolis and Scioto, Ohio, at Mt. Freedom, Ky., and in Dyer County, Tenn.

Bethel at Canton.—A Bethel ship, for English and American seamen, is now in progress of erection at Whampoa, the port of Canton, China, where there are constantly to be found numerous captains of vessels, and thousands of seamen, for whose welfare it might have been hitherto said "no man cared." This ship is being built by the contributions of English and American merchants in China. A chaplain, Rev. George Loomis, has been appointed by the American Seamen's Friend Society. It is proposed to establish a library and reading-room in the Bethel ship.

Munificent Donation.—It is understood, says the Vermont Chronicle, that the Rev. Daniel Campbell, late of Orford, deceased, has given by his will his estate, amounting to about $20,000, to four societies, in equal portions, viz.:—The American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Tract Society, and the American Bible Society. Provision is made, however, out of the above, for the support of the widow during her life. Mr. Campbell had no children.

The Wesleyan Rupture in England.—The Church and State Gazette contains the following statement:—

"We are informed on good authority, that many Wesleyan ministers, dissatisfied with their system of church government, and not the least so with the recent proceedings, are meditating a resignation of their charges, and *a course of study, preparatory* to offering themselves for ordination in our church."

It seems, from this, that Methodist ministers are not considered as sufficiently educated for the church, nor eligible, till they have received a University education, so as to lose all traces of their Methodist origin.

A New Law Question.—The Hallowell Gazette states that a novel case is to be brought before the District Court, to try a *fathers' right to his own child!* The grandmother of the child claims it by virtue of a gift from the mother on her death-bed, and has sued out a writ of replevin and obtained possession of it. On the other hand, the father, who is much attached to his child, and amply able and qualified to provide for it, and desires so to do, contends that the gift was not intended to be a permanent one, and that it was also a conditional gift—optional with the father to ratify or annul.

CHEAP POSTAGE.

At a Meeting of the Directors of the New-York Cheap Postage Association, held on the 12th of December, 1849, the following resolutions were unanimously adopted, and ordered to be printed:—

Resolved, That the success which has attended the efforts of the friends of cheap postage in the City of New-York and elsewhere, encourages us to make renewed exertions at the present session of Congress for a further reduction of the rates of letter postage.

Resolved, That the increase of letters in four years from 24,000,000 to 62,000,000 per annum, establishes the fact that a high rate of postage has heretofore been, and is now, the cause of the small number of letters passing through the Post-Office, in proportion to the business and population of our country.

Resolved, That there being a surplus of $501,782 70 now in the Treasury, and the prospect of having more than a million at the end of the present fiscal year, after defraying all the expenses of the P. O. Department, furnishes sufficient reasons for a radical reduction of postage at the present session.

Resolved, That while we are fully satisfied that the postage on letters should be reduced to a uniform rate of two cents, yet we are willing, for the present, to accept the uniform rate of three cents pre-paid, and five cents if not.

Resolved, That we recommend to our friends throughout the Union to petition Congress to establish these rates, and to leave it to the wisdom of that body to regulate the franking privilege—the free delivery of letters—and the postage on newspapers.

General Intelligence.

TWO WEEKS LATER FROM EUROPE.

The steamer Cambria, with two weeks later news from all parts of Europe, arrived at Halifax on the 28th of Dec. We give a summary of intelligence brought by her.

There has been a slight rise in the price of Cotton; the price of American Provisions has also advanced.

Advices from Constantinople come down to the 25th of Nov. As yet the extradition question has not been settled, nor, according to the best authorities, was it likely to be settled. The Emperor had up to that time persisted in his demand for having the enemies of Russia, as he calls the Hungarians and Poles, banished from the Ottoman Empire. These demands the Porte resists, and so the matter stands. In the opinion of the Times' correspondent, the Emperor is merely desirous of postponing a rupture till Spring, when his operations would be more favored by the season. Meantime Turkey is making every preparation to meet him should he advance. The English fleet has left the Dardanelles. Russia is increasing her fleet.

Affairs in Hungary continue unsettled. A Pesth paper states that Prince Metternich has written a letter to the Austrian Minister, in which he declares that the Austrian Monarchy cannot enjoy lasting peace unless Hungary is maintained in its preceding relations as a separate State with Austria. Thirteen recent condemnations have been commuted to imprisonment with hard labor for 20, 18, and 10 years. Vienna is completely imbedded in snow, and railroads are thus rendered nearly useless. Notwithstanding all the precautions of the police, Kossuth medals have been introduced into Hungary. They are considered by Magyar patriots as of inestimable value.

The Pope has not yet returned to Rome, nor is the time of his return fixed. The new French Chief is very decided in his course towards the Cardinals, and in an address to his troops tells them that their work is not yet done.

Her Majesty Queen Adelaide died on the morning of Sunday, Dec. 2d, in the 58th year of her age. Her remains were interred on the 13th in St. George's Chapel, Windsor.

Another expedition is about being fitted out to go to Behring's Straits, and further to the eastward, in search of Sir John Franklin. Capt. Sir Edward Belcher, it is thought, will have the command.

The death of Ebenezer Elliott, the Corn Law Rhymer, is announced.

The Government of Bengal has offered the price of 100 rs. for a good and economical machine for separating the cotton wool of India from its seed. For this sum a thousand native machines might be purchased.

Working models of railways, locomotive engines, and electric telegraphs, have been ordered from England for the use of the Mahratta Sovereign, whose curiosity has been aroused by what he has heard of those wonders.

TWO WEEKS LATER FROM CALIFORNIA.

By the Steamship Empire City, which arrived at New York last week, two weeks later news from California was received. The steamer brought 271 passengers, and half a million in gold-dust.

The election had taken place, and resulted in the adoption of the new Constitution by an overwhelming majority. Peter H. Burnett was elected Governor; John MacDougal, Lieutenant Governor; P. A. Morse and Geo. W. Knight, Congressmen.

The rainy season had commenced, and mining was pretty much at an end for the present year. Provisions were high, and still rising, so that much suffering this winter was anticipated.

A short supply of food was feared at the mines, but the wild cattle were depended upon to prevent actual starvation. Preparations were also making to import largely from the Sandwich Islands, Oregon, and the Southern coast.

The old miners were generally of the opinion that next season would wind up profitable mining under the present rude system.

The reported discovery of a vein of gold at Col. Fremont's rancho was considered to be a ruse to attract attention of miners in that direction.

The annexed are the latest prices at the diggings, for the following articles—the market was still rising: Barley 50 cents per lb., Ale $2 per bottle, Candles $2 per lb., Cheese $1 25 per lb., Onions $1 25 per lb., Potatoes $1 per lb., Butter $2, Saleratus $4, Corn Meal 30 cents, Flour 50 cents, Pork 50 cents, Sour Krout $1 per quart, Molasses 75 cents per quart, Oysters, pint cans, $10.

A Presbyterian religious weekly, called the Wathcman, is about to be started at San Francisco by Albert Williams.

A difference has occurred between the Journeymen Carpenters of San Francisco and their employers. The former insist on $16 a day, the latter refuse to pay more than $12. The day laborers who have had $7 and $8, refuse to work for less than $10. About 500 are engaged in the strike.

Fernando Flint, formerly of New York, and at one time a Consul for Hanover and Brazil at Valparaiso, committed suicide on the 11th November, at a house in San Francisco, by blowing the upper portion of his head entirely off with a pistol.

On Sunday morning, Nov. 11, a Portuguese was found dead in his tent in Middle Valley, near what is known as "the Brooklyn Grave," with a wound upon his person, in which was a small sword. The inquest held next day decided that he came to his death from injuries inflicted by his own hand.

A correspondent of the Placer Times gives the particulars of a sad accident at Dry Creek, on the 25th of October. Three men named Kendell, Kent and Wright were working in partnership and lodging together in one tent. Mr. James F. Kendell had been sick, and about 2 o'clock in the morning got up and went out of the tent, leaving his partner asleep. Mr. K. made some noise in the bushes near by, which aroused Mr. A. N. Kent, who immediately sprang to the door of the tent, with pistol in hand, and inquired who was there, at the same time telling the object to be gone. Mr. Kendell did not immediately answer, but moved toward the tent, and Mr. Kent, supposing the person to be some Indian or Spaniard, who had been stealing some of their provisions, fired three shots, one of which took effect in the right breast of Mr. Kendell, who died in a moment, without uttering a word or giving more than one groan. A meeting was immediately called, and a jury selected to try the case. After a full hearing of the case, the jury returned a verdict of "accidental homicide.

DOINGS IN CONGRESS LAST WEEK.

On Second-day of last week, little else was done by Congress than to appoint Committees to wait on the President and inform him of their organization, and then hear the Message, vote for printing it, &c.; after which both Houses adjourned over to Fifth-day.

Senate.

In the SENATE, on Fifth-day, clear indication was given, that it is the fixed purpose of Southern members to resist the admission of California into the Union as a State, and only to extend over it a territorial government.

Several days previous, Mr. Foote had given notice that he would introduce a bill for the admission of two new States—a Slave and a Free State—and two Territories; the Slave State to be called Jacinta, and taken principally from the claimed area of Texas, and the Free State to be California, with boundaries greatly circumscribed from those adopted by the citizens of that Territory in the formation of their State Government. The two Territories that his bill proposed were Deseret and New Mexico. Instead of introducing that bill, however, he offered as a substitute a resolution which simply provides for the organization of California, Deseret, and New Mexico *into Territories.*

Following this movement was the second act in the drama, introduced to the public by the Senator from Alabama, in the shape of a resolution connected with the operations in California, the call of the Convention of her people, the qualification of voters, and who fixed such qualification, what part the Government had taken by agents or otherwise in the organization of California as a State, &c., &c. This resolution lies over, under a rule of the Senate, and consequently could not be acted upon.

Gen. Houston, of Texas, also introduced a resolution calling upon the President for all correspondence that has taken place between the heads of any of the Departments or himself, with the military authorities at Santa Fe, as also that which has passed between them and the civil authorities of Texas, and to furnish to the Senate any information in his power touching the refusal of the military authorities of Santa Fe to yield obedience to the civil authorities of Texas. The design is, to claim Santa Fe as being within the boundaries of the State of Texas as originally admitted into the Union, and by this method to make a large section of country Slave Territory that is now Free.

Mr. Douglass presented the Constitution of the people of Deseret, asking to be admitted into the Union either as a State or a Territory, which Constitution was ordered to be printed for the use of the Senate.

Mr. Douglass introduced a bill granting one hundred and sixty acres of public land to the actual settlers thereon. Also a bill making a liberal donation of public lands to the States in which they lie, to pay the expense of a geological survey of said States. Also a bill for the benefit of the Territory of Minnesota.

Mr. Clemens gave notice of a bill proposing to amend the Constitution so as to provide for the election of Senators by the people.

House of Representatives.

In the HOUSE, on Fifth-day, Mr. Venable, of N. C., sent up a resolution, which was read by general consent, calling upon the President to communicate to the House whether, since the last session of Congress, any person has been appointed civil or military Governor of California or New Mexico; if so, his name and compensation; and whether the duties of civil and military Governor have been united in one office. Also whether any Governor had issued proclamations calling a Convention in California, or had endeavored to advise or control proceedings, &c.; and that the President communicate copies of all documents and correspondence in relation to the business attending the election in California.

Then followed a long discussion, principally between Mr. Winthrop and Mr. Giddings, in relation to the course of the House and of individuals respecting slavery; it grew out of a motion that the Speaker appoint the Standing Committees, which motion finally prevailed.

Both branches of Congress adjourned over to Second-day of the present week, at which time the House proceeds to the election of a Clerk and other officers.

CALIFORNIA FROM THE DARK SIDE.—The New York *Tribune* last week copied from the *Placer Times* a statement that the diggers on the Yuba river were averaging two ounces of gold per day. Mr. A. J. Baker, of Jonesville, Mich., who has just returned from there, says that the estimate is grossly exaggerated. He worked ten days in the diggings, but remained there some six weeks suffering severely from diarrhea, &c., resulting from his privations and sufferings on the way. He thinks the diggers on the Yuba do not average more than *five dollars each per day*, while the cost of living there is very heavy, and the ravages of disease very general and severe. The sufferings throughout the Mining Region this Winter must be terrible beyond imagination. The country swarms with adventurers, who have frightened away all the game. Provisions, already very high, are certain to go much higher; while sickness will increase its ravages upon the strength of the incessant rains already experienced and the Winter now upon them, for which few are at all prepared. Mr. B. thinks *one-third* of all who started from the States last Spring overland are already dead!

FUGITIVE SLAVES RETURNED.

From the Norfolk Herald.

"Yesterday morning the schooner Minerva Wright, Smith, from Wilmington, N. C., bound to New York, put into this port to land two young colored men, slaves, who had been found concealed in the hold. Captain Smith stated that he had sailed from Wilmington on the 25th ultimo. On the 7th instant, being off Little Egg Harbor, within seventy miles of New York,) heard some one call out from the hold, "Water! water!" and soon after discovered two persons hid in the space between the cotton bales and the deck. The boys gave their names as George Walker, belonging to William C. Beettingham, and Thomas Wooster, belonging to John Wooster. They stated to the Mayor, that they went on board the schooner three days before she sailed, taking with them a two-gallon jug of water and some bread and cheese. George, who is quite an intelligent fellow, said that after exhausting their stock of water their suffering from thirst was past all endurance. He had about $100 stowed away in a belt which he wore around his waist, and $33 50 in notes and gold. His companion had only a four dollar note. Both protested most solemnly that no person but themselves had the slightest knowledge or suspicion of the elopement."

The oppressed and down-trodden of other nations find homes, protection and a welcome when they reach our soil. But the Slave who attempts to escaps from a worse than Russian or Austrian servitude, is not only repulsed, but taken back to chains and stripes. For such is the law of this Land of Freedom!

FROM CHINA.—Hong Kong (China) papers of September 29th state that the British and American fleets are engaged in operations against the pirates of those seas, who have become so formidable, in point of numbers and resources, as to endanger there the commerce of the world. The British clipper Sylph, bound with treasure to Calcutta, has been recently found missing, under circumstances which led to the apprehension that she had been captured by these freebooters. The British steamers Medea and Canton, which were dispatched to ascertain her fate, both had encounters with the pirates, the result of which was the capture of five junks; they, however, obtained no tidings of the Sylph. The partial success of these steamers enraged the pirates to such a degree that they burned the village of Chappa, captured six junks, and otherwise chastised the inhabitants. The pirates boast of one hundred sail of armed junks, and 8,000 men. Two of their junks were recently seized at Cumsingmoon by the Americans.

DEATH OF REV. AUGUSTUS THIVET, LATE SECRETARY TO THE ROMAN CATHOLIC MISSION IN CHINA.—On the 27th June a very melancholy accident occurred at Pinang. A party of gentlemen were on a visit at Batu-Kawan, some of whom went out to shoot in a plantation. The Rev. M. Thivet and another separated themselves from the rest of the party. M. Thivet was in advance, and immediately on crossing the entrance of an inclosure, disappeared. His friend heard him call out that "he was a lost man;" and after a search, was horrified to find that M. Thivet had fallen upon a tiger trap placed in the bottom of a pit about 20 feet deep, covered with grass and attap leaves laid upon slender sticks, and planted with strong nebong spears, set perpendicularly or slightly inclining towards the sides of the pit, and riveted in the soil. On one of these the unfortunate gentleman was impaled. He expired at 3 A. M. the following day. The part of the spear within the body measured 16 inches, its greatest diameter 2, and its circumference about 5 inches.—Pinang Gazette 30th June.

EFFECT OF RAIN IN CALIFORNIA.—A letter of S. S. Osgood to the New York Tribune, under date of San Francisco, Nov. 8, says: "Since the last steamer sailed we have had a taste of the rainy season. Not a day until this have we escaped a drenching, and the night before last there was a perfect deluge. I have heard of no house yet that was not more or less inundated through the roof or otherwise; many goods were damaged, and the mud all over town was intolerable. Thick boots were up in the market, and in six days they rose from one ounce to six ounces per pair. You may open your eyes, but it is true, that boots—long, thick, stout leather boots, such as can be purchased in the States for $5 or $6—sold here on the 5th of November for $100—*one hundred dollars!* I doubted when I heard this stated, and went to inquire the price, and was told that I could have a pair at 6 ounces."

LIBERTY PARTY STATE CONVENTION.—The State Committee of the Liberty Party (Gerrit Smith) have called a State Convention to meet at Little Falls, Herkimer Co., on the 22d of January, "to deliberate upon public affairs and the aims and purposes of that party." All the "friends of Human Freedom and of Human Rights, of Righteousness and Righteous Civil Government, are invited to attend." The Garrisonian State Convention meets at Syracuse, January 15. Gerrit Smith has promised to attend both meetings, hoping, in a letter to Samuel J. May, that Liberty Party men will attend the Syracuse Convention in "great numbers."

The New Bedford Mercury states that Midshipman Spencer, who was recently killed at one of the islands in the Pacific, in a duel with a Midshipman of the British Navy, was probably R. B. Norton Spencer, who sailed from that port October 1847, in the whaleship Elizabeth—a son of Judge Spencer of New York, *not* of Hon. John C. Spencer, as has been stated.

A clergyman of New Orleans, in a sermon upon the recent catastrophe on board of the Louisiana, stated, as a well ascertained fact, that fourteen hundred persons perished yearly on the Western waters from steamboat casualties.

A dispatch dated Washington, Dec. 26, says that a small frame dwelling in the rear of the Navy Yard was burned down the previous day, and a man and three children perished in the flames. Intemperance is supposed to have been the cause of the calamity.

SUMMARY.

The whaleship Richmond, Capt. Vinters, of Cold Spring, went ashore on the 2d of August, 12 miles south of St. Lawrence Bay, on the west coast of Behring Straits. Officers and crew escaped safely to land, and were among the Indians four days. They were kindly treated, the Indians furnishing them with deer and salmon. They assisted also in endeavoring to get the vessel off, and when that was impossible, aided in securing the provisions.

In the Supreme Judicial Court at Boston, a verdict for $9,975 damages was rendered in the case of Lyman Raymond vs. the City of Lowell. The city had placed a grate in the gutter in Central-st, and it stuck up some two inches above the curb-stone. In stepping off the sidewalk, the plaintiff struck his foot against the top of the grate, and, falling forward, fractured his knee-pan, causing permanent lameness.

The contracts for the continuation of the Erie Railroad to Hornellsville, 42 miles, have all been given out at very low rates. The number of bids was large, and the competition such that contracts were secured at much lower rates than were anticipated. The whole 42 miles will be completed and ironed by the 1st of September next, for about four hundred and fifty thousand dols. ready for the trains, being less than eleven thousand dollars per mile.

The official report of the Auditor of Iowa states the assessed valuation of property in that State at $18,479,751, the amount of tax being $47,249 42. Number of acres of land assessed 3,450,394; horses over two years, 34,741; neat cattle, over two years, 91,222; mules and asses, over one year, 331; sheep, over 6 months, 140,787; hogs, over 6 months, 286,261.

The financial writer in the Boston Post says that less than a year ago a brig laden with lumber sailed out of Boston harbor. Vessel and cargo complete cost $15,000. For this adventure the owners have already received $56,000 in gold—they expect to receive about $15,000 more—and they still have the vessel and equipment at anchor at San Francisco.

The President's Message was Telegraphed from Baltimore to Pittsburgh complete in six hours and twenty minutes, in ample season to be published in the morning journals of that city simultaneously with its appearance in those of Washington, Baltimore, Philadelphia and this city.

A daughter of Mrs. Choutea, at St. Louis, Mo., narrowly escaped death by burning a few days ago. In attempting to remove an article from the mantle piece, a bottle of Cologne water was knocked down and fell into the fire, the flames instantly communicating to her dress. The fire was extinguished by the prompt exertions of her mother and sister.

The schooner Ellen Sedgwick, Captain Beaston, of Newark, N. J., bound from Richmond with a load of coal for the Brooklyn Gas Co., went down in the gale on Saturday December 22, and all hands perished (7 in number) excepting the mate.

The work is completed, by which steamboat navigation is opened from the Oswego Canal at Three River Point through Oneida River and Lake, a distance of 50 miles, to near the Erie canal, a short distance west of New London. Two steamers have been built at Brewerton to run on the river and the lake, and are now receiving their machinery, and will be ready to run on the opening of navigation in the spring.

The Buffalo Commercial states that the charter of the Utica Branch Bank at Canandaigua expires by limitation on the 1st of January, 1850, and that a bank, with a capital of $300,000 is to be established in that city, under the charge of H. K. Sanger, Cashier of the Utica Branch Bank.

The brig Santiago, arrived at New York last week, from Hayti, reports that on the eve of their departure from Aux Cayes, the Dominicans had pillaged and burned to the ground two Haytien villages, named Petite Revere and Dame Maria, which caused a great excitement at Aux Cayes. The Haytien fleet was then lying at that port, but left immediately for Dame Maria.

According to the Trenton Gazette, the migration from West Jersey to Virginia continues; and indeed not only from West Jersey, but from some of the Northern counties considerable numbers of enterprising men are settling upon the cheap farms of the Old Dominion.

Francis Curtiss recovered before the Supreme Court of Massachusetts, $5,000 of the Eastern Railroad, for an injury to his leg, by a collision, so as to deprive him of the use of it for several years, and Ezra H. Corning $9,040 against the Connecticut River Railroad, for injuries occasioned by a similar accident.

At Honesdale, Pa., on Christmas Eve, just as the preacher commenced speaking in the Episcopal Church, a large circle or scroll of plastering, four feet in diameter, fell with a crash down to the floor, a distance of about 20 feet. It was miraculous that no lives were lost, as the Church was crowded in every place, except exactly where it fell, directly in front of the pulpit.

A dispatch dated Philadelphia, Dec. 26, says, that John Cornell, a passenger in the steamer Empire City, who arrived here *en route* to Cadiz, Ohio, and who stopped at Congress Hall, was robbed some time between night and morning of $4,000 in gold dust and money.

A man was taken from Yorktown, Westchester County, to the New York City Hospital, on Wednesday last, to have his leg amputated, from the effect of wearing a tight boot.

A writer in the Boston Medical Journal asserts that the mortality of the free people of color of the United States is more than one hundred per cent. greater than that of the slaves.

A French chemist has preserved water in sweetness for seven years by adding 6lbs. of black oxide of maganese to 100 gallons.

The great sugar refinery of Woolsey & Co., New York, was destroyed by fire on Sabbath, December 22. Loss, in building, machinery, stock, &c., estimated at $500,000 on which there was about $250,000 insurance.

On Christmas day, Dec. 25th., a laborer in the employ of Asa Dunn, of New Market, N. J., caught his hand in the teeth of a threshing machine, by which it was so badly injured as to render amputation necessary. The operation was performed by Dr. C. H. Stillman, of Plainfield, and the patient is doing well.

The Ohio State Journal of the 17th ult., says that the Rev. George Johnson, a Protestant Episcopal minister at Gambicr, lost his life in that place on the 11th, by the accidental discharge of a gun which he kept in his room.

The Secretary of the Treasury estimates the expenses of the Government for the year 1850 at over $45,000,000; of this sum, $9,575,678 is for the navy, and $5,864,137 for the army—one-third of the whole national expenditure.

The cholera has been very busy in carrying off theatrical people in England. Laycock, scene painter at Astley's, and Miss Ross Henry, have lately died of cholera; also Mr. Healy, John Nash, Henry Lee, Mr. Cook, father of Miss Cook, the actress; Prof. Hemming, rival of Risley in gymnastic feats, besides several stage carpenters and supernumeraries.

Father Mathew has been invited by the officers of the State Temperance Society to visit Kentucky, with an intimation, by authority, that the Kentuckians do not desire to interfere with his views respectnig slavery, and want him as a counsellor and guest in spite of them.

The salary of Judge Peter H. Burnett, the Governor elect of California, ($10,000,) exceeds the combined salaries of the Governors of Tennessee, Illinois, New Hampshire, Connecticut, Vermont, Wisconsin, Iowa, Rhode Island, and Delaware, who receive an aggregate of $9,083.

The Albany Evening Journal says that Dr. Reynolds, a man of considereble property, a bachelor, has mysteriously disappeared from his residence in Belfast, Allegany County, N. Y. One report states that he was last seen endeavoring to purchase a horse, for which he offered a $100 bill.

The Nantucket Inquirer of the 24th ult. contains an alphabetical list of all the persons who have left that place for California during the past year, numbering 592 names.

A negro man in California, taken thither as a slave, was sued for a sum of money. The Alcalde decided that he could be sued, for the reason that by the existing laws (Mexican) he was free.

The journeyman house carpenters of Newark, N. J., have agreed to notify the master builders of that city, that from the 20th of February to the 29th of November next, their wages will be $1 50 per day.

Asaph Howard, who was suspected of robbing the Phœnix Bank of Westerly, R. I., of $15,000, has been discharged from custody, there being no evidence against him; so that the great robbery is not yet elucidated.

A son of Chancellor Walworth, it is said, has recently been admitted to holy orders at Rome, and will be employed as a home missionary in London.

Counterfeit $5s on the City Bank, Providence, R. I., are in free circulation. They are unlike the true bills, which have a V covering the entire center.

The Legislature of this State assembles on the first Tuesday in January, which this time is the *first day* of January.

Land warrants are scarce in New York, and responsible dealers are asking $130 (guaranteed) for the warrants.

Dr. S. P. Townsend has sold out his sarsaparilla establishment for $100,000.

New York Markets—Dec. 30.

Ashes—Pearls $6 25; Pots 6 50.

Flour and Meal—Common Flour has advanced 6d, State and Western selling at 4 62 a 5 00; pure Genesee 5 25 a 5 37. Jersey Meal 3 00. Rye Flour 2 75 a 3 00.

Grain—Long Island Wheat 1 05 Genesee 1 25. Corn 59 a 61c. Rye 60c. Oats, Northern 45c, Jersey 41c., Southern 35c.

Provisions—Pork, 11 50 a 12 00 for Mess, 8 75 a 9 00 for Prime. Beef, 6 00 a 6 12 and 8 50 a 9 00. Butter, 7 a 10c. for Ohio, 10 a 18 for State. Cheese 5½ a 7c.

MARRIED,

In DeRuyter, N. Y., Dec. 20th, by Eld. Alexander Campbell, Mr. AMBROSE C. SPICER, Tutor in DeRuyter Institute, to Miss SUSANNA M. COON, Preceptress of said Institute.

DIED,

In Hopkinton, R. I., on the 20th of December, of consumption, Mrs. ABBY A. TANNER, daughter of Elder John and Elizabeth Green, in the 27th year of her age. Her end was peaceful and heavenly.

In Brookfield, N. Y., on the 20th of December, Mr. AUGUSTUS BURDICK, aged 72 years. The deceased leaves a widow aged 78 years, who has three sisters, all widows, aged respectively 73, 78, and 80 years.

LETTERS.

S. S. Griswold, Henry Clarke, Luke P. Babcock, Alex. Campbell, David Snowberger, Ephraim Maxson, J. M. Lanphear, L. Andrews, S. Billinger, G. T. Spicer.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

I. Clawson,	New Market, N. J.	$2 00	to vol. 6	No. 52
Randolph Clawson,	"	2 00	" 6	" 52
John Smalley,	"	2 00	" 6	" 52
Jacob Titsworth,	"	2 00	" 6	" 52
James C. Ayres,	"	2 00	" 6	" 22
Andrew Drake,	"	2 00	" 6	" 52
A. S. F. Randolph,	"	2 00	" 6	" 52
Austin Ross,	"	1 00	" 6	" 26
G. T. Spicer,	Providence, R. I.	2 00	" 6	" 52
D. F. Larkin,	Westerly, R. I.	2 00	" 6	" 52
D. Snowberger,	Wanesboro, Pa.	2 00	" 6	" 52
Leman Andrus,	Lockport,	2 00	" 6	" 52
John Fullmer,	Pendleton,	2 00	" 6	" 52
Rowse Burdick,	Rapids,	2 00	" 6	" 52
Simeon Burdick,	"	2 00	" 6	" 52
S. B. Crandall,	"	2 00	" 7	" 26
Edwin Maxson,	W. Edmeston,	2 00	" 6	" 52
H. D. Crandall,	Edmeston,	2 00	" 6	" 52
Alex. Campbell,	De Ruyter,	2 00	" 6	" 52
Ezekiel G. Potter,	Scott,	2 00	" 6	" 52
R. P. Babcock,	"	2 00	" 6	" 52
Seberah Babcock,	"	2 00	" 6	" 52
Alonzo Barber,	"	2 00	" 6	" 52
A. L. Whiting,	"	2 00	" 6	" 52
G. W. Maxson,	"	2 00	" 6	" 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Joseph Kenyon,	$5 00	Sands Carr,	$5 00
E. W. Babcock,	5 00	Henry Clark,	5 00
A. B. Burdick,	5 00	Horace Maxson,	5 00
Nelson Langworthy,	5 00	Benj. F. Clark,	5 00
Weeden Clark,	5 00	M. S. Kenyon,	5 00
Stanton Clark,	5 00	C. M. Lewis,	5 00
		Alanson Crandall,	5 00

BENEDICT W. ROGERS, Treasurer.

Central Association—Semi-Annual Meeting.

The Semi-Annual Meeting of the Central Seventh-day Baptist Association, will be holden with the first Seventh-day Baptist Church in Verona, Oneida Co., N. Y., on the fourth day of the week before the 2d Sabbath in January, commencing at 10 o'clock A. M.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry; the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture: the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrance 54 Gold-st.

Miscellaneous.

OUR FASHIONABLE GIRLS.

Mrs. Swisshelm, of the Pittsburgh Saturday Visitor, gives the following matter-of-fact information in one of her admirable "letters to country girls:"

"There are hundreds of girls in every large city who parade the streets in feathers, flowers, silks and laces, whose hands are soft and white as uselessness can make them, whose mothers keep boarders to get a living for their daughters. These mothers will cook, sweep, wait on tables, carry loads of marketing, do the most menial drudgery, toil late and early, with very little more clothing than would be allowed to a southern slave, while their hopeful daughters spend their mornings lounging in bed, reading some silly book, taking lessons in music and French, fixing finery, and the like.

"The evenings are devoted to dressing, displaying their charms and accomplishments to the best advantage, for the wonderment and admiration of knights of the yard-stick and young aspirants for professional honors—doctors without patients, lawyers without clients—who are as brainless and soulless as themselves. After a while the piano-pounding simpleton captivates a tape-measuring, law-expounding, or pill-making simpleton. The two ninnies spend every cent that can be raised by hook or crook—get all that can be got on credit in broadcloth, satin, flowers, lace, carriage attendance, &c.,—hang their empty pockets on somebody's chair, lay their empty heads on somebody's pillow, and commence their empty life with no other prospect than living at somebody's expense—with no higher purpose than living genteelly and spiting their neighbors. This is a synopsis of the lives of thousands of street and ball-room belles, perhaps of some whose shining costume you have envied from a passing glance.

"Thousands of women in cities dress elegantly in the street, who have not had a sufficiency of wholesome food, a comfortable bed, or fire enough to warm their rooms. I once boarded in a 'genteel boarding house' in Louisville. There were two young ladies and a piano in the house; halls and parlors handsomely furnished. The eldest young lady, the belle, wore a summer bonnet at ten dollars, a silk and blonde concern that could not last more than two or three months, silk and satin dresses at two, three, and four dollars per yard, and five dollars a piece for making them, and the entire family, women, boys and babies, nine in all, slept in one small room, with two dirty bags of pine shavings, two straw bolsters, and three dirty quilts for bedding; no sheets, no slips, and there on the wall hung the pea-green and white satin, the rich silk and lawn dresses.

"These ladies did not work, but played the piano, accordeon, and cards; and nearly broke their hearts the week before we were there because another, who I presume lived just as they did, called on them with a great clumsy gold chain on her neck. None of them had one, and Miss Labalinda, the belle, could eat no supper, and had a bad fit of the sulks to console her for a want of a chain. But, dear me! I had no notion of running away off here. I was just thinking how busy you country girls are apt to be in the fall, and this led me to think what a blessing it is that you have something to do, and that you think it a disgrace to live idly. It is a great blessing to live in a country where it is a credit to work, for idleness is the parent of vice and misery. So do not get weary or think your lot a hard one when putting up pickles or preserves, apples, butter, sausages and sauces for future use."

GUTTA PERCHA.

Mr. T. B. Smithies recently delivered an interesting lecture, in London, on the discovery, manufacture, and various applications of the far-famed gutta percha. We make the following extracts from a report of the lecture in the *London Record*:—

The lecturer commenced by pointing out that the discovery of gutta percha had unfolded a striking instance of the boundless provision made by the God of Nature for the wants and comfort of the human family. After detailing the accidental discovery of the material by Dr. Montgomerie, at Singapore, in 1842, he exhibited a drawing and specimen of the percha tree, the wood being peculiarly soft, fibrous, and spongy, pale colored, and traversed by longitudinal receptacles, or reservoirs, in which the juice is deposited. The tree was stated to belong to the natural order *saoocaceæ*, and yields, in addition to its valuable juice, a vegetable oil or butter, a medicine, whilst the flowers are used as articles of food. The lecturer exhibited several blocks as gathered by the natives, some of them moulded into grotesque figures of birds, &c., giving proof that the Malays are not altogether void of artistic skill.

The most interesting portion of the lecture was the trial of the speaking tubes, and the hearing apparatus for deaf persons in churches and chapels. A tube was carried from the platform into the library in the adjoining building, a distance of upwards of one hundred feet, through which a whispered conversation was most distinctly carried on. Tubes were also carried round the room, in various lengths of from one hundred to two hundred feet, and notwithstanding they were twisted in every direction, yet the softest whispers were quite audible when the ear was applied to the other end. A bowl was placed on the lecture-table, from which a small tube was carried to the further end of the room; through this any deaf person could hear the lecture. It was shown how this tubing might be applied in various ways for the relief of the deaf. Another peculiar property which rendered it valuable for the conveyance of water was, its power of resisting the action of the frost, and its remarkable strength. It was stated that Mr. Rofe, the engineer of the Birmingham Water Works, had applied a pressure of three hundred and thirty-seven pounds on the square inch, to a three-quarter inch tube, without being able to burst it. Also that the extraordinary length of four hundred and sixty feet had been manufactured without a single joint.

The lecturer, being provided with a pan of boiling water, steam-box, and jet of gas-light, afforded considerable amusement and wonder by the ready mode in which the joints in mill-bands, clothes-lines, window-blind cords, lining for cisterns, tubing, &c., can be made. The facility with which pieces of tubing were in a few moments securely joined together, simply by the aid of a little hot water, seemed almost magical.

CHOLERA IN THE EAST INDIES.

A correspondent of the *Straits Times* writes:—"I regret to say that the cholera, that awful visitation of God, has, in its onward march, reached Bangkok and made most fearful ravages among its thoughtless multitudes. On Sunday, the 17th of June, a few cases occurred within the city walls and near the palace; by the Tuesday following it had so increased that 80 bodies were taken to a single 'wat' for burning. On Tuesday, Friday, and Saturday, it raged so that its horrors are beyond all description. You could not walk out, even for a short distance, without witnessing the dead bodies lying in all directions, and seeing persons attacked while walking from one place to another, who perhaps oftentimes never reached their homes. So great was the number of deaths, that they found it impracticable to burn them all, and many were buried, and multitudes more thrown into the river just as they had died. You may form some conception of the numbers by knowing that in many of the wats 400, or nearly that, were buried in a day. They were brought and laid in piles and fuel applied, when they were consumed like heaps of logs. No parade; no funeral; no other object but to hasten them away to the wat, where they often were left to be burned by those who would attend to it, or left to putrefy on the ground. Perhaps in the three days last mentioned not less than from 1,000 to 3,000 died daily; and at the end of twelve days it was known that more than 20,000 had fallen victims to its fearful ravages. Since that time it has very much abated, but has by no means ceased. Among those who have died were very few of the highest classes; however, among that small number was Khan Khun Bodin, a noble of high rank and great influence, a man of age, and experience, who was Commander-in-chief of His Majesty's forces in the late war in Cochin China.

HINTS TO THE BALD-HEADED.

According to the following extract from an editorial article in the Boston *Medical and Surgical Journal*, the easy and sure way to prevent baldness, is to go bare-headed, or wear a well ventilated hat:—

"A refined civilization has brought with it a train of physical evils which it is in the province of science to control or subdue. Our tight hats, our warm rooms, closely fitting caps, silk night caps, from which the perspirable matter cannot escape, by their combined agency, in connection with other influences, and not always easy to define, bring off the hair prematurely and turn it gray, sooner than personal vanity is willing to exhibit such evidence of decay. And this is not all; the skin is actually in a low state of disease, the effects of which are recognized in the accumulation of dandruff—desquamation of the epidermis. The bulbs of the hair are inflamed also from the same cause, and from year to year the hair degenerates and becomes thinner, and not unfrequently ends in baldness. On all that part of the head not covered, viz., from the back side, between the ears and on the temple, the hair generally remains to extreme old age, however much the vertex may be denuded. If females wore equally tight covering, the hair would probably suffer very much in the same manner; but their light, airy bonnets admit of ventilation, and hence a bald-headed woman would be a phenomenon. Who ever saw a bald-headed Indian? We have had an opportunity of seeing various tribes, in all the freedom of an unrestrained savage life, but a sparse head of hair we have never noticed. Atmospheric exposure conduces to the luxuriance of the hair and a healthful condition of the scalp."

INDIAN COLONIZATION.

George Copway, who takes a deep interest in the welfare of the aborigines of this country, has prepared the following form of Petition, and sent it all over the Union for signatures:—

To THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES, *the Memorial of the undersigned Citizens and Residents of the United States*, most respectfully showeth: That the present state of the Indian Tribes within the jurisdiction of the United States and the Continent of North America, is a subject worthy of the consideration of every Christian and philanthropist in this Union. That if by any practical method these aboriginal and primitive owners of the soil can be civilized and incorporated into the body politic as enlightened and useful citizens, no time should be lost in making the attempt. *The rapidly advancing spirit of the age presents this subject before Congress, as indispensable to be acted upon now.*

With this object in view, and the earnest prayer to Almighty God to enlighten your councils on this momentous subject, we, the undersigned, present the cause of the INDIANS to the earnest consideration of your Honorable body, praying that such means may be speedily adopted, as will give to the "Red Man" a permanent home, and all the arts, conveniences, and comforts of civilized life.

To this end we pray that a sufficient portion of the great North-western Territory may be appropriated to this use for the reception and concentration of such of the Indian tribes as may be willing to become agriculturalists, &c., and receive from the hands of the white man a sound system of moral and intellectual training.

The land so appropriated to be erected into an Indian District, subject to such a form of Government and such laws as Congress may direct, consistent with the Constitution and laws of the United States.

The Septennial Census of Philadelphia City and County for 1849, shows the following results: White taxable population 76,965, of whom 75,145 are males, and 1,819 females. Colored taxable population 319, 58 are females, and 261 males. White blind persons, 166, of whom 54 are females. Colored blind persons 7. Deaf and dumb persons 175, of whom 73 are females. This table shows an increase of 26,221 in the taxable inhabitants of Philadelphia City and County since 1842.

A RAILROAD INCIDENT.—The New York and Erie Railroad, which is so widely known for the excellence of its cars and locomotives, is entitled to equal celebrity for the character of its conductors. Every traveled man knows how much he is indebted to the conductor of a road for comfort, and those who have been over the Erie road will call to mind many a pleasant hour with the hero of the following story, which we take from the Journal of Commerce:—

"Not long since, an old lady from the neighborhood of Binghamton, on the upward train of cars, when they had passed Cochecton, and were upward of a hundred miles from Piermont, suddenly missed her umbrella. 'There!' she exclaimed dolorously, in a voice that attracted the attention of all in the car, 'There! I do declare, I've left my umbrel aboard the boat down to Piermont;' and continued bewailing her great loss till Ayers entered. She repeated her great grievance and sorrow to him. 'Bless you, madam,' said he, 'is that all? We can put you all right in a minute. Send for it by telegraph, ma'am;' and so saying he reached up his hand to the bell rope that passes through all the cars, and jerked it once or twice, and then went to another car, where, by a wise arrangement, all articles picked up on the boat are carried along with the train. He returned a moment afterwards with the umbrella. 'Lord-a-massy!' exclaimed the old lady, in a fervor of delight and astonishment, 'I knowed they sent letters and newspapers by telegraph, but it's the first time I ever heard of sending an umbrel.'"

EDUCATION OF IDIOTS.—They do some things in Massachusetts which are not done elsewhere. The Legislature two years ago appointed a commission to inquire and report on the number of idiots, and what can be done for their benefit. Last year, on this report, an appropriation was made for an experiment in teaching them, and a school has been established at the Blind Asylum, under the superintendance of Dr. S. G. Howe. In the mean time, Dr. H. B. Wilbur, of Barre, has established a private school for imbeciles, which is quite successful. The Christian Register says:—

"He has eight or nine pupils, whose rapid improvement bears sufficient witness to the practicability of the education of idiots. They have already been elevated from a state of helplessness and self-abandonment to one of comparative comfort and self-direction. They have been taught to adjust their own dress with neatness, to observe many of the rules of society, to restrain their appetites, and to be careful of their conduct, and in some instances to commence a still higher grade of education. Dormant faculities have been called into action, which they were supposed not to possess. How far it is possible to develop in these unfortunate beings the germs of a higher life, which are doubtless there, no one can tell; but from what has been accomplished, much may be hoped from the exertions of a skillful and patient instructor, whose faith is equal to his task."

A RUSSIAN RAILROAD.—Letters from Russia state that the great national railroad between Moscow and St. Petersburg is advancing rapidly under the direction of Major T. S. Brown and the other American engineers who have the direction of the work. At present, one hundred and sixty-two locomotives, averaging twenty-five tons each, have been constructed for this road, and nearly three thousand cars built, of which twenty-five hundred are used for freight, and the remainder finished in the best style for passengers. The branch railroad is to extend to the ancient city of Novogorod, where the great annual fairs are held, where Chinese, Tartars, Turks, and the merchants of Southern Asia, dressed in their respective national costumes, jostle against Birmingham agents, German traders, French travelers, and Russian serfs. The branch will, it is believed, largely increase the profits on the national road, which will cost forty millions of dollars.

CORN BREAD.—We are in the daily habit, says the American Agriculturist, of eating corn bread made after the following recipe. It is equal to any thing we have ever tasted. To one quart of sour milk add two spoonfuls, well stirred in, of pulverized salæratus, two eggs well beaten, one table spoonful of brown sugar, and a piece of butter as large as an egg. Salt to suit the taste, and then stir in the meal, making the mixture about as stiff as pound-cake. Now comes the great secret of its goodness. *Bake quick*—to the color of a rich light brown. Eat it moderately warm; with butter, cheese, honey, or sugar-house molasses, as most agreeable to the palate.

NORTHERN MAIL FROM NEW YORK.—The great Northern Mail, and all the Way Mails to Poughkeepsie, are to go over the Hudson River Railroad, after the close of navigation on the river. To leave New York, at 4 o'clock, P. M., being conveyed in stages from Poughkeepsie up. The Mail will arrive in time to connect with the fast train Westward, which leaves Albany at 7 A. M., going through to Buffalo in 15 hours. The return Mail will leave Albany at 11 P. M., arrive at Poughkeepsie at 11 A. M., and at New York at 2 P. M., to connect with the great Southern Mail at 4 P. M. By this means letters from Buffalo will go to Washington in 48 hours. Messrs. Beach & Butler are the contractors for the land carriage by stages of one mail per day. A Sunday train will be run with Mail matter only.

PROSPECTS IN CALIFORNIA.—Private advices from California lead to the impression that there will be great suffering in the new El Dorado this winter and approaching spring. On account of the losses sustained by those who shipped provisions by the first vessels that sailed from the United States, those that followed carried out other kinds of cargoes, and the emigration being so great, the supplies have dwindled down to an alarming degree. In consequence of the Oregon farmers going to the mines, no grain or flour can come from that direction, and the supply from the west coast of South America will be very inadequate to the demand. Unless a supply can reach there from the United States in time, provisions, it is thought, will command more than they have ever done yet, and they were high enough, in all conscience, at one time. The above is the substance of several letters received from a leading citizen of San Francisco, largely engaged in business, and who can be relied on.

SENATE COMMITTEES.—The cast of the Standing Committees of the Senate is exceedingly sectional, the Judiciary Committee being composed of three slaveholders (including Chairman) and two non-slaveholders. The Committee on the District of Columbia has a pro-slavery Chairman, two members from the South, and two from the North. But the Committee on the Territories is the most sectional of all, having a slaveholding Chairman (Senator Douglas of Illinois, who owns a plantation in Mississippi,) and but one Northern member.

New York is represented but on one Committee, while the little State of Arkansas is represented on six, South Carolina three, Mississippi four, Virginia four, Louisiana four. Senators King of Ala., and Atchison of Mo., are each on two committees. The South have a majority in fifteen of the committees, and the North in twelve. Three of these committees are entirely composed of Southern men, and two of Northern. Sixteen of the Chairmen are from the South, and eleven from the North. [N. Y. Tribune.

MAIL ROBBERY.—While the steamboat Hendrik Hudson, from Albany, having on board the U. S. Mail, was coming to this city last Thursday morning, the clerk discovered a number of letters and newspapers strewed around the deck, and one of the deck hands picked up a bank note. On examining the mail bags, it was discovered that they had been cut in several places. A search was then instituted, and letters, with bank notes and drafts to the amount of about $15,000, found upon a lad named Wm. E. Harris, a passenger. He was arrested and brought to New York, and is now in custody. Harris is between 15 and 16 years of age. He states, that he was assisted by another lad about 14.

INTEMPERANCE IN BALTIMORE.—The increase of intemperance in Baltimore has rather non-plussed the Temperance Societies. In spite of the law prohibiting the sale of liquor on the Sunday, (which is violated with impunity,) and all the efforts of temperance men, taverns and grog shops increase, and intemperance prospers. The Clerk of the City Court, received within the year ending December 1st, instant, $440 more for liquor licenses than in any previous year! Father Mathew since his sojourn there has administered the pledge to about 2,000, but principally to old temperance men, very few of those who actually would be benefitted by the pledge receiving it.

THE STATE OF DESERET.—The delegate now in Washington with the memorial to Congress for the admission of this new State, informs the Globe that the word *deseret* is an ancient Egyptian one, and signifies a *honey bee*, which we had heard before. The bee is everywhere, we believe, the emblem of industry, and has been selected for that reason by the *Deseretarians* (if so they may be called) for their national device. Napoleon chose it for the same reason; and when the Bourbons came back one of the consequences of the Restoration was the obliteration of the imperial bees, and the substitution of the royal *fluer de lis*.

Deferred Summary.

There was another great sale of India Shawls last week, at Niblo's Assembly Rooms, in New York. Nearly 300 lots were put up and sold, the bidding being very brisk. Twenty-three sold under $50; forty from $50 to $100; twenty-eight from $100 to $150; twenty-three from $150 to $200; eleven from $200 to $300; six from $300 to $500. The highest priced shawl sold for $550. The lowest priced shawl was $15. The material of these goods was camel's hair. Scarfs of the same material ranged from $3 to $15 each.

The Richmond Whig of Tuesday says:—"We were shown on Monday, thirty-seven bars of gold from the Booker mine in Buckingham, Va., the average weight of which was 197 pennyweights each. It is valued by the proprietor at $6,300, and is the result of thirty-four days' labor, with thirty-six hands. As the expenses are rated by him at $20 per diem, the clear profits of the 34 days' work are upwards of five thousand dollars!"

The Constitutional Convention of Kentucky has adopted an article that the General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated, and providing for their removal from the State.

A cotemporary says there is now living in this city, in extreme want, a man who at one time had one hundred and eighty thousand dollars, amassed by a few weeks' successful gambling. For some years he lived in the utmost luxury, having *over four hundred suits of clothes*, but the smiles of fortune deserted him, and at last he has been reduced to beggary. In threadbare coat, and without energy or character, he may be daily seen in Broadway.

The City Governor of Comorn, Ladislaus Ujhazy, with his family, and several other officers of the garrison of Comorn, arrived at New York in the Hermann. They receive great attention at the Hotels where they stop. One of the distinguished persons is a lady, who, during the recent struggle of her countrymen for liberty, held the rank of Lieutenant in a Hungarian regiment of cavalry. Her name is Appollonia Jagello (pron. Yah-gello.)

A movement has been made in London to raise a fund, the interest of which shall be used for the benefit of the distinguished Nonconformist divine, Rev. John Pye Smith, D. D., F. R. S., &c., during his lifetime, and then be appropriated to found Divinity scholarships in the new College at St. John's Wood, London.

From the Minutes of the fourteenth annual meeting of the General Association of United Baptists of Missouri, held in August last, we learn that there are in that Association 386 churches, 222 ministers, 74 licentiates, 1,832 baptized, 18,771 communicants.

Dr. Buckland, the geologist, proposes a plan for supplying London with fresh water in any quantity, by means of an open canal, which should receive the rain water from an area of some 2,500 square miles, which now flows into the Thames, near Henley.

A criminal was in the county jail awaiting his trial for murder, with a reasonable prospect of conviction. The candidate for sheriffalty called one day to see him, when the prisoner, wishing to compliment his visitor, said to him; "If I should be condemned to be hanged, I know of no one by whom I would rather be hanged than by you." The visitor with one of his blandest smiles replied:—"And should I be elected sheriff, I know of no one I would rather hang than you."

A curious incident occurred to the electric telegraph between Berlin and Stettin lately. The communication having been found to be interrupted, search was made for the cause, when a mouse's nest with a little brood was discovered in the gutta percha tube; and it appeared that the little animal had contrived to gnaw through the wires.

The extent of the California correspondence may be judged of from the following statement from the Post Office books. Of course a vast nnmber of letters go by private hands, and are not included in Mail statistics:—

The Ohio	14,186	letters.
The Crescent City	751	"
The Cherokee	125	"
Total	15,062	

A telegraphic dispatch dated Cincinnati, Dec. 15th, says: "Rev. James H. Perkins, Pastor of the Unitarian Church in this city, committed suicide last night by jumping from the ferry boat into the river, while crossing. He left his hat, cloak and memorandum book on board. It was the impression that he was laboring under temporary insanity. He was much esteemed by all who knew him, and leaves an interesting family to mourn his untimely end."

The following hotels and other public buildings, mostly on Broadway, N. Y., have the annexed estimated value given them (by the Assessors: Astor House, $400,000; Irving House, $250,000; New York Hotel, $135,000; French's Hotel, $130,000; Howard House, $110,000; Stewart's Marble Store, $110,000; Bonded Warehouse, $200,000.

An invention of a novel character has been made in Paris. By a simple yet ingenious mechanism, the folding of newspapers, which has hitherto been performed by the hand, is now effected by a peculiar machine. With the assistance of one person to attend to it, this machine will fold 2,000 newspapers in an hour.

The large number of penniless Hungarian refugees now arriving in this country, renders some provision for them necessary. A subscription list opened in New York was headed by Wm. S. Wetmore with $500; M. H. Grinnell, $250; Matthew Morgan, $250; R. K. Haight, $200; and many others with liberal sums.

On the morning of Dec. 19, a bold and ingenious robbery was committed on board of the steamboat John Stevens, during her trip from Bordentown to Philadelphia. A portmanteau containing $5,000 was stolen from the Captain's office, where it had been deposited by Mr. G. Gaskill, Cashier of the Mechanics' Bank at Burlington, N. J.

The Russian Scientific Academy has announced that, in obedience to the directions of the Emperor, a committee has been appointed to report on the project of the French chemist, M. Archerot, for lighting St. Petersburgh with electricity. Experiments are to be made on a large scale in several parts of the city.

Free-Will Baptists in New York give notice, that they have purchased a lot of land, in a central and eligible situation, for a house of worship, at an expense of about $1,000, and now appeal to their brethren for help to build a house, 40 feet by 60, at an expense of about $3,000.

Upward of one hundred and thirty proposals were put in for the extension of the Erie Railroad from Corning to Hornellsville. A party of rich capitalists are preparing another proposition for the completion of the entire line to Dunkirk, which it is thought will be satisfactory to the Company.

The Niagara Chronicle of the 6th has the following paragraph: There is a rumor in town to the effect that fourteen American schooners have been seized for smuggling on the Welland Canal.

Four English Regiments of the Line have been armed, by order of the Minister of War, with a newly invented musket, which carries ball 800 yards, being double the distance obtained by ordinary muskets.

Miss Fillmore, a daughter of the Vice President of the United States, received an appointment as teacher in one of the public schools of Buffalo, and is now acting in that capacity.

There is an ox in Cambridge, Mass., which now weighs 3,700 pounds, and it is thought by good judges that in less than three month' time, he will weigh nearly, if not quite, 5,000.

California would make *forty-five* States of the size of New Hampshire! The sea-coast extends nearly a thousand miles, and the territory extends into the interior twelve hundred miles.

On the 1st. inst., the officers of the State Government of Louisiana, with the records, &c., were transferred by a steamboat from New Orleans to Baton Rouge, the new seat of Government.

Rev. C. G. Finney was advertised in the London Patriot to preach in Borough Road chapel, Southwark, on the evenings of the 21st and 22d of November.

The Cayuga and Susquehanna Railroad Company have completed the track to the Ithaca depot, and the cars will hereafter run regularly.

The Phœnix Bank, in Westerly, R. I., was robbed on Sunday night last week of $15,000 in bills of that Bank. They were of the denominations of $20, $10, $5, $2 and $1.

A noted grower of geraniums, who lives near Portsmouth, is said by the Hampshire Guardian to possess a geranium which measures twelve feet round, and which has yielded during the present season 715 blossoms.

An apple tree on Mrs. Mills' farm, on the Reading pike, some 7 miles from Cincinnati, is again in bloom; it has also apples the size of a cherry, others half grown, and some nearly ripe.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agriculture Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE. The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers—who stand foremost in their profession—will put forth the best efforts of their art to make this peculiar department of the Magazine more beautiful than ever.

Promising unremitted exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the subscriptions of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

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The Sabbath Recorder.

FARTHER EXTRACTS FROM LETTERS OF OUR MISSIONARIES IN CHINA.

From a Letter of Mrs. Carpenter, March 12, 1849.

I am sitting alone in our little study, at the table where I have so often sat beside our excellent teacher. But I meet him no more. His books, his pens, his ink-slab and water-can, still occupy their usual places; but the hand so skillful to wield them has lost its cunning—the voice, so apt to teach, is silent in death—the eye, so bright with intelligence, is dimmed—the spirit has returned to God who gave it. His little *tea-pot* still stands with the untasted beverage prepared for him, so short has been his sickness, and so certain were we of soon welcoming him again among us. But he will come no more. We shall go to him, but he will never return to us. Most deeply do we feel this bereavement, for our loss is no common one. Chung-seen-sang was known and acknowledged as a teacher of no ordinary merit; and, for true native gentility, intelligence, and agreeableness, had few superiors among his countrymen. He was ever the same cheerful, active, self-denying laborer, and full of affection for us. How many memories, mournful, yet pleasant to the soul, come crowding around me as I write. He ever spoke of Jesus' doctrine as good, and during his sickness he told Mr. C. that he believed Jesus had power to save the souls of men. He seemed delighted to have us visit him, and the day before his death sent many thanks to me, by Mr. Carpenter, for the interest I felt in him, not omitting a message in favor of the religion he knew I loved. It is not for us to know whether he believed in Jesus to the saving of his soul, and we can only lie low in the dust, and plead with our heavenly Father to forgive us wherein we have failed to do our duty in times past to those with whom we have associated, and to teach us to be more faithful in time to come. Not merely a teacher, but a friend, has fallen; and the thousand little mementos of him which every where greet me, are constantly bringing the tears to my eyes, and deep sighs to my swelling heart. God has done it, and our smitten spirits seek comfort only at a throne of grace.

Afternoon.—Mr. Carpenter and myself have just returned from the house of mourning, and have looked our last on that face which has so long been familiar to us—calm and placid as in life, and having the appearance of a sweet sleep, instead of the dreariness of the tomb. This evening the body is to be placed in its coffin, and kept in the house for one or two years, before being finally removed to its last resting-place in the family cemetery. Such are the Chinese customs.

These are days of heart-searching, I believe, with us all. For myself, I feel most deeply that this chastisement is designed for our spiritual good. *I* needed something to rouse me from the quiet security which I have so long enjoyed. The sameness of our every-day life, the friendly disposition of the heathen toward us, the monotonous routine of studies, and the long series of days of health and peacefulness, have, I fear, combined to put us too much at our ease. We needed something to rouse us to activity. Surely this shall not be in vain. Perhaps you will wonder that an event so spirit-stirring as the opening of our chapel, should have failed to rouse our missionary zeal to the highest pitch. But there was too much of hope, of comfort, in that event. When we saw the heathen flocking in, we thanked God for what he had given us to share, and rejoiced in the evidence that our humble efforts were so far blessed. But there was nothing in it to tell us how deficient we had been in failing to urge home religious truths upon all with whom we had opportunity. Now the scales have fallen from our eyes, to some extent. Oh for a full measure of light to enable us to search our own hearts continually. Let us have your prayers still. We feel that we are much indebted to them for these answers of good which we experience.

From a Letter dated June 18, 1849.

We have already said much to you about the deep interest that has been awakened in our hearts on behalf of the family of our late teacher. That interest increases and is deepened. We can but hope, that God has begun a good work in that family. Mr. C. has told you how the only own sister of the teacher has declared herself a believer in the true God. Of her decision and fearlessness in this matter, we had ample proof even before she thus declared herself a believer. Once we found them thronged with visitors, and among them a young lady who appeared to be well acquainted, at least theoretically, with the doctrine of the Papists. We were disposed to say but little, fearing that we might be casting pearls to the ground to be trodden under foot; but Ne-may stood forth as our advocate, and we left them in the midst of a most spirited controversy upon the agreements and disagreements of that doctrine with our own.

Before we found it convenient again to visit them, a little cousin called, and said that Ne-may wished him to inform Mr. Carpenter that she was a believer in the new doctrine. The manner of the child struck us as remarkable, from the low and almost trembling tones in which he spoke. We were, however, slow to believe, and merely replied by asking him if any other members of the family believed. He said "No," and we passed the time as usual in trying to instruct him, and in cultivating kindly feelings.

For the next week or two I was prevented by the rains and other circumstances from visiting the family, and when we did so, we were struck with the unusual manner in which they received us. All was kind, but we missed the eager greetings of former days. We inquired for Ne-may, who soon came in, evidently laboring under some emotion, for which we could not account. My own spirit soon caught the contagion, and, as a relief, I asked permission to go up and see the aged grandmother. Ne-may cheerfully accompanied me, and I soon found that with the presence of the family had vanished all restraint. The blind old woman was sitting before her table, at the side of which we placed ourselves, and soon the doctrine of the Holy Book was our theme. Ne-may went to a side table, and bringing from the drawer a book, laid it before me. It was open at the "Ten Commandments," and drawing close to my side, she said, as she looked earnestly in my face, "Cah-nyang-nyang, how can one know that she believes this book; I do believe in one true God; I believe in Jesus Christ; but how can I know I believe right?" I pointed her to the first command, and said, "You believe in one true God." She read the command aloud, and said, "I do." I pointed her to the second, which she also read, and I continued, "You read that it is wrong to worship false gods; if I should hear, after this, that you do it, as you have hitherto done, I shall doubt the reality of what you say, that you believe in the true God." She replied, with much earnestness and feeling, "I do not worship false gods now; I shall never worship them again; I will worship only the true God." I said, "Do you wish to bow down [ke-duh] to the true God?"—a term which is always used to express humiliation and worship. She had never heard it applied to the worship of God, and the idea seemed to to strike her as impious. She exclaimed with much earnestness, "No; I do not wish to ke-duh, I wish to believe." I explained it, and we passed on. At the fourth command I said, "If I hear that you work on the Sabbath, I shall think you do not believe this command to be from God." "But I do believe, I wish to believe, and in my heart I will believe," she said, pressing her hands vehemently on her bosom. The fifth command, which it is so difficult for the Chinese to disconnect from the worship of ancestors, presented its usual stumbling-block to her; but with her powers of discrimination, even such difficulties may soon be removed. And so we went through, accompanied by her fervent responses, and frequent appeals to the testimony of her own heart and conscience—"I do, I will believe." The aged grandmother had sat, meanwhile, with her arms resting upon the table, and her clasped hands sometimes pressed upon her sightless eyes, and sometimes supporting the pale face, which was full of thoughtful expression; and I knew, as I had known before, that the truths which she had often heard her grand-daughter read, were full of interest for her. I asked what she thought of them now. She expressed a pleasure in hearing, and a wish to be a true believer. I then dwelt at some length upon the present blessings to be derived from such a belief, how it would destroy the fear of death, and in heaven would usher her at once into the presence of the blessed. Ne-may could hardly wait for my stammering tongue, but was constantly repeating what I said, with her hand pressed affectionately upon the brow of her beloved grandmother, exclaiming, "And, grandmother, as soon as you are in heaven, your eyes will be opened, you will have no more pain, you will see the true God, you will see Jesus, you will see all the saints, and you will see my dear brother." Then, as if a fear had crossed her mind, she turned to me and said, "Do you think she will see Chung-seen-sang?" It was a thrilling question; still, I told her faithfully, that I did not know whether he believed. "But," said she, "he used to talk about your belief; he used to tell me it was a good one; he said much about about it; did he not believe?" Alas, fond sister, I could not hold out to her hopes which I dared not myself entertain, although I often find it difficult to believe, that one so gentle, so truly Christian-like in his whole deportment, could be other than a Christian; and I could but indulge the hope that he did believe much more than he expressed. The old lady seemed to catch the spirit of Ne-may's strong faith, and once, when she raised her head, which had long been hidden in her hands, the moistened cheeks told of a light within, although her closed lids might never again be opened upon the scenes of the outer world. I felt it was good to be there.

But poor Ne-may had now another subject to lay before me. "I do believe, and I wish to believe," she repeated, "and Christians will be glad of it; but with my own friends it is not so. They laugh at me, and say, it is all very well for foreigners, but of no consequence to the Chinese. How shall I answer them? What shall I say when they laugh at me?" I tried to comfort her, and assured her that no strange thing had happened to her, which led to the expression of her astonishment that all the world were not believers. Then she must be told how none could believe on him of whom they had not heard, &c. As soon as possible I hastened her down to repeat her story to Mr. C., who was waiting for me in the reception room. I can hardly be reconciled to the rigors of a custom which prevents him from seeing the old lady. "Were my brother living," said Ne-may, "it would be proper for them to come up together." And as she cannot go down, they can never meet in this life. This I regret the more, as he is so much more familiar with the language than myself. But with such help as Ne-may, I ought not to complain.

Yesterday, after an absence of two weeks, occasioned by the excessive rains, we visited them again. Ne-may seems growing in grace, and in a knowledge of our Lord and Saviour Jesus Christ. Found the aged grandmother ill, and in bed. While sitting by her side, trying to sympathize with her in her sufferings, I asked her if she still took pleasure in hearing the Holy Book read. She replied that she did, but that to-day Ne-may had been too busy to read to her much. A little girl sitting near said, "But yesterday Ne-may read much to her; it was rest, rest, all day." "Yesterday was the Sabbath," I said. "Yes," continued the little girl, "yesterday was the Sabbath, and Ne-may did no work; she kept in the room, and read all day to grandmother." I looked inquiringly at Ne-may, who, smiling, confirmed the statement, adding other testimonials to those already given. She said nothing about opposition, and from the fact that several members of the family were present, and all were unusually kind and cordial, I must believe they are more favorably disposed to her change of views. But one would think they could not well oppose her. Her frankness, her candor, her constant cheerfulness, her social bearing, inspire affection wherever they are known. The dear name of "brother," was, as usual, often on her lips, mingled with earnest appeals for something on which to found a hope that he was among the redeemed. I repeated what I had often said, that I believed his confidence in false gods was shaken, but whether he relied upon the true God, I did not know, or whether he ever prayed to the Father or to his Son Jesus Christ. "But I know," said she, "I heard him, a little before his death, his head resting upon his pillow, his eyes closed, and his hands uplifted thus, I heard him repeat the name of Jesus." Blessed words! Dear Ne-may, how my heart grasped at once a faith thus inspired by her own, for him we so dearly loved. Truly, we who have seen the abounding mercy of God cannot be slow to believe that his own hand has ordered all these events, and that the dear friend so early and suddenly called away was one for whom Christ died, and died not in vain. Let us still have your prayers, particularly for this case of our dear friends.

Yours sincerely, L. M. CARPENTER.

THE RELIGIOUS NEWSPAPER.—The following passage from a recent sermon by a Connecticut pastor, was communicated to the Independent:—

"I think that the *religious newspaper* should be included in this class of safeguards. Take, for example, the ablest and best of those evangelical weeklies which are now circulating in New England. What labor, what energy, are enlisted in the production of a single number! What tact in selecting, condensing, arranging! How many items of deep, practical interest! What instructive suggestions of Christian experience; what brilliant gems of thought; what precious records of the descent of the Spirit; what thrilling tidings of the old world; what rich foreign correspondence, letting us into the council chambers, and carrying us to the fire sides of other and distant nations; what compact, yet comprehensive, views of Divine providence! The workings of how many vigorous minds may be discerned upon those four ample pages! Indeed, these weeklies may not inaptly be regarded as a *moving panorama of the world*, differing from ordinary panoramic views in the fact that they keep up with unceasing changes, and so are ever fresh, ever new. There are but few means of improvement placed within the reach of the young, which, in my judgment, will accomplish so much for their hearts and intellects as the habitual and thorough reading of an able evangelical weekly. It would be a marvel to find a youth confirmed in habits of such reading, who is addicted to vice or lacking in intelligence."

From the N. Y. National Anti-Slavery Standard.

THE FIRST SNOW-FALL.

BY JAMES RUSSELL LOWELL.

The snow had begun in the gleaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch-deep with pearl.

From sheds, new-roofed with Carrara,
Came Chanticleer's muffled crow,
The stiff rails were softened to swan's-down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurries of snow-birds
Like brown leaves whirling by.

I thought of a mound in sweet Auburn
Where a little headstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good Allfather
Who cares for us all below.

Again I looked at the snow-fall,
And thought of the leaden sky
That arched o'er our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall!"

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know,
That *my* kiss was given to her sister
Folded close under deepening snow.

[The following article appeared originally in the Sabbath Recorder of March 15, 1849. It is re-printed here for the purpose of bringing the subject fairly before our readers, and enabling them to judge of the remarks upon it which will be found under our editorial head to-day.]

THE SABBATH IN CHINA.

Why was it that our denomination was guided to make choice of China, rather than any other country, as the most suitable place to begin its missionary operations among the heathen?—is a question not unfrequently asked by others, and one about which the doubts of some of our own people are not yet fully resolved. It were easy to give the reasons which governed the *Missionary Board*, when they decided to give up Abyssinia, to which their minds had all along been directed, and to send their missionaries to the Celestial Empire; but it is not so easy to say what were the meaning and intent of *Divine Providence* in the matter. But

> "God is his own interpreter,
> And he will make it plain."

Had our missionaries gone to Abyssinia, they would have been isolated, and shut out from all opportunity of collision with the missionaries of other denominations—a thing which, in the minds of many first-day people whom we consulted, was very desirable; and even with many, if not with the most, of our own people, it was thought expedient to occupy some spot of earth where we might propagate our peculiar tenets without disturbance. We will not say but what the Board itself was prepossessed in favor of this view. For we were not blind to the fact, that if we should undertake to cultivate a field partly occupied by other sects, there would unavoidably arise such a clashing of interests as would be very uncomfortable both to ourselves and to our missionaries. But God seeth not as man seeth; and, in his providence, often makes it necessary that there should be division rather than peace. Luke 12: 51. Abyssinia was closed against us; and it had been a want of wisdom little short of madness, with our feeble resources, to attempt the planting of a mission there. But China was open; and to her three hundred millions of population, the few missionaries already there were but as "a drop in the bucket."

Two years have not passed since our missionaries first saw the shores of that benighted land, and yet "they bring certain strange things to our ears;" not that other missionaries have been teaching the heathen to observe the first day of the week, rather than the Sabbath of the Bible—of that we were well enough aware—but that they have so "darkened counsel" as to make the Chinese converts to Christianity believe that they are actually observing the very day of the week enjoined in the fourth commandment! The doctrine of a *change* of the Sabbath from the seventh to the first day of the week, as taught in this country and in Great Britain, is carefully concealed. It would seem that their translations of the Scriptures are so managed, that when taken in connection with all the preparatory instruction given to the Chinese relative to the hebdomadal cycle, it does not appear but what "*the ceremony-worship-day*," is identically the same which God sanctified at the close of creation. In short, it seems that both their translations, and their teachings, have been so adjusted to one another as to make the Chinese think, that the day commonly called *Monday* is the *first* day of the week, yea, the very day upon which God began his creative work; and that the day commonly called *Sunday* by other nations, is the *seventh* day of the week! As the Chinese are said to know nothing of the computation of time by weeks, except as introduced among them by foreigners, it was easy to practice this imposition upon them.

When this information was first sent us, we felt rather inclined to say nothing about it. We suspected there must be some mistake about the matter. Our brethren had been there but a short season; and it might be that, owing to their knowing almost nothing of that most difficult of languages, they had received a wrong impression. Surely, we thought, men professing to have the fear of God before their eyes would not be guilty of such a flagrant outrage upon the truth. But after waiting a good while, and receiving more full details, we begin to suspect that the first impressions of our missionaries were more than half correct. At all events, we know that they have taken every method in their power to arrive at certainty in the matter; we know that they have held correspondence respecting it with the other missionaries; and we know that when they urged the consideration of the matter upon the attention of those missionaries, it was tacitly admitted, that the thing was true of which our missionaries complained. Had it not been true, doubtless some attempt would have been made to undeceive them.

We wish our readers to have perfect understanding of this matter; we will, therefore, explain more fully. It seems, that when the missionaries of other orders went to China, they did as they had always done at home; that is, they set apart the *Sunday* as a day of rest and worship. They gave to this day, in the language of the Chinese, the name of *le-pai-nyi*, (*ceremony-worship-day.*) Sometimes they called it *ur-se-nyi*, (*rest-day.*) These two terms were used interchangeably to designate the Sunday. Next, they set about naming the other days of the week, as follows: Monday, which is everywhere else known as the *second* day of the week, they called "the *first* day after ceremony-worship day;" Tuesday was called "*second* day after ceremony-worship-day;" Wednesday, "*third* day after ceremony-worship-day." And thus Saturday became "the *sixth* day after ceremony-worship-day." By this means, the *Sunday* became the *seventh* day! All this being done, the next business was to translate the Scriptures. Accordingly, the fourth commandment is made to read somewhat after this manner: "You must remember the *ceremony-worship-day*, to keep it holy; for in six days the Lord made heaven and earth, &c., and rested on the *seventh* day," which the Chinaman, of course, understands to be the *Sunday*, according to what the missionaries have already taught him concerning the days of the week and their names. Thus the fourth commandment is made to enjoin, positively and specifically, the Sunday, in contradistinction from any and every other day! A beautiful specimen of faithfulness this! Would such men dare to preach from the text, "*We can do nothing against the truth, but for the truth?*" But the thing could not stop here. When they came to translate the history of our Lord's resurrection, they seem to have found themselves in rather an awkward dilemma. They must, to be consistent with what they had already done, make the visit of the disciples to the tomb, and the consequently supposed time of Christ's resurrection, to have taken place, not on *Sunday*, as Christians generally hold, but on *Monday!* The Evangelist must be made to say, "In the end of the *ceremony-worship-day*," or, "in the end of the *rest-day*"—(it matters not which, for in the mind of the Chinaman the two terms are convertible)—"as it began to dawn toward the first day after ceremony-worship-day, came Mary Magdalene to see the sepulchre." What! give up the dogma of a *Christian* Sabbath, for which they always contended so strenuously when at home! Renounce the idea of a *transfer* of the institution from the seventh to the first day of the week! Throw out of the question all consideration of the *resurrection of Christ*, as having no bearing upon the subject at all! Throw to the winds the stereotyped sentiment of Christendom, *that the work of redemption is so much greater than that of creation, that it needs to be commemorated by a new Sabbath!* Yes, all these are given up entirely; there is no help for it. In the Old Testament the commandment was made to enjoin the keeping of the *Sunday*, and, of course, there could be no change brought about under the New Testament without making the "ceremony-worship-day" to come on *Monday*.

We are not advised whether the same trick has been practiced by missionaries elsewhere. We wish we had certain information. How is it in Burmah? In Hindostan? in Africa? In the islands of the sea? Can any one tell us? But upon the presumption that this deceit has obtained nowhere but in China, we begin to see the reason why God directed us to that field rather than to any other. It was that we might, at least, bear such a testimony against this perversion of His law by the missionaries of other denominations, as would leave them without excuse. It may be, ("charity hopeth all things,") that they did not consider the pernicious consequences of the course they were pursuing. It may be, that the idea of its being a matter of indifference what particular day is observed as the Sabbath, had taken such hold of their minds, that they never so much as suspected there was any thing *wrong* in making Monday the first day of the week. It may be, that overlooking the great design of the sabbatic institution, as a testimony against Atheism and Idolatry, and regarding it only as a season for devotional exercises and for bodily rest, they did not suppose that the least evil could ensue from changing the order of reckoning. But if such were their views, it is high time they were undeceived; and God, in his wise providence, appears to have called us, the Seventh-day Baptists of America, to the work of undeceiving them.

In view of this state of things, it becomes a solemn question, Are we prepared for the work which Providence has thrown into our hands? We very much fear that we are not. We very much fear that Seventh-day Baptists are not half awake to the responsibilities which lie upon them. We entered upon the work of foreign missions without even suspecting that we should be called to grapple with such a form of corruption as that which now develops itself. We never dreamed of any controversial collision with the missions of other persuasions, except in such form as we were brought into collision with them at home. It is true, we supposed that this collision, being witnessed by the heathen, would, to a certain extent, operate upon them somewhat unfavorably; and, on that account, we rather lamented the necessity under which we were laid. But never did it enter our minds, that the instruction of the Chinese in regard to the method of computing time by weeks was such, that the word of God, even though faithfully translated, could not convey truth to the mind. Of this we were quite ignorant. And it now seems, that our missionaries, and those of other orders, stand before the heathen, not as *controversialists*, drawing different conclusions and opinions from given premises, but as *conflicting witnesses* in regard to a matter of *fact.* In short, the controversy becomes a mere question of *veracity*, the most painful, distressing, and pernicious form which it could possibly assume. Who does not see that we, as a people, and our missionaries in particular, have a work to do which is attended with most unpleasant difficulties? And again we ask, Are we prepared for it?

But suppose it should appear, that the same deceit has been palmed off upon the heathen at other mission stations. Suppose it should be found, that not only the Chinese, but the Hindoos, the Persians, the Hottentots, the Ceylonese, have all been taught that Monday is the first day of the week, and Sunday the seventh—what then? Ah! then we ought to take to ourselves shame and confusion of face, that we were so supine as never to get about the work of missions, until so great an error was fastened upon all nations. Yes, shame upon us! Let us up, and do what in us lies to recover lost ground. Heaven grant that we may be prepared for our work, and do it "in meekness of wisdom."

HISTORICAL CURIOSITY.

In 1798, a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic priest, on the following day, issued the following lampoon, which was circulated over the whole town:

> "The parson's the man,
> Let him say what he can,
> Will for gain leave his God in the lurch;
> Could Iscariot do more,
> Had it been in his power,
> Than to turn his Lord out of Church?"

It may be easily supposed, that on one part of the community this would have its effect; but the worthy Vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

> "The Lord I adore,
> Is mighty in power,
> The only one living and true;
> But that lord of yours,
> That I turned out of doors,
> Had about as much knowledge as you.
>
> "But since you bemoan,
> This god of your own,
> Cheer up, my disconsolate brother;
> Though it seems very odd,
> Still, if this be your god,
> Mr. Burley* can make you another.

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* A celebrated painter in Shrewsbury.

GOLDSMITH'S BENEVOLENCE.—Among the anecdotes told of him while at college, is one indicative of that prompt, but thoughtless and often whimsical benevolence which throughout life formed one of the most eccentric, yet endearing points of his character. He was engaged to breakfast one day with a college intimate, but failed to make his appearance. His friend repaired to his room, knocked at the door, and was bidden to enter. To his surprise, he found Goldsmith in his bed, immersed to his chin in feathers. A serio-comic story explained the circumstance. In the course of the preceding evening's stroll he had met with a woman with children, who implored his charity. Her husband was in the hospital; she was just from the country, a stranger, and destitute, without food or shelter for her helpless offspring. This was too much for the kind heart of Goldsmith. He was almost as poor as herself, it is true, and had no money in his pocket; but he brought her to the college gate, gave her the blankets from his bed to cover her little brood, and part of his clothes for her to sell and purchase food; and finding himself cold during the night, had cut open his bed and buried himself among the feathers.

ANECDOTE OF WASHINGTON.—When the American troops were quartered at Newburg, at the close of the revolutionary war, and the soldiers were stirred up to rebellion against the government, by the famous anonymous letters, which it has since been ascertained were written by Gen. Armstrong, then a Major in the army, Gen. Washington convened the officers for the purpose of addressing them on this subject, and calming the tumult which was beginning to rage in their bosoms. He held a paper in his hand on which the remarks he intended to make were written—and then it was, that finding himself unable to read without assistance—as he was drawing his spectacles from his pocket, that unpremeditated expression broke from him—one of the most pathetic that ever fell from human lips—"*Fellow citizens*," said he, "*you see that I have not only grown gray, but blind in your service.*" The effect of this remark was electrical. No bosom, no eye was proof against it.

JOHN KNOX'S HOUSE.—The subscriptions to save and restore this venerable building, which the authorities of Edinborough had ordered to be demolished as dangerous to the public safety, amount to upwards of £300. The whole west wall has been taken down, and rebuilt, the stones being numbered, so that they will be restored to their former position. The other walls are thoroughly repaired. A projecting chamber in the top story, which added to the picturesqueness of the building, but had been removed some years ago, on account of its decayed state, has been rebuilt in its ancient form. The order for the demolition of the building is thus superseded, and this venerable relic of the days of the Reformation will now probably remain for centuries.

The Sabbath Recorder.

New York, January 10, 1850.

"THE SABBATH IN CHINA."

On our outside will be found an article, under the above caption, which we request our readers to peruse carefully before reading this. As the paper which contained it has found its way to the Celestial Empire, and created no small stir among the missionaries there; and as our brethren Carpenter and Wardner have been pretty roughly handled, for the part they were supposed to have taken in furnishing materials for its preparation; it seems demanded of us that we say something more on the subject. We shall endeavor to do so, and we hope it will appear, in the end, "that we can do nothing against the truth, but for the truth."

In the first place, it is proper to say, that the article alluded to was not written by the Editor of the Recorder. It was prepared by the one who has, since that time, become associated with him in the editorial management of the paper, and for every line of it he is justly responsible. This announcement we make, that those who consider themselves aggrieved may clearly understand who it is with whom they have to do in the matter.

In the second place, we remark, that the act of arraigning *our* missionaries, and calling upon *them* to give a flat denial to charges which originated in another quarter, did not, in our opinion, evince much magnanimity. For it seems, that the whole fraternity of first-day missionaries in Shanghai have come down upon our missionaries there, and demanded of *them* an unqualified contradiction of the charges which *we* had made. This demand they seem to have pressed with an unyielding pertinacity, threatening to suspend all intercourse with them unless it was complied with. Keenly sensitive to the loneliness of their situation, and willing to purchase peace at almost any price, our brethren have gone as far as stubborn facts would let them go, in trying to soothe their fellow missionaries; and have forwarded us a communication, intended as a sort of salvo to their wounded feelings. We would remind those who feel themselves aggrieved, that the controversy is strictly with *us*. If any sin has been committed, *we* are guilty; "but these sheep, what have they done?" As to publishing the communication sent us, we beg leave to decline doing so, for the present. It appears very much like a thing *extorted* from our brethren, and that circumstance suggests the propriety of withholding it, till we can have a little better understanding of the facts in which it originated. It purports to come under the sanction of their assailants; at the same time, it appears that, owing to the near approach of the hour for the departure of the mail, it was hurried off without having been seen by all of them. We do not think, that justice to either party requires its immediate publication; but if it be insisted on, or any future emergency demand it, we may give it to the world, together with the whole history of the case, documents and all, from first to last. We shall, however, embody the substance of the communication in our present remarks.

Perhaps it may be well to say, before proceeding farther, that our position, as Corresponding Secretary of the Missionary Society, requires us to collect information concerning religious operations in China from all available sources. We are not, therefore, necessarily restricted to the correspondence of our own missionaries, though we confess we drew largely from that source when making up the article which has been so much complained of. This remark we make by way of showing to those who have constituted themselves a jury to try our missionaries, that there is at least a reasonable doubt of their guilt, of which they ought to have the benefit. We plead in their behalf, that they have, in all their communications, confined themselves to a simple statement of *facts*. Inferences, and charges founded upon those inferences, are our own.

The communication before us sets forth, that we have done the missionaries of other orders injustice, by charging them with having translated the fourth commandment so as to make it enjoin, directly and in so many words, the keeping of *le-pai-nyi (ceremony-worship-day.)* We beg leave to correct this impression. We made no direct charge against the *translation*, as faulty in itself; but we *did* charge the missionaries with having given that kind of *preparatory instruction* concerning the weekly cyle, which rendered it impossible for a Chinaman to infer any thing else than that the fourth commandment enjoined *le-pai-nyi*, directly and specifically. We said, that "their translations and their teachings have been so *adjusted to one another*, as to make the Chinese think," &c. What we intended to convey, and what we think we pretty clearly did convey, was, that such was the tutorage which the Chinese had received concerning the weekly cycle, that the most faithful translation of the command could not convey to them a correct idea of the duty enjoined. And we are not yet sure but what our charge was made upon good grounds. It is true, that "the application of *le-pai-nyi* to Sunday, and the naming of the days of the week so as to make Saturday the sixth day after ceremony-worship-day, appears not to have been *introduced* by the missionaries." We are, therefore, willing to take back so much of our article as makes this assertion. Who, then, did introduce the custom? "One says, it was the work of the Mahometans." But it is not at all likely, that a people who make *Friday* their sacred day, would thus dignify the Sunday. "Another, that it was the work of the Chinese themselves on becoming acquainted with the customs of foreigners, and that the mssionaries have only *adopted* the practice." Let this stand, then, as the true explanation, and how much better does it make the matter? *Adopted* the practice! Why did they adopt it? Their voluntary adoption of it, and their winking at the error which they knew it would impress upon the minds of the Chinese, makes them as justly responsible as if they had actually introduced it themselves. Upon more mature consideration, we are of opinion, that the real *originators* of the practice were the missionaries of the Papal church; and that Protestant missionaries have *adopted* it, just as Protestants everywhere have adopted the Papal custom of rejecting the Bible Sabbath, and keeping the first day of the week in its stead.

Again, we are charged with having done injustice by saying, that "the doctrine of a change of the Sabbath from the seventh to the first day of the week has been *carefully concealed*" from the Chinese? Perhaps in this we spake unadvisedly, and we are willing to make all the atonement that the facts of the case will warrant. But what are the facts? Why, that out of the multitude of publications with which the Chinese have been furnished, containing allusions to the Sabbath, some two or three admit the change. Bro. Wardner favors the Board with extracts of passages, which he found by examining only about *sixty* tracts and small books. "Among these," says he, "I find but *two* in which any mention is made of a change." In fact, it would seem, that a careful searching of all the archives of Chinese missions, would bring to light just barely enough to justify our opponents from the charge of having taken special pains to conceal the doctrine of a change, but not enough to make the doctrine stand out in bold relief, as an avowed doctrine of the Christian world. In America and in Great Britain, the doctrine of a change of the Sabbath, is insisted upon as an essential tenet of Christianity. The "*Christian* Sabbath" is as much a part of the popular religion in these countries, as the sun is a part of the solar system. But in China it is thrown quite into the shade, and comes out only after careful inquiry! Now, whether the missionaries took special *pains* to conceal it, or whether they were only quite indifferent whether the Chinese ever found it out or not, is not so material. This indifference, taken in connection with their adoption of a weekly cycle different from that of the Scriptures, renders them sufficiently culpable. But we are sorry we said "*carefully concealed.*"

Another thing for which we are censured is, that we have implicated the whole body of missionaries in China, instead of confining our charge to those who have made the mis-statements complained of. Were only *a part* of them concerned in adopting a weekly cycle different from that contained in the Scriptures? And in regard to the translations of the gospels, the tracts and other publications embodying quotations from the Scriptures professing to be translations of the fourth commandment, yet enjoining the *le-pai-nyi*—how could we know who were guilty and who were not? If we mistake not, they are all responsible, just so far as they have not protested against these errors. If they saw these publications circulated among the people, aided to circulate them, or looked on in silence, they must be held responsible.

After a careful examination of the communications from our missionaries, and of all other documents accessible, we find that the facts stand about as follows:—

1st. That one of the missionaries of Shanghai, if not more, was in the habit of teaching, both from the pulpit and the press, that the day sanctified at the creation, and enjoined by the fourth commandment, is the *le-pai-nyi* of China. The following is an extract from one of his tracts:—"Heaven's true God in six days created the heavens and the earth and all things, and rested the seventh day. Hence the true God established this day as a holy day, and called it the rest-day. This rest-day is the ceremony-worship-day."

2d. That in a translation of some of the gospels circulated among the Chinese, the terms *ur-se-nyi* and *le-pai-nyi* are used interchangeably for the Greek term *sabbaton*. In a version of the gospels of Matthew and John into the colloquial dialect of Shanghai, the word *sabbaton* is THIRTEEN TIMES rendered by *le-pai-nyi*, instead of *ur-se-nyi*, as it should have been.

Only look at this, reader! The matter is worse than we represented. *Thirteen times* is *sabbaton* rendered *le-pai-nyi*. This is explained by saying, "that the mistake was owing to a blunder of the Chinese teacher who made the colloquial version, and that it escaped their [the publishers'] attention when revising and passing it through the press; the version written in the general language of China, which was put into the hands of the teacher, was correct." Query—Was this Chinese teacher fit for his business? If he was not, why was he employed? If he was, how came he to make such a blunder? The true answer, we think, will be found to be, that his previous tutorage in regard to the week had been so erroneous that the error was not his so much as that of his instructors.

3d. That in an edition of the ten commandments, with commentary, the word Sabbath was rendered by the phrase *le-pai-nyi*, and there is no explanation given in the commentary. It is but fair to say, however, that the writer has recently amended this tract by inserting *ur-se-nyi* instead. Yet for seven years it was a standing publication of the American Tract Society, and had gone through many editions as sanctioned by that Society's Publication Committee in China.

4th. That our missionaries embraced the earliest opportunity to utter their protest against giving circulation to those translations of Scriptures, which employed *le-pai-nyi* as a translation of the term Sabbath. An address to the Committee engaged in a revision of the Chinese Scriptures, dated Feb. 16, 1848, contains the following language:—"Generally, we believe, it [*le-pai-nyi*] is used to designate the first day of the week; but it has recently been printed and widely circulated as a translation of the term *sabbaton*, which by general consent refers to the seventh day of the week. Without knowing the intention of the committee in reference to this term, *we beg leave respectfully to object to its use altogether, as constituting a part of the Chinese Scriptures.*

5th. That Dr. Bridgeman, on behalf of the revising committee, replied to the said address as follows:—

Dear Brethren,—Your note of this date has been received by the Committee to which it was addressed, and I have been directed to acknowledge its receipt, and to assure you that the Committee will endeavor to keep in mind the points to which you have drawn attention, and especially the rule requiring exact conformity to the Hebrew and Greek originals. The Committee feel that they are engaged in a very difficult work, and they trust all who love the truth as it is revealed, will unceasingly pray that it may be faithfully translated into the language of the Chinese.

In behalf of the Committee,
Yours sincerely,
E. C. Bridgeman, Cor. Sec.

From this note it appears, that the Committee did not object that our missionaries were laboring under any mistake. And this is what we meant, when we said, that "when they urged the consideration of the matter upon the attention of those missionaries, it was tacitly admitted that the thing was true of which our missionaries complained."

6th. That in the weekly cycle adopted by the missionaries of China, Saturday is made the sixth day, styled by some the sixth day after the ceremony-worship-day, and by others the sixth laboring day; and that Sunday is represented by many, in their preaching and publications, by the titles of *ceremony-worship-day* and *rest-day*, interchangeably. Therefore the fourth commandment, which says, "Six days shalt thou labor, but the seventh day is the Sabbath," would evidently convey to the mind of a Chinaman, that the Sabbath or rest-day spoken of is no other than the ceremony-worship-day.

One of the missionaries, we understand, charges, that our inference from the fact that Saturday is made the sixth day of the week in China, that Sunday must, *therefore*, be the seventh day of the week, is "inconsequential," because "no person, whether Chinese or foreigner, has ever been in the habit of calling Sunday the *le-pai-chi*, but *le-pai-nyi*, or *le-pai*." We pretend to no knowledge of the Chinese language, and we know not what is the meaning of the term *le-pai-chi*. But be it what it may, we suppose the Chinese have skill enough to count *seven*; and if Monday is made the first day of the week, Tuesday the second, and Saturday the sixth, we opine that they have sense enough to see that Sunday is the *seventh*. It makes no difference whether the missionaries *call* it so. They have numbered the other days, and that is sufficient. We insist upon it, that our inference is *not* "inconsequential." Besides, when it is said, in one of their tracts, that "God created all things in six days, and rested the seventh day—that he established this day as a holy day, and called it the rest-day—and that this rest-day is the ceremony-worship-day," what is this but saying, pointedly, that Sunday is the seventh day of the week?

As to the inference which a Chinaman would naturally draw from the Chinese version of the New Testament, concerning the time of Christ's resurrection, that it occurred, not Sunday, according to the generally received sentiment of Christendom, but on *Monday*, we still hold to what we said; at least we see no reason, as yet, for modifying our statement. Guided simply by that version, a Chinaman must suppose that the disciples visited the tomb of our Saviour, not on the ceremony-worship-day, or Sunday, but on the day following. Does that version say, "In the end of the *ceremony-worship-day* as it began to dawn towards the first day after ceremony-worship-day, came Mary Magdalene," &c.? Or does it say, "In the end of the *rest-day*, as it began to dawn," &c.? It certainly can make no difference which of these terms is used, for, as we said before, "in the mind of a Chinaman the two are convertible." Hence we conceive, that there is no possible room for him to escape the conclusion, that the visit of the disciples to the tomb was on Monday, if he is guided by his New Testament alone. If he finds out the difference at all, it must be by the missionaries disclosing the fact that they have adopted a different cycle from that recognized in the Scriptures. *Have* they disclosed this fact? We will not say that they have not. We will no more assert that they have *carefully concealed* it, as we stand corrected on that point. But we can well conceive, that they would not be at any *special pains* to make it known, as it would present them in rather an awkward light. And hence, very likely, the chariness of their allusions to the doctrine of a change of the Sabbath, in their publications and preaching.

As to the *motives* of the missionaries, we have but a few words to say. Justice, however, demands that we say something, especially as we have been charged with great uncharitableness in using such terms as "imposition," "trick," "deceit," &c. Perhaps we did wrong in using terms of such severity. On the whole, we rather regret having employed them, especially as they seem to have conveyed to the sensitive minds of those implicated more than was really intended. We would not unnecessarily wound the feelings of any one, and we are willing to take back the expressions. We would have them bear in mind, however, that if they do not wish to deceive, they would do well not to take a course, the *tendency* of which is to this result. If they do, and that in repeated instances, they need not be surprised if there are found those who will impute to them the intention, whether *we* do or not. "Charity thinketh no evil," and we shall endeavor to exercise so much of it as to suppose that there was no deliberate *purpose* to practice an imposition. That they have been guilty of gross *carelessness*, we think they will hardly venture to deny. In the communications from our missionaries, touching these points, there is nothing which, in the slightest degree, impugns the motives of others. They have confined themselves to a simple statement facts, and have uniformly spoken of the missionaries of other orders in terms of respect and love. And we may add, that notwithstanding *our* severity, (and perhaps *censurable* severity,) in the use of terms, we regard them as brethren. In many respects they are far before us, and we can but rejoice and thank God for the part they have been called to bear in the work of evangelizing the heathen. *They* are pioneers in the field, and are to be honored as such; *we* come in at the eleventh hour, conscious of the guilt that justly attaches to us for being so tardy in the great work, and confessing that it does not become us to rebuke our predecessors, in haughtiness of spirit. Nevertheless, we are satisfied that God has a peculiar work for us to do, and the humiliating circumstance of our being late in the field shall not prevent us from doing it.

To sum up the matter, we do not see that our former article, offensive as it has proved, requires any very material amendment. The facts that we charged, appear to be, mainly and substantially, correct. We hope, however, that the matter will be probed to the very bottom; and if it shall appear, that we have made unjust charges against a body of Christian missionaries, who must be regarded, in other respects, as men of great worth, we trust we shall be as ready to retract them as we were to advance them.

TRACT OPERATIONS.

The Board of Directors of the American Sabbath Tract Society have long felt the necessity of having in the field an agent who should devote his whole time and energies to the advancement of the tract cause—who should attend all important Conventions upon the subject of the Sabbath, deliver lectures where an interest was known to exist or was likely to be awakened, visit our own churches for the purpose of giving them information of the plans of the Board and receiving their contributions, and employ his spare time in preparing tracts for publication. The only objection to such an agency has been the expense attendant upon it, and the amount of funds it would absorb which might otherwise be expended in multiplying copies of the tracts already stereotyped. Still, in view of all the facts, this plan of operations has seemed to the Board the most feasible. The Society, also, at its last meeting, came to the same conclusion, and passed a resolution instructing the Board to employ such an agent. Accordingly, the Board has made arrangements with Eld. Eli S. Bailey to engage in the agency, and he entered upon his duties with the year 1850. During the present winter, it is expected that he will visit most of the Sabbath-keeping churches in Central and Western New-York. It is hoped, that wherever he may go the brethren will coöperate with him, by advising and providing places in which to lecture, and by arranging with him some plan to secure *regular* and *liberal* contributions from the several churches to carry forward the Tract Cause.

There has never been a time, probably, when the encouragements to enlarge our tract operations were greater than at present. In many sections of our own country there is an unusual spirit of inquiry upon the subject of the Sabbath, and our tracts are gratefully received and carefully read. In other countries, also, there is a call for tracts, to which the Board would gladly respond in a much more liberal manner than they have yet been able to do. A tract in French, for distribution in Hayti, has recently been published, and an edition forwarded; besides which the Board has recently made an appropriation for printing other small tracts in that Island. In China, also, the necessity of tracts is becoming every day more apparent, and the Board desire to avail themselves of the facilities which exist for their circulation there. To answer these calls, and supply the demand which exists at home, will require contributions upon a more liberal scale than has yet been adopted. It should be borne in mind, that the Board is only the almoner of the brethren and the churches, and can go no farther than sustained by them. Upon the brethren and churches, therefore, rests the responsibility. It is hoped that they will meet it in such a manner as to secure the approbation of the Lord of the Sabbath.

On behalf of the Board,
Geo. B. Utter, Cor. Sec.

SEVENTH-DAY BAPTIST CHAPEL IN SHANGHAI.

As Corresponding Secretary of the Missionary Society, I beg leave to call the attention of the denomination to that portion of Bro. Carpenter's letter, published in the Recorder of Dec. 27, which sets forth the importance of more enlarged operations in Shanghai. He suggests, "that the lot and chapel, together with the ground to set them on, might be obtained for five thousand dollars." This sum would suffice to procure "a good lot and commodious chapel, and good-sized house, all in good style." "If three thousand dollars were expended, a lot could be purchased, and a plain chapel and plain house built, which perhaps would answer the purpose."

It is hoped, that our brethren will see the necessity of bestirring themselves, so that Bro. Carpenter may be authorized to secure the lot at once. One brother has authorized me to say, that he will be one of ten to raise the sum of 500 dollars to purchase the lot, provided it can be obtained for that sum, which Bro. C. thinks probable. The same brother will be one of thirty to raise three thousand dollars to build the chapel. Or, if it is thought best to build on a larger and better scale, he will be one of fifty to raise five thousand dollars. Are there not enough brethren of wealth in the denomination to ensure the success of this plan? I shall be happy to receive communications bearing on this point, and request that they may be made without delay.

Thos. B. Brown, Cor. Sec.

MISSIONARY REPORT.

Having been appointed by the Executive Committee of the Eastern Association to visit some Sabbath-keepers in the State of Maine, I transmit for publication an account of my visit.

In accordance with my appointment, I visited Augusta, the capital of Maine, and called upon Eld. Harvey Hawes, the pastor of a Baptist church in that city, who has been considerably exercised relative to the claims of the seventh day as being the Sabbath. I found him in much perplexity of mind concerning the subject, and ready to aid me in the prosecution of my mission. By his advice, I procured the use of a Public Hall for one evening, (his chapel being previously engaged for that evening,) to deliver a Sabbath lecture. At the appointed hour, I lectured to an attentive audience. At the close of the lecture, I offered tracts to those who might wish them, which were received very readily. This was the evening following the Sabbath. In dismissing the congregation, I gave notice that the lecture would be repeated in the Baptist Chapel on the following evening.

The next day, being first day, by request, I preached in Elder Hawes' pulpit, at 10 A. M. and at 2 P. M., at which time I notified the congregation of my lecture in that place in the evening. Notice of the same had also been given by handbills, which I had posted up through the city.

In the evening, a large assembly convened and listened with apparent interest. Tracts were also freely given, and freely received, and before leaving the house several gentlemen requested that the lectures should be continued. On Sixth-day evening preceding, I had lectured on the east side of the Kennebec River to an attentive audience.

At 3 o'clock on Second-day morning, I left Augusta for Paris, where several Sabbath-keepers reside. At Paris Hill I delivered a lecture in the Baptist meeting-house. In this section are quite a number of Sabbath-keepers, most of whom, if not all, are believers in the near advent of Jesus Christ. They appear to be conscientious in the observance of the seventh day as the Sabbath, for which, as well as for their second advent sentiments, they have suffered much reproach and persecution. Most of them are also of the opinion, that the door of salvation is closed, and therefore they suppose it not their duty to labor for the conversion of sinners. From these brethren in Paris I learned that a goodly number of their advent brethren in various parts were observing the seventh day as the Sabbath. I saw a letter from one of them in Rochester, N. Y., which stated that there quite a number had embraced the seventh day. I also learned, that there were Sabbath-keepers in New Hampshire, and in Middletown, Conn. Although my stay with these friends was short, yet it was a refreshing season to my soul, and I deeply regretted that circumstances compelled me so soon to leave this apparently promising field. But the fatigue of the journey, together with the failure of my voice, rendered it my duty to leave. I had traveled about six hundred miles in eight days, preached two sermons, delivered five Sabbath lectures, held private conversations on the subject with many persons, and distributed a large number of tracts in the cars, steamboats, stages, and in the country adjacent to Augusta.

Before closing, permit me to remark, that in my opinion a wide door of usefulness is open for us in that section. But I am decidedly of the opinion, that the labor should not be transient. In order to accomplish the desired end, the person who goes out to lecture on the subject of the Sabbath should tarry some time in each place he visits. The policy of our opponents is, in many instances, to keep still, and take no notice of our efforts. But let the lecturer plant himself in a place, procure a lecture room, post up his placards, begin to lecture, and keep the subject before the people evening after evening until an interest is awakened which will lead to discussion. The congregation may be small at first, but it will increase, and soon Diana will be in danger, and although a tumult equal to that at Ephesus be the result, he may thank God and take courage. Could we but find the man, and furnish the means, much good might be done. It needs a man who can devote himself to that particular subject, for the various reasons assigned for keeping Sunday, all of which have to be met, are legion. Opposition the most determined must he encounter who engages in such a labor. His reception will many times be cold, but he must warm himself with a coal from off the altar of divine truth. To accomplish much, we ought to keep a man in the field continually, with a sufficiency of means to continue the siege until the enemy surrenders.

S. S. Griswold.

Hopkinton, R. I., Dec. 30, 1849.

SABBATH LEGISLATION IN VIRGINIA.

So many strange and anomalous things are daily occurring in the religious world, that we have almost ceased to wonder at any thing, however unreasonable, which turns up in that department of observation and interest. Still we cannot wholly suppress or conceal our astonishment, at the pertinacity with which some of the friends of what is called the "*Christian* Sabbath" insist upon applying the legislative enactments which guard that day to those who observe the *Bible* Sabbath. One would suppose, that in this land of boasted religious freedom and equality—especially among professing disciples of Jesus Christ—it would be difficult to find persons so lost to all sense of justice as to advocate a compulsory observance of Sunday by persons who conscientiously observe the seventh day. But it seems that there are such; and a circumstance recently occurred in the Legislature of Virginia to bring some of them out, although they were not able to carry their point. For a long time the following law relative to the observance of Sunday has been in force in that State:—

Sec. 16. "If a free person, on a Sabbath day, be found laboring at any trade or calling, or employ his apprentices, servants, or slaves, in labor or other business, except in household or other work of necessity or charity, he shall forfeit two dollars for each offense; every day any servant, apprentice, or slave is so employed, constituting a distinct offense.

Sec. 17. "If a free person willfully interrupt or disturb any assembly met for the worship of God, he shall be confined in jail, not more than six months, and fined not exceeding one hundred dollars, and a justice may put him under restraint during religious worship, and bind him for not more than one year to be of good behavior.

"No forfeiture shall be incurred under the preceding section, for the transportation on Sunday of the mail, or of passengers and their baggage."

While the Legislature was engaged in revising the Code of Virginia, this item came up, and a proposition was submitted, and advocated by Mr. Mayo and others, to amend by adding the following just and reasonable paragraph:—

"And the said forfeiture shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel a slave, apprentice, or servant not of his belief to do secular work or business on Sunday, and does not on that day disturb any other person."

The House of Delegates cheerfully adopted the amendment. But when it came before the Senate, a motion was made to *strike out*, which was advocated by Messrs. Thompson and Witcher, and opposed by Messrs. Stanard, Barbee, and Carlyle. In remarking upon the subject, "Mr. Barbee expressed his surprise that the proposition to strike out should emanate from the Senator from Amherst, who had on all occasions manifested so much regard for the institutions of our holy religion. Mr. B. did not represent Israelites or Seventh-day Baptists; he did not know of one in his district; but as an individual, and as a Senator, he would enter his solemn protest against this mode of legal proscription—denying to individuals or sects the enjoyment of their religion. The same Bible which taught Christians to observe the Christian Sabbath, also taught Jews to observe the seventh day. Religious sects, divines, and commentators, differed in giving interpretations to the language of the Holy Book; the benign laws of our country tolerated those differences; and he could not see the propriety in denying to those who rest from their labor on the seventh day, the right to recgnize that day as of divine authority. He had witnessed with pleasure and astonishment the great srcrifice of pecuniary interest on the part of Jews residing in our cities, in the observance of that day. In doing so, they were compelled, either from choice or from the force of public opinion, to observe also the Christian Sabbath. He thought they could not be induced to submit, with such calm resignation, to this sacrifice of worldly interest, if it was not the result of an overwhelming sense of *moral and religious obligation.*"

The motion to strike out was lost, as it ought to have been, and the amendment is now a part of the law of the State. In commenting upon the happy issue of the matter, the editor of "The Occident and American Jewish Advocate," says:—

"We rejoice at this enlightened legislation, not that we wish the Jews to open their shops in large Christian communities, and invite persons to come and deal with them in violation of their principles; but we wish them to be at liberty to act their pleasure, to open or close their places of business as they may see fit, and not to have their respecting public opinion made a question for criminal inquiry. It is one thing to abstain from complaisance to public opinion, but quite another to act in this way from compulsion. We should never complain were all the Jews to resolve never to work on Sunday or any other day of the week; but we shall always object to its being demanded of them by the Legislature or the courts; we will resist tyranny in any shape, even that of opinion, for this is the manner in which all obnoxious measures are forced upon the public in republican countries; wherefore it behooves every one to see that his ideas or particular views are not exposed to public censure, through which means he will be more injured, if he has any self-respect, than by the imposition of a fine, or even a temporary imprisonment. Now, as Jews, and being in a large minority, it is our especial business to keep public opinion in our favor, and to see at the same time that it becomes not our tyrant, before whom we have to pray with bended knees. We therefore repeat, that we rejoice at this first success of an appeal for justice to one State Legislature, and hope to be able to announce a similar result in all other parts of the Union; and sure we are, that agitation will be carried forward, nay, there too where Jews have no influence as yet, even in New England, till such a thing as a compulsory Sunday law shall not exist in the whole country."

NEW YORK LEGISLATURE.

The Legislature of New York met at Albany on the 1st of January. The Senate organized by electing Wm. H. Bogart, of Cayuga Co., Clerk; Geo. W. Bull, of Buffalo, Sergeant-at-Arms; R. Vanvalkenburg, of Albany, Door-Keeper; G. A. Loomis, of New York, Assistant Door-Keeper. The Assembly elected Noble S. Elderkin, Speaker; James L. Rose, Clerk; Samuel Reynolds, of Ulster Co., Sergeant-at-Arms; James B. Anderson, of Monroe, Door-keeper; Matthew Higgins, Assistant, and Thos. Hallenbeck, second Assistant.

On the 2d of January, the Governor's Message was delivered. Its length is a sufficient reason for our not publishing it entire. Its represents the financial condition of the State as very prosperous—the public debt being twenty-five millions of dollars, while the productive public works are worth not less than fifty millions. The receipts from canal tolls, during the past year, were about $525,000 more than in the preceding year, while the expense of collection, superintendence and repairs was $170,000 less than the preceding year. The public money paid to common school districts last year was $849,710, in addition to which the districts raised $489,996. Hereafter the Common Schools are to be free to all persons over five and under twenty-one years of age. The Governor recommends the restoration of the office of County Superintendent of Common Schools; also the establishment of Tribunals of Conciliation. The condition of the State Lunatic Asylum, and of the Institutions for the Blind and the Deaf and Dumb, is very encouraging. In the former institution, the receipts for boarding patients have been adequate to defray all ordinary expenses for the year; number of patients since it was opened 2,376, of whom 1,017 have left cured. The number of Idiots in the State is said to be 1,620, and it is reccommended that the Legislature make some provision for their education, as it has done for the deaf, dumb, and blind. A Homestead Exemption Act is suggested and advocated. The Message closes with a disquisition on the subject of Slavery and Slavery extension, which harmonizes in all respects with the previous declarations of the State of New York, that she regards Slavery as a moral, a social, and a political evil.

LATE AND INTERESTING FROM LIBERIA.—The Colonization Society's Packet arrived at Baltimore last week, with late and interesting intelligence from Liberia. We clip the following from a published letter of Gov. Roberts, dated Monrovia, Nov. 3, 1849:—

"I have the satisfaction to inform you, that our efforts during the past year, for the suppresion of the Slave Trade, have been signally blessed. We have partially extirpated the traffic from all the territories between Cape Mount and Cape Palmas. In Gallinas, the Slave Trade is almost annihilated, and we hope in a few months to be able to announce that it is driven from the whole windward coast; to effect which, we are extending our influence as rapidly as possible over all the tribes within our reach, and exerting ourselves to bring within the pale of our political jurisdiction all the Territories along the coast where the slave trade still lingers.

"During the last five or six weeks an extensive revival of religion has been going on here. Scores have been converted from the error of their way, and have connected themselves with the Christian church. It is indeed encouraging to witness the conversion of so many natives, who are embracing the Christian religion. God is good, and his ways are past finding out. The heathen world must be converted, and Africa is now literally stretching forth her hands unto God."

MARRIAGE OF A MISSIONARY.—Rev. Issachar J. Roberts, who has been for more than thirteen years a missionary in China, was married to Miss Virginia Young, by Rev. W. C. Buck, in Louisville, Ky., on the 7th of December. After a brief visit to their friends, they will repair to New York to take ship for China. They will labor under the appointment of the Foreign Mission Beard of the Southern Baptist Convention.

The stock of Bibles in the depository of the American Bible Society, in Nassau-st., has not been so reduced for twenty-five years past as at present. The means are not furnished to enable the Society to keep pace with the increasing demand.

General Intelligence.

DOINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Dec. 31.

Mr. Webster presented numerous memerials of merchants and others of Massachusetts, asking the abolition of the "spirit ration" and flogging in the Navy, and took the opportunity to say, that in his opinion, the time had arrived when Congress should pass a law in conformity with the prayer of the petitioners.

Mr. Seward presented similar petitions from merchants of Baltimore, and expressed his concurrence in the views of the Senator from Massachusetts. In his opinion the use of intoxicating liquors, and infliction of corporeal punishment, were calculated to degrade the man, and could produce no good results.

Mr. Underwood presented a memorial from citizens of Kentucky, claiming to be the legitimate successors of Joseph Smith, the Mormon Prophet, objecting to the establishment of a Government for Deseret, and charging the people of the City of the Salt Lake with treasonable designs, in having, before their removal to Illinois, taken a secret oath to avenge the death of Joseph Smith upon the nation, and to pursue that design until it shall be accomplished, even to the end of time. Referred to the Committee on Territories.

Mr. Downs submitted a resolution calling upon the President for all papers relative to the abduction of Rey from New Orleans.

A bill granting the franking privilege to the widow of the late President Polk, having been received from the House, was taken up by unanimous consent, and passed.

Mr. Douglass introduced a Resolution of inquiry into the expediency of making appropriations for the extinguishment of the Indian title to the Indian lands this side of the Sierre Navada Mountain, and the expediency of setting apart a portion of the territory of the United States for the permanent location and protection of the various Indian tribes.

Adjourned to Fifth-day.

House of Representatives.

The Speaker announced the Standing Committees, which are quite as good as were expected, although, of course, slave-holding interests were consulted to a considerable extent in the formation of the Committees on the District of Columbia, on the Territories, and on the Judiciary.

A large number of petitions were presented, asking for a reduction of postage; for the removal of obstructions at Hurlgate; for indemnity for French spoliations; to abolish spirits and flogging in the Navy; for a Railroad to the Pacific, &c.

Mr. Stanton of Ky. presented a memorial from Covington, in that State, protesting against a Government for Deseret, and charging treasonable designs against the United States. Referred to Committee on Territories.

Mr. Thomson of Tennessee, introduced a bill granting the franking privilege to Sarah Polk, wife of the ex-President—passed forthwith.

Mr. Stanton of Tenesee, and others, presented memorials against the employment of Chaplains in the Army and Navy, and Congress. Referred to the Judiciary Committee.

Mr. Mann, of Pennsylvania, offered a resolution, instructing the Committee on Naval Affairs to inquire into the expediency of reporting a bill to abolish flogging in the navy, and substituting other punishments therefor. A debate arising, it was laid over.

Mr. Root offered a resolution that the Committee on Territories be instructed to report to the House a bill or bills providing Territorial Government for all that part of the territory ceded to the United States by the Treaty with Mexico, lying eastward of Sierra Navada Mountains, and prohibiting Slavery therein.

Adjourned to Fifth-day.

In Senate. FIFTH-DAY, Jun. 3.

Mr. Davis, of Miss., introduced a bill providing for the establishment of a retiring list for disabled officers of the army.

Mr. Jones introduced a bill, granting a quantity of land to the State of Iowa, to aid the construction of a railroad from Dubuque to Keokuk.

Mr. Douglass introduced a bill, granting the right of way, and a donation of public lands, to aid in the construction of the Central Railroad.

Mr. Atchison introduced a similar bill in behalf of a Railroad from Hannibal to St. Josephs, Mo. Also presented numerous memorials and resolutions of the Legislature of Missouri on various subjects. Also the resolutions of said Legislature on the subject of Slavery, and instructing their Senators to vote against the adoption of the Wilmot Proviso principle, which were read.

Mr. Turney presented a memorial from citizens of Tennesee, objecting to the employment of Chaplains by Congress, which was read.

House of Representatives.

The order of the day being to elect the remaining officers, the House proceeded to ballot for Clerk, in which interesting exercise the whole day was spent without progress. J. W. Forney, (whig,) of Philadelphia, and J. P. Campbell, (democrat,) of Tennessee, were the principal candidates.

In Senate. SIXTH-DAY, Jan. 4.

Mr. Mason introduced a bill to provide for the more effectual execution of the clause of the Constitution relative to the recapture of fugitive slaves. Referred to Judiciary Committee.

Mr. Dickinson introduced a bill to establish a Branch Mint in New-York.

A resolution introduced by Mr. Cass, to inquire into the expediency of suspending diplomatic relations with Austria, was then taken up, and advocated by that gentleman in a lengthy speech. After remarks from several individuals as to the disposition which should be made of it, the consideration of the subject was postponed to Second-day, of the present week, to which time the Senate adjourned.

House of Representatives.

The election of officers was the first business in order, but on motion it was postponed till Second-day on account of the absence of several members.

The question then arose, whether petitions could be presented in open House—the first thirty days of the session having expired. The speaker decided that they could not, and after a good deal of delay, a vote was taken, sustaining the decision.

Adjourned till Second-day.

SHIP BURNT AT SEA.

The splendid new ship Caleb Grimshaw, of 987 tons burden, was burnt at sea about the middle of November. She was valued at $80,000, and had on board a cargo worth $200,000. The following account of the matter is given by Capt. Hoxie, in a letter to the owners, dated Harbor of Fayal, Nov. 24th, 1849:—

"The fire was discovered on the 12th of Nov., at 3 o'clock P. M., the weather being fine, and the wind light from the eastward, with royals and studding-sails set for the first time on the passage. The engine was at work in two minutes, and the 'tween decks were flooded with water. Satisfied there was no fire there, raised one of the fore hatches, and saw the fire abaft of the chain lockers, on both sides. As no human being could breathe between decks, the hose was pointed down the hatch and a constant stream thrown down, together with the use of fire buckets, &c., until there was five feet of water in the hold. Steam began to generate, and the heat grew more intense. Continued the pump and buckets until there was 9½ feet in the hold, which I think was the means of preserving the ship as long as she was.

"After having the boats astern in tow for five days and nights, we espied a sail, which proved to be the British bark Sarah, of Yarmouth, N. S., from London, in ballast, bound to St. Johns, N. B., Capt. David Cook, *(God bless him,)* with a heart as big as Nelson's monument, and that too in the right place. As soon as he discovered our signal of distress, he wore ship, took in top-gallant sails and courses, double reefed his topsails, and made ready for any emergency. The wind came on to blow, and he was not able to get any more than were in the launch and two small boats.

"That night it blew hard in squalls, but he was enabled to keep in sight of the ship. The wind moderated, and he was enabled to get on board the bark 163 passengers. Night setting in and the wind increasing, was obliged to hoist the boats and lie to until daylight. Next day, nothing done, it blowing too much sea on to lower a boat. The next day got 7 volunteers among the crew to go with the boat and relieve those who were left on board, as there was no water or provision that could be got on board without raising the hatches. The crew reported that the main mast had settled down a foot or more, and that the upper deck worked each way 6 inches. We that day got to leeward of Flores and into smooth water, and during the night got on board all the remaining passengers, some having left on a raft the second day of the fire, say about 60. The captain sticking closer than a brother, for this is his eighth day, and acting under the influence of a Divine Providence, he has been instrumental in rescuing from a watery grave 399 souls. The Lord be praised. As soon as the hatches were lifted she was in a blaze instantaneously."

SEARCH FOR SIR JOHN FRANKLIN.—The Arctic officers have been summoned to the British Admiralty, to give counsel as to the course to pursue with reference to the fate of Sir John Franklin. Sir John Richardson expressed strong grounds of hope, that the missing Expedition may be shut up under circumstances which are compatible with its re-appearance. According to him, the lands in the neighborhood of which the lost Expedition should most probably be looked for, abound in animals which might supply the failing stores on board of the ships; and he thinks that should Sir John Franklin's provisions become so far reduced as to be inadequate, with this aid, to a winter's consumption, it is not likely that he would remain longer by his ships, but rather, in one body or in several, with boats cut down so as to be light enough to drag over the ice, or built expressly for that purpose, would endeavor to make their way eastward to Lancaster Sound, or southward to the main land, according to the longitude in which the ships were arrested. Great stress is laid on the fact that no trace of wreck, or of any misfortune to the Expedition, is found on any part of the path along which they must have passed. The Enterprise and Investigator are to be immediately equipped and dispatched at once to the Sandwich Islands, there to await further orders. From this it will be seen that the route by Behring's Straits is to be explored; and the westward coast of Bank's and Parry's Islands will be carefully examined.

PERSONAL LIABILITY OF BANK STOCKHOLDERS.—In the State of New York, on the 1st of January, the "Personal Liability" clause went into operation. It provides that "the stockholders in every corporation and joint-stock association for banking purposes, issuing bank notes, or any kind of paper credits to circulate as money, shall be individually responsible to the amount of their respective share or shares of stock in any such corporation or association, for all its debts and liabilities of every kind, contracted after the first day of January, one thousand eight hundred and fifty. This applies to all the banks of issue in the State. In case of insolvency, bill holders have preference over all other creditors.

JUNCTION OF THE TWO OCEANS.—Among the passengers who sailed by the last steamer for Chagres, were some enterprising steamship men, who have chartered the steamer Orus, at Chagres, for the purpose of going up the San Juan River to Lake Nicaragua, and thence to Lake Leon, with the view of exploring those waters, and if practicable steam navigation be discovered to the head of Lake Leon, to survey a communication thence to the Pacific, a distance of only 29 miles, which, it is believed, could be opened with comparative ease.

MORTALITY IN NEW-YORK IN 1849.—It appears from the records of the City Inspector, that the number of deaths in New-York City last year, was 23,372. In 1848, 14,618. Increase, 7,754, or nearly one hal—which is chiefly attributable to the prevalence of cholera. The places of nativity of the larger classes of the deceased are as follows: United States, 13,000; Ireland, 5,063; Germany, 1,562. Of the whole number, 11,736 males, and 10,636 females. Adults, 11,502; Children, 10,870. Whole number of deaths by cholera, 5,072.

FROM AN OVERLAND EMIGRANT.—The Cleveland Herald has a letter from Dr. Allarat, an overland emigrant to California, dated at Johnston's Station, August 21, giving an account of the journey:—

The excitement of killing a few antelopes and buffaloes on the route was more than counterbalanced by terrible storms, horrible roads, dangerous fords, cold winds, desert sands, and short allowance of provisions for men, and grass for animals. The worst of the journey was from the sink of the Humboldt river across the desert, and here they found between 50 and 60 dead animals by the side of the road, though there were only 30 ox wagons before them over the desert. After leaving Fort Laramie, at the Black Hills, the party had to lighten their loads, by throwing away provisions, medicines, trunks, &c.

Of mining Dr. A writes: "I can say but little yet. I have only seen three men at work in the mountains, which looked to me rather hard. I should rather be shut up in a penitentiary than work in that way. The valley was so narrow that you could only see the sun for six hours a day. They were making from half to an ounce of gold a day; this seems to be the average, probably a little more. One dollar here is worth about as much as half a dime in the States."

REMARKABLE ESCAPE OF A SLAVE.—We understand, says the Boston Post of Dec. 4, that a vessel has arrived here from Washington, N. C., bringing a yellow girl belonging to George W. Davis, of that city. She was secreted on beard by the mate. A bed was thrown into the hold for her to lie upon, and concealed by piling wood around it. The authorities at Wilmington, almost knowing her to be on board, made repeated searches, and smoked the vessel several times, after loudly announcing that they would smother her if she did not show herself. Upon coming out of the river the vessel was boarded by the posse for the last time, and had the girl been found the captain would have been in great peril, notwithstanding he knew nothing of the runaway. During the voyage the girl was fed in the watches, without the knowledge of the master.

THE EMBLEM OF CALIFORNIA.—The official seal of the state of California has upon its face a grizzly bear devouring a bunch of grapes. Elihu Burritt thinks that the knowing ones who designed it, intended that the bear should be an emblem of the *greediness* which has led to the settlement of the country, while the crushed grapes in Bruin's jaw represent the manner in which the mass of the settlers have been *taken in.*

A DEFAULTER.—Prosper M. Wetmore, late Navy Agent at New York, proves to be a defaulter to the Government. The amount is variously stated at from fifty to five hundred thousand dollars. He was removed about seven months ago, since which time the accounting officers have not been able to obtain a settlement. Accordingly his account has been made out, and suit commenced.

SUMMARY.

The Supreme Court of Pennsylvania has decided recently, that a husband has no claim to the possession of any property owned by his wife previous to marriage, or which may accrue to her after marriage; and that even the consent of the wife, that her husband should have possession of her property, is of no avail while the wife is a minor. This decision is based on the law of 1848, which has wrought a radical change in the condition of married females.

On Wednesday morning, Jan. 2, the dwelling-house of Mr. Alonzo Gibson, in Ringe village, N. H., was discovered to be on fire. Mr. Gibson's house and barn, together with the dwelling-house, barn, and carpenter's shop of Mr. Beman, and the house of Miss Wetherbee, were destroyed. Mr. Gibson, the owner of the house in which the fire originated, in endeavoring to save some property, perished in the flames.

On the 6th of Decemder last the Corporation of London appointed a committee "to consider the propriety of the Corporation erecting baths and wash-houses within the city for the use and convenience of the laboring classes resident therein." As this vote passed by a majority of 3 to 1 there is no doubt that the thing contemplated by it will be done.

The coins struck since Solouque was declared Emperor of Hayti are of the same nominal value as those of France. Each piece represents on one side the new Emperor, in an imperial costume like that of Napoleon on the day of his coronation, and on the other side the inscription of "Faustin I., Emperor of Hayti." Round the edge are the words, "God protects my people."

On the evening of Jan. 3, as Mr. Warren, the depot master at West Townsend, on the Fitchburg railroad, was sitting in his office, two men in disguise entered, and, having gagged him, robbed him of $400. They then bound him hand and foot and carried him to a freight car, where they hung him up by the heels, locked the door, and absconded. In this condition he was found about one hour afterwards, nearly dead.

England is the most flesh-consuming country in Europe, while its mortality is the smallest; the duration of life being about a third longer than in Italy, where maccaroni and other farinaceous substances form the staple diet, and where milk, partly from deficiency of pasture, and partly from prejudice, is little used.

Letters from California state that Randolph Barnes, a merchant, formerly of New Haven, had died in California. He was a member of the Montague (Conn.) Company, more than a quarter of whom now lie buried in the great Dorado, not a year having elapsed since their departure from New-England.

The article in the Constitution of the Free State of California, providing for common schools, provides also for the establishment of a University, as a part of the system of State education. All honor to California!

A letter from a Boston gentleman at Panama, dated Dec. 1, says that a nephew of Hon. John C. Park, of Boston, was buried at that place the day before.

The second track on the Syracuse and Utica Railroad, with the heavy rail, is completed. The Syracuse Star states that Mr. Norris, of Schenectady, is constructing a locomotive for this road, with driving wheels over seven feet high, with which he guaranties to run the road, a distance of 53 miles, with a train of passenger cars, in an hour, making one stop during the trip.

Suffield, Conn., has been the birth place of 4 Congressmen, 2 governors of Vermont, 2 governors of Pennsylvania, 1 governor of Connecticut, 1 governor of Ohio, 2 postmasters general, 2 judges of the superior court of Ohio, 1 judge of the supreme court of Vermont, 1 general in the French war, 1 judge of the county court.

Miss Dix states in a memorial to Congress, that in the New England States, the proportion of the insane to the whole population is about 1 in 600; that in the Middle States it is 1 in 1300. The worst State is Rhode Island, where there is 1 to every 503; and the best, South Carolina, where there is 1 to every 6058.

Traders arrived at Port Independence mention that three Americans, namely Mr. Callaway, Benj. Banaman and wife, were murdered by the Apache Indians. Three Germans were also killed, and a Mrs. White and daughter carried into captivity. The Governor of Santa Fe had sent to ransom them.

The steamers America and Viola came into collision a few days since, a short distance below Donaldsville, on the Mississippi, by which the latter was so badly damaged that she sunk almost immediately after. The America succeeded in saving 21 of her passengers.

Count Arthur de Montesquieu, the elder brother of the two unfortunate young men confined in jail at St. Louis, charged with the murder of Jones and Barnum, has arrived in St. L. and had an interview with the prisoners. He expresses the opinion that the oldest one is still insane.

The Guide states that the town of Chelsea received an insane pauper from Charlestown in July, 1822. After supporting her in their almshouse *twenty-seven years,* the authorities discovered that her settlement was in Charlestown, and sent her there a week or two since.

Mr. Walsh, in one of his late letters from Paris, says: "A sensation, and quite a flattering one, has been produced on both sides of the Channel, by the proceedings of the American Convention for the Atlantic and Pacific Railroad. Europe begins to believe that nothing is impossible for the American people."

The following was for some time a puzzle to the best readers in the London Post Office:—"Serum Fridavi, Londres." But reading the address aloud, with the French as well as the English sound of the vowels, the problem was discovered to be, "Sir Humphrey Davy, London.

Iowa State is receiving, among the thousands flocking to it, a number of the representatives of the Huguenots of South Carolina. Of these, several families are of the Legare branch.

The Governor of California under the new Constitution, will receive $10,000 a year. Members of the Legislature $26 per day, and $16 for 20 miles travel. Lieut. Governor $32 a day for actual service.

Rev. George Johnson, of the Protestant Episcopal Church at Delaware, Ohio, recently came to his death by the accidental discharge of his own gun.

The new Seventh-day Baptist meeting-house at Nile, Allegany Co., N. Y., will be dedicated on Fifth-day, January 17th, 1850, at 11 o'clock A. M.

MARRIED.

In Alfred, N. Y., Dec. 15, by Eld. N. V. Hull, Mr. JOSIAH WITTER, of Almond, to Miss MARY PLACE, of Alfred.

In Alfred, on the same day, by the same, Mr. CHARLES SWEET to Miss HARRIET A. LANPHEAR, both of Alfred.

In Amity, Dec. 25th, by the same, Mr. ALONZO E. BURDICK, of Alfred, to Miss SAMANTHA C. WASHBURN.

In Locustville, R. I., on the evening of the 30th ult., by Eld. C. M. Lewis, Mr. CHARLES H. CHIPMAN to Miss SARAH A. PALMER.

At Alleghany City, Pa., Oct. 22d, by the Rev. Samuel Brockhoner, Mr. FRANCIS JACKSON, of Hopkinton, R. I., to Mrs. LUCINDA DEFORREST, of Shippensburg, Pa.

DIED.

In Hopkinton, R. I., Dec. 28th, CHARLES CHESTER, aged four months, son of Benj. F. and Susan Chester, and twin child with Louisa Ann, who died about three months since, aged five weeks.

In Genesee, N. Y., on the 15th of December, Mrs. SARAH R. GARDNER, wife of David Gardner, and daughter of Amos Green, aged 28 years. She was an acceptable member of the first church in Genesee, and died in peace.

LETTERS.

N. V. Hull, J. R. Irish, S. S. Griswold, L. Crandall, A. Hess, H. W. Stillman, James Bailey, C. M. Lewis, E. H. Field, E. Konigmacher, Anthony Hakes, W. Woodbury.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

B. F. Burdick, Westerly, R. I.	$2 00	to vol. 6	No. 52
B. W. Bentley, "	2 00	" 6	" 52
S. Greenman, "	2 00	" 6	" 52
Geo. Gavit, "	2 00	" 6	" 52
J. T. Thurston, "	2 00	" 6	" 52
David Stillman, Jr. "	2 00	" 6	" 52
V. S. Hall, "	2 00	" 6	" 52
Sarah Vose, "	1 75	" 6	" 52
Jer. Bliss, Newport, R. I.	2 00	" 7	" 19
S. S. Davis, Rockville, R. I.	1 00	" 6	" 26
A. Hakes, Southampton, Ill.	2 00	" 6	" 52
D. Hakes, "	2 00	" 7	" 26
H. Konigmacher, Ephrata, Pa.	2 00	" 7	" 26
S. Langworthy, Alfred,	2 00	" 6	" 52
M. Stillman, Jr. "	2 00	" 6	" 52
Ezra Potter, "	2 00	" 6	" 52
Nowell Hawkins, Gowanda,	2 00	" 6	" 26
Of Samuel Wells, Genesee, towards Pub. Fund,	$5 00		

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

From Female Mite Society, Shiloh, N. J.	$18 00
" 3d Church in Brookfield, N. Y.	15 00
" A Friend in Alfred, { f. m. 4 00 h. m. 1 00 }	5 00
" Eunice P. Osgood, Verona, N. Y.	1 00
" Abel Stillman, Poland, N. Y.	3 00
" Nathan Lewis, Hopkinton, R. I.	1 00
" Lois Babcock,	1 00
" Mrs. Charles Saunders, Alfred,	5 00
" Abel Bond, Milton, Wis.	1 00
" Church at Waterford, Ct.	12 00
" Joshua B. Maxson, Stephentown,	5 00
" Mrs. Weeden, R. I., a bed-quilt,	
" Mrs. Jane Clawson, a pair of stockings.	

A. D. TITSWORTH, Treasurer.

New York Markets—Jan. 7.

Ashes—Pots $6 50 a 6 62; Pearls 6 12 a 6 18.

Flour and Meal—Flour, State, Michigan, and Ohio, 5 00 a 5 37; pure Genesee 5 64 a 5 50. Rye Flour 2 87. Meal 3 00.

Grain—Long Island Wheat 1 06; Ohio 1 02. Corn 60 a 65c. Rye 61c. Barley 66c. Oats 42 a 45c.

Provisions—Pork, Mess 11 50, Prime 8 62. Beef 6 00 a 6 12 for Prime, 8 50 a 9 00 for Mess. Butter, 7 a 10c for Ohio, 10 a 18c. for State, 18 a 22c. for Orange County. Cheese 5½ a 7c.

New York State Agricultural Society.

The Annual Meeting of the New York State Agricultural Society is to be held at Albany on the third Wednesday of January. In addition to the awarding of premiums on essays, farms, grain and root crops, butter and cheese, an exhibition of winter fruits will be had at the Agricultural Rooms. It is desired that there should be an extensive competition for the premiums of the Society at the Annual Meeting, as well as a large attendance of practical farmers from every section of the State.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled, AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry; the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, in already published in Edinburgh, and the Americans edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

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Miscellaneous.

A SINGULAR CASE.

The Medical Journal mentions an extraordinary case of *stricture of the œsophagus.* It exists in a shoemaker of Boston, who, says the Journal, actually keeps himself alive by the habitual practice of an operation that no surgeon in New England would dare to perform in the rough manner pursued by this unfortunate sufferer. Here is an account of the case :—

"He is a small man, rising of 70. For many years he had extreme difficulty in swallowing food. Deglutition finally became so painful that he took advice at the Massachusetts General Hospital, and, according to his own representation, an instrument was introduced down his throat. The relief was not entirely satisfactory; but discovering that the principle was right, since there was evidently a narrowing in the canal, the idea was conceived of practicing upon himself. At the extremity of a rattan, perhaps a yard in length, and a quarter of an inch in diameter, he wound a mass of hemp, which was confined by twine.

A rough mass, six inches long on the stick, and an inch thick at the lower extremity, was thus made. Having oiled it, the old man fearlessly forces it down through the œsophagus, fairly into the stomach. This he is obliged to do frequently, otherwise the strictures—for there are two, one just at the top of the sternum, and the other a little above the cardiac orifice—become so closed that fluids cannot pass at all. Sometimes, after swallowing a draught of water, it is stopped at the lower constriction. To relieve himself under such a dilemma, he thrusts down a long feather, which produces nausea, and, by the sympathy of the gastric apparatus, vomition is induced, and the confined fluid, according to his account, forced back. Sometimes food is checked in its descent, at the same point, and ejected by mechanical assistance.

On Tuesday of last week, after giving us a minute history of his condition, the narrator oiled the monstrous probang, forced it down into the stomach, and brought, back dripping with gastric juice. Not long since, the lower stricture utterly refused to allow the great swab to pass. Recollecting that tobacco was a relaxer, while the rattan was protruding above his teeth, he calmly lighted a pipe, and by taking a few whiffs had the satisfaction of relaxing the muscular grip, and down the mass went, passing the rebellious point into the great membranous receptacle below. On one occassion the probang was coated over with ground mustard, and thrust through the strictures, on the supposition that they required stimulating.

A more singular case, one more truly formidable in character, and managed in the rude, fearless manner here described, cannot be found, it is believed, in the annals of surgery. Under any plan of treatment but his own, this man of ten millions would have been dead years ago, a victim to an incurable malady. With the course he is habitually pursuing, life may be protracted till he is unable to repeat the operation, and then he may die of starvation.

THE CHIPPEWA INDIANS.

'T is sweet to hear the Indians singing their hymns of a Sunday night; their rich, soft voices rising in the still evening air. I have often listened to this little choir praising the Lord's name in the simplicity and fervor of their hearts, and have felt it was a reproach that these poor half-civilized wanderers should alone be found to gather together to give glory to God in the wilderness.

I was much pleased with the simple piety of our friend the hunter Peter's squaw, a stout, swarthy matron, of most amiable expression. We were taking our tea, when she softly opened the door, and looked in; an encouraging smile induced her to enter, and, depositing a brown papoose (Indian for baby or little child) on the ground, she gazed round with curiosity and delight in her eyes. We offered her some tea and bread, motioning to her to take a vacant seat beside the table. She seemed pleased by the invitation, and drawing her little one to her knee, poured some tea into the saucer, and gave it to the child to drink. She ate very moderately, and when she had finished, rose, and wrapping her face in the folds of her blanket, bent down her head on her breast in the attitude of prayer. This little act of devotion was performed without the slightest appearance of pharisaical display, but in singleness and simplicity of heart. She then thanked us with a face beaming with smiles and good-humor; and, taking little Rachel by the hands, threw her over her shoulder with a peculiar sleight that I feared would dislocate the tender thing's arms; but the papoose seemed well satisfied with this mode of treatment.

In long journeys the children are placed in upright baskets of a peculiar form, which are fastened round the necks of the mothers by straps of deer-skins; but the young infant is swathed to a sort of flat cradle, secured with flexible hoops, to prevent it from falling out. To these machines they are strapped, so as to be unable to move a limb. Much finery is often displayed in the outer covering and the bandages that confine the papoose.

There is a sling attached to this cradle, that passes over the squaw's neck, the back of the babe being placed to the back of the mother, and its face outward. The first thing a squaw does on entering a house, is to release herself from her burden, and stick it up against the wall, or chair, chest, or any thing that will support it, where the passive prisoner stands, looking not unlike a mummy in its case.

The squaws are most affectionate to their little ones. Gentleness and good-humor appear distinguishing traits in the tempers of the female Indians; whether this be natural to their characters, the savage state, or the softening effects of Christianity, I cannot determine. Certainly, in no instance does the Christian religion appear more lovely than when, untainted by the doubts and infidelity of modern skeptics, it is displayed in the conduct of the reclaimed Indian, breaking down the strongholds of idolatry and natural evil, and bringing forth the fruits of holiness and morality. They may be said to receive the truths of the Gospel as little children, with simplicity of heart and unclouded faith.

The squaws are very ingenious in many of their handiworks. We find their birch-bark-baskets very convenient for a number of purposes. My bread-basket, knife-tray, sugar-basket, are all of this humble material. When ornamented and wrought in patterns with dyed quills, I can assure you, they are by no means inelegant. They manufacture vessels of birch-bark so well, that they will serve for many useful household purposes, such as holding water, milk, broth, or any other liquid; they are sewn or rather stitched together with the tough roots of the tamarack or larch, or else with strips of cedar bark. They also weave useful sorts of baskets from the inner rind of the bass-wood and white-ash. Some of these baskets, of a coarse kind, are made use of for gathering up potatoes, Indian corn, or turnips; the settlers finding them very good substitutes for the osier-baskets used for such purposes in civilized countries.

The Indians are acquainted with a variety of dyes, with which they stain the more elegant fancy baskets and porcupine quills. Our parlor is ornamented with several pretty specimens of their ingenuity in this way, which answer the purpose of note and letter-cases, flower-stands, and work-baskets.

They appear to value the useful rather more highly than the merely ornamental articles that you may exhibit to them. They are very shrewd and close in all their bargains, and exhibit a surprising degree of caution in their dealings. The men are much less difficult to trade with than the women; they display a singular pertinacity in some instances. If they have fixed their mind on any one article, they will come to you day after day, refusing any other you may offer to their notice. One of the squaws fell in love with a gay chintz dressing-gown belonging to my husband, and though I resolutely refused to part with it, all the squaws in the wigwam by turns came to "look at gown," which they pronounced with their peculiarly plaintive tone of voice; and when I said, "no gown to sell," they uttered a melancholy exclamation of regret, and went away.

They will seldom make any article you want on purpose for you. If you express a desire to have baskets of a particular pattern that they do not happen to have ready made by them, they give you the usual vague reply of "by-and-by." If the goods you offer them in exchange for theirs do not answer their expectations, they give a sullen and dogged look, or reply, "*Car, car,*" (no, no,) or "*Carwinni,*" which is a still more forcible negative. But when the bargain pleases them, they signify their approbation by several affirmative nods of the head, and a note not much unlike a grunt; the ducks, fish, venison, or baskets, are placed beside you, and the articles of exchange transferred to the folds of their capacious blankets, or deposited in a sort of rushen wallet.

The women imitate the dresses of the whites, and are rather skillful in converting their purchases. Many of them can sew very neatly, I often give them bits of silk, and velvet, and braid, for which they appear very thankful. [Diary of an Emigrant's Wife.

THE LONDON NEEDLEWOMEN.

The distressed needlewomen of London have been made the object of a Commission of Inquiry instituted by the Morning Chronicle. Three gentlemen, well known in literature, have examined the state of this unfortunate class, which has so often claimed the sympathies of Englishmen. The result is, that there lives in the Metropolis a body of about 33,000 women, permanently at the starvation point, working at wages of a few pence per day.

The greater portion of these poor creatures, living, as they do, far beyond the social state, resort to prostitution as a means of eking out their miserable subsistence; whenever the pressure threatens their extinction, then they turn into the street, and pauperism runs into inevitable vice. Since the disclosures of the Morning Chronicle, many humane persons have forwarded considerable sums of money to the office of that journal for distribution among the most necessitous objects; and Mr. Sidney Herbert has come forward to found a Society for promoting their emigration.

There is something like half a million of women in excess of men in Great Britain; there is a corresponding excess of males in the British Australian Colonies. The Society above mentioned aims to bring these marriageable parties into contact; and it is hoped, that when once it is in operation, Government will assist it with funds. It costs some £15 to transport a passenger to Australia. Now, if private benevolence raises a sum of £30,000, this will only relieve 2,000 of the sufferers; a mere fraction, whose absence would not be sensible in the metropolis. It would require ten times that amount to lade out the misery to the proper extent; and also to satisfy the wants of the Colonists.

THE WIFE OF A CALIFORNIAN.

Various circumstances peculiar to the California enterprise—the length and perils of the voyage, the multifarious character of the adventurers, the anomalous condition of society there, the uncertain prospect as to individual success at the mines—ranging from great and sudden wealth down to flat disappointment, the conflicting reports that are constantly arriving, render every arrival from that country one of intense interest to the personal friends of the adventurers. A young wife, whose husband sailed from here last February, has been anxiously looking for news of his arrival at San Francisco. Eight months had passed away, and she got no tidings of him, except that he wrote her in April from Rio Janeiro, having put in there for repairs. As she was at the railroad office, to see a friend off in the cars, the other day, a newsboy approached with a bundle of extras. Her eye, always on the look-out, caught the picture of the steamer which headed the paper, as proclaiming some foreign mail arrival. "What ship is that?" she said to me, with a mixture of surprise and eagerness. "It is the Empire City," I replied. She snatched a paper from the boy, and begged me to show her at once the list of arrivals at San Francisco. She ran it half over, and throwing up her hands, exclaimed—"Here it is! Here it is! Bark ——, Captain ——, Aug. 21, 191 days from New York!" Her dear husband had reached his haven, or at least the vessel had in which he sailed. A good providence had been over him—he had been carried safely through the storms of the Atlantic, the perils of the Cape, the worse than "law's delay" the Pacific, and was in port! She fastened her eyes on that little item of commercial news, read and re-read it, and wiped away the mists that gathered before her eyes, and read it again, and twenty times more, as if to assure herself that it was not an illusion. That heaving bosom, the face glowing at one moment and pale at the next, the faltering voice, showed the intensity of her emotion, and the depth of a young wife's devotion. I took the paper from her hand, and folded it up for convenience, but she immediately unfolded it again, and placed her finger on the interesting item, as if there were danger of its escaping from her. Had that paper been filled with accounts of fresh revolutions in Europe, or of the discovery of a continent, it would have been nothing to her. I walked home with her, rung the bell vigorously, as if there were haste and urgency to enter, and as I turned down the steps, I heard her in the hall shouting the news up the stairway to her mother in the parlor above. [Journal of Commerce.

LOVE AND SUICIDE.

The Philadelphia correspondent of the N. Y. Tribune, under date of Dec. 30, says that on the evening of the 28th, William H. Dickerson, mulatto, aged 35 years, committed suicide by stabbing himself to the heart. The cause of the rash act was love and jealousy. The particulars of the case are as follows: Dickerson has been paying his addresses for the last four years to Miss Abby Moore, a very handsome mulatto girl, residing with her mother at No. 15 Barclay-st. For some time past an unpleasant feeling existed between them, originating out of the fact of a dissimilarity of disposition—Dickerson being of a quiet, domestic nature, while Abby, on the contrary, was very lively, and fond of going out into society. This state of affairs continued until William was informed that if he would not wait on her, as he should, he had better cease his visits, and allow others to come who would. On Friday she wrote the following note:

"*Dear William:* As I wish to go to the fair to-night, I thought I would let you know, so that you might dress yourself before you come down; but if you do not want to go it will make no matter, I will go with some one else. ABBY."

The letter was addressed "To William H. Dickerson, Locust street, above Tenth, at Mr. Moore's tailor shop."

As William did not present himself at the expected time, Abby left the house in company with a female friend to visit the fair. About 8½ o'clock, and a short time after they had departed, he came, and expressed much astonishment and disappointment at finding she had gone out. He conversed with the girl's mother, saying that she had ceased to love him, that she did love him once, and then commenced crying, throwing himself upon the sofa, in a highly phrenzied state; in an instant he sprang upon his feet, tore open the breast of his coat, and plunged the blade of a dagger into his heart, when he exclaimed to the mother—"Tell Abby that I love her, that I love her better than life, better than my God, better than all my people," and fell to the floor in an insensible state. He did not speak another word, and expired in about half an hour.

When Abby returned to her home, and learned the sad intelligence of the death of her lover, she was very much affected, crying and tearing her hair, and charging upon herself the fault of his untimely death. The scene presented was truly sorrowful; the cries of the girl for the restoration of her William, and her self-criminations, were heart-rending.

WOOL GROWING.

From an article in the Cultivator by Newton Reed.

We follow a mixed husbandry, as the soil is about equally adapted to grain and grass, and yields a better return than by any single branch of farming. The value of improved lands, in good, sized farms, is about fifty dollars per acre. The number of sheep kept on a farm of two hundred acres, is four hundred, besides a team of four oxen, two or three horses, four cows, and a few young cattle. There are usually about forty acres under the plow, and one hundred and sixty in meadow and pasture. What proportion of the farm is devoted to the sheep, cannot be defined, probably not less than one hundred and twenty acres. The quantity of wool produced on an average of these flocks is two pounds and three-quarters per fleece; and the average price per pound, for the last six years, has been forty-seven cents. The surplus sheep sold each year from a flock of four hundred, are not less than one hundred, at the price of a dollar and a quarter per head. This amounts to six hundred and forty-two dollars.

The cost of keeping sheep includes a part of the general expenses of the farm, as fencing, taxes, seed, plaster, manure, &c. Henry Swift, of Poughkeepsie, was accustomed to pay a tenant on one of these farms, some years ago, two hundred dollars a year, for the labor given to four hundred sheep, which included the securing of the hay, winter care, washing and shearing, and all other labor devoted to them.

Now, as to the profits of the business of growing fine wool, it is plain that if it does not yield a large per cent., like other branches of farming, when well done it brings a fair return. There is a general impression among our farmers, that their business does not yield them five per cent. on the capital invested; but I believe it can be demonstrated, that with skillful and prudent management, the farm yields at least six per cent. if the valuation of the land be not too extravagant.

On good land, easily cultivated, the raising of grain is twice as profitable as any branch of grazing. But as there must be manure to keep up the fertility of the soil, it is necessary that a portion of the farm be devoted to stock. Therefore, what seems to be a deficiency in the profits of the grass crop, is made up in the increased production of grain, and thus in a mixed husbandry, the acre of grass is truly as profitable as an acre of wheat.

We prefer fine-wooled sheep to other stock, for several reasons; and the first is that on our dry, arable lands, it is more profitable than making beef, and brings much less care and labor than the dairy. We estimate that it requires as much hay and pasture for eight cows or steers, as for one hundred sheep. Sheep will do as well on straw and other coarse feed, as any stock will, and on poor or dry pasture sheep will do well, while cows or fatting cattle would not do at all. The quantity of hay to one hundred sheep through the winter, does not exceed fifteen tons. It is our opinion, also, that on land suitable for wheat and corn, the manure of sheep is better than the manure of cattle, and on certain cold grass lands as a top dressing. I might add, that there is less fluctuation in the wool market, than in that of beef and the products of the dairy, constituting a more stable and uniform business. And there is less trouble of buying and selling, after the flocks are once established.

CONJUGAL RIGHTS.—A curious case came before the London Exchequer Court recently, in which the Rev. Mr. Connolly brought suit against his wife for restitution of conjugal rights.

The brief facts were, that Mr. and Mrs. Connolly were born of American parents, and married according to the ceremonial of the English Protestant Church of America. Sometime previously to October, 1836, and about four years after such marriage, they determined to become Roman Catholics, and for such purpose proceeded to Rome. Mrs. Connolly joined the Romish Church at New Orleans, on their way; and her husband, on their arrival in Italy, also abjured the Protestant religion, and joined the Roman Catholic Church. Afterwards they returned to America, and entered into a verbal agreement that each should live a life of perfect chastity, which agreement has since been steadfastly adhered to. They again returned to Italy, where Mr. Connolly became a priest of the Romish Church, and Mrs. Connolly entered a covent. Mr. Connolly was afterwards appointed chaplain to the Earl of Shrewsbury, (a Roman Catholic Peer,) upon which, in company with his wife, he came to England, where she entered a convent at Derby. After a lapse of some years, Mr. Connolly left the Church of Rome, and applied to his wife, for the purpose of inducing her to do the same, and return to his roof. This, however, she refused to do, asserting that she could not violate the solemn oath she had taken upon entering the Convent of the Sacred Heart at Rome. Mr. Connolly, therefore, instituted the present suit.

The Court, in view of the importance of the case, took time for reflection, before giving a decision.

MRS. T. J. FARNHAM.—A letter from New York says that Mrs. Farnham, who sailed for San Francisco in the Angelique last Spring, was left behind at Valparaiso under the following circumstances: She had engaged at Valparaiso a Chilian servant, for whom she was told no passport was necessary on leaving the country. As the vessel was about sailing, news was conveyed on shore that this Chilian was on board, and she was informed for the first time that a passport was requisite. She, with the Chilian, left the ship to procure it, when the Captain immediately weighed anchor and set sail without either. On board the Angelique were Mrs. Farnham's two children —from whom she will consequently be separated until her arrival in California, whence she proceeded as soon as possible afterward, by another vessel, receiving meanwhile every kindness which some English and American residents at Valparaiso, who became acquainted with her case, could bestow. The Captain, it seems, had not conducted himself altogether properly during the voyage, and the passengers intended to apply for legal redress on their arrival at San Francisco. Mrs. Farnham taking an active part in the movement, he conceived the plan of leaving her behind to get rid of her evidence in Court. She was left at Valparaiso with only a dollar or two in her pocket, but the parties above mentioned procured for her funds to supply her wants. [Boston Bee.

A NUMEROUS ANCESTRY.—Fowler, the phrenologist, in his work entitled Herditary Descent, gives to every man a numerous ancestry. He says—"Every human being on the face of the globe is compelled, from a demand in nature, to have two parents, four grand parents, eight great grand parents, sixteen ancestors of the fourth generation back, thirty-two of the fifth, two hundred and fifty-six of the eighth, thirty-two thousand seven hundred and sixty-eight of the fifteenth, almost one million and fifty thousand of the twentieth, and nearly one thousand seventy-three million of the thirtieth generation. The whole number of every one's ancestors for fifty generations amounts to two thousand three hundred and sixty-two billion, seven hundred and forty-nine thousand, nine hundered and fourteen million, two hundred and fourteen thousand and forty-six, (2,362,749,914,214,046)—a multitude, verily, which no man can number, no mind conceive! The blood of this vast host is running in the veins of every living mortal, and that reckoning back only fifty generations!"

CLAIRVOYANCE.—Considerable excitement has existed in the village of Niles, Michigan, growing out of the following circumstances: A Mr. Martin, a farmer, residing some distance from Niles, came to that village some two weeks since, with a load of produce, which, having disposed of, his team was found without an owner, and all traces of his whereabouts were lost. Conjectures were afloat respecting his fate. The general opinion at length prevailed, that he had been murdered, robbed, and his body secreted. A clairvoyant was sent for from Cassopolis to ascertain the whereabouts of the missing man. She said he had been murdered, and located the body in the River St. Joseph. Many persons diligently searched the river for the body, and several persons strongly asserted that they had drawn the body in sight, when their hold broke and the body again sank to the bottom. All this contributed to create and keep alive the excitement. But the denouement at length came, in the shape of letters from Mr. Martin, announcing that he was in Vermont, alive and well.

SINGULAR INCIDENT IN A MAD HOUSE.—Some months since, an incident occurred in our City Lunatic Hospital, of a very peculiar character. A mother and daughter both became inmates, and were placed in the same story of the building, where they had access to the same hall. They met, and recognized each other, though one had left the other years ago, in Ireland. Both had crossed the ocean, become residents here, and lost all knowledge of the other's history or fate; and both became bereft of reason, and came upon the public for support, and in a mad house, surrounded by those who were hopelessly insane, the child and parent met, and though reason was dethroned, and each was there with a "mind diseased," yet Nature triumphed over the clouded intellect, and, for a brief moment, the parties talked of the land of their birth, and the time when they separated from each other. This incident is of romantic interest, sufficient to suit the most anxious inquiries after extraordinary adventures. [Boston Herald, Dec. 20.

ASSAY AND COINAGE OF GOLD DUST.—A scientific paper gives the following account of the mode of assaying gold dust in the mint:—The melters take the dust, melt it, and cast it into a bar, when it is weighed accurately, and a piece is cut off for the assayer. He takes it, melts it with twice its weight of silver, and several times its weight of lead. It is melted in small cups made of bone ashes, which absorb all the lead; a large part of the silver is extracted by another process, and the sample is then rolled out to a thin shaving, coiled up, and put with some nitric acid into a sort of a glass vial called a mattrass. The mattrasses are put in a furnace, and the acid is boiled some time, poured off, a new supply put in, and boiled over again. This is done several times, till the acid has extracted all the silver and other mineral substances, leaving the sample of pure gold. The sample is then weighed, and by the difference between the weight before assaying and after, the true value is found. All the silver over and above five pennyweights for each lot, is paid for by the mint at its true value. The gold, after it has been assayed, is melted, refined, and being mixed with its due proportion of alloy, is drawn into long strips, not unlike a round hoop for a cask, the round pieces being cut out with a sort of punch, each piece weighed and brought to the right size, and put into a stamping press, whence it comes forth a perfect coin.

THE CHEROKEE NATION.—The National Council of the Cherokees has been occupied for several weeks in devising some plan of paying their national debt, amounting to $100,000. The history of this people is interesting. Their nation is divided into eight districts, each furnishing three Representatives and two Senators to the National Council. For several years the nation has sustained 22 district schools, and proposes soon to establish an orphan asylum and two large Normal Schools. About $22,000 are expended by government annually for the support of common schools, in which the Chrstian religion, farming, some of the useful trades and ordinary literature are taught. Most of the Cherokees have more or less education, and are extremely ambitious to rival their white neighbors in every art. Tahlequah, the Cherokee capital, is a pretty village, containing some good brick dwellings and a court house. John Ross has been the Cherokee chief since 1828. He is wealthy, and lives in good style. His annual salary as President is only $500. Members of Council are elected for two years, and receive $3 a day during session. The Cherokees are advancing rapidly, and may at no distant day desire admittance into the Union.

Deferred Summary.

Scores of foxes were caught in the frozen regions by Sir James Ross' expedition, and turned into "twopenny postmen," by putting copper collars round their necks, stamped with the names and positions of the ships, and the localities of the provision dépôts. These foxes range enormous distances, and some of them will probably be caught by Sir John Franklin's party, if it still survive.

There are in the United States 119 colleges. The oldest is Harvard University, at Cambridge, Mass., established in 1638, just two hundred and eleven years ago. The next oldest is William and Mary, at Williamsburg in Virginia, established in February, 1692. The third in point of time is Yale College, at New Haven, Conn., established in 1700.

The Baltimore Sun asserts, on the authority of its private correspondent, that the number of Chinese arriving in California is enormous. They are brought in cargoes by English vessels, and sold as servants to the highest bidder, on the Cooley system, a shade less than absolute slavery. This is a species of trade that will soon get its quietus from the State government.

Some time ago, H. W. Butler, of Philadelphia, was robbed of jewelry to the value of $1,500. Desirous of regaining his stolen property, he agreed to pay the thief a certain sum to deliver it up, which he did. For thus compounding felony, Mr. Butler was bailed in $2,000, to appear before the Mayor, and is now being tried for that offense.

The Society for the Propagation of the Gospel has come into possession of £33,200, bequeathed by the late William Long, Esq.; of Cheapside, London. An anonymous donor has given £4,000, three and a quarter per cent. consols, to the same Society.

An anonymous donor has sent to the Rev. Derwent Coleridge, the Principal of St. Mark's Training College, Chelsea, England, the munificent sum of £1,000, with directions that the amount is to be applied to the extension of the College.

According to Mr. Macauley, the vulgar proverb that the "grey mare is the better horse," originated in the preference generally given to the grey mares of Flanders over the finest coach horses of England.

Montgomery Martin states that, of £50,000,000 of taxes, two millions and a half of rich people pay £11,530,000; eight millions of the middle classes pay £25,440,000; and fourteen millions of the working classes pay £13,030,000.

Pauperism, in contradiction to *poverty,* is the dependence on other people for existence, not on our own exertions. There is a *moral pauperism* in the man who is dependent on others for that support of moral life—*self-respect.*

A wag has truthfully said, that if some men could come out of their graves and read the inscriptions on their tombstones, they would think they had got into the wrong grave.

One of the London letter carriers was lately dismissed from his situation for delivering bills against Sunday Post Office labor with his letters.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agriculture Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

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The Sabbath Recorder.

For the Sabbath Recorder.

WHY IS NOT THE GOSPEL PREACHED TO THE HEATHEN?

The Gospel is the grand means of God's appointment for the enlightening and salvation of sinful man. To propagate this "glorious Gospel," is the great duty of the people of God. They are commanded to "*show forth* the praises of him who hath called them out of darkness into his marvelous light"—"to hold forth the word of life." They are set as "lights," not merely *in some isolated neighborhood*, but *in "the world."* The greatness of the work is such, and the interests at stake are such, as to demand the constant and united efforts, not only of *a few men of superior talent*, but of *every one that hath "named the name of Christ."*

Why, then, is so little done for the spiritual good of this lost world? Why are so many hundreds of millions of souls passing on to eternity without the light of the Gospel? God is not in fault. He has bestowed natural talents upon a sufficient number of men and women in professed Christian lands to do the work of missionaries, if these were improved. He has promised the aid of his Spirit to all such as seek it aright. He has bestowed upon professed Christians an amount of property amply sufficient to sustain as many missionaries as are needed, together with all other necessary agencies for preaching "the Gospel to every creature."

Where are these men? Some of them are pleading law. Some are physicians. Some are found in almost every worldly calling. Some are traveling for pleasure. Some are living in ease. Some are taking care of large estates acquired by their fathers. Some, whose talents are of a proper kind for the missionary work, are unwilling to leave their fashionable congregations, and large salaries, to "preach the unsearchable riches of Christ" among uncouth barbarians, for a bare subsistence. Many candidates for the ministry seem to be looking forward to the applause of men, to a comfortable living, to the popularity of a sect, and not to a life of self-denying labor for the cause of Christ, and the multitudes ready to perish. How few, among our young people who are getting an education, are doing it with reference to glorifying God, in a life of active exertion for the benefit of mankind! How few of the children and youth in professed Christian families are catching the missionary spirit from their parents, and ardently desiring to become missionaries when the proper time shall have arrived! And why should we expect these children to be thus affected when their parents are so worldly? Are worldly instructions and examples fitted to produce soldiers of the cross?

Again, where is the property that should be laid on God's altar, and employed in spreading the Gospel through the world? Some of it is used up in law-suits, carried on for the purpose of gratifying self-will. Much is invested in speculating operations. Much is laid up to curse children with. Millions are wasted on costly and splendid houses and furniture. And even our houses of worship are decorated by means of that money which might sustain the faithful servants of God in distributing the bread of life among the heathen. Another item of extravagance is dress. The demands of the goddess Fashion are insatiable. Although this "outward adorning" of the body with "gold, pearls, and costly array," (1 Tim. 2 : 7; 1 Pet. 3 : 3) is strictly forbidden in the word of God, yet the great multitude of professing Christians disregard this rule, and are striving to imitate the world around them, rather than to walk in the footsteps of the meek and lowly Jesus. And who can estimate the cost of this? Even ministers of the Gospel, who ought to be examples to the flock, are guilty in this thing. Many of them, and some of their wives, are in the front ranks, almost, of the fashionable army! There is one more form of selfishness that I will mention, which uses up, to a great extent, the time and resources of professed Christians. This is the gratification of unholy appetites. Nature's wants are few. But pampered appetites are never satisfied. Now-a-days multitudes desire to "fare sumptuously every day," and their "god is their belly." Some church members still use intoxicating drinks; multitudes use the filthy weed called tobacco; most of them use tea and coffee, and a variety of luxuries. These, except in a few extreme cases, are useless and worse than useless. Instead of keeping the system in a healthful condition, they weaken and destroy it. Men and women do not use them to "*glorify God*," but to *gratify their own appetites*. Instead of keeping their bodies under, their souls are enslaved by the flesh. And here, again, frequently, we find ministers "at the head of the heap." Sometimes they preach under the excitement of tea. They who should have "clean hands" and "pure hearts," enter the sanctuary with mouths polluted with tobacco. Some home missionaries, and perhaps some foreign missionaries, who are sustained in part by the contributions of those who have laid aside all extravagances, continue to wear fine clothes, drink tea, and smoke and chew tobacco. And will not such contributors become dissatisfied, when they see the fruit of their self-denial and economy thus perverted?

We see, then, why so little is done for the languishing cause of Christ—why we deny to "benighted men the lamp of life." It is because worldliness prevails among the ministry, to a great extent—among students, among the youth, among the professed churches of Christ at large. It is because church members love the honor of the world, their own children, and their own appetites, more than the souls of men. They think more of gratifying their pride, chewing their tobacco, and drinking their tea, than of pleasing Christ and imparting to the destitute the Gospel. Is not this so? Men spend more to please the taste than to save souls. Are these they who "confess that they are pilgrims on the earth," and that they "are not their own?" Are such good stewards?

But it is urged, that we are to "take comfort the little time we have to live on earth." And with many this is the great end of life. They say, "Soul, take thine ease, eat, drink, and be merry." Such have forgotten, if they have ever learned, the first lesson taught in the school of Christ, which is self-denial. Jesus suffered. All his true disciples have lived, "not to themselves, but to him who died for them." So must we, if we would be approved of Heaven. "Whether we eat, or drink, or whatsoever we do," we must "do *all* to the glory of God."

Another objection is worthy of a moment's attention. It is this: By dressing in the style of the world we can do more good. Suppose the minister of a congregation should lay aside his fine coat, and other fine clothes, would it not have a powerful effect to induce others to do the same? Thus a large sum might be saved for the spread of the Gospel. Great good would thus be done. But would his reputation as a good man be destroyed? Would the community lose their confidence in his piety? Would his prayers be hindered? Would God refuse the aid of his Spirit?

We have seen that the love of the world, ruling in the hearts of church members, is the great reason why the heathen remain in darkness. Shall the existing generation go down to death in their present condition? Reader, you will meet them at the judgment seat of Christ! Will you so act now that you can "give up your account there with joy." Remember, that, "to him that knoweth to do good and doeth it not, to him it is sin."

C. A. O.

THE RELIGION OF HAYTI.

The religion of Hayti is not one and the same throughout the Island, but varies like the people, and assumes a totally different aspect in the interior from that presented on the coast.

You will find away among the rugged mountains, the morasses and plains of the interior of Hayti, a race of untutored blacks who will bow in awe and reverence for the enchantments of their heathenish sorcerers, and in obedience to the demands of the priests and priestesses of the ancient pagan superstitions which constituted the religion of their ancestors in Africa, and now holds absolute sway over their own minds, will yield their own lisping children into their hands, that by spilling the blood of innocence they may appease the anger or ascertain the will of the "unknown God."*

No missionary has yet appeared to declare unto them Him whom they ignorantly worship. Their inability to read, and the unstable character of their minds, would preclude them from the advantages of the labors of a colporteur, and no missionary would feel called on to *locate* among them while so much wider fields of labor are open in the many desolate cities on the coast.

Here a different kind of labor is required, for, with the exception of the few small circles where Protestant influence has been felt, we find throughout all the cities and villages of the Island, no influence but the all-pervading, deadening influence of Roman Catholicism.

This is the state-religion—its churches are owned and its priests appointed by government; and yet while Protestant ministers are allowed to roam at pleasure through the Island, no Catholic priest is suffered to pass the walls of the city where he is located, for, say they, "We can not trust them beyond the reach of our cannon; they would sow sedition among the people." This character the priests have always sustained, and the government is too well acquainted with the resources which they could command through the confessional and otherwise, to dare leave them beyond their reach, in the event of a revolution, lest, becoming disaffected, they should urge the people on to a revolt.

Another large portion of the population reside in the country, in the immediate vicinity of some city, and of these of course we know much less than the city residents.

The males are liable, in time of war, to be enrolled among the army, and are hence paraded and reviewed with the city troops, and the females are weekly represented at the city markets, and here rumor sometimes attracts their curious eyes and ears to the residence or chapel of "le ministre Protestant," where, if we can comprehend their mountain creole language, we may perhaps gather a few facts, and possibly lodge an idea in their uncultivated minds.

We question one about his religion and he drops upon his knees and amidst sundry crossings and alternate kissings of the little bag containing a pagan charm, "to keep the devil off," and an image of the Saviour on the cross, both which, according to the prevalent custom, he wears suspended from his neck, he will tell his beads and repeat his prayers with an astonishing celerity, to prove that he is "a good Catholic." We question another, and he immediately proffers money that we may say masses to release some dear friend from the horrors of purgatory. They are not opposed to the Protestant religion, for most of them live in infantile ignorance of its existence even.

Missionary labor has thus far been confined entirely to the cities, and here it is that we meet Catholicism in all its giant deformity. Yet here its sway is far more limited than in some portions of Catholic Europe. The lips of the people are still unsealed, and nearly all will readily tell you that the priests are men of vile character, who seek not their souls, but their money.

But while they thus distrust their priests, they repose the most implicit confidence in their religion. "Our priests are bad men, and yours are good," say they, "but our religion is as good as yours; either is able to save the soul, and we will leave you without molestation if you will do the same by us." Often they endeavor to support the dogmas of their religion by argument, and here it is comparatively an easy matter to overthrow them, but then they turn and say, "It is our fathers' religion and ours, and we cannot change it. Would you change your religion?" They at once lose sight of proof, and see no reason why they should change their religion rather than we ours.

There is far less conservatism among the males than among the females. Many of the former are quite ready to attend Protestant service provided we will hold it after dark. Usually they composed two-thirds of our little congregation, and sometimes every seat was filled by men, while not a woman was present.

The women are far more attached to their own religion—attend mass frequently, or at least as often as they have a new dress, and manifest much anxiety lest their children should be led astray by Protestants. Many wished to place their children in our school, but would not except with the condition that no influence should be exerted to induce them to change their religion. Still, most of them are far too indolent and careful of their own ease to conform to all the requirements of their religion, and prefer to barter with the priests, and obtain license to confess but once a year, eat meat during lent, &c., &c.

The mass of people are not bigoted, indeed very many of the most intelligent among them express the earnest desire and hope that the Island will eventually become Protestant, not because they deem our religion a better one, but because they think the change would be accompanied by a great political and civil reformation.

Hayti was the first portion of this Western world to embrace Catholicism, and it was not until the year 1817, long after they had thrown off the yoke of their task-masters, that a Protestant minister first settled among them.

The Island has a population of from 600,000 to 800,000, and is under two separate governments. The Eastern or Spanish portion is a republic. But little religious toleration is there enjoyed, and but one Protestant missionary is located among them. The Western or French portion is but half the size of the other, has recently become an empire, and grants, as I have said, free toleration to Protestants. In this part there are nine missionaries stationed. Five of these are of the Methodist denomination, three of the Baptist, and one is Congregational. Some of these have labored several years, and have gathered churches of considerable size; others have recently commenced their labors, yet already decided influence has been gained over the people, sufficient at least to alarm the priests and gratify the government.

Sectarianism, which in too many missionary fields has created jars and discords, and exerted a baneful influence upon the people, has thus far done little harm in Hayti. When questioned, its missionaries are ready to admit that in minor points they differ; still *all* are *Protestants* and all *brethren*—engaged in the same great cause—the religious emancipation of Hayti.

JOSEPHINE CUSHMAN.

I HAVE NO TIME TO STUDY.—The idea about the want of time is a mere phantom. Franklin found time in the midst of all his labors to dive into the hidden recesses of philosophy, and to explore the untrodden path of science. The great Frederick, with an Empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal; with kings in his ante-chamber begging for vacant thrones, with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time to converse with books. Cæsar, when he had curbed the spirits of the Roman people, and was thronged with visitors from the remotest kingdoms, found time for intellectual conversation. Every man has time, if he is careful to improve it; and if he does improve it as well as he might, he can reap a three-fold reward. Let mechanics then make use of the hours at their disposal, if they want to obtain a proper influence in society. They can, if they please, hold in their hands the destinies of our Republic; they are numerous, respectable and powerful; and they have only to be educated half as well as other professions, to make laws for the nation.

For the Sabbath Recorder.

"IT'S JEWISH."

BY ROSWELL F. COTTRELL.

When we present God's holy law,
And arguments from Scripture draw,
Objectors say—to "pick a flaw"—
"It's Jewish."

Though, at the first, Jehovah "blessed
And sanctified" His day of rest,
The same belief is still expressed—
"It's Jewish."

Though, ere sin was, this rest began,
And thence through all the Scriptures ran,
And Jesus said 't was "made for man"—
"It's Jewish."

Though, not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
"The Sabbath day," this answer all—
"It's Jewish."

If, from the Bible, we present
The Sabbath's *meaning* and *intent*,
This answers every argument—
"It's Jewish."

The Gospel teacher's own expression,
That "sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

THE JEWS IN ABYSSINIA.

One of the brothers D'Abbadie, the well known African travelers, has recently passed through London on his return from Abyssinia, where he has been during the last eleven years. While in London he communicated to an Israelite some particulars relating to the Jews in Abyssinia, which are not without interest:

"The Halashaas (strangers) are held in abhorence by the Abyssinians, and when their chiefs came to M. D'Abbadie, the Abyssinians fled, being afraid of contracting an impurity by coming in contact with individuals of that hated race. In the conference which the French traveler held with them, he laid before them a letter addressed to him by the well-known Italian Hebrew scholar, S. D. Luzzatto, containing various questions bearing on Jewish matters. The letter, originally written in French, had been translated by M. D'Abbadie into Ethiopic. The traveler carefully wrote down their replies, and intends to publish them in some French paper. The halashaas appear to entertain some extraordinary religious notions, altogether incompatible with Judiasm as understood by the Jews. They hold celibacy in high honor; and when asked in what part of the Bible that state was recommended, they pointed to the example of the prophet Elijah, who, according to their opinion was never married, no allusion being made in his history either to his wife or children. They also consider suicide from religious motives as highly meritorious. Persons disposed to sacrifice their lives, repair to the brink of a river, and there solemnly inquire of God if their end has come or not. If the signs taken in reply be in the affirmative, suicide is committed; but if the reply be in the negative, they wait for a twelvemonth, when the inquries are again made.

"They are totally unacquainted with Hebrew, and read the Scriptures in their native language, into which, according to M. D'Abbadie, they were translated from the Arabic. Besides the books held by all Jews as authoritive, they also consider the Apocrypha as sacred. These books, in as far as they were examined by our traveler, perfectly agree with the Vulgate, except the book of the Maccabees, in which he discovered great discrapancies. They also possess a commentary on each of the sacred books, except the book of Ezekiel, which has been lost. In addition to the five books of Moses, they possess a sixth, which they call 'Coofaclaw.' The names of the other books agree with ours, and appear therefore to be Ethiopic translations of the Greek words, 'Genesis, Exodus,' &c. In their liturgy, however, which is also in Ethiopic, M. D'Abbadie thought a good Hebrew scholar might trace many Hebrew words. Among others he remembered to have found it in the term 'Phanuel.' M. D'Abbadie has brought with him copies of these books. He further learned from his informant, that to the south of their country, in the country of the Gazoo, there was a Jewish kingdom; a statement confirmed to our traveler by other evidence, altogether independent of the Halashaas. He also said that he met in Abyssinia a most intetesting native Jewish youth, who was most anxious to go to Europe, in order to acquire there correct notions on Judaism, which on his return to his native country, might be propagated among his brethren. This youth made M. D'Abbadie solemnly promise that he would endeavor to interest European Jews for that object, and inform him of the result within a twelvemonth. The traveler regretted his want of acquaintance with Jews, which, he was afraid, would render his exertions abortive."

MR. GUTZLAFF, THE CHINESE INTERPRETER.—Dr. Gutzlaff is about to visit Europe, after an absence of twenty-three years. That long term has been passed in China, or among the Chinese. Perhaps no foreigner of the age has more thoroughly identified himself with the people; their literature, religion, government, history, and social and domestic habits, have been investigated by a mind which finds pleasure in study. Even in personal appearance, the learned gentleman has in a degree become Chinese. We have heard it asserted, in North America, that Europeans who live for years among the Indians acquire their expression of countenance, especially a peculiar cast of the eye, which no Indian is without. Sir Henry Pottinger went to the East when a mere lad; he resided for many years at native courts, as a political agent of Government, and no person who has seen him will forget his oriental countenance. Similar influences among a different people may have had the same effect on Dr. Gutzlaff.

EVERY DAY LIFE OF LORD BACON.

During meditation, he often had music in another room, by which his fancy was enlivened. He had many little whims and peculiarities, some of which may excite a smile; for instance, in spring he would go out for a drive in an open coach whilst it rained, to receive (in the quiet language of Aubery) "the benefit of irrigation," which he was wont to say was very wholesome, because of the nitre in the air, and the universal spirit of the world. He had extraordinary notions respecting the virtue of nitre, and conceived it to be of inestimable value in the preservation of health. So great was his faith, that he swallowed three grains of that drug, either alone or with saffron, in warm broth, every morning during thirty years! He seems to have been very fond of quacking himself—once a week he took a dose of the "water of Mithradate," diluted with strawberry water. Once a month, at least, he made a point of swallowing a grain and a half of "castor" in his broth and breakfast for two successive days. And every sixth or seventh day he drank an effusion of rhubarb in white wine and beer immediately before his dinner. He made it a point to take air in some high and open place every morning, the third hour after sunrise, and, if possible, he selected a spot where he could enjoy the perfume of musk, roses, and sweet violets. Besides thus breathing the pure air of nature, he was fumigated with the smoke of lign-aloes, with dried bays, and rosemary, adding once a week a little tobacco. On leaving his bed, he was anointed all over with the oil of almonds, mingled with salt and saffron, and this was followed by gentle friction. He was rather a hearty feeder, and when young preferred game and poultry, but in after life gave the choice to butcher's meat well beaten before being roasted. At every meal his table was strewed with flowers and sweet herbs. Half an hour before supper he took a cup of wine, or ale, hot and spiced, and once during supper, wine, in which gold had been quenched. The first draught which he drank at dinner or supper was always hot, and on retiring to bed he ate a piece of bread steeped in a mixture of wine, syrup of roses, and washed it down with a cup of ale to compose his spirits and send him to sleep. In the spring he was fond of a glass of spiced pomegranate wine early in the morning, and greatly enjoyed water cresses. These little points may be unimportant in themselves, but they assist us in drawing a mental portrait of the man.

[Bentley's Miscellany.

TRUE DUNCAN AND THE CAT.

Once there was a little boy named Duncan. The boys used to call him *True Duncan*, because he never [illegible] day he was playing with an axe in the yard of the school, and while he was chopping a stick, the teacher's cat, Tabby, came along. Duncan let the axe fall right on poor Tabby's head, and killed her. What to do he did not know. She was a pet of the masters, and used to sit on a cushion at his side, while he was hearing the lessons. Duncan stood and looked at the dead creature. His face grew very red, and the tears stood in his eyes. All the boys came running up, and every one had something to say. One of them whispered to the others and said:—

"Now, fellows, we shall see whether Duncan can make up a fib, as well as the rest of us."

"Not he!" said little Tom Pooley, who was Duncan's friend. "Not he! I'll warrant you. Duncan will be as true as gold."

Big Jones stepped up, and taking the cat by the tail, said, "Here, boys, I'll just fling her into the alley, and we can tell Mr. Cole that the butcher's dog killed her; you know he worried her last week."

Several of them thought this would do very well. But Duncan looked quite angry. His face swelled, and his cheeks grew redder than before.

"No!" said he, "no! Do you think I would *lie* for such a creature as that? It would be a lie, a *lie*, a LIE!" And every time he said the word, his voice grew louder and louder. Then he picked up the poor thing in his arms, and the boys followed to see what would happen. The master looked up, and said:—

"What is this? My fathful mouser dead! Who could have done me such an injury?" All were silent for a little. As soon as Duncan could get his voice, he said—

"Mr. Cole, I can't lie, sir; I killed Tabby. But I am very sorry for it. I ought to have been more careful, for I saw her continually rubbing her sides against the log. I am very sorry, indeed, sir."

Every one expected Mr. Cole to take down his long rattan. On the contrary, he put on a pleasant smile, and said—

"Duncan, you are a brave boy! I saw and heard all that passed from my window above. I would rather lose a hundred cats than miss such an example of truth and honor in my school. Your best reward is what you now feel in your own conscience; but I beg you to accept this handsome penknife, as a token of my approbation."

Duncan took out his little handkerchief and wiped his eyes. The boys could no longer restrain themselves; and when Tom Pooley cried, "Three cheers for True Duncan!" all joined in a hearty hurra. The teacher seemed willing to allow this, and then said—

"My boys, I am glad you know what is right, and that you approve of it; though I am afraid some of you could not have done it. Learn from this time, that nothing can make a falsehood necessary. Suppose Duncan had taken your evil advice, and had come to me with a lie; it would have been instantly detected, for I was a witness of what passed. I trust he has been governed in this by a sense of God's presence, and I exhort you all to follow his example."

BAPTIST NOEL IN THE PULPIT.

A writer in the Glasgow Examiner, in giving an account of a sermon which Baptist Noel lately preached in that city, draws the following picture of him as he appeared in the pulpit:—

"He is tall and slender. His features are small but marked—his brow high and ample—his complexion pale, and the general cast of his countenance is the most pleasant and noble we have seen. He is seemingly about forty years of age, and retains a plentiful supply of hair. Though the scion of a noble house, he is plain in his dress. The perfumer and goldsmith seem not to be called into requisition. He appears in the pulpit alike free from the canonicals of the ecclesiastic and the decorations of the dandy. No ring with diamonds on his lily hand, no chain, no gown, no bands, adorn him, not even gloves does he flourish. He is as free of the airs of the gay as he is of their adornments. On entering the pulpit, instead of gazing round on the auditory, he seems to be communing with his own heart, and unconscious of all around him. As he sat in the pulpit, humility, docility, thoughtfulness and gravity characterized every feature. He never moved a muscle, and certainly betrayed none of that restlessness which some, for want of any other, consider the manifestation of genius. When he rose to give out his text there was no flourish of handkerchief, no staring around on the congregation, no pause artificial, but a simple announcement of the chapter and verses which contained his text. Instead of notes he held in his hand a New Testament, and read from it the illustrative passages. His action was less animated than usual, as poor health forbade effort, but his gestures were varied and natural, and his voice sweet and full. As a speaker he is unquestionably the most pleasant we have heard. His neat pronunciation and his perfect intonation make his speech drop as the dew. He literally discourses music which charms the most rebellious ear."

ELOQUENT EXTRACT.

A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance that the happiness and usefulness of life consists, far more than in eloquence, splendid talent, or illustrious deeds, that shall send the name to future times. It is the bubbling spring which flows gently, the little rivulet which glides through the meadow, and which runs along day and night by the farm house, that is useful, rather than the swollen flood or the warring cata[illegible] stand amazed at the power and greatness of God there, as he "pours it from his hollow hand." But one Niagara is enough for the continent or a world; while that same world needs thousands and tens of thousands of silvery fountains and gently-flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, wife, the father, the mother, the brother, the sister, the friend the neighbor, that it is to be done, and in this all may be useful.

[Barnes.

THE VIRGIN MARY IN BUFFALO.

A Catholic priest in Buffalo, N. Y., lately wished to put up his congregation to the work of building a new church, and on Sabbath morning, at high mass, he presented a large letter to them, declaring that the letter which he held up before them, was a *genuine* one, written by the *Virgin Mary's own hand*, that he found it upon the altar, and that the Virgin had given an architectural plan of a new church, which she wished should be immediately built to her honor, with a *high* steeple, and desiring that the faithful, especially those who are devoted to her, should be liberal in their gifts as well as devotions.

The money was poured in, the church was begun, but not finished, because there was not enough of "the needful" to complete the "high steeple." The priest said that the church could not be opened till the "steeple" was finished. While the congregation were in an unfortunate quandary, another priest, about two months ago, announced to them, to their perfect astonishment, that he had found another letter, written by the Virgin Mary, upon the tower (which was already more than a hundred feet above the surface of the earth,) who wished that the steeple should be *fifty feet higher*, and that it must be finished by *Christmas next*. FOUR DAYS AFTER that communication from the Virgin Mary, the steeple *fell down*, not towards the outside, but upon the church: and steeple and church are now in ruins.

[Family Visiter.

RECONCILIATION.—Two celebrated ministers had quarreled; they refused to speak to each other; when John Owen, another eminent minister, adopted the following plan to reconcile them, after several others had been tried in vain. He wrote and left at the house of each these lines:—

"How rare that task a prosperous issue finds,
Which seeks to reconcile discordant minds!
How many scruples rise at passion's touch!
This yields too little, that too much.
Each wishes each with other's eyes to see;
And many sinners can't make two agree.
What mediation, then, the Saviour showed,
Who singly reconciled us all to God!"

It is said that upon receiving the lines each minister left his residence to seek the other, and that they met in the street, where a perfect reconciliation took place.

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* These statements we make from reports circulated in the Island, and the writings of a missionary now upon the ground.

The Sabbath Recorder.

New York, January 17, 1850.

EVILS THAT REQUIRE CORRECTION.

Notwithstanding our zeal for the Bible Sabbath, in opposition to that of man's invention, there is reason to fear, that some of our denomination are of that class who "say, and do not." We shall not undertake to offer all that we might on this point, but there are some things which have fallen under our notice, against which we would, in the name of the Lord of the Sabbath, utter our protest.

1. *The reading, on Sabbath days, of works which have no tendency to promote piety.* The common newspapers of the day have no such tendency. Politics, the strifes of noisy demagogues, litigations at law, the rise and fall of stocks, the fluctuations of the market, the gold excitement—these are the themes which crowd their columns. Is reading about such things calculated to stir up the heart to devotion? Does it draw the soul nearer to God? Does it help to prepare the mind for the duties of the sanctuary? On the contrary, these subjects are the very aliment upon which the carnal mind feeds—the food which it seizes upon ravenously, in the use of which it riots to fatness. It is not denied, that an eminently spiritual mind *may* raise profitable reflections from these subjects; but we are confident, that it is *only* such a mind that will. The power to convert such subjects into food for the soul, does not prove that we may make the Sabbath the *time for storing* the mind with them, any more than the power to raise pious reflections from his daily work, proves that a man may pursue his business on the Sabbath. Besides, even if there were a chosen few, who could, without danger to themselves, read the newspapers on the Sabbath day, they ought, for the sake of the great multitude, who could *not* do so without danger, to forego the gratification; on the same principle that the man, who can indulge in an occcasional glass of wine, ought, for the sake of the reformed inebriate, who cannot taste it without peril, to give an example of total abstinence. However, we do not believe that in this fallen world there is any one so matured in piety, that he can practice the reading we speak of, without suffering more or less injury. At best, his power to do so is much like the power to make good use of riches, or to hold them in possession without losing his soul. The power exists, we may admit; but such is the corruption of our nature, that "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." So a man may have power, on the Sabbath-day, to read the newspaper, and make a spiritual use of the various topics discussed in it; but such is his natural tendency to worldliness, have his worldliness inflamed. At best, he throws himself into the way of temptation. "Lead us not into temptation," should be the daily prayer of the Christian. Our advice is, to let the newspaper lie unopened till the Sabbath is past; then you can read it with a good conscience. We have specified the newspaper, not because we conceive that its matter is any more deleterious than a thousand other things, but because it is more likely to engross the attention. Novel reading would be still worse. Books of history are not suitable for Sabbath reading. Even Ecclesiastical History is not profitable; nor can we recommend works of religious controversy. At all events, their tendency to promote piety is remote. The Bible should be the great text-book for the Sabbath. Other works may be read, but they should be of a decidedly religious tendency.

2. *Sabbath-day visiting.* This is a very prevalent evil. Neighbors call upon one another to beguile the tediousness of the day. And, pray, what makes the day so tedious? Surely, you do not employ your time as a Christian should, or it would not be so. The Christian is expected to "call the Sabbath a delight." Isa. 58: 13. He is expected to find his enjoyment, during its sacred hours, in spiritual exercises. He is expected to forego the "finding of his own pleasure," and even the "speaking of his own words." Is it this which makes the day so tedious? If so, you are no Christian; you are yet carnal. For it is emphatically promised, that he who calls the Sabbath a delight, and neither finds his own pleasure, nor speaks his own words, "shall delight himself in the Lord." And this promise cannot fail, "for the mouth of the Lord hath spoken it." But if you find so little delight in the Lord, that you must needs go abroad to find it in your neighbor, the fair inference is, that you do not severely exercise yourself in the duties of the Sabbath, or else that you are too carnal to find them any thing else than slavish drudgery. "*Not finding thine own pleasure*" is the solemn prohibition of the Almighty. There is no mistaking this language. But the ordinary visiting done by professed Christians on the Sabbath, is for no other purpose but their own entertainment. At home the time passes heavily. To sit all day in the house, is irksome. Communion with God, so far as they know anything about it, affords less pleasure than a social chat with their neighbors. Weariness of closet exercises, or an entire want of relish for them, drives them out in search of something more congenial with their spirits. And what is the consequence of such indulgence? One consequence is, that their reverence for the day is diminished. While the day was set apart strictly, and not allowed to be used as other days were, it was held in reverence. "The holy of the Lord was reckoned honorable." But the very moment that a part of the day was set apart for their own pleasure, their reverence for the institution became impaired. We are no apologists for a *superstitious* reverence for the day, nor for any reverence for the *day* merely, which shall stand in the place of reverence for Him who made the day; we ask for no such reverence for it as will be a restraint to the exercise of benevolence and humanity—such as the Pharisees of old cultivated—but we believe that no one can accustom himself to treat sacred things as common, without suffering injury to his conscience, and a consequent loss of communion with God.

We have no doubt that Christians *may* visit one another on the Sabbath, and spend the time to edification. But, nine cases out of ten, the actual fact is otherwise. If the *motive* is to pray with one another, and engage in holy conversation, no doubt the result will be edifying, and the visit may be regarded as no violation of the Sabbath. But if the motive is merely to find entertainment, as is generally the case, it may be calculated to a certainty, that the result will be accordingly. We do then, with uplifted hand, protest against this Sabbath visiting as most pernicious in its tendency. You go to your neighbor's house for your own entertainment. But do you stop to consider how much injury you may do *him* as well as yourself? Perhaps he is in his closet, communing with his God. Perhaps he is taking sweet delight in meditation, and reading the holy word. You go then only to frustrate the end which he has proposed to himself, and which was in a fair way of being accomplished. You go, (unconsciously, perhaps,) as the emissary of the devil, to hinder his growth in grace. Perhaps he has collected his household for religious instruction. Perhaps he has his children around him, to teach them the statutes of the Lord. You go then only to interrupt this very important duty. Satan took advantage of your unwillingness to do the same duties to your own house, and sent you off to hinder your neighbor. Your neighbor ought to be plain with you, and tell you that he is "doing a great work, and cannot come down." But he is too polite for that. He cannot bear to give you even a temporary offense; rather than do so, he will offend his God. Alas! "One sinner destroyeth much good."

In this reprobation of Sabbath visiting, we do not, of course, include those visits which are made to the sick, to pray with them, and to converse about the interests of their souls; nor even those which are made for the purpose of relieving their bodily sufferings. Watching with them, administering their medicine, and bestowing the various kindnesses which every sick person requires are all in perfect consistency with good Sabbath keeping. We condemn only that kind of visiting which is resorted to for one's own entertainment.

[Other evils will receive our attention at a future time.]

SECRET SOCIETIES—No. 5.

The practical opposition of modern Secret Societies to Christianity, may be spoken of under the three following heads:—

1st. That which flows from their fixtures as societies.

2d. That which flows from their claim to good works.

3d. That which flows from their claim to religion.

Fixtures.—Under this head I observe, that the first thing which strikes the attention, in looking at these Societies, is the long list of high-sounding titles employed to designate their officers. The use of these titles manifestla originates in, and also serves to cultivate and strengthen, the carnal extravagance of the mind in general, and the spirit of vanity in particular. Those who are more given to that vice naturally, will be proportionally more inclined to seek to procure themselves such titles; and they will be injured in proportion to their weakness and success in that matter. Vanity is one of the most spontaneous, excessive, injurious, and ridiculous vices, which frail humanity has fallen heir to. Many men are susceptible of injury from having a motive or a stimulus addressed to their vanity, who could not be misled by any other means. But who would have looked, at this age of the world, for such a blossom upon the stem of vanity as the titles of office in these Secret Societies present? Among them may be found such as these: Worthy and Most Worthy Patriarch, Most Worthy Associate, Most Worthy Scribe, Most Worthy Treasurer, Most Worthy Chaplain, Most Worthy Sentinel, Grand and Past Grand Worthy Patriarch, Grand Chaplain, and Grand Conductor. Here is childish weakness—silly pomposity—and what looks like a burlesque on things both sacred and profane. The above titles are more especially after the pattern of the Sons of Temperance; but they are much like those in use among Odd Fellows—not a whit more extravagant, if any thing, less so. Then comes the *regalia*, with all its concomitant follies. First, these men fix upon each other the most pompous titles; then, dressing one another up in fantastic royal suits, (for the word *regalia*, according to Webster, signifies the ensigns of royalty,) arrange themselves around their Hall, as it were on mimic thrones, to receive like kings the homage of their courts, who must also be attired accordingly in a suitable way, to appear in the presence of their superiors. Those who are vain enough to invent and use such fixtures, are not *too* strong to be injured by them. I think I have seen some of the evil effects of these things upon professors of Christianity, in the alienation of their feelings from the church and Gospel simplicity—the drying up, as it were, the fountains of their affections—and an increased sense of their own consequence, and claims for consideration which could not be accounted for as the result of any unkind treatment on the part of their brethren in the church, though such things do probably take place. Grand and Past Grand, Worthy and Most Worthy, and the like titles, are directly calculated to foster the carnal mind, fill men with pride, love of power, and wicked ambition. Practically they *must* affect men in a way *precisely* opposite to what Christianity does; *that* does not teach them that they are *Grand* and *Worthy*, but that they are *degraded* by sin, and *most unworthy*. Elihu said, "Neither let me give flattering titles unto man." And our Lord said, "Call no man Father." But the word Patriarch, so much used in these Secret Societies, not only signifies Father, but also a *ruling* Father. So, when we come to English these titles, we shall find them of the most flattering import. Most Worthy Patriarch signifies Most Worthy Ruling Father. Does *this* comport with the doctrines of Christianity? How out of *all* proportion are these appellations, when applied to young men, to (as they frequently must be) mere boys who are elected to fill for a few weeks or months the offices in these secret bodies. *Look* at these youths, clothed in their kingly attire, and then addressed as Most Worthy and Past Worthy Ruling Fathers! Not a few of these are members of the church of Christ, and a short time since they professed to renounce the vanities of the world. Who has bewitched them? Why are they silent in or absent from the the place of prayer? And if coldness, dissatisfaction, or hardness should follow, as the practical result, as in fact it does, do not these exceedingly vain and extravagant features of these societies *alone* sufficiently account for it? I feel disposed to go more minutely into this branch of my subject, but at present forbear.

Good Works.—This is the subject of our second head. It would seem, from the representations which these Societies present of their objects and operations, that benevolence and charity are the employments in which they are constantly and wholly engaged—that the church, having proved a failure in such respects, these Societies are really doing the work of love which she, in her falseness, has left undone. In this way, the excellency from which all this practical goodness flows, is represented as residing in their institutions. I say, such is the air with which they set up their claims. That they devote the attention, and apply the means, by which many persons are comforted, and greatly benefited, there is no doubt. But it is to be observed, that their constitutions and by-laws only contemplate the bestowment of these benefits upon the *members* of their order, and *their* widows and orphans. If they go farther, and bestow favors on any not so connected with them, (as I suppose they do occasionally,) it cannot be put to the account or credit of these Societies, because they have no functions for such a work, and were not intended for such a use. The *credit*, in such cases, belongs to the *men* composing the Society, and not to the Society, or system on which it is built. And farther, these Societies select their members from the youthful and most hale portion of the community. This is fixed by law; and if persons are advanced in life, they have to pay extra prices for the privilege. Now, when we consider the class of persons received into these Societies, the probabilities of their contributing as a whole to increase the funds of the Society, and of their drawing from those funds, it is most obvious that the practical operation of the system, (except in very extraordinary cases,) must be, to put into the hands of the Society a large balance over all expenses. Not only so, but it is fairly within bounds to suppose, that in Societies made up of the young, and most healthy, and robust, that the beneficiaries, on an average, must receive far less than *they themselves, as individuals*, have contributed to the funds of the Society. So that, while the Society *appears* to be doing a deed of *charity*, it is *really* retaining in its own hands, for its *own aggrandizement*, money which, in simple *justice*, belongs to this object of its (falsely so called) charity. From all this it appears, that so far from these Societies being charitable institutions, they do not even refund the amount which they have received, though the donors to their funds are their *only* beneficiaries. It is a shame for such Societies to trumpet their charity, their good works, their Friendship, Love, and *Truth*, as they do. Whatever may be the measure of the church's derelection from her duty in these respects, (and I doubt not it is very great and *sore*) positively, *these Societies* have a great deal less than *no claim at all* to the attributes of benevolence and charity. But, at the same time, the formal and showy manner in which these Societies have handled this topic, has been marked by an evident design with some to throw Christianity into disrepute, or into the shade, as touching these virtues. Many persons have exultingly lifted on high these establishments, as far more efficient in these respects than the church, and to such a length have they carried this matter, that their rivalry has become justly suspected as aiming against the Christian religion itself. Not that they were organized for that purpose—not that, as a body, they deliberately purposed such a work—nor that the whole, or the most of them, would knowingly lend their influence to such an end, (though the writer has no reason to suppose but that there are many among these Secret Orders, who would delight, if they could by any confederacy banish Christianity from the earth,) but that, in the zeal and enthusiasm resulting from the novelty, curiosity, and increase of these Orders in their early history, the members thereof generally have been so impressed with the prospect of realizing their ideas of a perfect system, and complete success, that they have, as a mass, thrown themselves, or in other words their institutions, into the scales of competition with and rivalry over Christianity, in point of good works, especially in the line of benevolence. I think such has been the actual position and practical influence of multitudes of good men, (church members,) and that they were not shocked at their position, simply because they did not *know* that it was what it was. And farther, it is important to notice, that while these Societies, or their defenders, have indirectly conceded that Christianity has great excellence in it, by contrasting their boasted system with it, yet it is *their system* which they intend to aggrandize, and not Christianity—that it is the mightiness of Christianity, as a competitor for the prize of glory, not a disposition to promote that glory, which induces them to take such notice of it as they do. I wish to be understood as speaking in general, not universal terms.

Religion.—The opposition of Secret Societies on the score of religion, I will present in a few extracts. In an editorial article contained in the "Golden Rule, and Odd Fellows' Family Companion," of March 21st, 1846, I find the following:—

"Yes, we verily believe, and it is not without confirmatory testimony from men of all creeds and churches, that the truths and principles of Odd Fellowship, and the practice which they inculcate, are the highest form of Christianity which the age presents to us."

The truths and practice of Odd Fellowship, this age's highest form of Christianity! If the truths from which this highest form of Christianity flows are the *rightful property of Odd Fellowship, then Christianity must owe its highest present form, completeness, or perfection, to Odd Fellowship.* When contemplating Odd Fellowship and Christianity as two things, it seems that the man who holds the views above quoted *must* feel *more* regard and esteem for the former than the latter. Does the reader doubt this? Let us hear our author farther then:—

"It is the spirit of Odd Fellowship, then, as it appears in these lofty teachings, and the practice learned of them—the angel whose shining garments and heavenly face gleam through all the forms of the Institution—it is this that we reverence and love. And it is to this shrine we ask all men to approach, confident that, having once come, they will need no entreaty to induce them to come a second time. . . . In the name of God and of his children, we say, let it still go forward, and utter its noble truths, and do its divine and blessed work."

The same paper of Feb. 7th, 1846, has an article under the heading of "Our Order," in which is found the following:—

"Then, indeed, ours is a high and holy calling, which is not only sanctioned by the silent whisperings of our honest consciences, but by the oracles of heaven, the law of God."

Then, speaking of the Order's liberality and deeds of humanity and love, the writer says:—

"Such principles shall live till time shall be no longer, and the glories of an eternal sunshine shall burst upon our vision and open to us an eternal day. Our basis, then, is as permanent as the pillars of heaven. Upon it we have securely rested the whole superstructure of Odd Fellowship; to it we mean to cling as to a 'harbinger of brighter days,' and inclosed in its happy embrace we hope to die."

In the same paper of Jan. 10th, 1846, in an article headed "The Work of our Order," speaking of their commands, mottoes, and lectures, the writer says:—

"These declare the *true work* of every Odd Fellow to consist in the duties of a child unto God."

In the Rev. W. Easton's ninth letter to Dr. DeWitt, he thus alludes to the position of the Sons of Temperance on this point:—

"The blasphemous pretensions of the Order, again, claiming the power of performing the work of the Gospel, purifying the heart, &c., should lead every follower of the Lamb to abhor and renounce it. In addition to what has been quoted, there are many wicked expressions in your journals, &c., that might have been referred to, in proof of the anti-Christian character of your Order. The Grand Scribe of your 'Grand Fountain Head,' says your 'Order is founded on a rock, and cannot be overthrown,' that 'the Great Patriarch above has smiled upon its efforts—that the spirit of love has been diffused,' &c. I need not dwell on the impropriety of such language—on the blasphemy of tipifying the Almighty as the Great Patriarch in the celestial hall, thus prostituting the name and the glory of the great Jehovah to do honor to a wicked and worthless Order. And this blasphemy, while remaining connected with the Order, you sanction. How plain, that in the pulpit, in the church, and in the secret hall, you are under very different masters, and obeying very different laws. The mystery is, how a minister can perform these different sorts of service."

In these extracts is seen a specimen of the tone with which the journals and disciples or members of these organizations often speak on the score of religion. And what is the import of what they say, if it is *not* that their system possesses the power to save the souls of men—to bring them to the enjoyment of blessed immortality? I ask, what all this does mean, if it does not ascribe the power of REDEMPTION to these establishments? If that is not its meaning, I confess I do not know what its meaning is. But I think I do know what its meaning is, and that it is REDEMPTION; let *him* deny it who is able to disprove it. If we believe these quotations to be the honest expressions of their author's convictions, we see that they have embraced their systems with the expectation that they would answer all the ends which Christianity professes to accomplish. In these men, therefore, we have just so many actual instances of the practical and adverse influence of these systems against Christianity. An openly declared opposition to Christianity, if it should be thought to add at all to the *evidence* of opposition in the case, (which I very much doubt,) would nevertheless *not add to*, but *diminish from*, the power, or effect, of said opposition, and would be far *preferable* to that which is now carried on, and rendered successful, and fatal, as it were, by the *kisses* which are employed to hide and facilitate its dark and dreadful workings. I will now close by putting two questions to the reader:—

1st. Have I proved Secret Societies to be opposed to Christianity?

2d. Will you see to it that you are not accessory to such opposition?

A MEMBER OF THE CONFERENCE.

ASSOCIATIONAL MISSION.

To the churches and brethren composing the Western Seventh-day Baptist Association:—

DEAR BRETHREN,—Your Executive Board, at a meeting held at Alfred, January 2d, directed me to make to you the following statement, with the suggestions and appeal appended thereto.

STATEMENT.—On receiving the reports of your missionaries, the Board were encouraged and greatly strengthened in their purposes of Christian benevolence in supplying destitute churches and communities with that precious Gospel which is indeed the word of life. God has graciously owned the means of His own appointing, and blessed the labors of His humble servants to the strengthening of the hopes of His saints, the reclaiming of the wanderer, and the conversion of sinners.

Bro. JAMES BAILEY informs us, that his appointments in Sharon, Pennsylvania, have been well attended, and that good attention is given to the preaching of the word; and although his heart has not been cheered by the conversion of sinners, yet he is encouraged with the hope that the seed sown will result in a precious harvest in due season. Bro. Bailey has two appointments at two different places in the above-mentioned town, preaching at each once in two weeks. It was resolved by the Board, that Bro. Bailey be requested to continue his labors as heretofore.

Bro. HIRAM P. BURDICK reports for the last quarter, that he has spent in the service of the Board sixty-six days, preached twenty-eight sermons, made ninety-nine family visits; there have been thirteen hopeful conversions, seventeen backsliders professedly reclaimed, seven persons baptized, and three have embraced the Bible Sabbath. This account, though brief, cannot fail to cheer your hearts. How thankful ought we to be for these distinguishing favors and mercies to the sinners of our race, and for that blessed Gospel, which is the heavenly almoner of the precious gifts.

The receipts for the last quarter, so far as they have come to the knowledge of the Board, are as follows:—Oswago, forty-six dollars and two cents; Independence, eleven dollars and fifty-seven cents; 1st Alfred, sixteen dollars and twenty-five cents; Ulysses one dollar; source not known, fifty-two cents; making seventy-five dollars and thirty-four cents.

The Board would suggest to those churches and brethren who have withheld their support from this work, that they are deficient in an important christian duty, and that this deficiency is embarrasing, both to the Board and the missionaries in its employ. What better evidence can we give of christian character, than to be found laboring faithfully and self-denyingly for the promotion of Christ's kingdom? And do you not perceive that if you fail to do your part in this matter, the Board becomes at once embarrassed? What can the Board do if you refuse to furnish the means for the carrying out of its plans? And further do you not perceive that you discourage your missionaries, where you thus refuse the expression of your confidence in them, and your sympathy for their work? Is this fulfilling the law of Christianity?

And now we make another *appeal*, and we urge you, dear brethren, by every interest that you have in the cause of our blessed Saviour, to come up at once and engage heartily in this work.

Bro. Burdick's appointment is renewed, and is extended to the first fourth-day in April. N. V. HULL, Cl'k of the Board.

ALFRED, Jan 7th, 1850.

MARRIAGES ON THE SABBATH.—The Presbytery of Bethel, Pa., recently adopted the following resolution:—

"*Resolved*, That in the deliberate judgment of this Presbytery, marriage on the Sabbath is in violation of the fourth commandment, consequently sinful in the sight of God, and deserving to be viewed and treated accordingly by the authorities of the Church."

It may be very easy for the Presbytery to sustain the position here assumed, that "marriage on *the Sabbath* is a violation of *the fourth commandment*." But we should like to see some member of it attempt to prove, that marriage on *Sunday* is a violation of *the fourth commandment*. *That* we are inclined to think, is easier said than done.

A MILLION OF CHURCH MONEY ENJOYED BY ONE FAMILY.—It is calculated that the late Bishop North, of Manchester, the father of the present Earl of Guildford, obtained for himself and family, during his lifetime, nearly a million of money out of the Established Church. He lived to a great age himself, and he made all his sons and sons-in-law prebends, besides giving them the richest church gifts in his diocess. His favorite son, the present Earl of Guildford, was loaded with wealthy preferments, for he was at one time prebend of Winchester Cathedral, rector of St. Mary, Southampton, and of Alresford, and master of St. Cross Hospital.

THE JEWS IN EUROPE.

The Jews have played an important part in the recent revolutionary movements in Europe. Hence, probably, the severity of the measures recently adopted towards them in Italy and Hungary, where they have not only been reduced to their former state of oppression and degradation, but subjected to fines, confiscations, and imprisonments, nearly as cruel as those endured by them in the middle ages. In a paper upon the subject, prepared by the Rev. Mr. Smith, of the Free Church of Scotland, who has long been a resident in Germany, it is said:—

"A large majority of the democratic societies have Jews for their leaders and chief speakers. If smaller in point of numbers, they have generally in these unions the ascendancy in talent, tact, and, what is of equal importance in such times—daring. The two levers of greatest power at present in the political world are money and the press. In respect to the former, the Jews have long had the supremacy. They rule the exchange in the greater part of Europe. Even governments have been known to tremble in the ante-chamber of a Jew. But the press of Continental Europe is no less in Jewish hands; every department of periodical literature, more especially, swarms with Jewish laborers. In the majority of cases, the newspaper press is conducted by Jews, as editors, sub-editors, and occasional contributors. The correspondence is almost entirely managed by them. *These men are, without doubt, the leaders of public opinion on the Continent*, and are covertly or more openly, as it suits the circumstances of the moment, undermining at once the national institutions and the national faith."

The following paragraph from the London Quarterly Review contains statements of the same import, which may probably be relied upon:—

"Nor should we omit to mention another influential body who have played a distinguished part in all the revolutions of Germany—we mean the Jews. At least one-third, if not one-half of the public journals in Germany, have for a long time been conducted by Jewish editors. In Austria, the most forward among the extreme democrats have been Jews. Dr. Jellinck, for instance, who was executed with Dr. Bekker on the 23d November of last year, at Vienna, and whose journal had been an organ of the red party since the month of March last, appears to have been a Jew, born on the frontiers of Moravia and Hungary. The names of Borne and Heine, both of whom died refugees in Paris, both occupying a prominent position in the most advanced section of revolutionary writers, are doubtless familiar to our readers. Both of these daring adventurers were Jews. In Austria, the Jews have of late played so prominent a part in revolutionary politics, that out of ten leading men six or eight will be found to belong to that nation. In Prussia, likewise, the most violent journals are in the hands of the Jews, whose leader in the Chamber at Berlin is Jacobi, a member of the extreme left."

COLORED BAPTIST ASSOCIATION.—There is an Association of Baptist churches in Illinois, composed of colored persons, and embracing an aggregate membership of 243, of whom 43 were baptized during the past year. They held their last annual meeting at Wood River, in September. The Western Christian says that "resolutions were passed setting apart the Fourth of July next for fasting and prayer to Almighty God, that the blasting curse of slavery in America may be destroyed; and recommending to the churches to devote one evening in each month to reading and exchanging views upon the Scriptures," &c.

COPYRIGHT OF SERMONS.—A question has arisen in Paisley, Scotland, whether sermons openly delivered in public are copyright property—which will probably come before the Courts for decision. The facts of the case are of the ordinary kind. A reporter makes notes of a sermon, and announces it for publication. The preacher enters his demurrer, and the intending publisher intimating his intention to persist, an interdict has been applied for and granted—preventing the issue of the work until the legal right shall have been tested. Questions of great interest to the reading world hang on the issue.

PRESBYTERIANISM IN MASSACHUSETTS.—The Presbyterian form of Church Government does not seem to take well in Massachusetts. A correspondent of the N. Y. Observer, who is traveling there, says that two Presbyterian churches in Newburyport, and a small one recently formed in Boston, are the only churches of that order in the State. In 1633, he says, a body of Presbyterians in Scotland fixed upon the mouth of the Merrimack as a place of settlement, and applied to the General Court to know whether they would be tolerated in maintaining their peculiar ecclesiastical system. The General Court passed a special enactment for protection, but for some reason, not now known, the enterprise fell through.

CONTROVERSY ON BAPTISM.—A reply to Mr. Noel's work on "Christian Baptism," is announced as shortly to be published in London. It is to be entitled "Scripture Baptism," and is the production of the Rev. Henry J. Gamble, of Hanover Chapel, Peckham. Mr. Noel is also about to bring out a new volume on the *mode* of baptism, and this in all probability will call out a reply.

THE SABBATH CONVENTION AT PETERBORO.—We have barely room to direct attention to the Call (which will be found in another column) for a Sabbath Convention at Peterboro, N. Y. The time and place are favorable, and the object ought to draw together a large assembly. Let the friends of a true Sabbath Reform make their arrangements to attend.

Western Baptist Theological Seminary.—About 15 years ago, some Baptists at Cincinnati, desirous of establishing a theological seminary for the West, purchased a tract of land near the village of Covington, Ky., and by a judicious sale of a part for village lots, realized an endowment of about $40,000 for the institution. They procured a charter from the legislature of Kentucky, the right being reserved of altering the charter at pleasure. Able men from the Free States were called to the professorships. But jealousies soon arose out of the "vexed question," slavery; and the Kentucky portion of the trustees, by a clandestine application to the legislature, obtained such an alteration of the charter as threw the whole power into their hands. One of the first acts of the new Board was to discharge the professors. The Central Christian Herald says:—

"The individuals who have had their hopes thus disappointed are determined not to give over their efforts to build up a Theological Seminary; and accordingly, on the first day of December a convention was held, composed of delegates from North-Western States, which resolved on the establishment of a new institution at Fair Mount, about two miles and a half north west of the city. Several individuals who have purchased a farm there, have donated thirty acres of ground (valued at $40,000) for that purpose. The donation has been accepted, and efficient measures will be forthwith adopted to carry the enterprise forward to completion. We wish it much success. The character of the present age is such, that no denomination of Christians can look for enlargement which has not an enlightened and educated ministry to guide and urge forward its movements."

Death of Rev. Dr. Miller.—This venerable divine, who has been for more than half a century one of the shining lights of the American Church, has been at length removed. He expired, as we learn from the Newark Daily Advertiser, after a long confinement, in the bosom of his family at Princeton, N. J.—having attained the patriarchal age of eighty years and two months. Dr. Miller was born near Dover, in the State of Delaware, where his reverend father—a native of Boston—was then settled as a pastor, October 31, 1769; and graduated at the University of Pennsylvania in 1789, having long been the oldest living graduate of that institution. He studied theology with Dr. Nesbit, at Carlisle, Pa., and was ordained and installed over the United Presbyterian Churches of New York in the summer of 1793. He continued in that responsible position until the spring of the year 1813, when he was called by the General Assembly to aid in founding the Theological Seminary at Princeton, of which he has been the senior Professor ever since, or rather, until he was constrained, at the last meeting of the Assembly, to ask to be relieved on account of declining health. The request was granted, but the prevailing sense of his worth and services was manifested by his election as an Emeritus Professor of the Institution which he had so served and adorned for some thirty-six years. During much of this period Dr. M. was also a leading member of the Board of Trustees of the College of New Jersey. Dr. M. was pre-eminently, in the best sense of the term, a Christian gentleman—whose personal address and deportment would have conciliated respect and attention in the most polished courts.

Another Prize Essay on the Sabbath.—The London Christian Times, in giving an account of matters at the Glasgow University, says, that a gentleman who has taken a warm interest in everything calculated to promote the proper observance of the Sabbath, has announced for the present session a prize of twenty guineas for the best Essay on "The Value of the Sabbath, when rightly observed, to Literary and Professional Men." The competition, in this instance, is open to all actual students, either in languages, philospby, medicine, law, or theology, attending the University for the current session. The Essays are to be given in to the Principal, on or before Monday, the 18th of March next, in the same form as the other University Prize Essays. The prize will be adjudged by the Theological Faculty, and will be delivered to the successful student on the 1st of May next. The Essay is to be the property of the writer, but the copy sent in, as in all similar cases, will be retained by the University. The gentleman in question has also intimated his intention of founding an Annual Prize of twenty guineas, in all time coming, under regulations similar to those already stated, for the best Essay on some topic connected with the Christian Sabbath."

Success of the Gospel among the Indians.—The December issue of the Indian Advocate records the continued success of the Gospel among the Creeks and Choctaws. In speaking of a baptism among the Creeks, at which twelve converts were baptized, Rev. H. F. Buckner says:—

"It is thought that more than one hundred Chiefs of the Creek Nation were present; among whom were the King, or head Chief, and his wife, who had come to see their son 'buried with Christ by baptism.' Among those who were baptized were D. N. and Lewis McIntosh, sons of Gen. William McIntosh, (who was killed by the hostile party in the late war,) and nephews of the present King."

Of the Choctaws, Rev. R. D. Potts says "Our prospects were never brighter than now." He had lately baptized eight, and was expecting to baptize others at another place.

The Committee of the American Tract Society charged with the award of the premium of $400 for the best essay on "Systematic Beneficence," have recommended that it be divided equally between Rev. Edward A. Lawrence, of Marblehead, Mass.; Rev. Samuel Harris, of Conway, Mass.; Rev. Parsons Cooke, of Lynn, Mass.; and Rev. Sereno D. Clark, of Ashfield, Mass.

General Intelligence.

TWO WEEKS LATER FROM CALIFORNIA.

A letter from Bayard Taylor to the N. Y. Tribune, (which was brought by steamer Unicorn to Panama, and thence by ship to New Orleans, from which place it was telegraphed to New York,) gives California news to Dec. 1. We copy the principal items.

The canvass of votes cast at the State Election shows that about 15,000 were given in all, a smaller number than that of the citizens entitled to vote, and much smaller than was anticipated. Peter H. Burnet is elected Governor, and John McDougal, Lieutenant Governor. The Members elect to the U. S. House of Representatives are George W. Wright and Edward Gilbert. All these gentlemen are Loco-Focos.

Labor is becoming constantly cheaper at San Francisco, on account of the great number of persons coming down from the mines to spend the winter, and seeking occupation in every department of industry.

The prices of vegetables there are enormous, owing to their scarcity, and, in fact, the necessaries of life generally, are much higher than they were at this time last year.

Heavy Boots are now selling at San Francisco at the rate of *Ninety-six Dollars* a pair.

The growth of the city of San Francisco is still without parallel, even in the records of magic. It now numbers *twenty thousand* regular inhabitants, to say nothing of the vast number of its transient population.

The last of the overland emigration that is to be expected this year has crossed the Sierra Nevada.

Those emigrants who came by the Truckker River and Salmon River routes have reached the settlements. About 70 teams who came by the way of Sampson's Pass were caught by the snows on the mountains, and at the last accounts were in the head waters of Deer Creek. Major Rucker with a sufficient party and all needful supplies left Sacramento City for their relief.

The rainy season has set in and has made the ground among the mines as well as the roads thither, impassable in many places. A great number of the miners are without their usual supplies and have no means of obtaining necessaries. There will be much suffering if the roads do not become better.

Freight from Stockton to the Diggings is 75 cents per pound.

Flour at Stockton is $1 per pound, and other articles in the same proportion.

The carpenters at Sacramento City made a strike for higher wages, as they were only paid $12 a day, whereupon the contractors settled the difficulty by raising their wages to $16.

TWO WEEKS LATER FROM EUROPE.

By the Steamship Canada, just arrived, we have two weeks later intelligence from all parts of Europe and Asia.

Accounts from Vienna and Berlin of the 22d ult., state that a rebellion on a most formidable scale had broken out in Servia and Sclavonia, and the military boundaries are up in arms against the Austrian Government. The Sclavonian and Servian boundary regiments have revolted and raised the cordon of the Turkish frontier. The boundary regiments which have revolted are among the bravest and hardiest in the Austrian service. The ground of their rising is resistance to the decree of November 18, organizing the *Woiwodeschaft*. The chief movement is in Syrmian, Peterwordein, and Zepaikist military districts, which are exasperated at being excluded from the *woiwodeschaft*. The military force alone of the rebels is estimnted at 120,000 men, with 110 cannon, and if they are joined by the Croats, which appears highly probable, they will have 200,000 men, with 300 cannon. The numbers of the insurgents are daily swelled by deserters from the Austrian regiments in Peterwordein, Esseg, &c. It is said that Russia has been intriguing to get up this insurrection, in order to have both Austria and Turkey entirely dependent upon her.

The Hamburg Borsenhalle announces the discovery of a new and very extensive conspiracy in Russia. Its focus was at Moscow, and its object was to depose the dynasty of Romanoff. The *coup de main* against the Czar was to have been attempted on New-Year's day. The conspirators, who have been hitherto discovered, all belong to the high nobility and to the Russian National party—the party of *Boyards*. Not a single Pole is compromised in this affair. The conspiracy is exclusively aristocratic and Russian.

The Gazette of Breslau says it is the intention of Russia to concentrate all her forces on the Turkish frontier, in order to be able at any time to take advantage of events which may arise, and that Austria shall garrison Poland.

A mutiny broke out in one of the Austrian regiments stationed in Comorn on the 19th ult., through which several superior officers were killed by the exasperated men.

The Journal du Havre states on the authority of private letters from the United States, that the Cabinet at Washington has just admitted the justice of the demand for indemnities made by Mr. G. T. Poussin, and which was the origin of his dispute with Mr. Clayton.

The Pope, it is said, will not return to Rome until after the projected loan has been completed. There has been some disturbance in the Roman provinces, in consequence of the re-imposition of the flour tax.

Plank Roads.—New York state is now adding immensely to her facilities of internal intercourse by means of Plank Roads. Utica Oswego and perhaps Rome have hitherto taken the lead in their construction, but they are fast becoming all but universal. There are probably not less than One Thousand Miles in aggregate extent at present, and are being rapidly extended. When wisely located, they pay liberal dividends to their stock-holders, while their advantages to the public may thus be elucidated: Over the old roads, a teamster, span of horses and wagon would in 'good going' transport one ton thirty-five miles per day, at a net average cost of $2 50. In bad weather the load must be much smaller, or the distance traversed would be less. On a Plank Road, the same team will transport 2 1-2 tons, at least forty miles per day in all seasons, at a cost, including tolls, of $3 1-8 or less than half the former expense. New villages are springing up and old ones being renovated by virtue of Plank Roads. They form important feeders to Railways, and obviate the stagnations of business hitherto attendant on foul weather. In short, they are Roads that the people of any section even half settled can make without calling on distant capitalists for aid; they are constructed of timber not otherwise valuable, mainly by labor when it is least needed in other pursuits, and have already added vastly though noiselessly to the comfort and substantial wealth of our people. [Tribune.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Jan. 7.

Mr. Clay presented a petition, numerously signed, asking the recognition of the Republic of Liberia. Referred to Committee on Foreign Relations.

Mr. Dickinson presented a petition of citizens of New-York, without distinction of party, asking that no appropriation may be made for the Embassy to Austria.

After some unimportant business, the Senate proceeded to consider Mr. Clemens' resolution, calling upon the President for copies of instructions given to civil or military Governors of California since the 4th of March last, or to any agent of the Government, relative to the organization of a State Government; also how the delegates to the Constitutional Convention were elected, &c. The resolution was finally laid on the table.

Mr. Downs' Resolution of Inquiry relative to the proceedings in the case of Rey, was taken up and adopted.

Mr. Douglass's Resolution of Inquiry relative to the extinguishment of the Indian title to all lands east of the Sierra Nevada mountains, and the setting apart a territory for the permanent occupation of the Indian tribes, was taken up and adopted.

Mr. Dickinson's resolution of inquiry, relative to the appointment by the Postmaster General, or his subordinates, of deputy postmasters, before the expiration of the Commissions of those who were removed, &c., was taken up, and after some discussion laid over.

The resolution offered by Mr. Cass, "that the Committee on Foreign Relations be instructed to inquire into the expediency of suspending diplomatic relations with Austria," was taken up, and remarks were made upon it by Messrs. Hale, Clay, and Foote; after which the Senate adjourned.

House of Representatives.

The Committee on Rules reported amendments to the same, which were made the order for Fifth-day.

The House then proceeded to the election of Clerk, and after balloting three times to no purpose, adjourned.

In Senate. THIRD-DAY, Jan. 8.

Mr. Underwood presented a memorial from citizens of Kentucky, setting forth the evils of war, and asking Congress to take measures for the establishment of a Congress of Nations, who shall arbitrate disputed matters between different powers.

Mr. Upham presented resolutions of the Legislature of Vermont, on the subject of Slavery, which he moved be printed. This motion gave rise to a long discussion, in the course of which several Southern members indulged pretty freely in accusations and threats against the North for interference with the subject of slavery. The motion was informally passed over.

The consideration of the resolution in regard to suspending diplomatic relations with Hungary, was resumed, and remarks upon it were made by Messrs. Foote and Hall, which occupied the attention of the Senate till the hour of adjournment.

House of Representatives.

Nothing done but to ballot for Clerk, and debate questions of order.

In Senate. FOURTH-DAY, Jan. 9.

Mr. Seward presented papers relative to the establishment of a Branch Mint of New-York, showing its necessity and propriety.

Mr. Dickinson presented the memorial of the Panama Railroad Company, asking the passage of a law authorizing compensation for services which they may render to the Government when this road shall be completed.

Mr. Seward, in pursuance of notice, introduced a bill to prevent the sale, or farming out, of offices, which he said was in accordance with the English statute on the subject.—He also submitted the following resolution, which lies over:

Resolved, That the conduct of Austria and of Russia in the the war in which these powers have subverted the nationality and the liberties of Hungary, has been marked by injustice, oppression and barbarity, which justly deserves the condemnation of mankind, while they commend the Hungarian people to the sympathies of other nations, and especially of Republican States; and that the Committee on the Public Lands be directed to inquire, and report, on the propriety of setting apart a portion of the Public Domain to be granted, free of all charges, to the exiles of Hungary already arrived, and hereafter to arrive in the United States, as well as to the exiles fleeing from oppression in other European countries.

Rev. C. M. Butler, of Washington, was elected Chaplain, after which the Senate adjourned.

House of Representatives.

Balloting for Clerk, as usual.

In Senate. FIFTH-DAY, Jun. 10.

The whole day was spent in discussing the Vermont Resolutions on Slavery; without disposing of them, the Senate adjournrd over to Second-day of the present week.

House of Representatives.

Balloting for Clerk, with no better result.

House of Representatives. SIXTH-DAY, Jan. 11.

On the 42d ballott for Clerk, several Southern Democrats went for Campbell, the Whig candidate, and he was elected.

The House then proceeded to the election of a Sergeant-at-arms, but after two ineffectual ballots, adjourned.

House of Representatives. SABBATH, Jan. 12.

After a brief debate upon a motion to print 10,000 copies of the Report on Commerce and Navigation, the House went into the election of Sergeant-at-arms, but nothing was accomplished.

Dr. Webster in Jail.—We learn, says the Boston Mail, that Dr. Webster has made frequent complaints to Mr. Andrews, the jailor, that the occupants of the cells in his immediate vicinity are in the habit of shouting out to him nights, uttering all sorts of unkind epithets, such as, "You're the man that cut up Dr. Parkman," "You're a murderer," "You're a blood-thirsty scoundrel," &c., &c. Mr. Andrews had no other knowledge of this matter except what he heard from Dr. Webster. He one night placed two men in the passage-way that leads to the cells, where they remained until morning, but heard no unusual or unpleasant noises. The day following this the Doctor repeated his complaint to Mr. Andrews, saying that "last night the same outrage had been repeated." Mr. Andrews, knowing this not to be true, of course concludes that the Doctor's imagination is so wrought upon, or that his dreams are of such an unpleasant character, as to produce in some degree mental aberration. Dr. Webster has lost much of the buoyancy of spirit that sustained him when he first became an inmate of the jail.

Distinguished Emigrants.—Among the emigrants that have lately arrived in Galveston, Texas, is Dr. Florian Moerdes, recently Minister of the Interior of the Government of Bavaria and Baden during the brief career of its Republican existence. The News says he is accompanied by his lady, (born Countess Armansperg, daughter of the new Premier Minister of the Kingdom of Bavaria,) and his brother, Major Francis Moerdes, late of the 1st Regiment of Dragoons of Padez. Dr. Moerdes and his associates have been compelled to leave that country on account of their political opinions, but they are not alone, for there are also many thousands who are under the necessity of expatriation. Dr. Moerdes believes that at least from some thirty to forty thousand families will be induced to emigrate to America from the same cause. They will generally embrace the more wealthy and better educated portion of the German population.

SUMMARY.

Three burglars entered the house of Robert Rickets, Rising Sun, Ind., a short time since, and carried off $938 in silver. They took the money from the sleeping apartment of Mr. R., who was awake at the time, but they threatened him with instant death in case he should make the least alarm. Two of the rascals have since been arrested in Cincinnati, and have told where the money was deposited; so it will probably be recovered.

The Maysville (N. Y.) Sentinel publishes the death of three persons who were frozen to death while laboring under the effects of drink. One was Mr. George Walkup, of Jamestown, aged 47, who leaves a worthy family to lament his melancholy death; another was Mr. P. Parkhurst, of Westfield; he was about 32 years of age, a shoemaker by trade, and leaves a wife and four small children to mourn his untimely fate; and the third was a man named Evans, of Clymer, who also leaves a wife and family.

Mr. Bancroft, the American Historian, and late Minister from our Government to England, has returned laden with valuable materials for the further illustration of our history. His position in England afforded him great advantages in making researches, and his success has been commensurate to his labors. Mr. Bancroft proposes to reside in New-York, and to devote himself to literary pursuits.

A committee of five, of different denominations, of which the Rev. Basil Manly, D.D. is chairman, was appointed, at the late meeting of the Alabama Baptist State Convention, to award a premium of $200 for the best Essay on the Duty of Christian Masters to their Servants—unfolding the teachings of the Scriptures on the subject.

The ship Charles Crocker, which was cleared from Charleston on 2d inst. for Liverpool, had one of the largest and most valuable cargoes ever shipped from that port. It consisted of 3,960 bales Upland Cotton, weighing 1,523,730 lbs. valued at $162,259 90; and 60 bales Sea Island, weighing 20,816 lbs. and valued at $3,425. Total 4020 bales, weighing 1,549,549 lbs. and valued at $165,634 90.

An extensive conflagration occurred at Akron, Ohio, on the night of the 28th December, destroying a large part of that flourishing town. Thirty business establishments were consumed. The loss is estimated at from $40,000 to $50,000, of which two-thirds are covered by insurance. The Akron Bank was burnt—loss $3,000; funds, books and papers saved.

A Mr. Kinkhead, who arrived at St. Louis recently, from a journey across the plains, says that a new colony of Mormons has been formed, and they have made a settlement 260 miles south of Salt Lake City. Twenty-five Mormon preachers crossed the Plains with Mr. Kinkhead. It is their intention to preach Mormonism over the whole world, and make new converts.

The last was an unfortunate year for steamboats. Not fewer than 40 were burned, sunk, blown up, or seriously damaged, on the Mississippi and its main tributaries within six months.

We learn from the Richmond (Ky,) Chronicle, that the Grand Jury of Madison county, after an investigation of the Foxtown rencontre, in which Cyrus Turner was killed by Cassius M. Clay, failed to find an indictment in the case.

Richard Neale, free colored man, recently left New York, for Richmond, Va., with the sum necessary to redeem his wife and six children from slavery. He received contributions from several individuals, and was aided by the colonization society.

At the recent ordination of Mr. Asa C. Bronson, Pastor of the Church at Hanson, Mass., the father and two brothers assisted in the services, which made them unusually interesting.

A newspaper in England circulating 10,000 copies daily, has to pay over $17,000 a year to the Government for stamp duty alone,

The whole number of Unitarian churches in the United States is 246. Of these no fewer than 165 are in the State of Massachusetts.

Among the 300 boys who were taught by the late Dr. Abbott, of Exeter, are Lewis Cass, Levi Woodbury, Daniel Webster, Alexander H. and Edward Everett, Jared Sparks, Geo. Bancroft, Henry Ware, Jr., John G. Palfrey, John A. Dix, and Joseph S. Buckminster.

Early on the morning of Christmas day the dwelling of a colored man named Wells, residing at the Navy Yard, Washington, caught fire, and, sad to relate, four human beings fell victims to the flames.

At a town meeting recently held in Westerly, R. I., Joseph Potter was elected Representative in the General Assembly of Rhode Island, in place of Nathan F. Dixon resigned.

A bookseller of London recently bought a lot of books at auction; on examining them he found in one of the volumes, between some pasted leaves, a £50 and two £10 Bank of England notes.

A recent order is said to have forbidden married men to hold any office in the Emperor of Austria's household, because, as is supposed, he wishes to have no tales told out of doors.

Of the 400 shipwrights of Hull, Eng., a large ship-building port, only 185 are now in employ, and the average of their wages for the last twelve months has not exeeded 12s. 6d. ($2,50,) a week.

Twenty pilots manned a life boat to go to the assistance of a brig on shore during the late storm, at the mouth of the Tyne river, England. Lamentable to state, the whole number were drowned.

New York Markets—Jan. 14.

Ashes—Pearls $6 12; Pots 6 56 a 6 75.

Flour and Meal—Flour is dull at 5 00 a 5 37 for Michigan, Ohio, and State; Genesee 5 44 a 5 50. Meal 2 94 a 3 00. Rye Flour 2 94 a 3 00.

Grain—Long Island Wheat 1 06 a 1 08; Canadian 1 08. Corn 58 a 62c. Rye 61c. Oats 38 a 41c. for Jersey; 42 a 45c. for River and Canal.

Provisions—Pork, Prime 8 50, Mess 10 75. Beef, 6 00 a 9 00. Butter 7 a 11c. for Ohio, 10 a 18c. for State. Cheese 5½ a 7c.

MARRIED.

In Alfred, January 3d, by Eld. N. V. Hull, Mr. Thomas Champlin to Miss Caroline Odell, all of Alfred.

On the same day, by the same, Mr. Ephraim J. Brewster, of Andover, to Miss Mary E. Burdick, of Alfred.

In Pawcatuck, R. I., Jan. 8th, by Eld. A. B. Burdick, Mr. Albert S. Burdick, of West Edmeston, N. Y., to Miss Mary E. Wells, of Hopkinton, R. I.

DIED.

In the city of Chicago, Ill., Friday evening, Dec. 28th, after a painful and protracted illness in the head, Henry Silas, only son of Henry W. and Harriet R. Clarke, aged six years and ten days. While on a visit to the East, during the past season, with his parents, the subject of this notice received a slight injury near the base of the brain, from which, after a few days' illness, it was supposed he had recovered. Slight symptoms of disease were repeatedly observed, until about three weeks before his death, when the disease showed itself in a violent fit, and finally terminated his life. His sufferings, which were acute, were borne with fortitude and quiet submission. Endowed by nature with high intellectual powers, and with the heart of an angel, he had endeared to him a large circle of friends, who, with his heart-stricken parents, will long mourn his early death. Too pure for earth, his bright spirit has taken an early flight to a better land.

> "His life was like the dew-drop,
> That glitters on the rose;
> His spirit, like the timid dove,
> In Heaven has found repose."

In Pawcatuck, R. I., Jan. 8th, of apoplexy, Miss Thankful Clark, daughter of Phineas Clark, aged 64 years. Sister Clark was a member of the Pawcatuck Seventh-day Baptist Church, and had been a servant of Christ for forty-two years. In connection with a mild and amiable disposition, she possessed a depth of piety which manifested itself in her unabating interest in the promotion of every good work, and in her readiness to "do good unto all," as her retired position and humble means gave her "opportunity." By her death, the family has lost a valuble relative, the sick and distressed a sympathizing friend, the Church a bright ornament, and the cause of benevolence a "cheerful giver." Although her tongue is silent in death, yet by the good example which as a rich legacy she has bequeathed to the cause of Christ, she will still continue to speak; and although passed from visible existence, she will long live in the memory of those who have known her.

A. B. B.

In Greenmanville, (Stonington,) Conn., Jan. 1, Marie Antoinette, youngest child of George and Abby Greenman, aged two years and four months.

In Hartsville, N. Y., Jan. 3, Joseph D., son of Squire J. and Eunice Franklin, aged 7 years.

In Verona, N. Y., December 30th, of inflammation on the lungs, Emerson Devillo, son of David P. and Mirinda H. Marsh, aged five months and six days.

LETTERS.

J. R. Irish, J. P. Livermore, H. Dusenburg, W. M. Fahnestock, Rowse Babcock, C. Chester, E. S. Bailey, A. B. Burdick, Elias Burdick, Wm. Green, F. P. Wilcox, Eli Forsythe, Ephraim Maxson, Waitstill Phillips, N. V. Hull (yes—no.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. Green, Hounsfield,	$2 00	to vol. 6	No. 52
John Witter, "	2 00	" 6	" 52
Roswell Clark, "	2 00	" 6	" 52
N. R. Truman, "	2 00	" 6	" 52
Daniel Bennett, "	2 00	" 6	" 52
W. S. Livermore, Independence,	2 00	" 6	" 52
B. B. Livermore, "	2 00	" 6	" 52
Luther Green, "	2 00	" 7	" 27
John Saunders, Portville,	2 00	" 6	" 52
Hannah Menter, So. Richland,	2 00	" 6	" 52
Chas. Rowley, Wellsville,	2 00	" 7	" 13
J. Champlin, West Edmeston,	2 00	" 6	" 52
Hiram Sherman, Verona,	2 00	" 6	" 52
J. S. Perry, "	2 00	" 6	" 52
Aug. Williams, New York,	1 00	" 6	" 52
J. M. Barclay, "	1 00	" 6	" 52
Eli Forsythe, Pratt, O.	2 00	" 7	" 16
Calvin Davis, "	2 00	" 6	" 52
Ai Vanhorn, "	1 00	" 6	" 30

BENEDICT W. ROGERS, Treasurer.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance. The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
SAMUEL B. CRANDALL, Brookfield.
JOSHUA CLARKE, Newport, N. Y.
NATHAN V. HULL, Alfred.
JAMES H. COCHRAN, Berlin.
JAMES R. IRISH, DeRuyter.
JAMES BAILEY, Little Genesee.
GERRIT SMITH, Peterboro.
THOMAS B. BROWN, New York.
THOMAS B. STILLMAN, New York.
GEORGE B. UTTER, New York.
J. W. MORTON, New York.
LUCIUS CRANDALL, Plainfield, N. J.

Missionary Society—Executive Board.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society, will be held in New York on the evening of the first Second-day in February, (4th day of the month.)

By order of the Board,
GEO. B. UTTER, Rec. Sec.

THE NATIONAL PREACHER.

Change of Proprietorship—New Volume—Portrait of Dr. Spring.

THIS periodical, so long and favorably known as the repository of the choicest efforts of the American evangelical clergy, of all denominations, will hereafter be conducted by Rev. Francis C. Woodworth, and published by the subscriber.

The January number, commencing the twenty-fourth volume, contains two able discourses, one from Rev. Dr. Spring, of New York, and the other from Rev. R. S. Storrs, Jr., of Brooklyn, with an excellent *Portrait of Dr. Spring*, engraved on steel. The numerous admirers of this gifted clergyman can now obtain a most truthful and striking likeness, at a trifling expense.

☞ *The present is the most favorable season to subscribe.* Yearly subscriptions $1, in advance—single numbers 12½ cents—bound volumes $1 25—the whole 23 volumes $18.

New and liberal offer to Clergymen.—Any clergyman who will send the names of three new subscribers, and $3, shall receive the fourth copy *gratis*.

A specimen number will be sent to any person, on application, post-paid. Orders may be forwarded by mail, at the publisher's risk. All communications should in future be addressed to D. A. WOODWORTH,
Publisher of the National Preacher,
135 Nassau-street, New York.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the [illegible] Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "Book of the Farm," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

Initiation.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

Practice—Winter.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

Practice—Spring.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrance 54 Gold-st.

Miscellaneous.

LAST WISHES OF A CHILD.

The following beautiful little poem was written by James T. Fields, for the Boston Book for 1850:—

All the hedges are in bloom,
And the warm west wind is blowing—
Let me leave this stifled room,
Let me go where flowers are growing!

Look! my cheek is thin and pale,
And my pulse is very low,
Ere my sight begins to fail,
Mother, dear, you 'll let me go!

Was not that the robin's song,
Piping through the casement wide?
I shall not be listening long,
Take me to the meadow-side—

Bear me to the willow brook—
Let me hear the merry mill—
On the orchard I must look,
Ere my beating heart is still.

Faint and fainter grows my breath—
Bear me quickly down the lane;
Mother, dear, this chill of death—
I shall never speak again!

Still the hedges are in bloom,
And the warm west wind is blowing;
Still we sit in silent gloom—
O'er her grave the grass is growing.

FREEDOM OF THE PUBLIC LANDS.

The following Bill was offered in the Senate of the United States, on Dec. 27, by Mr. Douglass of Illinois, and was referred to the Committee on Public Lands and ordered to be printed:—

A BILL granting one hundred and sixty acres of the Public Lands to the actual settler who shall reside thereon, and shall cultivate a portion thereof, for the period of four years.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever any person shall take actual possession of any tract of the public lands according to the legal surveys and subdivisions, not exceeding one quarter section, and shall reside thereon and use and cultivate a portion thereof for the period of four successive years, he shall be entitled to a patent from the President of the United States for the same, upon the following terms and conditions, to wit:

First, Any person, wishing to avail himself of this act, and desiring time to enable him to erect his house and become an actual settler, may file with the Register of the Land Office in the district where the land shall be situated, an application in writing, signed by himself and verified by affidavit, specifying the legal description of the tract or quarter section upon which he proposes to settle, and setting forth that it is not occupied by any actual settler, which statement shall be received and filed by the Register, who shall thereupon designate the tract on the books and plats of his office as claimed by such applicant, and the said tract shall not be deemed subject to location or entry by any other person for the period of six months from the date of filing said application.

Second: Within six months from the filing of the application aforesaid, the applicant shall file with the Register of the Land Office a statement in writing, signed and sworn to by himself, and supported by the oaths of at least two disinterested witnesses, who shall have a personal knowledge of the facts recited in said statement, stating that the said applicant had taken possession of said tract or quarter section of land, by enclosing a portion thereof, and erecting a house thereon, and becoming an actual resident therein, specifying particularly the date of such possession and residence, and the extent of the enclosure, and the nature and value of the house and other improvements, which statement and affidavit shall be received and filed by the Register, who shall designate the said tract or quarter section on the books and plats of his office as having been located by the occupant, and thereby reserved from sale, location, or entry by any other person for the period of four years and six months.

Third: At the expiration of four years from the filing of said statement and affidavits as herein provided, the said occupant shall be entitled to a patent for his said land, by proving to the satisfaction of the Register and Receiver of the proper land office, by his own affidavit and the oaths of at least two disinterested and competent witnesses, that he has continued to reside on said tract or quarter section during the entire period aforesaid, and had cultivated a portion thereof during each of said years.

SEC. 2. *And be it further enacted,* That the privileges of this act shall extend to any person being the head of a family, and all unmarried persons, male and female, above the age of 18 years, who shall comply with the terms and condition herein described.

SEC. 3. *And be it further enacted,* That the Commissioner of the General Land Office is hereby authorized to prepare and issue such rules and regulations consistent with this act, as shall be necessary and proper to carry its provisions into effect.

UNITED STATES ARMY.

By the Report of the Adjutant General of the army for the past year, we learn that the military establishment of the United States consists of 870 commissioned officers, and 8,982 non-commissioned officers, musicians, artificers, and privates, thus:—

General officers, 3; adjutant general's department, 14; inspector general's department, 2; judge advocate of the army, 1; quartermaster's department, 43; commissary general's department, 7; medical, 95; pay department, 28. These are all connected with the general staff. Corps of engineers, 43; corps of topographical engineers, 36; ordnance department, 37; military storekeepers, 17; two regiments of dragoons, 1,300; one regiment of mounted riflemen, 800; four regiments of artillery, 2,808; eight regiments of infantry, 4,464, one regiment of engineer soldiers, sappers, miners and pontoniers, 100; ordnance sergeants, 53; aggregate of the authorized military establishment 9,862. The latest returns show 9,003 men in service, including recruits and men unassigned, being 154 more than authorized; but returns from distant regiments not being later than July and August, it is estimated that there is a *deficiency* of 500. The reported strength of all the regiments is 7,974. The number of enlisted men of the ordnance department in service, according to the last returns, is 513. The number is not restricted by law.

The authorized force (troops of the line) consists of 2,100 cavalry, officers and men; 2,808 artillery, of which eight companies are organized as light artillery, and 4,464 infantry—making in the aggregate 9,372.

The number of Major Generals having been reduced, as contemplated by the act of July 19, 1848, to one, Major-Gen. Scott, General-in-Chief, in accordance with the President's instructions, resumed command of the Army on the 11th of May, 1849, and established his head-quarters at the City of New-York. The number of Brigadier Generals having in like manner been reduced to two, Brigadier Generals Wool and Twiggs (Major Generals by brevet) have been assigned to the command respectively of the eastern and western geographical divisions.

THE FARMER—A BEAUTIFUL PICTURE.

BY HON. EDWARD EVERETT.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature, under a wholesome influence, not easily imbibed from any other source. He feels—other things being equal—more strongly than another the character of a man as the lord of the inanimate world. Of this great and wonderful sphere, which, fashioned by the hand of the God, and upheld by his power, is rolling through the heavens, a portion is his; his from the centre to the sky. It is the space on which the generation before him moved in its rounds of duties; and he feels himself connected, by a visible link, with those who preceded him, as he is also to those who will follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in his boyhood beside the brook, which still winds through the meadow. Through the field lies the path to the village school of earliest days. He still hears from his window the voice of the Sabbath bell, which called his fathers and his forefathers to the house of God, and near at hand is the spot where his parents laid down to rest, and where, when his time is come, he shall be laid by his children. These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life-spring of a fresh, healthy, and generous national character.

PROGRESS OF A MONEY-MAKER.

Judge Martin, who recently died at New-Orleans, at the age of 84, left his father's house at Marseilles, while a lad, with four hundred francs in money, about eighty dollars, as his sole patrimony. To avoid starvation, after he had rambled about the West Indies, he got a place as apprentice to a printer in North Carolina. After three years' service he was received as journeyman. In three years he laid up money enough to buy out his employer. Afterwards he came to Louisiana. There, while Judge of the Supreme Court, he was also partner of a brick yard. After seven years his partner died. In settling their accounts, it was found that every item of their joint household expenses was marked down from day to day, and that for the whole seven years they had shared the same table together, they had each expended, on an average, only 25 cents per day, including food and clothing for their servants, and all the other expenses of housekeeping. During all this time the Judge was receiving a salary of $5,000 per year, besides large profits from the brick yard, and from his rents, and money placed at interest. His four hundred francs have been since increased to $500,000 and upwards. During the third of a century he held office, he had to decide upon immense interests submitted to the Court, and no one ever supposed that for millions of money his opinions could be made to swerve a hair's breadth. His integrity was above the slightest suspicion from any quarter. Judge Martin's will takes only *five lines* of writing, and bequeathes his whole estate valued at $500,000, to his brother, who being only 65, he was wont to call the boy. It is therefore worth just $100,000 a line.

A FEMALE MINER.

The only white woman I have seen in the mines is the wife of a Frenchman who came here from Calcutta. She dresses in trowsers, and wears a thin hat and red shirt, as most of the miners do, and her hair being cut short, is not suspected of being a woman, probably, by one-tenth of the persons who see her. The first time I saw her, I was digging in a hole in the Mokelumny, a few feet from where she and her husband were working a rocker. I noticed her feminine look and thoughtful expression of countenance, and mentioned it to a man who was working near me. He informed me that what I supposed to be a remarkably handsome young man, was a woman; that she was the wife of the man at work with her, that her husband was once a wealthy merchant in Calcutta, and that the wife had been accustomed to ease and luxury. Failing in business and becoming poor, the husband determined to dig a fortune out of the earth in California, and the wife, true to her companion, only consented when he promised she should accompany him. I have seen her at work with the pick and the spade, early and late—there is ever a thoughtful expression on her countenance, but she never seems discouraged; and yet the unfortunate pair have had the worst of luck, not having dug gold enough to pay their living. This is one of the many romantic incidents that a life in the gold-diggings in California, from time to time, develops. [Boston Times.

The South Carolinian says that some members of the Alabama House of Representatives were anxious to attend the races last Tuesday, but the House refused to adjourn. A member then proposed a resolution for the appointment of a committee to inquire into the condition of the ceiling of the Hall, which, as he had been informed by a mechanic, was in so dangerous a state, that it was unsafe to stay there. The House then immediately adjourned—to the races—and the committee found the ceiling all right!

ANOTHER CALIFORNIAN'S EXPERIENCE.

The following extract of a letter from an Albanian, bears date "Bark Nautilus, San Francisco, Nov. 14. 1849." We copy from the N. Y. Tribune:—

"The dysentery is prevailing here to an awful extent, and there has been considerable fever and ague—particularly among the miners. I am now done with the former diseases. I intend to return to Albany by the next steamer, if possible, as my medical attendants hold out no hopes for my recovery unless I do so or take a trip to the Sandwich Islands. I am heartily sick of this country. The wobegone looks of the miners, as they return from the diggings dissatisfied, convince me that California hardships will wholly undermine my constitution. You could tell a miner here as far as you could see him, by his ghostly features and dirty and tattered clothes. Dr. McNaughton informs me that there are nearly one hundred Albanians in San Francisco who have been unsuccessful at the mines, prowling about, penniless and shiftless, working at whatever labor they can get, so that they can get home. A large portion of the Company who went to the mines with Barrett have returned discouraged, and are now working in clay banks and tending masons, while those who have trades do very well when they can get employment. You see, the secret of it is, they are unable to endure the hardships at the mines. Those who aimed at clerkships arrived rather a day after the fair, unless they brought heavy influence with them. Alderman Rooney was at the mines, became discouraged, and died of melancholy.

JOHN COONEY."

THE ILLITERATE ROBBER.

A gentleman passing late at night over the Pont Neuf in Paris, was accosted by a polite and seemingly suppliant stranger, who asked him to read a paper which he had just picked up. The gentleman held up his lantern and complied. The following is a translation of the lines:—

Speak not a word when this you've read,
Or in an instant you'll be dead;
Give up your money, watch and rings,
Or other valuable things;
Depart then quickly as you will,
Only remember silence still.

The gentleman thought it best to deliver up his valuables as required.

The robber was afterwards recognized by the person robbed, and arrested. His identity was positively sworn to, and the following confession was made by the criminal: "My Lord, I confess that the evening specified I met this gentleman on the Point Neuf, and the transaction occurred as he has related it, but yet I am far from being guilty. I cannot read; I picked the paper up and thought it might be of consequence. Seeing that the gentleman had a lantern, I begged him to do me the favor to read the paper. He complied, and then, to my surprise, he put his watch, rings and money into my hand. I was so astonished that I could not ask him what he meant, and supposed the paper was of great value, and that he had given me his money, rings and watch to get rid of me. Thus, if any one was wronged, it was I, and I hope justice will be done me." He was acquitted. [London Times.

TRUE.

I was extremely sorry to perceive that the Americans exceed us as a novel-reading people. At every public place, the termini of the railroad, landing-places of the steamboat, and often on board as well, numbers of lads are found vending this trash. The people in general, the ladies especially, are continually seen amusing themselves by revelling in this world of fancy, often extremely vulgar and foolish. To give an instance: On one of my journeys by railroad, there sat before me a family, consisting of a husband, wife and child, perhaps two years old. This mother and wife, a very genteel and ladylike person, got hold of one of these novels, and scarcely lifted hea eyes from her book the whole of the distance they traveled, which occupied the greater part of the day. The husband, in the meantime, had the entire care of the little boy. It cried, and he patted it into good-humor; it slept on his lap, and he fanned it; it required food, and he ransacked the reticule to find cakes and sweetmeats, and, in fact, was a perfect nurse. All this time the mother was completely absorbed in her tale, and took not the slightest notice of either husband or boy, and, in fact, seemed unconscious that they were present, or that she had any duties to perform towards one or the other. This pernicious habit is eating into the American mind, and will produce sad and deleterious effects on a grand scale. [Dr. Dixon.

HELPING ONESELF.—It is told of John Broomfield, Esq., of Boston, who recently died, leaving an immense property, and bequeathing very large sums to benevolent and charitable institutions, that he always insisted on performing for himself whatever trifling offices were needful, not only about his person, but his room, and about his places of habitual resort. He did this, not from a spirit of meanness, or avaricious desire to accumulate wealth, but from the settled preference for *helping himself,* rather than being helped by a servant; a preference which had become ripened by time into a principle of action, and which he was most unwilling to relinquish, or even to temporarily suspend. It was a habit with him, and a pleasure to him, to do his own work, to be his own servant. He knew the work was well done if he did it himself, and that there was no wasteful expenditure about it, either of money or of time. And so addicted was he to his favorite usage, that he once left an excellent hotel, at which he was well accommodated and carefully served, for no assignable reason, except that he "was not allowed to carry up his own wood and water, as he had always done."

PENSIONS OF THE BRITISH PEERS.—In the House of Lords, there are 49 peers, State pensioners, receiving annually 22,635*l.*; 36 peers, military and naval officers, receiving 51,948*l.*; 34 peers receiving 741,580*l.*; 16 drawing salaries from office and place, 10,000*l.*; 20 bishops, dividing among them 218,000*l.*, a year; 8 peers who are clergymen with livings, getting 8,000*l.*; besides 638 immediate relatives of peers in the Church, 138,500*l.*; and 67 immediate relatives of peers in office and place, receiving 84,930*l.*, all per annum. There are, indeed, only 47 out of 433 peers who have not relatives in the Army, the Navy, or the Church.

ANECDOTE OF MR. GALLATIN.—It will be remembered that Mr. Gallatin was a Minister of the United States in Paris in 1816, at the time of the second restoration of the Bourbons to the throne of France. A loan was then created by the French government, and the most eminent capatalists assembled at Paris to make tenders for the loan, among them Mr. Alexander Baring. This gentlemen had made the acquaintance of Mr. Gallatin when in the United States many years before, and now consulted him as to the proposed loan, believing that his long experience and eminent talents as a financier would be of essential benefit to his house. Mr. Gallatin readily gave his advice in the matter, and Mr. Baring obtained the loan.

From a sense of gratitude to Mr. Gallatin, he then proposed to him, and even insisted, that he should take a part of the loan without advancing any of the funds, by which he would be enabled to realize a handsome fortune. "I thank you," was Mr. Gallatin's reply; "I will not accept your obliging offer, because a man who has had the direction of the finances of his country so long as I have, should not die rich."

This statement was made by Mr. Labouchere, brother-in-law of Mr. Baring, and father of the present Mr. Labouchere, M. P.

CURIOUS PUNISHMENT FOR CONJUGAL INFIDELITY.—The inhabitants at Barnardcastle, Durham, England, were recently amused by the town crier proclaiming the following: "Mr. John Kay is going to burn Mrs. Kay's clothes upon the Demesne Hill, and he invites Mr. Hopper to the fire which is now kindling." The crier commenced at Mr. Hopper's door, and it being the dinner hour he was followed by a large concourse of people. They proceeded to the Demesnes, a field near the town, upon a hill; a very large fire of wood and straw was made by Mr. Kay, (who is an innkeeper in the town,) upon which he laid all the valuable wearing apparel and articles of his wife, which consisted of satin and silk dresses, including nearly the whole of her bridal garments, muslin dresses, shawls, victorines, bonnets, veils, caps, artificials, parasols, a pair of beautiful stays, stockings, brooches, rings, a fine silk cloak, a quantity of bed linen, work boxes, a quantity of baby linen, a pin cushion with the inscription "welcome, little stranger," upon it, and a great many more clothes of all descriptions. These clothes were considered to be worth at least £200.

NEWSPAPERS IN EUROPE AND AMERICA.—Newspapers in Europe are not as cheap as in this country. The London Times costs $45 a year. The same rate is charged for the Morning Chronicle, Daily News, Globe, Herald, and Post. The London Evening Mail is published three times a week, at $25 a year. The London semi-weeklies are $16 60 cents per annum, and weeklies $12 and $9. The French daily papers, the large ones, are about the same price as the London prints: those about the same size of our penny papers, cost $20 and $25 per annum. The German dailies cost from $22 to $36.

The subscription to the Placer Times, a weekly paper published at Sacramento city, is $10 per year; that of the Alta California, at San Francisco, is $12 per year, and 37 1-2 cents for a single number. The Alta California, since its enlargement, charges for advertisements at the rate of $4 per square for the first insertion, and $2 for every subsequent one. Legal and official advertisements are charged $6 per square for the first insertion, and $3 for every subsequent one.

EXPERIMENT WITH THE PEAR.—Rev. J. P. Richardson, of Otisfield, Me., in a communication in the Christian Mirror, says that, five or six years ago, he grafted the St. Germain Pear into a forest tree, called the sweet Pear, and this year gathered from it nearly half a bushel of most delicious fruit. The tree, as it grows wild, is one of the first that blossoms in the spring, and bears a fruit about the size of a choke berry. The writer of this article grafted one of these bushes with a Bartlett, last spring, and it has grown finely, and thrived better than the original stocks. He also grafted the same pear on a common thorn bush, which grew very thriftily, to the length of 18 or 20 inches. A small mountain ash was also successfully budded with the same fruit. As pear trees sell very high, it may be to many an interesting fact, that they can make as good trees from useless bushes in the woods, as they can purchase from the nurseries at $1.35.

PLANTING CHESTNUTS.—At a late farmers' meeting in New-York, Mr. Rice, speaking of planting chestnut timber, remarked, that he plowed up a tract of unproductive hillside, several years ago, and planted it with the chestnut, in rows four feet apart every way. The sprouts coming up rather crooked and scrubby, he went over the field and cut them down close to the ground, which caused new sprouts to shoot up straight and vigorous. The trees were very thrifty, completely shading the ground, and grow more and more rapidly as the soil becomes strengthened by the annual deposit of leaves. So well satisfied is he with the experiment, that he is now placing other worthless lands in a similar course of improvement.

A MUSSULMAN'S ESTIMATE OF A JEW'S PRAYER.—The country around was cultivated with the grain called *dra,* and there was every prospect of a favorable harvest. "God be praised," said the Kaid, "for his bounty: last year, in truth, we had a sad prospect for the crops; and had not my master, Seedy Abn Selam E'Slowly, ordered the Jews—God curse them!—to pray for rain, I know not what would have become of God's creatures." "Why did not the Mussulmen," said I, "offer up their prayers?" "So they did," he replied, "and for twenty days and nights; and to the banner of each mosque was affixed a prayer written by the Fekee himself. The prayers floated in the face of heaven, but all in vain; for the prayers of the faithful are like music to God, who is worthy of all praise; and therefore the Almighty, rejoicing in the sweet sound of our supplication, granteth not the desires of our prayers, for he wishes us to continue still to pray. But no sooner is he tormented with the disgusting prayers of Jews and infidels, than he grants forthwith their petitions, in order to be freed from their importunities." Absurd as this may appear, it is, nevertheless, the general belief in Morocco. [Western Barbary.

GUIDE BOOK FOR THE DEAD.—Many years ago, a zealous antiquity-collector, named Drovetti, sold to the Piedmontese Government his collection of antiquities, among which was a large box containing half-crumbling papyri, chiefly wrapped in musty mummy-clothes. In process of time these came under the critical examination of Champollion, who was then, in 1827, developing his law of hieroglyphical reading; and in a series of letters, still extant, he announced his discovery that the writings found enfolded in the ceremonies of the dead related the life of the soul after the death of the body, its progress through the regions of Purgotory, its justification before the Judge of all, and its final blessedness or condemnation when again united with the body. He termed this code "the Funeral Ritual," or "Book of the Manifestations of Light," translating literally the hieroglyphical title. [Glidden.

WARNING TO CLERKS.—A case of melancholy interest has just been tried by the U. S. Circuit Court at Columbus, Ohio. It is that of J. F. W. Fhurman, the son of a Lutheran clergyman, residing at Fort Jennings, Putnam county, Ohio. It appears that he was a post-office clerk, at Troy, Miami Co. In making up the mail, on one occasion, a letter containing a draft of $2,500 was not put into its proper package. According to his statement, it was accidentally omitted. To avoid the reproof of the postmaster, he concealed it, intending to include it in the next mail. The temptation, however, was too strong, and he kept the money. From that hour, he states, *he never had a moment's peace.* He was arrested at Zanesville on the 19th of October, and on the 25th was sentenced to ten years hard labor in the penitentiary. When arrested, he was on his way to Marietta, where he intended to obtain an education with the money. Nearly all the money was recovered.

PERILS OF EXPRESS RIDING.—Mr. Calhoun, the U. S. Mail Agent, who had charge of the Express to carry the President's Message hence to Boston, over the New Haven, Springfield, and Worcester roads, had two very narrow escapes. At Wilden, Conn., the locomotive, while going at a speed of forty-five miles an hour, ran off the track, and made sad havoc of the road, for some distance, but providentially no one was injured, and the locomotive so little damaged, that after a delay of forty minutes, it was at work again. At Warren, Mass., while going at the same rate, the engine again ran off the track, and a detention was thereby caused of an hour and thirty minutes. Notwithstanding these accidents and delays, the Message was delivered in Boston before 6 A. M., the running time throughout averaging forty-five miles per hour. [Courier.

Variety.

Madam Cresswell, of King Charles the II.'s reign, died a prisoner in Bridewell. She desired by will to have a sermon preached at her funeral, for which the preacher was to have ten pounds, on condition that he was to say nothing but what was *well* of her. After a sermon preached on the general subject of mortality, he concluded by saying, "By the will of the deceased, it is expected I should mention her, and say nothing but what was WELL of her. She was born well, she lived well, and she died well, for she was born in Cresswell, she lived in Clerkenwell, and died in Bridewell."

An Ohio Congressman, named Carter, beats Senator Allen as a "Buckeye Earthquake." During the debate on the 13th, says an exchange, he made a speech, and as his thunder tones increased, the members, as if to ascertain the full extent of his power, called out "louder, louder!" to which he responded, until the House was in a roar of laughter. After he had concluded, it is said, the boy who sells cakes and milk near the entrance to the Hall, complained that "the thunder of Mr. Carter's eloquence had soured his milk!"

We read in the Courier des Etats Unis, that the Government of Chaipas has sent out an expedition to explore the Pimienta, a part of the mountain chain of the Cordilleras, with a view to set at rest the question as to whether there exists in that locality a city and a people with whom no communication has ever yet been established.

We have been shown, says the St. Louis Reveille, a "Bed Cooler," an ingenious machine, invented by Mr. Reeder, to supersede musquito bars. The principal feature in the invention is a couple of fans, which may be placed under a bed tester, immediately over the sleeper or patient, and which, wound up, will keep in motion 6 hours.

The editor of the Journal of Commerce was recently presented with a small parcel of tea, just received by Livingston, Wells & Co., from China, by way of San Francisco. They received also a set of China ware, silk handkerchiefs, toys, &c., by the same route. It is very possible that this is the forerunner of what may eventually be a great and important traffic.

A gentleman was complaining to a pious prelate, that a certain clergyman in his parish was gone mad, for that he did nothing but preach an pray. 'I wish, then,' said the good bishop, 'he would bite some of my clergy.'

Sir Peter Laly made it a rule never to look at a bad picture, having found by experience, that whenever he did so, his pencil took a tint from it. Apply the same rule to bad books and bad company.

Mr. Coleman, of the Astor House, N. Y., states that to supply the wants of his house, requires 180,000 lbs. of beef per annum; of hams, 3000, weighing from 10 to 15 lbs. and the diligent efforts of 3000 hens to supply eggs for the establishment.

M. d'Hericourt, who has recently returned from Abyssinia, has brought with him numerous specimens of a plant, the root of which reduced to a powder is said to be a certain cure for hydrophobia.

The number of Indians that have been removed by the United States Government from this to the other side of the Mississippi river, is ninety-six thousand. Twenty-five thousand are yet to be removed.

Rousseau says, "There are but two things that are positive goods, health of body and health of mind: and but two things that are positive evils, pain of body, and pain of mind."

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance,* per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M. (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

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WHOLE NO. 292.

The Sabbath Recorder.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder :—

In asking an explanation of the 5th Resolution of the General Conference, (which you did me the favor to publish in the Recorder of Oct. 4,) my object was simply to obtain a solution of what to me was an enigma, and not to enter into a discussion of the merits of that resolution, or a general defense of Secret Societies. Nor do I now intend to enter into such discussion or defense—having no wish for such notoriety, had I the necessary ability to discuss the subject with your correspondent, "*A Member of the Conference.*" Yet perhaps it is due your correspondent in courtesy, inasmuch as my question called out his somewhat lengthy articles on the subject, that I should either express my satisfaction with his answer, or my reasons for not being satisfied. That I am not satisfied with the answer, might naturally be presumed from a candid perusal, by a disinterested person, of the articles of your correspondent, from the fact that the question at issue is not touched, but a sort of collateral issue made in its room.

In order that we may understand the question, I will here re-state it, together with the resolution of the Conference calling it out, viz: "That this Conference is conscientiously of the opinion, that *Secret Societies* are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity." Now, among the Societies here mentioned is one known as the Order of the Sons of Temperance, who put forth the following declaration of their object and principles :—"A society formed to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men" —governed by, and operating through, the great principles of temperance, benevolence, and brotherly love. Question—How this Society *must* be necessarily—in its organization fundamentally, and in its influence practically—adverse to Christianity? The answer to this question (if intended as an answer at all) by your correspondent, is from the provision of *secrecy* in such Society. Now, in order to make the answer applicable to the question, it should first be established that the provision of *secrecy* enters into, and is in fact the fundamental principle of the Society. This he has not attempted to do, but rather infers it from the name which the opponents of our "Order" have been pleased to give it—a name about as definite in its meaning as the name of Whig or Democratic, as applied to political parties of the present time. That the Order of the Sons of Temperance have a rule requiring secrecy in regard to some of their transactions, I will freely admit; but that the Society is organized for the purpose of keeping a *secret*, or for *secret* purposes, I deny; the object being what is set forth above, and nothing else.

Having said all I wish to on this point, I will proceed to notice the second article of your correspondent, which seems to contain the most important objections to the Societies termed *secret*.

In the first place, he defines a Secret Society thus: "The provision by which any Society separates itself from community at large, and meets exclusively by itself, is what constitutes it a Secret Society." If this definition is correct, then the Banking, Insurance, and Railroad Associations, are *Secret Societies*, for they all adopt this provision to its fullest extent; likewise Bible and Missionary Societies, although they may have no constitutional provision to that effect, do virtually adopt it, when they do not allow any but members to vote or transact business in their meetings—all of which, a Member of the Conference thinks, is adverse to Christianity.

In order to define his position farther, your correspondent goes on to say :—"The thing, abstractly and specifically, which I take upon me to say is adverse to Christianity, in such an organization, is the arrangement adopted to secure the secret meetings." Now, if he means as he says, he has lost all of his labor in his subsequent articles; for, as "One of the Initiated," I take it upon me to say, that they have no such arrangement or provision in the Order of the Sons of Temperance. On the contrary, the time, place, and hour of their meetings, are published, and the room is open to all who wish it. But if they have not sufficient interest in the object of the Society to become members, they are, as in all other Societies, not permitted to take a part in the *business* of the Society. But the great objection of "A Member of the Conference," after all, is that this Society, called the "Sons of Temperance," meets and transacts business in which *he* is not allowed to take a part, or that the Society has not seen fit to tell him what they feel disposed to keep secret. And what is it that they keep secret? Why, the *pass-word*, and the private business of the *Order*. And who is it kept secret from? Not me, for I know all about it. Nor is it kept secret from any one who feels enough interest in the object of our Order to become a member. Your correspondent manifests very plainly, that he has no interest in the object of our organization, when he says he cares not what we do, or how much valuable knowledge we may possess, if there is any secret connected with it, it is all adverse to Christianity. He thinks that for a Society to meet and transact business secretly, or, in other words, in a room convenient for its use, shutting the door after them, and not permitting any one to enter who has no interest or business there, is a violation of the common confidence and faith of society. Let me ask him if it is not a greater violation of the common confidence of society for him, or any other person, to judge that a portion of his covenant brethren are doing evil, simply because he does not choose to know what they do, as there is nothing to hinder him but his own will.

"A Member of the Conference" thinks that nothing but distrust or design against society would prompt to such a course, (that is, of secrecy,) and that "the *thought of secrecy* would never enter the mind, but for the existence of evil principles or agencies some where ;" and then immediately refers to the instructions of our Saviour to his disciples, admitting that he taught them *to do good* in secret—to give alms, to admonish a brother, and to pray, in secret. Now, either our Saviour had designs against society, when he taught his disciples the doctrine of secrecy, or "A Member of the Conference" does not reason correctly. Again, where was the existence of evil principle when the thought of secrecy entered the mind of our Saviour?

But, says your correspondent, this species of secrecy was designed for individuals *as such*, and not at all for societies; or, in other words, it is proper and Christian-like for one individual to do good, pray, and give alms in secret, but if three or four should associate themselves together for such purposes, then it would become adverse to Christianity. To some, this kind of reasoning may appear correct, but to me it seems the reverse of sound reason.

Again, he says, "The whole plan of organizing a Society, or the plan of secrecy, for benevolent purposes, is adverse to Christianity—for Christianity is designed to accomplish this, in its highest sense; but it has, as a system, no provision of secrecy; inasmuch, therefore, as secrecy is held necessary to accomplish those objects, in so much it is condemnatory of and adverse to Christianity." Now, unless I am very much mistaken, this course of reasoning would prove destructive to all the benevolent organizations of the day; for they all have something which is held necessary to their success, not found in the system of Christianity, in consequence of *which* but few, perhaps, ever dreamed that they were adverse to Christianity.

He would have us believe, that a good cause is a sufficient safeguard against all evil, and any measure to prevent imposition or injury to be adverse to Christianity. This seems to be the doctrine he would teach, and yet he has before him the example of the disciples, who, after the crucifixion of our Saviour, met in a room by themselves, with closed doors, for fear of the Jews; and also that of the early Christians, who met in the dens and caves of the earth; and of the Dissenters, who, in order to secure secret meetings, established pass-words, and placed sentinels to give them the signal if any were disposed to interrupt them in their meetings. These measures, according to "A Member of the Conference," were *all wrong*—all adverse to Christianity.

Perhaps, after all, he is not serious in his argument against *secrecy*. I am almost inclined to think he is not, from the fact that he takes such unscriptural ground in judging societies termed *secret*. The Scriptures teach us to judge others by their fruits; and the Apostle Paul says, "Let him that eateth not, judge not him that eateth, for God hath accepted him." And another thing, which might be considered conclusive on this point, is the fact, that while he is thus denouncing the idea of secrecy, as always arising from evil principles, he intimates that he made certain inquiries of me, with the covert intention of drawing me into a *snare* which he had laid, and congratulates himself on my falling into it so readily. And, farther than this, while many have had their curiosity deeply excited to know which of the "wise men of the East" had been enlightening the public on the subject of *Secret Societies*, he has resorted to the *anti-Christian* and "*monstrous*" idea of *secrecy*—withholding his name from the public, we are bound to believe, (according to his doctrine,) with evil intentions.

One word in regard to his argument on the practical influence of Secret Societies. He thinks we should judge Secret Societies of the present day by the light of the past; as if there was nothing to judge them by now, but to go back and dig up something done in the dark ages, by some Society called a Secret Society. Suppose we adopt the same principle in judging the New England Christians of the present day, and hold them responsible for the acts of their Puritan fathers in burning witches and banishing Quakers. The principles of the former and the latter are the same, or nearly so, as the principles of the Secret Societies of the present day are the same as those of the dark ages. The extract from the Rev. Mr. Easton's letter has no more bearing upon the question at issue, than the fact that Joe Smith was an impostor goes to prove that the Rev. Sidney Smith is a Mormon, because he happens to bear the same name.

Your correspondent, after all, thinks that these Associations are not wholly evil; he thinks they are as honorable as thieves, and have some regard to virtue. I am glad he is so charitable to his covenant brethren who happen to belong to some one of these "Secret Societies." Let me assure "A Member of the Conference," that the members of one of the so-called Secret Societies, have no fears on the subject. Armed with the consciousness of right, they look forward to the day when, notwithstanding the denunciations of Conference, the opposition of rum-sellers and rum-drinkers, they expect to see one common brotherhood of the Sons of Temperance covering the land as the waters do the great deep. That the evil which "A Member of the Conference" thinks he sees overshadowing the Order of the Sons of Temperance exists only in the jaundiced mind of prejudice, or the diseased imagination of the monomaniac, is known to every ONE OF THE INITIATED.

THE SUNDAY STRUGGLE IN PENNSYLNANIA.

To the Editors of the Sabbath Recorder :—

From the following article, cut from the Public Ledger, (Philadelphia,) of the 10th inst., you will find, that the good people of that State are beginning to wake up to the effort of the Sunday sticklers to ride "rough shod" over the rights and the feelings of the citizens of that commonwealth. Failing to have the *sacredness* of Sunday sustained by the Supreme Court, they now individually attempt to *manufacture* a *sacredness* for it, by influencing private corporations to proclaim and insist upon its *holiness*, and thus accomplish by stealth what they have so often and so signally failed to achieve by an open appeal to the constituted authorities. The public, discovering these attempts at ecclesiastical domination, are beginning to rebel; and it may not be long before we find the war rife among the followers of Constantine themselves. It is high time that they should wake up to the encroachments of ecclesiastical power, and strangle that tyranny in the cradle. May the Majesty of Heaven come, and turn and overturn, until He confound all the crafty inventions of men, and sweep away the refuges of lies which hold the mind of man in bondage. W. M. F.

From the Public Ledger.

The resolution of the Pennsylvania Railroad Company to suspend Sunday travel over the line of their road, in the inconvenience that is likely to result to travel, and in the loss of revenue to the Company and to the State, which seems a propable consequence, is awakening a good deal of feeling in oposition, both from the public and the stockholders. The following communication has reference to the matter, and speaks a language not to be misunderstood.

To the Editors of the Public Ledger :—

The public are much indebted to you for your remarks on the stoppage of Sunday traveling on the Pennsylvania Railroad. Some of the Directors and many of the stockholders are opposed to the measure, but they were prevented from expressing their dissent at the late meeting by proceedings deemed arbitrary.

An evening paper has expressed the idea that the Company is supreme; that the State has no more right to interfere in the transactions of the Directors than in the business of any private firm; and, to sustain these views, pursues a very extraordinary train of reasoning. It is a subject of regret that there should be any among us ready to advocate an extension of the power of Corporations—a power so continually abused.

So far from the State having nothing to do with the road, as your cotemporary suggests, it has expressly reserved to itself the right to revoke the privileges granted, if they should be abused. It is interesting to ascertain what has been granted and what are the rights of the people.

By the act of incorporation, and also that of the 19th of February, 1849, the road is declared to be a public highway, and any enactments by the Company contrary to the laws of the Commonwealth are forbidden. If traveling on Sunday is lawful in this State, which no one denies, any attempt arbitrarily to impede it must be unlawful. The bridges and railroads owned exclusively by the State are all open on Sundays, with gatekeepers and conductors appointed by law to attend them. The Pennsylvania Railroad is not private property, belonging to the stockholders; a public trust that has been committed to them, not for their exclusive benefit, but for that of the community at large; hence all become copartners in the privileges of the road, because it has been made for the advantage of all. This is the law of right and of common sense; and in Virginia it has been decided, in the case of the Roanoke Railroad, that neither the Company nor individuals had any right to take any measure to prevent the use of the road as a public highway. Owning the locomotives and the cars does not change the principle of the case, nor impair the rights of individuals. Neither the public nor the law require that the stockholders should own them. They do so for their private benefit, and if the public suffer inconvenience thereby, it is a grievance that ought to be redressed. Circumstances may have given them a monopoly; but if so, they can only legally exercise it subject to all its advantages and disadvantages.

The true intent of the laws giving corporate privileges to companies ought to be carefully investigated and understood. They are but trusts for the public good. Ignorance on this subject has led to fatal results. Bank Directors, mistaking the nature of their trusts, have often allowed the funds under their control to be applied to objects of private speculation, and ruin has followed. The same principles apply to all these public corporations.

It is not only the inhabitants of this State who are interested in this question of Sunday travel. Those of other States have a right by common consent and common law to the use of our highways. Are they to be stopped twenty-four hours on their journey, and no one to be accountable for the damage? Is this outrage to be committed, and no one to call in question its legality? As well might the citizens of Philadelphia or Harrisburg put chains across the streets, and arbitrarily prohibit any one from passing through them. My belief is, that not one-tenth of the people of this Commonwealth would feel any objection to riding in the cars on Sunday, if they had occasion to do so; but this is not a question of majorities, it is one of individual rights. Those who wish to travel on Sunday have a right to the use of this road be they many or few. If the time should arrive when no one desires to travel on that day, it will then be soon enough to inquire into the propriety of discontinuing the cars; that period has not yet come; our most estimable citizens, from all classes of society, as occasions arise, are found in the Sunday cars; and herein we have demonstration of the general opinion of the people.

Persons employed in various occupations for miles up the Susquehanna have their families living in the neighborhood of Harrisburg; others go to their devotions at that place, because none of their churches are to be found in the country. Such have heretofore had the accommodation of two packets and two lines of stages on Sunday. I deny the right of the Pennsylvania Railroad Company to create a monopoly which in effect drives other public conveyances off the road without furnishing a substitute. I deny their right to appropriate the money of the stockholders to promote any sectarian object, or for any other purpose than to make the road what the law contemplated, a public highway, to be used like other highways in the Commonwealth on every day in the week.

Not only is the action taken by them in itself injurious and illegal, but they go out of their way to set a precedent in the case. With the single exception of the Reading Railroad, which was built to transport coal, and on which an interval of Sunday travel is desirable to enable them to do this successfully, not one of the railroads in this State, which connect important points, is closed on Sunday. The Philadelphia and Baltimore and the York and Susquehanna Roads, the railroads to New York and to Harrisburg, are all open [illegible] should the Pennsylvania Railroad Company assume to dictate law and morality to this community, and enforce their decrees at the expense of the public, in defiance of common usage? Is such a course a faithful discharge of duty as conservators of a public trust? Do they duly protect the interests of their stockholders, when they close one link in our chain of western roads on Sunday, while the rival route from Baltimore is open on that day?

The argument with regard to needful rest to conductors is one of dollars and cents only. A small amount of extra pay will, at any time, procure extra conductors for that day, and leave those who are said to be oppressed at leisure. The number of persons at present required as engineers and conductors is supposed not to be so numerous as those employed in the same distance at turnpike gates. The Directors of turnpike roads has as much right to close them to the public on Sunday, as this Company has to stop the trains on the Pennsylvania Railroad.

In England, men of known benevolence have devoted their efforts to having all the railroads open on Sunday, and additional cars, at low rates, furnished for the benefit of those who work during the rest of the week, and who cannot afford to pay the highest price.

The Directors and the controlling stockholders of the Pennsylvania Railroad have at their command ample and luxurious means of recreation and travel on *all* days of the week—have they no sympathy for the laborer and artisan who enjoy none of these conveniences, and to whom Sunday is the only respite from severe and incessant labor?

CONFIRMATION OF THE SCRIPTURES.—Lieut. Lynch, in his Narrative of the United States Expedition to the Dead Sea, says :—

"We entered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of would-be unbelievers."

EDUCATION FOR THE DAUGHTERS OF MISSIONARIES.—An institution for this purpose has been established at Walthamstow, England, under a committee of ladies, of which Mrs. Peck and Mrs. Freeman are the honorary secretaries. In ten years that the school has existed, 130 children have been received, some of whom are now missionaries. The present number is 44, including daughters of Messrs. Moffat of Africa, and Prichard of Upolu, and grand-daugaters of Drs. Carey and Philip. It is highly commended by the secretaries of the Baptist and London Missionary Societies. An appeal is made for enlarged means.

A FEW SHORT YEARS.

A few short years—and then
What changes time hath wrought!
So strange they seem, we scarce can deem
The world, our life, ourselves are aught
But one long fitful dream.
The clouds that fly
Across the sky,
Waves tossed upon the sea,
Shadows that pass
Before a glass,
Our fitting emblems be.

A few short years—and then
Where are the hopes that shone
Where youth with flowers enwreathed the hours,
And earth had but one music tone
Of joy for us and ours?
The rainbow's hues,
The morning's dews,
The blossoms of a day,
The trembling sheen
Of water seen
More stable are than they.

A few short years—and then
Where is the ad'mant chain
That passion wrought, and madly thought
Nor time nor change could ever strain
Till life's last strife was fought?
A rope of sand,
A goss'mer band;
The filmy threads at e'en
The spider weaves
Amongst the leaves
A firmer bond had been.

A few short years—and then
Where is Ambition's pile,
That rose so high against the sky,
O'ershadowing all around the while
With its proud boast might vie?
A shadow's shade,
A card-house made
By children for their play;
The air-blown bells,
That folly swells
May vaunt a surer stay.

A few short years—and then
Where is the mighty grief
That wrung the heart with torture's art,
And made it feel that its relief
Time's hand could ne'er impart?
A stream that's burst
And done its worst,
Then left the heaven more clear;
A night-mare dread,
The morning fled,
Those sorrows now appear.

A few short years—and then
What of our life remains,
The smiles and tears of other years,
Of passion's joys and sorrow's pains,
Ambition's hopes and fears?
A faded dream
To day they seem
Which memory scarce can trace—
But seals they 're set
Shall time nor yet
Eternity efface!

EPISTLE FROM THE LATTER-DAY SAINTS.

The St. Louis Republican has a pamphlet copy of the "Second General Epistle" issued by the Church of the Latter-Day Saints, at the Salt Lake Valley, to "the Saints scattered throughout the earth." It is a detail of the condition of the Society at home and abroad, and in general embraces every thing that may be supposed to be of interest to the members of the Church. The crops are [illegible] fine—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House baths, at the Waring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the "poor Saints" to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the Temple, that "all the Saints who were obliged to leave Nauvoo should be located at some gathering place." The whole plan is in process of execution.

As showing the extent to which efforts at proselytism are to be carried, we quote from the letter :—

"All the apostles now in the valley have had missions assigned them. Eld. John Taylor, accompanied by Curtis E. Bolton and John Peck, goes to France; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands will be deferred until spring.

"Elder Orsan Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there, causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now will gather up all the Saints in his vicinity, and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you."

The letter also says :—

"Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this Fall's emigration will pass over it. This road will be completed at a great expense, and will be a great blessing to the emigrating Brethren, and together with the bridges in the valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travelers."

A correspondent of the Ohio Statesman speaks of Salt Lake City as follows :—

"The city of the Great Salt Lake is situated lat. 40 deg. 45 min. 44 sec., long. 111 deg. 26 min. 34 sec.; altitude 4,300 feet. It is 20 miles from the Great Salt Lake, and 35 from the Utau. It is divided into 19 wards, each ward into 9 blocks, each block into 8 lots containing 1 1-4 acres each. The streets are 120 feet wide, running to the cardinal points of the compass, one on each ward line and two each way crossing each ward. It contains about 4,000 inhabitants—the whole valley about 6,000. There is a Bishop and a Marshal in each ward, the Bishop acting as Justice of the Peace. They claim jurisdiction over emigrants, who have had a number of suits before them. The Courts take the statements of parties and witnesses without an oath, and seem disposed to do justice. In this they have been of eminent service to several emigrants. I have heard of no appeal from the decision of the Bishops. The organization of their judiciary allows an appeal from the Bishop to the Council of Twelve, from the twelve to the Presidency, (three in number,) and from the Presidency to the whole body of the people. Their land system is based on the free-soil system, They neither sell nor allow others to sell it. Every man can have us much as he can occupy by paying for the survey and recording. The record constitutes his title of occupancy, and that is all the title he has. This and his improvement he can sell—nothing more.

SLAVE AUCTION IN ST. LOUIS.

From the People's Organ, of Dec. 21.

The steps of the Court-House were crowded yesterday morning to witness the sale of a fine-looking *drove* of human beings. The critters, after having their mouths examined like horses, and their limbs pulled about, to test their soundness, were put up to be knocked down by the hammer. Competition was very brisk, and the lot realized good prices. A girl, Caroline, attracted our attention and interest, from the anxiety she displayed during the bidding for her flesh and blood, bone and sinews. As the price rose to $400, a hopeful, meaning smile gradually spread over her dusky, good-natured face, (the last lot, a boy, had only brought some $455 or so.) The bidding, confined to two persons, rose to $430. She became restless, continually glancing from one to the other of her would-be purchasers—her predilections for one had evidently been formed—'$470, say the five'—called the auctioneer; a pause ensued of suspense to her; the one she had hoped to serve hesitated. 'Going at $480—going—who 'll say the $500?' He still hesitated; the hopeful look had gone from her features, and was replaced by something akin to a feverish dread—still she looked in his face, wishing she might dare to urge him on. He nodded, '$500 for this fine likely girl; fifteen years [illegible] A nod from his opponent brought her up to $505. From this moment, she seemed to have cast aside all hope; it was a matter of perfect indifference to her, which might buy her; at least all outward signs had fled, and she glanced round calmly at the crowd of heads looking on her, as on some jack in the box, shown publicly and gratuitously. We grew sick of the scene as the auctioneer proclaimed $510 had been bid, and we turned to force our way through the crowd, but we were fast wedged. 'Going—fair warning—going;' the key fell on the book, and the auctioneer bent forward to enter the amount of sale—the girl looked also at the sum she fetched in the flesh market, but never moved a muscle, except, perhaps, a slight brightening was observable in the eye, and in the parting of the lips, as if in pride that she had sold for so much.

'Caroline, you and the boys go home,' exclaimed some one near; the crowd oped to let them pass, and we escaped. *Home!* Father of all, what a mockery of that endearing term; the home of the stranger, perhaps, the trader—a home where bondage ends but with death.

MISSIONS AND REVIVALS.

The pioneer of Foreign Missions in America, Samuel J. Mills, began to feel the desire to be a missionary when, after nearly three years of distressing anxiety, he felt the renewing power of the Holy Ghost. This spirit was communicated to others of his companions in college, during a revival of religion. It was deepened and confirmed by a season of fasting and prayer. It was still further communicated in a little meeting of brethren, who, kneeling before God, asked him to teach them their duty. These young men, thus impressed, asked counsel of venerable ministers, and they also asked God, and the spirit of missions kindled up in their souls. Thus it commenced in a work of grace, and has been fostered by prayer to God, and revivals of religion; and thus it has continued. Look at churches when revived, and you will find an increased interest in the cause of missions. They pray more, and they contribute more. The lamented Armstrong understood this well. Hence, when times looked dark for the Lord's treasury, his first inquiry was, "What are the signs of the times in respect to revivals?" He understood that the Lord opened not only the heart in revivals, but also the purse; and as men are made to feel more of the blessedness of the Gospel, they are more anxious to send it to the destitute.

Let there be powerful revivals of pure and undefiled religion all over our land, and there will be no want of missionaries, or funds to support them. Every church will have its offering, both of men and money, for the service of the Lord. [Jour. of Missions.

BEAUTIFUL METAPHOR.—The comparison of the journey of life to a transit across a desert is very felicitiously expressed in the following lines by Chas. Wesley :

"Here in the body pent,
Absent from Heaven I roam;
Yet nightly pitch my moving tent
A day's march nearer home!"

The Sabbath Recorder.

New York, January 24, 1850.

ANOTHER EVIL TO BE CORRECTED.

In glancing, last week, at some of the forms in which the sacredness of the Sabbath is violated, we noticed two—the habit of perusing newspapers and other unprofitable works, and that of social visiting. We wish, in this number, to call attention to another evil, which not unfrequently occurs—*neglecting to assemble together for the worship of God.* We do not now allude to those who, living in the vicinity of a church, neglect its appointed meetings, so much as to those who dwell in some remote neighborhood, yet pass their Sabbaths without assembling for prayer. "Where two or three are gathered together in my name," says the Lord, "there am I in the midst of them." This number, and some times more, will be found occasionally dwelling in the same neighborhood, or so near to one another that with a little effort they might meet together and pass an hour or two, very profitably, in prayer, reading the Scriptures, and mutual exhortation. Yet they will let Sabbath after Sabbath pass—and that for months, if not years—without so much as once assembling for such purposes. Is this right? Certainly not. The Jews were expressly commanded to meet in "holy convocation." We admit that this command is not repeated in the New Testament. But Sabbatarians, we trust, are not the ones to captiously insist, that every Old Testament injunction must be repeated in the New, otherwise it cannot be binding. Let Sunday people take that ground; as for us, we ought to stick to our own principles. The command was once given, and was so evidently founded in the nature of things, that every unprejudiced mind must admit, that it binds all to whom the word of God comes. That the Sabbath was intended to be the means of advancing God's people in the divine life, and so preparing them for the everlasting Sabbath, we all know. Is it not duty, then, to make such use of it as will most effectually contribute to this result? And is not the assembling of themselves together one of the divinely-appointed means for preparing the saints for the future life? And does it not behove them to use this means "so much the more as they see the day approaching?" These questions admit of but one answer.

Objection.—"But we are not a regularly-organized church, and have no minister to lead us in our exercises." And, pray, what difference does that make? Is the presence of Christ limited to a church organization? Cannot two or three be assembled *in his name,* unless they are first set apart as a church? Such popish notions, we hope, do not exist among us. We are assembled *in his name,* when we are assembled for the purpose of advancing ourselves in the divine [illegible] he will not fail to be in our midst, for that is his promise. And if he is in our midst, our united prayers cannot fail of receiving an answer, for that is also his promise. "If two of you shall agree as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Because, if God will not hear our prayers and bless us for our own sake, he will for the sake of Him who is in our midst. See Matt. 18: 19, 20.

Is it right that Sabbath-keepers should afford no more evidence of their regard for the holy day, than simply to lay aside their work? Is this all the testimony they can bear to the community around them? This is something, to be sure, but it is not enough. Their neighbors *may* observe that they are not at their usual business on that day, but as there are so many different causes which may bring about its occasional suspension, the *true* cause may be overlooked. But let these same Sabbath-keepers *assemble for worship,* let it be *known* that they do so, and it will very soon be understood that they regard the day as holy to the Lord. The testimony will be understood, and felt, by the whole community. Unless they afford this testimony, they come very short of their duty.

Is it right to lay themselves under a temptation to profane the day by social visiting? This is almost sure to be the result, if they have no meeting to attend. Such is the weakness of our nature, that the exercises of the Sabbath require to be varied, otherwise we become weary. Ordinary social visiting, which is resorted to merely for our entertainment, is wrong. Yet to spend all the day in the house may put such a restraint upon our social feelings, that we shall find ourselves unable to bear it. We are under a constant temptation to break over it. No man should tie himself to such a rigid course as will be sure to defeat its own end. The holy convocation is a wise provision of the Author of our nature, that the social feeling may be gratified, on the Sabbath, in a way perfectly consistent with his glory and our spiritual good. When people have thus assembled and improved the time, such variety is given to the exercises of the day, as in a great measure takes away the temptation to profane it, and leaves us without excuse.

Here it may be asked, 'What is the man to do who is entirely alone on the Sabbath? There are no Sabbath-keepers within reach, nor is there any church open, where he may worship.' But first we would ask, how came he to be in such a situation? Did he voluntarily thrust himself out of [illegible] society of his brethren, or was it done in compliance with some providence of God, over which he had no control? If the latter, he may expect God's blessing to rest upon his earnest efforts to deny himself the gratification of the social feeling, and to improve the time in his closet. He will no doubt receive strength for the extraordinary rigidness to which he is called. But if the former, what business had he to place himself in such a situation? Did he count the cost before he undertook it? To throw ourselves from the pinnacle, under the expectation that He will give his angels charge to bear us up, is presumptuously to tempt God; and he that does it, does it only at the instigation of the devil. It might be well for those who run away from the society of their brethren, in expectation that God will keep them, and then find themselves pressed so hard with temptation to gratify their social feelings in a sinful way, that they cannot withstand, to consider whether Satan, rather than God, has not led them into such a situation. If they went merely on a money-making scheme, without any providential necessity for doing so, it may be pretty safely concluded, that the devel has had a considerable hand in it. We advise our brethren never to banish themselves from the society of Sabbath-keeping Christians, unless some clearly-marked providence make it their duty. Better stay at home, and die poor, than have the soul grow lean.

We know not how extensive the evil is, against which we have protested, but there is reason to fear that it is quite too common. In the name of the Lord of the Sabbath, we call for reformation. If there are but two Sabbath-keepers in a neighborhood, let them come together on the Sabbath for prayer and conference. Two are enough to claim the promise of the Saviour. Let them bring their families if they have any. No matter whether they have a minister to lead them, or not. They can pray, and that is more than many a minister can do. Their perseverance in this course may be the means of raising a church.

WESTERN EMIGRATION.

To the Editors of the Sabbath Recorder :—

Since the publication of my series of letters from Illinois, I have received many letters from persons in various parts of our widely-extended country, requesting information on a variety of matters; and within a few months past I have had quite a number of solicitations to furnish another series of articles for the Sabbath Recorder respecting these things. With your permission, I propose to comply with these requests, although I may run the risk of writing some of the same things that I did before.

The policy or impolicy of encouraging western emigration, has often forced itself upon the attention of good men in the older States, of all denominations. Many worthy persons not only regret the loss of estimable neighbors and valuable members of their own families, but they are some times pained to bid adieu to their right-hand men, as they leave the churches where they were born and nurtured in the things of the kingdom of God. Whether it alleviates their regret or not, it is wise to remember, that these things are more or less inseparable from the lot of man, partly from the state of human society, and partly from the appointments of Providence. It is unavoidable to a swelling population, like that of the United States, that its necessary expansion requires the extension of its settlements to make room for its own growth. And the fluctuation of human affairs, together with a natural restlessness common to men of ardent temperaments, will often induce persons, who seem to be the very pillars of society, to break up their connections and business to seize upon the promising prospects opening to every settler of a new country. It seems to be a wise and merciful arrangement of divine Providence, that this desire of change should not be confined to one class of men. He who has said, "Ye are the salt of the earth," has so arranged things, that men calculated to exert a controlling influence upon the manners and customs of society, are just as likely to feel the inspiration of a western emigrant's hopes, as the man who, desponding of success in the midst of a crowd of forehanded competitors, turns his longing eyes to a fairer field for his genius and industry, among a people who will welcome him as a coadjutor in their schemes of settlement and improvement. Hence the formation of society in these new countries is not left to the caprices of inexperienced youth, nor to the morbid despondency of disappointed men, nor to the vagrant habits of dissatisfied idlers, but all the wisdom of worthy and aged men, at the head of large families, all the the thrift that attends successful industry, with the excitement invariably attending successful enterprise, combine to give a vigorous tone to the spirit of western society, and a buoyancy to the hopes of every settler, that makes him soon forget the trials, losses, and disappointments incident to his removal from refined society, and an older, cultivated country. The children of the new settler feel inspired with new cheerfulness and joy at the brightening prospects for the old age of father and mother, the calls which are made on every hand for their labor, and the openings which daily invite the exercise of all the varied talents they possess; and the necessary part they have, and must have, in the formation of society in their adopted localities, sharpens their intellects and encourages their efforts. These are the things which give so much ardency to western society, and a seeming romance to their communications. So long as these things continue, their correspondence and their intercourse will induce hundreds and thousands of emigrants from eastern countries to the western settlements, until their lands are all possessed and cultivated, towns and cities built up, manufactories established, and every mart and every thoroughfare for commerce thronged with as busy and prosperous a population as any part of the world can show. To think of stopping or staying this swelling tide of population, would be as vain as an attempt to turn or stay the progress of the seasons of the year. These things act as cause and effect, and are as uncontrollable to human effort as the influences of the heavens upon the earth. They are, without doubt, destined by the Great Ruler of the world to fulfill, as a decree, the injunction given to man, when he first gave him authority over the lower creation, and said, "Be fruitful, multiply, and replenish the earth."

Every arrangement of divine Providence is admirably adapted to promote the same end. Sceptics and infidels may amuse themselves with their geological fatuities to account for the variations upon the surface and in the bosom of the earth, but "the pure in heart shall see God" in all these works and ways of his Providence. The ancient prophets of the Lord charged it as an inexcusable sin upon the wicked men of old, "because they regard not the works of the Lord, nor the operation of his hands," (Psalm 28: 5,) and it would surely be as inexcusable in his servants at the present day to be unmindful of such as now involve in themselves all the great interests of society. What a variety, and what an ample supply, of costly materials, adapted to the use and comfort of man, are placed within reachable distance of the labor and industry of society, in almost every part of the habitable globe, and especially in this great country! Here labor and industry are honorably rewarded, both in the eastern and western States. In this we see the wisdom and goodness of God, providing a home for exiles and emigrants from the oppressed countries of Europe. When an intelligent resident of the eastern States has visited the western country, the question is almost always forced upon him, Why were these rich lands placed so far from the Atlantic coast? One solution of it is invariably presented to his mind: The great Creator designed they should be settled, and become the residence of a free and enterprising people. Had the sterile hills of New New England, or the arid sand-plains of the middle and southern Atlantic States, been placed where the Great Valley now stretches abroad its fat and unctuous soil, and all these fertile countries spread from the eastern slope of the Alleghanies to old ocean's shore—had the east and the west of the Alleghanies been just vice versa of what they now are, in respect to surface, formation, and soil—the west would never have been settled but by force of the most grinding oppression, or despotic control. But, as it is, distance, and an almost imper- [illegible] hid them from generations of eastern settlers, until they have built up their towns and cities, with artisans, manufacturers, and merchants, gathered a large population, and created a commerce that needed a supply and an outlet for its capital and products. Now the forests are leveled; and turned into fruitful fields, the passes of the mountains are threaded with roads; and the steam carriage and the steamboat pass the traveler, the merchant and his wares, the emigrant and his effects, from the Atlantic to the Mississippi, with a rapidity unthought-of in former days. The vast agricultural productions of the western States, to say but little of the minerals exhumed from their bosom, are as indispensable to the prosperity of our nation, and the commerce of the world, as the artistic and manufacturing productions of the East. It is manifest, then, that as certainly as an increasing market creates an increasing demand for these western productions, there will be increasing inducements for emigrants to come and occupy the lands that yet lie vacant, awaiting and inviting their tillage, with promises of ample reward to the hand of labor and skill. The hand of the Lord has made this great valley, and his blessing has given it a fertility unsurpassed by any part of the earth. To talk, then, about whether people shall emigrate to the western States, is as idle as to talk about whether the rain shall fall and the sun shine west of the Alleghanies. The rain *does* fall as freely, and the sun shines as brightly, as on any part of the earth; and the earth itself is richer beyond all comparison than the eastern slope of the Alleghanies; and these circumstances make it certain that emigrants will continue to come, as they now do, for generations yet unborn.

Few eastern people have any just idea of the extent to which western emigration is going on. I have lived the past year near one of the main traveled roads for emigrant wagons from the eastern and middle States to Iowa and unsettled parts of this State; and I was truly astonished to see the multitudes that were making their way by this mode of travel to those parts. During the three autumnal months, I believe there was not a day but what their white canvass covered wagons were seen stretching over the prairie. Forty wagons have been seen to pass a single point in one day. This, of course, was only a portion of what were on the way by other routes, and by steamboat conveyance. Ye landless men at the East, the first question for you to decide is, not whether the West will ever be settled, but whether you and your children shall be among the proprietors of this virgin soil. Now is your opportunity. Every year is tending to crowd it farther west. My Christian brethren, it is not an open question whether our people shall emigrate; it is decided; they do emigrate; and while the same facilities are open for them as for others, it will continue so. Some will emigrate; and unless colony churches are gathered for them, they will scatter among others, and their influence be lost to the denomination, and in many instances to the cause of truth itself. There are many, many such instances in the western States now. The church at Farmington is gathered chiefly of such as had been, or would have been, isolated from our churches, had not an effort been made to raise the standard here. I am not aware that there is a single family here, but those who had already emigrated, or were designing to do so before we had made any effort to gather a church or plant the standard of the cross in this place, before my appointment as a missionary. If ever the effort of the Missionary Society to gather together the scattered of the flock and unite them in the work of the Lord was opportune, it was here. I most solemnly believe it was the will of our heavenly Father that I should come here, and I am happy in my lot. I never felt more contented in any place in my life. I think this is the case with our brethren generally.

S. D.

BAPTIST NOEL A VICTIM OF SECTARIANISM.

In President Mahan's account of his visit to Rev. Baptist W. Noel, which we published a few weeks ago, he speaks of having "remarked to him, that his position as a Baptist would diminish the interest which sectarians in America and elsewhere felt for him;" to which Mr. Noel replied, "Of that I am fully aware—my aim is not popularity, but truth."

The prophetic intimation of Mr. Mahan seems to have been very speedily and literally fulfilled. The Evangelical Magazine, one of the oldest and most widely circulated religious periodicals of England, has come down upon Mr. Noel with a fierceness and unfairness which would be more appropriate to the organ of a political cabal than of *evangelical* protestantism. A recent number of the Magazine contains an article in review of Mr. Noel's book on Baptism, in which he is not only spoken of in disparaging terms, but is charged with partisan vices, and the "zeal of an apostate." To sustain these charges, his language is misquoted and garbled, and a coloring given to the whole subject which is calculated only to mislead and prejudice the reader. As an illustration of the reviewer's fairness, the English correspondent of the Independent gives the following. In stating the plan of his work, Mr. Noel says :—

"I assume, in the following Essay, that the word baptism means immersion, and that to baptize is to immerse ; *the evidence of which fact I hope to adduce in a separate volume.*"

This (says the correspondent) is clear and express enough; and it will hardly be believed—and in Christian charity almost ought not to be believed—that the reviewer has quoted the above sentence down to the word "immerse," stops at the semicolon, treats the end of the sentence as if not written; and, more than this, Mr. Noel having thus very plainly stated that NO proof or argument in favor of immersion would be offered in his Essay, the reviewer has the hardihood to affirm, that this "is the very point in question, and *which the volume proposes to discuss in order to prove.*"

In view of such facts, and of Mr. Noel's remark that he expected such—not merely from the powerful establishment which he abandoned, but from those who at first applauded him for doing so—how great and honorable appears the moral courage of the man who did not hesitate to follow the dictates of his conscience as enlightened by the Word of God.

TO GERRIT SMITH.

Very careful did I *intend* to be, not to "misrepresent" the Anti-Sectarian Convention. And yet you say I did grossly misrepresent it. If I were conscious that I did thus, then, verily, repentance rather than justification would become me. But I fail to see that I did, in commenting upon the third resolution of that Convention, at all misrepresent it; and yet I doubt not your integrity of purpose in thus charging me.

I endeavored to show the absurdity of a sentiment which I thought was couched both in the third resolution and in the Address. The sentiment is exactly that which you avow in your communication to me of Dec. 21st, viz., "that a man may violate divine requirements, and at the same time be a Christian." The resolution, in essence, is thus: That it is not pertinent to ask concerning the candidate for church membership, whether he honor or violate Christian requirements, but simply whether he be a Christian. From which I infer, that the candidate may be a Christian, although he at the same time violate Christian requirements. In my first communication, I endeavored to show this inference to be a logical one, and I still believe it to be an inference fairly drawn. But your own exposition of the resolution at once obviates the necessity, on my part, to discuss the matter farther. You say the resolution teaches, "that if a person be admitted to be a Christian, then, however great his imperfections, he must be admitted to be a church member. From this I infer, and I think *fairly,* that a person may be a Christian with great imperfections. Then, if you use the term "imperfection" as synonymous with "violation," as used in the resolution, you have admitted in your exposition exactly what I inferred from the resolution. But if you do *not* use the term "imperfection" as synonymous with the term "violation" in the resolution, then you have not at all defined the resolution. Now, dear brother, why do you thus charge me with grossly misrepresenting the resolution, when a fair inference from your exposition makes it to mean exactly what I charged upon it?

Again, you say that you disagree with me on the question, *What constitutes a Christian?* You say that you "believe a man may violate divine requirements, and at the same time be a Christian." Now, what I most ardently desire, both on behalf of myself and many others who wish to be instructed on this point, is that you will teach us the reasons of this belief. I doubt not your belief is predicated on reasons satisfactory to you, and perhaps they would be so to me, were I made acquainted with them. Will you inform those anxious to know, *how* a person can be a Christian while at the *same time* he is violating divine requirements? If at all, to what *extent* may he violate divine requirements without invalidating his claim to Christianity?

I will most cheerfully retract my gratuitous intimation that the Convention was made up in part of pro-slavery voters, and voters for a warrior. I am happy to be informed, that the denomination of Christians to which you belong "are believers in Bible politics," and I pray that all denominations o Christians may soon attain to that enviable point of excellence.

Yours in candid inquiry after the truth,

D. E. M.

ALFRED ACADEMY, Jan. 12th, 1850.

CHURCH ACTION ON SECRET SOCIETIES.—The 1st Seventh-day Baptist Church of Alfred, believing it to be their duty, when they see evil coming upon the land, to raise a warning voice, and believing that *Secret* Societies are in their nature opposed to the peace and well-being, both of church and state, did, nearly three years past, warn their members against connection with the same; and now that the General Conference has declared its opinion in the matter, condemning said *Secret* Societies, and as said 1st Church of Alfred would unite its influence with the General Conference for more effectually opposing this menacing evil, have in church meeting unanimously passed the following resolution :—

"*Resolved,* That this Church will receive to its fellowship no adhering member of a Secret Society."

The above is published by order of the Church.

N. V. HULL, Pastor.

MISSIONARY LABOR IN CHINA.—Writing from Canton, under date of Sept., 27, Rev. Mr. Williams says that they had found various interruptions to their work. Some owners of their houses objected to the holding of religious services. The bad feeling between the local government and the Portuguese and English, and the increase of the opium trade, in spite of the Imperial decrees, renders the prospect dark. He remarks :—

"It is an encouraging reflection, amidst so much that is disheartening, that the Gospel is finding its way into the country, and that the God of the Gospel is also the ruler of commerce; and that all the ramifications of the plans of men in the pursuit of gain are a part of his wonder-working scheme to redeem the world. After what we have seen of the wrath of man praising God, we need not despair for the future."

GROWTH OF CATHOLICISM.—The first Catholic Church in New York City, (the second in the State,) was opened in 1796; the eighteenth and nineteenth were opened in 1849. 'The Truth-Teller' estimates the present Catholic population of this city at 100,000. The Catholic Almanac for 1850 says there are now in the United States, 3 Archbishops, 24 Bishops, 1,081 Priests, and 1,076 Churches—an increase of 1 Bishop and 105 Priests within the past year. Of these Priests, 52 were ordained in the United States. If California and New Mexico be included, the Catholic Priests are 1,141, and the churches 1,153. The Catholic population of the Union is estimated at 1,473,350, or if Upper California and New Mexico be included, at 1,523,350. The rapid and vast accessions to the Catholic strength in this country are due mainly to immigration.

COMPLIMENTS WORTH HAVING.—Almost all of the religious papers, says the Protestant Churchman, have heralded the interesting fact, that a reverend divine in Newark, on Thanksgiving Day, received in lieu of a turkey two full-grown *eagles!* But New Jersey must yield the palm in such sport to our own city. We have it on good authority, that a learned and able divine of the Presbyterian Church received on New Year's day *one huudred* of the same birds, *eagles,* in a neat bag—some would call it a souvenir—as a gift from eight or ten persons in his congregation.

To the above we may add, says the New York Recorder, that the Rev. J. R. Kendrick, pastor of the First Baptist Church in Charleston, S. C., on turning over his breakfast plate, Jan. 1, found under it the handsome sum of $250.

THE LICENSE QUESTION.—The bill introduced in the Assembly of New York by Mr. Smith, in relation to restricting the sale of spirituous liquors in this State, provides that it shall not be lawful to sell spirituous liquors, wines, strong beer, or any other intoxicating drinks, except for medicinal or mechanical purposes. It is to be applied equally to the towns, villages and cities of this State. Every person violating the law shall pay a fine of $20 and costs of prosecution for each and every offense; and for each and every offense after having been convicted, shall be imprisoned in the County jail not less than thirty days nor more than ninety days. It provides, also, that it will be lawful for any man to prosecute violators of the law, and on the conviction, they are to be entitled to receive one-half the fine that may be recovered.

DISSOLUTION OF A CHURCH.—The Congregational Church in Christie-street, New-York, having been compelled to sell their meeting-house to pay their debts, concluded to dissolve, and met for that purpose, on the evening of January 12, at the house of the pastor. After appropriate religious exercises, the Trustees reported all claims against the Church as paid, inclusive of the salaries of former pastors, and expenses of lawsuits for the same. They were then discharged from farther service, and a preamble and resolutions were adopted and entered on the church minutes, setting forth the causes which have made the alienation of their property necessary, and the regrets felt at separating from their pastor and from one another, by reason of their inability to sustain public worship any longer without a church edifice where the Gospel might be preached to the poor. Their records and other documents were ordered to be deposited in an iron box made and labeled for the purpose, and to be lodged in a suitable place for safe keeping. The church organization was then declared to be dissolved, having been in existence since the 14th of Feb., 1832, when it was organized as a Presbyterian Church by a commission from the Third Presbytery of New-York.

MEETING OF THE COLONIZATION SOCIETY.—The Annual meeting of the Colonization Society of the United States was held at Washington, Monday, January 14th, every part of the building being densely crowded. Hon. Henry Clay presided, who opened the meeting in a brief speech, setting forth the objects and prospects of the Society. The Annual Report was presented, read, and adopted. From this report it appears, that the past year has been one of great prosperity for the Society. Its receipts have reached the large sum of fifty-five thousand dollars; while its expenditures, owing to pressing and unlooked-for demands, have exceeded that sum, leaving a debt of twelve thousand dollars to be provided for. During the past year four hundred emigrants have been sent to Liberia, and as many more will be sent in the course of the next six weeks. There are more applications by persons desiring to emigrate than can be attended to. The present exigencies of the Society require the raising of above forty thousand dollars. Addresses were made by the Rev. Messrs. Scott, Bethune, and Gurley.

CALIFORNIA LETTERS.—In noticing, several months ago, the departure for California of our friend Dr. J. D. B. STILLMAN, we intimated that the readers of the Recorder might occasionally be treated to letters from him. The expectation thus raised we have now the means of fulfilling; and we intend to commence, next week, the publication of extracts from his letters, giving incidents of his voyage to California, and his travels there. Meanwhile, it may be interesting to the Doctor's friends to learn, that he is comfortably settled at Sacramento City, where, in company with Dr. Morse of Brooklyn, he has opened an extensive hospital for the accommodation of disabled miners.

RELIGIOUS INTEREST IN NEWBURYPORT, MASS.—We learn from private sources, says the Boston Traveler, that the religious interest in Newburyport, continues. Report says that several hundred persons are at the present time specially interested in religious matters, and that a hundred or more are reckoned among the recent converts, of whom a number are aged persons, and some thirty are young men.

HONOR TO THE HUMANE.—Captain Cook, the gallant master of the bark Sarah, who rescued the crew and passengers of the ship Caleb Grimshaw, is now in New-York, where he is the recipient of much attention. The authorities have presented him with the freedom of the city, and the merchants are getting up a suitable testimonial of their appreciation of his magnanimous and seaman-like conduct.

PRINTERS' FESTIVAL.—The Printers of New-York held a grand Festival on the evening of Jan. 17, being the 144th anniversary of the birth of Benjamin Franklin, the patriot, philosopher, and printer. It came off at Niblo's Assembly Rooms; consisting, in the first part, of music, odes, and addresses; and, in the second part, of a sumptuous supper, followed by toasts, letters short speeches, &c.

LITERARY DEGREES.—Some one has estimated that the degree of Doctor in Divinity has been conferred on forty-one persons in the United States during the past year. At this rate, says the Presbyterian, the evil will soon cure itself.

A GOOD EXAMPLE.—The New Haven (Ct.) Journal says that the contributions of the Center Church in that city to the different benevolent societies, amounted in the year 1849 to over $5,200. The sum of $1,700 was contributed to the Home Mission Society.

DEDICATION.—The Dedication of the New Meeting-House built by the first-day people of Scio and Amity, and the Seventh-day Baptists of Amity, took place on Fifth-day, the 20th of December. Sermon by Rev. Mr. Hammond; dedicatory remarks and prayer by Eld. Rowse Babcock.

COM.

To the Editors of the Sabbath Recorder :—

Permit me to inquire, whether it is proper, or consistent with editorial etiquet, for a correspondent to use the plural pronoun "we" in his communications? CONSISTENCY.

☞ We are not aware that the "etiquet" in such cases was ever very definitely fixed. Our own opinion is, that the first person of the pronoun is the better form for a correspondent to use when he wishes it to represent himself, especially if he attaches to his communication a signature which can only stand for one person.

Relic of Martin Luther.—A day or two since, says a writer for the Tribune, we had the pleasure of examining a most interesting relic, being nothing less than the wedding-ring with which Martin Luther, the great reformer, was married. It is of gold, curiously wrought, being broad and flat on the back of the finger, with a small ruby set in the center. On the inside is this inscription, in German: "Dr. Martin Luther, Catherine von Boren, June 13, 1525." The inscription is considerably obscured by wearing. The ring was brought to this country by Charles Luther, a lineal descendant of the reformer, who has abundant proof of its authenticity and of his own, in the certificates of the magistrates of the City of Magdelburgh, in Prussia, where he formerly resided, and of former Ministers of Prussia, through whose hands it has passed. It was once the property of an ancestor of the present King of Prussia, and by him was restored to the family. The present King has offered 3,000 thalers or about $1,800 for it, an offer which was refused by its present possessor, who was last Summer forced to emigrate on account of being involved in political disturbances.

Revivals in England.—The Oberline Evangelist has letters from Rev. Asa Mahan, who has been several months in England. Under date of London, Nov. 30, he says:—

"You and your readers will be interested to learn, that there is now in progress a very interesting revival in the church under the care of Bro. Stevenson, in connection with a series of meetings which I have been holding with him for some time past. It is safe to say, I suppose, that something over a hundred hopeful conversions are already known to have occurred. Under the labors of Bro. Finney, also, in Houghton, a village some seventy miles from this city, a revival of great interest and power is in progress. The region all around is being moved. Bro. Finney is expecting next Sabbath to commence labors in Birmingham, where a wide door is open before him. He has preached four discourses of great interest and power in this city, in Bro. Stevenson's chapel."

State Church of Scotland.—This institution does not seem to be in a flourishing condition. At Dundee, out of 5204 sittings owned by the town in five churches, only 1098 were let, leaving nearly four-fifths unoccupied, the rents amounting to only £283, while the expenditure is about £3000. The State Church is supposed to represent not more than one-fourth of the moral power of the community. The clergy are making great efforts to increase their power by obtaining the control of the education of the people; while in fact they have but 1047 parochial schools, and the non-parochial and other schools are 3995. The Free Church, has voted, 19 to 9, in favor of the parochial schools, and government grants; the United Presbyterians are in favor of schools not under sectarian management.

Wilbur Fisk, D.D.—The Ladies' Literary Repository, for January, has an interesting sketch of the Life of Wilbur Fisk, describing the difficulties which he encountered in his early endeavars to procure an education.

"I once knew a young man, who, without property, or parents, or other friends to help him, at the age of twenty, walked four miles one stormy night, to borrow a Latin grammar, and the next night, after having closed a school he was teaching, walked five miles to obtain from a young lady, who, more fortunate than he, had been to 'the academy,' some instruction how to study Latin. That homeless youth, who took his first lesson in Latin at the age of twenty from a girl much younger than himself, has occupied for twenty years and more, an important position in the literary institutions of the country, having educated thousands. Does not that girl, who readily stopped her spinning-wheel to teach him Latin, deserve a part of the reward for the good that has been done by her pupil in the cause of education?"

Accident on the Sabbath—Four Lives Lost.—The Boston Post says that three lads, named Barnabas Churchill, Jr., 16 years of age, Charles Bates, aged 15 years, and another named Leach, son of Capt. P. Leach, were skating on Saturday afternoon on a pond in Plymouth, when one broke through the ice; the others went to his assistance but also fell in. Mr. Asa Cook and Mr. George Raymond went to their relief, when they also broke through the ice, and sad to relate, all were drowned except young Leach, whom Mr. Cook contrived to lift upon the ice. Mr. Cook was 28 years old, and leaves a family. He was a printer, and a worthy man.

Mayor of Pittsburg Inaugurated, and Taken Back to Prison.—It has been announced that Joseph Barker, hitherto known as the "street preacher," had actually been elected Mayor of Pittsburg while a prisoner in jail, under sentence of 6 months imprisonment, for delivering immoral and indecent harangues to crowds of people assembled in the streets. It was also stated, that a telegraphic dispatch had been received from Harrisburg, announcing that Gov. Johnson had pardoned him, but up to Friday morning it had not reached Pittsburg, and some doubts are entertained whether the announcement was correct that a pardon had been granted.

Friday morning being the time appointed by the charter for the meeting of the new council and the inauguration of the Mayor, they assembled, and the sheriff brought the Mayor into the council chamber from the jail, to be inaugurated, when he was greeted with immense cheering by his friends assembled in the lobby.

The oath of office was administered to him by Judge Patton, who a few months ago passed sentence upon him. The Judge made some remarks on administering the oath, and immediately withdrew.

Mr. Barker, after having been sworn in, made a speech.

After the speech, he handed in a list of his appointments of the officers of the Corporation, and was conducted back to jail by the Sheriff, to await the receipt of the promised pardon of the Governor.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. Second-day, Jan. 14.

Mr. Webster presented several memorials very numerously signed, asking Congress for increased facilities for regular and frequent intercourse by mail, between the Atlantic Ports and San Francisco. Referred to Committee on Post Offices.

Mr. Webster also presented a memorial, containing many hundred signatures, asking Congress to take measures for the construction of a Railroad from the Missouri River to San Francisco.

Mr. Douglass submitted a resolution that the Committee on the District of Columbia be instructed to inquire into the expediency of retroceding to the State of Maryland that portion of said District which is not embraced in the corporate limits of the City of Washington; and also into the expediency of so amending the charter of the said City of Washington as to authorize the Corporation thereof to exercise the powers of legislation usually exercised by the regularly organized Territories of the United States, under their respective laws.

Mr. Clemens introduced a joint resolution proposing an amendment to the Constitution directing the election of Senators by the people.

The joint resolution, suspending for a time the act limiting the expenses of collecting the revenues from Customs, was taken up and after remarks by various individuals and several unimportant amendments, the subject was laid over.

House of Representatives.

The whole day was spent in discussing the Rules for the House reported by a Committee.

In Senate. Third-day, Jan. 15.

The joint resolution relative to expense of collecting the revenue, was taken up, and the subject was disposed of for the present by the adoption of a resolution, that instead of the sum appropriated for the expenses of collecting the same in the Act of March 3, 1849, a sum equal to that expended in meeting the revenue of the fiscal year ending June 30, 1848, exclusive of the expenses for storage, cartage, drayage and labor in that year, be, and the same hereby is, appropriated for the service of the year ending June 30, 1850, together with such sums in addition, as may be received for cartage, drayage, labor and storage.

A resolution, requesting the President to lay before the Senate all charges upon which individuals had been removed from office since the 4th day of March last, was discussed till the hour of adjournment.

House of Representatives.

Balloting, unsuccessfully, for door-keeper.

In Senate. Fourth-day, Jan. 16.

Gov. Seward presented a memorial from citizens of New-York for the abolition of Slavery in the District of Columbia, and moved its reference to the Judiciary Committee. The question of its reception was tabled, 32 to 19.

Mr. Benton introduced a bill to reduce the boundaries of Texas, and made a speech on the subject.

Mr. Foote called up his bill to organize Territorial Governments for California, New Mexico and Deseret, and to erect the District of Jacinto into a Slave State, and made a speech. Referred to the Judiciary Committee.

Mr. Butler reported back from the Judiciary Committee, with amendment, the bill in relation to the recapture of fugitive slaves, and it was made the special order for Second day of this week.

Mr. Hamlin submitted resolutions of inquiry in regard to the barbarous treatment of American seamen in Japan, and in reference to our commercial relations with the Independent Oriental Nations.

House of Representatives.

Still occupied in an unsuccessful attempt to elect a door-keeper.

In Senate. Fifth-day, Jan. 10.

The only subject before the Senate was Mr. Clemens' resolution of inquiry as to acts of the present Administration, relative to the formation of a Constitution for California, and her application for admission into the Union. After a lengthy discussion, the resolution was adopted, and the Senate adjourned over to Second-day of the present week.

House of Representatives.

The House was occupied in another fruitless attempt to elect a door-keeper.

House of Representatives. Sixth-day, Jan. 18.

The House spent the day in fooling about the election of a door-keeper, as usual, and with the usual no result.

Postmasters and Newspapers.

Post-office Department,
Appointment Office, Dec. 31, 1849.

Sir,—The Postmaster General, after careful consideration of the question as to the right of Postmasters that have the privilege of franking to frank letters to publishers of newspapers, covering money for subscriptions on the names of subscribers, has decided that, when the Postmaster is agent for the publisher, he has the power to frank such letters, and his agency will be presumed from the fact that he franks them. As no Postmaster has any authority to frank these communications but when he is such an agent, it is proper to regard him as acting in that capacity when he so conducts, until information is received to the contrary. In doing this business the Postmaster must be regarded as entirely the agent of the publisher, and not of the Department.

Very respectfully, &c.,
Fitz Henry Warren.

H. Fuller, Esq., Editor Mirror, N. Y.

Speaker of House of Representatives.—Hon. Howell Cobb is in the 35th year of his age. He is the son of Col. John A. Cobb, formerly of Greenville, North Carolina, and was born at Cherry Hill, Jefferson county, Georgia, Sept. 7th, 1815. His mother was the daughter of the late Thomas Rootes, of Fredericksburg, Va. He graduated at Franklin College, Athens, Georgia, in 1834. He married in 1835 Mary Ann, a daughter of Col. Zach. Lamar, of Milledgeville, Ga., and has had six sons, of whom only three survive. He was admitted to the bar in 1836, and in the following year elected Solicitor General of his native State. He has served in Congress six years, having been elected in 1842, and thrice re-elected. He bears the name of an uncle, who was one of the representatives from George during the last British war.

Lofty Tumbling.—One day last week a glazier was employed in putting a pane of glass in a front window of the fourth story of a building in Chatham street opposite the Theater, when by some accident he lost his hold and fell out. A crowd rushed to the spot expecting to behold his mangled and lifeless corpse, but they were cheated of that luxury by the cool glazier, who, after staring around a moment and rubbing one of his elbows, deliberately walked up stairs to finish his job. He had fallen upon a strong awning, broke through it, and landed upon a pile of California boots lying upon the sidewalk, his fall being so broken that he was not hurt in the least. [Tribune.

Discovery of a Northwest Passage.—A letter in the Courier and Enquirer, dated Mazatlan, Nov. 23, states that the British frigate Amphytrie, sloop-of-war Hecate, and the Royal Thames yacht, club schooner Nancy Dawson, arrived on the 19th inst. from the Northern Ocean. The writer affirms that they have discovered a northwest passage in lat. 73 and lon. about 30 1-2, having gone one degree and a half farther north than any vessel had previously been. He also says that they discovered a new continent, but on account of ice could not approach nearer than fifteen miles to land. They did not find Sir John Franklin, and on account of ice were forced to leave.

Difficulty in Georgetown College.—A very serions difficulty has occurred in the Georgetown College. It appears that a Foreign Professor has been tyranizing over the students for some time, and enforcing the most humiliating and demoralizing practices. The students held a meeting and passed a series of condemnatory resolutions. Three of the leaders in this movement were expelled, whereupon 60 of the students left the College, leaving only 15. It is said that before the 60 left, they forcibly released their three companions who had been confined.

SUMMARY.

The Adams Co. (Penn.) prison, at Gettysburgh, was discovered to be on fire at 3 o'clock A. M., on the 7th inst., and the interior of the building was burned out before the fire could be arrested. Isaac Musselman and John Toner, both insane, were the only persons confined in the prison, and they fell victims to the flames, all efforts to save them proving abortive, so rapid was the progress of the flames.

Jamaica papers, received by the Cherokee, give a report that the forces of the Dominican Republic have invaded the territory of the empire of Hayti, and that the Dominican fleet had bombarded and destroyed some Haytien towns and villages. The town of L'Anse a Pitre was reduced to ashes. The Haytien schooner Charite was captured near Aux Cayes. A sloop and six boats were taken and sunk, with 25 of their crew killed and 18 taken prisoners.

The total number of vessels which arrived at San Francisco from April 2 to Dec. 1, 1849, was 276—of which 174 were American, 34 English, 10 French, 16 Chilian, 1 Belgian, 1, Bremen, 2 Portuguese, 2 Spanish, 1 Danish, 1 Russian, 3 Hawaiian, 1 Swedish, 2 Norwegian, 2 Oldenburg, 18 Hamburg, 2 New Granadian 1 Mexican, 1 Italian, 7 Brazilian, 2 Equadorian. The total number of clearances from the United States for California, during the year 1849, was 688.

Millions of pigeons have been filling the woods for miles around Franklin, Tenn., for several weeks past. They have a roost several miles in extent in the edge of Hickman county, and with a torch and club the people sally forth at night and bring home their game by the meal-bags full.

One argument in favor of a Mint in California is that the local coining establishments make a coin which is almost a fac simile of the Government mintage, while it is considerably more alloyed. The pieces cannot be distinguished from the Government issue, except by close examination.

Another robbery of gold dust to the value of $5,000 has taken place on one of the Pacific steamers, and no clue to the metal is yet obtained. On the Isthmus, at Gorgona, another robbery took place. The dust amounted to $9,000 in value, and was the property of two laboring men. It was stolen from them while asleep.

It is said that there are, in the Sixth Ward of New York, 95 houses of ill-fame, containing 350 inmates or boarders; 35 houses in which thieves, watch-stuffers, and suspicious persons, make their homes; 17 shops for selling lottery policies, and 398 liquor stores, of which 131 are without license. Such is the record of the Police.

In Wall-street, New York, one day last week, a great and pleasant excitement was created by the appearance of Capt. Cook, of the Bark Sarah, the heroic preserver of the lives of the passengers of the Caleb Grimshaw. Scrip, shares, and bank hours were forgotten, and every body crowded to greet the brave old tar.

Prosper M. Wetmore's accounts with the Government, as Navy Agent, have been balanced, and the amount of his defalcation is ascertained to be one hundred and eighty-one thousand six hundred and five dollars and seventy-nine cents.

A firm in Boston, engaged in the boot and shoe trade, sent several months since a quantity of high-top, coarse-grained boots to California, which cost them from $24 to $30 per dozen. They recently received a bill of sale of the boots, which brought from *ninety to one hundred dollars a pair.*

The Plymouth Church, in Brooklyn, *rented* its pews last week. The annual rent for the 155 pews sold is $7,358. One pew rented for $152.

In Boston, on the 14th inst., Louis Ostinelli, a son of Signor Ostinelli, who had been on trial for sending threatening letters, was sentenced to the State Prison for the term of six years.

The Hong-Kong Register, of Oct. 29, says that fever of a malignant type had broken out at Shanghai, and a great number of the residents were suffering from sickness of one form or another.

At Birmingham they have a machine by which one man and four boys will make 30,000 letter envelops per day.

The London United States Gazette has reasons for "boldly announcing that the question of abandoning Canada, as a British Colony, has been the most absorbing topic (with the Cabinet,) and we learn, from authority in which we are apt to place firm reliance, that it has been all but determined *to give up Canada, as a Dependency of the British Crown.*

On Saturday evening, Mr. Ralph Warren, Depot Master at West Townsend, who was so atrociously robbed of $450, on Thursday night, found a package on the step of his door, which contained just one-quarter of the money stolen from him. It is supposed that four persons were engaged in the robbery, and that one of the parties, having a qualm of conscience, has returned his share of the plunder.

The amount of California gold received from June 1 to Dec. 31 is almost 3,000,000, to which must be added the amount brought by the passengers of the various steamers, supposed to be nearly equal to as much more. Probably the aggregate amount received is not far from six millions of dollars.

The charters of the Bank of Utica, the Bank of Monroe at Rochester, the Bank of Auburn, and the Bank of Ithaca, expired on the 1st inst. The Bank of Utica has organized under the general banking law, and the Bank of Monroe will be wound up by trustees appointed for the purpose.

The St. Louis newspapers of the 29th December, record seven cases of shooting, or stabbing, with more or less fatal results; and one of attempted abduction of a little girl. The Union, which chronicles these seven different cases of broils in which fire arms were used, says that it has mentioned only a portion of the outrages that occurred within the course of forty-eight hours.

We learn from the Republican, that they are turning out new muskets at the Springfield Armory at the rate of 1500 per month, besides rapidly changing the flint lock muskets in the arsenal to percussion locks, and making a few carbines. The number of men employed there by Government is larger than at any previous period in the history of the establishment.

A small steamer, plying on the Seneca Lake, between Geneva and Jefferson, was sunk at Dresden, on the 17th inst., by coming in collision with another boat. Loss trifling and no one injured. The steamer Benjamin Loder will commence her trips on the Seneca Lake, in connection with the New-York and Erie Railroad.

Drury, the culprit, under arrest for sending the torpedo to Mr. Warner's house, in New-York, attemptad to bribe one of the Judges by sending him $200. The whole matter was laid before the Grand Jury, and if his other crimes do not send him to Sing-Sing, this will probably give him a gratuitous ten years there.

We learn from the Journal of Commerce, that the physicians in this city practicing the Homœopathic system of therapeutics, have resolved to establish a school for the education of young men. The present Medical Schools are both allopathic, yet many young men who design to adopt the system of Hahneman, are constantly in attendance upon them.

Mr. Seaman was scalded to death in the bath at French's Hotel, N. Y., a few days since. He probably found the water too cold, and let on the hot stream, which suddenly relaxed his system, and he fainted. During the syncope the hot water continued to come in, and the result was fatal.

The first coffee-house opened in England was kept by a barber, who thereupon was presented by the inquest of St. Dustan's in the West, for making and selling a liquor called coffee, as a great nuisance, and prejudicial to the neighborhood.

The English papers state that Kossuth's furniture has been sold by auction at Pesth. The plainness of it was remarkable. His family have been liberated, and they intend to join him in Turkey.

On the morning of the 7th inst. a tornado occurred three miles back of Natchez, which blew down the dwelling, gin house, and negro houses on the plantation of Mr. McCullen, who was instantly killed. A negro woman was also seriously injured.

Mr. F. A. Rockwell, of Ridgefield, Conn. has invented a decidedly cute little clasp designed to secure the clothes to the bedstead, and thus prevent the 'young 'uns' from taking cold during these winter nights.

The amount of Lumber surveyed at Bangor in the season of 1849, was 160,418,806 feet. Of this the green Lumber consisted of Pine 74,176,591 feet, Spruce 23,619,349 ft.; Hemlock, &c., 2,262,757 feet.

Mr. Joseph Clegg, just arrived from California, reports the stories about immense quantities of gold being found on Col. Fremont's placer to be greatly exaggerated, and states that Fremont is doing no better business than the other diggers.

In the sitting of the Legislative Chamber of Bavaria, on the 14th Dec., the important question of the emancipation of the Jews was carried by 91 against 40. Two Roman Catholic priests were among the minority.

The "Hollister Bank," under the General Banking Law, is about to be established at Buffalo, with a capital of $150,000. Henry Wager, Esq., of Utica, President; and R. H. Sherman, Cashier.

There are at present twice as meny Protestant churches as Roman Catholic in the city of St. Louis. Twenty years ago there was but one Protestant church in the place.

The report of the German Emigration Society, says that the total emigration in 1849 was 55,740; in 1848, 52,620; in 1847, 70,735. The applicants for relief have been fewer recently.

There arrived at this port on the 11th inst. from various ports in Europe, 3,301 emigrant passengers,—making a total, since 1st Jan., of 7,404; being an average of 673 per day.

President Taylor has dismissed the Spanish Consul at New-Orleans, Don Carlos D'Espana, for his connection with the Rey affair.

The English clergy are now commanded, by an order in council, to pray for Queen Victoria as Her Most Sacred Majesty, a phrase not in use since the time of James II.

The Rev. Mr. Strong, rector of Myland, recently died in a fit, as he commenced the Lord's Prayer in his evening devotions.

The Staatsanzeiger contains a royal proclamtion of the 21st ult. re-modeling and lowering the rates of postage throughout the kingdom of Prussia. The postage for a letter weighing less than half an ounce is fixed at 1d. for a distance of 10 leagues; at 2d. for 20 leagues; and at 3d. for any distance exceeding 20 leagues.

There has recently been discovered in Essex county, N. J., a valuable mine of plumbago. The most celebrated mine of this description, hitherto known, is that at Burrowdale, England, described by Dr. Ure; and as but little has yet been found in this country, heavy importations, for many years, have been the result.

The Presbytery of Brazos, in Texas, has located a college at Huntsville, Walk county, naming it Austin College. The Presbytery of Fayetteville, N. C., is engaged in establishing a college within its bounds. A building has been erected, and subscriptions to the amount of $5,000 made.

M. Verbeyst, the most celebrated book collector in Europe, or perhaps in the world, has just died at Brussels at an advanced age. He had founded a very curious establishment, consisting of a house of several stories, and as high as a church, and disposed so as to contain about 300,000 volumes arranged according to their subjects.

A memorial has been sent to Washington, praying that the nomination of Walter C. Maloney, as Marshal of the Southern District of Florida, be not confirmed, on the specific ground that he has excluded slave labor in the service of the United States.

The British and Foreign Bible Society received a check a few weeks ago from the London Missionary Society, for £250 (near $1500.) This sum was remitted as the first payment of the native Christians of Tahiti, for copies of the Sacred Scriptures furnished to them!

An Indianapolis writer says, in the Central Christian Herald, that the church in that city has contributed during the past year, for benevolent objects, $3,600—an average of $10 to each member, man, woman and child.

Dr. Geo. Upfold was consecrated Bishop of the Episcopal Church, Indiana, at Indianapolis, on the morning of Sunday the 15th ult. Several Bishops from adjoining States were present.

The Mauritius papers of the 24th of Aug. state that a private letter had just been received from Madagascar, which contradicted the previous report of the death of the Queen of that island.

At Rome, an unfortunate parrot, announced by one of the Papal spies as having uttered seditious cries, was arrested by the police, and, without a hearing, executed on the spot.

A new method of regaining the hearing has been invented by Dr. Yearsley. Cotton is passed down to the *membrana tympani*, and the hearing returns.

The forged drafts of Mr. B. F. Brown, the absconding candidate for Doorkeeper of the House of Representatives, are said to amount to $50,000.

American ploughs and plough-irons are now exported to England.

The number of paupers in England and Wales is 1,068,000.

There are 1,538 German newspapers published in Europe.

The Jews in Galicia are turning agriculturists.

The Boston Chronotype has been discontinued for want of support.

New York Markets—Jan. 21.

Ashes—Pearls $6 06; Pots 6 56 a 6 69.

Flour and Meal—Flour ranges from 5 00 to 5 62 for State, Michigan, and pure Genesee. Rye Flour 3 00. Jersey Meal 2 94 a 3 00.

Grain—In Wheat not much is doing; prices as last week. Corn 60 a 62½c. Rye 62c. Oats 39 a 41c. for Jersey, 42 a 45c. for Northern.

Provisions—Pork, 8 50 for old and 9 12 for new Prime; 10 75 for old and 11 75 for new Mess. Beef 6 00 a 6 12, and 8 50 a 8 75. Butter, 7 a 11c. for Ohio, 10 a 18c. for State, Orange County 19 a 23c. Cheese 5 a 6c.

DIED.

In Brookfield, Madison Co., N. Y., Dec. 20th, 1849, Amos, son of Oliver Wilcox, aged 6 years.

In Brookfield, Dec. 25th, Mr. George Reynolds.

Dec. 29th, Mrs. Catharine Weaver, widow of the late Peter Weaver, aged 73 years.

In Leonardsville, Madison Co., N. Y., Dec. 31st, Mrs. Almira Brand, consort of Mr. Samuel Brand, aged 33 years.

In Plainfield, Otsego Co., N. Y., on the 8th inst.. Mrs. Hannah Clarke, widow of the late Joseph Clarke, aged 68 years. Mrs. Clarke was an exemplary member of the first Seventh-day Baptist Church in Brookfield, and has left a number of children, and a large circle of relatives, to lament her death.

LETTERS.

Wm. M. Fahnestock, J. A. Field, I. E. Culver, F. C. Morgan, W. G. Quibell, T. A. Maxson, I. D. Titsworth, Wm. B. Maxson, W. C. Kenyon, Darwin E. Maxson, Lucius Crandall, H. W. Stillman, A. L. Burdick, Sam'l Fahnestock, Wm. L. Fisher.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Stanton Clark, Westerly, R. I.	$2 00	to vol. 6	No. 52
Geo. G. Crandall, "	2 00	" 7	" 20
Amos L. Burdick, "	4 00	" 7	" 26
S. Fahnestock, Gettysburg, Pa.	4 00	" 7	" 52
F. C. Morgan, Springfield, Mass.	2 00	" 6	" 52
M. T. Davis, Shiloh, N. J.	2 00	" 6	" 52
Mrs. C. Crandall, Alfred,	2 00	" 7	" 30
Paul Clark, Preston,	2 00	" 7	" 10
H. I. Garthwaite, Ira,	1 00	" 6	" 52
David Wells, Watson,	2 00	" 7	" 5
Thos. Ashley, New York,	1 00	" 6	" 52
D. J. Burnett, "	1 00	" 6	" 26

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

B. W. Millard, Alfred,	$5 00
David P. Curtis and Paul Clark, Preston,	5 00
Orlando Holcomb, "	5 00

BENEDICT W. ROGERS, Treasurer.

Medical Notice.

Dr. F. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] January, 1850.

Missionary Society—Executive Board.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society, will be held in New York on the evening of the first Second-day in February, (4th day of the month.)

By order of the Board,
GEO. B. UTTER, Rec. Sec.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance. The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
SAMUEL B. CRANDALL, Brookfield.
JOSHUA CLARKE, Newport, N. Y.
NATHAN V. HULL, Alfred.
JAMES H. COCHRAN, Berlin.
JAMES R. IRISH, DeRuyter.
JAMES BAILEY, Little Genesee.
GERRIT SMITH, Peterboro.
THOMAS B. BROWN, New York.
THOMAS B. STILLMAN, New York.
GEORGE B. UTTER, New York.
J. W. MORTON, New York.
LUCIUS CRANDALL, Plainfield, N. J.
W. M. FAHNESTOCK, Bordentown, N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "Book of the Farm," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science,* in as far as it has, up to the present time, been made available to *Practice* by *Experiment,* will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

Initiation.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

Practice—Winter.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

Practice—Spring.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land,*" "*Stocking of a Farm,*" "*Improvement of the Soil,*" &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the Americans edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed is always satisfactory evidence to the Publishers.*

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrance 54 Gold-st.

Miscellaneous.

SMITHSONIAN INSTITUTE—SYNOPSIS OF THE ANNUAL REPORTS.

From the Philadelphia Bulletin.

The institution, during last year, has been gradually extending its operations of usefulness, and successively bringing into operation the different parts of the plan of organization. The various parts of the plan were adopted provisionally, and it is gratifying to be able to state, that experience, thus far, has indicated no important changes to be necessary. The institution contemplates effecting with the funds at its disposal the following objects:—

1. The publication of original works, consisting of positive additions to knowledge.
2. The institution of original researches.
3. The publication of reports on the progress of knowledge.
4. The formation of a library, museum, collection of apparatus, and a gallery of Art.
5. The delivery of public lectures in the city of Washington.

The greater portion of the income is at present devoted to the erection of the building, and that to be applied to the active operations of the institution is comparatively small.

PUBLICATIONS.

The first volume of contributions has been before the world for upwards of a year. It has been distributed to learned societies in all parts of the world, and to the principal libraries, colleges, and other institutions in our country. The volume has been received with much approbation, and all of the learned societies, as far as have been heard from, have signified their intention of exchanging with the institution. To enable individuals to supply themselves with those volumes, it is proposed hereafter to print an edition to be sold at a low price, barely sufficient to repay the cost of paper and press work. The copies of the first volume were disposed of for the benefit of the authors.

The second volume of contributions is now in the press. It comprises memoirs on a variety of subjects, as Astronomy, by Prof. Walker; Physical Geography, by Mr. Ellet; Voltaic Electricity, by Prof. Secchi; Chemistry, by Dr. Hare; Geography, by Prof. Gibbes; Natural History, by Prof. Agassiz; and the ancient monuments of the Aborigines of this country, by Mr. Squier, and other memoirs of great interest.

RESEARCHES.

The institution has assisted Lieut. Gilliss in procuring instruments to be used in his expedition to Chili, and has caused to be computed, published, and distributed to Astronomers, a set of occultations of fixed stars during the year 1850, for the scientific exploring parties and others. It has supplied magnetic instruments to the Mexican boundary survey. It has in preparation a circular to be issued to engineers and other suitable persons, requesting them to transmit to the institution statistics of railroad and canal explorations, measurements of hights, geological sections, &c. It has sent letters to different individuals and various historical societies, asking them to assist in collecting information on the ancient monuments of North America. It has assisted explorers in New Mexico and California in collecting Natural History and Botany, by subscribing for the specimens brought home by them, and in purchasing collections made in other parts of the United States, and has established an extended system of meteorological observations, reaching from the Atlantic to the Pacific, now comprehending 150 stations, from which returns are regularly received, and which, by the acts of the States of New York, Massachusetts, Pennsylvania, with observations made at the military posts and naval stations, will probably comprise 300 observations.

Instruments are likewise to be furnished for officers of the telegraph lines, from which returns once a day are to be transmitted to the Institution, and it has aided its own observers to supply themselves with instruments by having a large number constructed in a very superior manner, and selling them at about half cost.

REPORTS ON THE PROGRESS OF SCIENCE.

The first part of a report on Forest Trees of America will be published in a few months, illustrated by original drawings from Nature. It is divested of technicalities, so as to adapt it to popular as well as scientific use. It will contain all the recent discoveries, with much original matter. It is by Professor A. Grey, of Cambridge, Mass.

A report on Meteorological Instruments, their Use and Construction, by Professor Guyot, is ready for the press. It will be sent gratuitously to all the meteorological observers of the Institution.

A report on Recent Discoveries of Astronomy, by Dr. B. A. Gould of Cambridge, Mass., is also ready for the press. Also a report on Agricultural Chemistry, by Dr. Lewis C. Beck, of N. J.

LIBRARY.

As far as the appropriations of the year would permit, Prof. Jewett has been actively engaged in collecting, arranging and catalogueing the books in the library. A catalogue of all the books in the principal libraries of the United States is in progress, as well as the libraries of Congress, Departments, &c., in Washington City. Much information has also been accumulated relative to the libraries in the United States, the number of their volumes, the state of their catalogues, the general rules for their government, how sustained, &c.

MUSEUM.

The portion of the building devoted to this department is yet unfinished, and but little advancement has been made. It is the design of the institution to procure special collections; a series of objects intended to elucidate a particular subject of inquiry, being preferable to amassing a heterogeneous assemblage of miscellaneous articles of mere curiosity.

APPARATUS.

Collections in this department are to be arranged as a Museum of Physical Instruments to exhibit the progress made in this line of workmanship, and to furnish models to workmen in our country for their construction. The munificent donation of Dr. Hare has been received and partly arranged, comprising the apparatus collected and used by him for the illustration of the lectures in the Chemical Department of the University of Pennsylvania. It contains also a suite of instruments for the illustration of the laws of light and heat. Some have been received from Europe, and a very fine set of Apparatus for Pneumatical experiments has been furnished to order from Boston. A descriptive catalogue of all the collections of this character will be issued for the use of visitors. It is proposed hereafter, when the building is completed, to permit portions of the apparatus to be used by persons making original researches in Physics or Chemistry, who are competent and skillful in their use.

LECTURES.

A series of lectures will be delivered in the Smithsonian building, commencing on the 16th of January, to be continued at intervals during the session of Congress. The lecture-room in the east wing has been much enlarged, and rendered more suitable in its arrangements for the accommodation of the audience. A number of gentlemen distinguished for their attainments in literature and science, have accepted the invitation of the Secretary to visit Washington to deliver two, three or more lectures each.

REPORT OF THE EXECUTIVE COMMITTEE.

The whole amount of the Smithsonian bequest received into the U. S. Treasury was $515,169. The interest which had accrued on the same up to 1st July, 1846, was $242,129, making in all $757,298.

The Regents were authorized to expend on the building the $242,129 which had accrued in interest, together with such portions of interest on the original bequest as might remain unexpended in any year. They concluded, however, to limit the whole expenditure on the building and the grounds to a sum not exceeding $250,000; and in order that this might not exhaust the accrued interest, it was resolved that this expenditure should not be made at once, but in the course of five years, and that in the meantime the sum of $242,000, authorized to be expended on the building, should be invested so as to yield an interest which might, in part, serve to defray the expense of the building. To carry out this plan, the $242,000, with the addition of accrued interest sufficient to make up the sum of $250,000, was invested in Treasury Notes; and in order that the institution might not be a loser by a possible depreciation of these notes, the contracts for the building were made payable in these at par value, or in specie, at the option of the Regents. Up to this time, only $50,000 of these notes have been expended. They have thus been made to yield a constant interest, beside increasing in value on account of the rise in government securities. The whole expenditure since the commencement of operations to the present time is $199,157 21, the whole of which has been made from the accruing interest on the fund and the sale of $50,000 of notes above mentioned.

From this it appears that after paying for more than half of the building, carrying on the operations of the Institution, collecting a library and philosophical apparatus, the sum originally intrusted to the Regents has only been diminished by less than $10,000.

DESTRUCTION OF PIRATES IN THE CHINA SEAS.

From the Hong Kong Register of Oct. 29.

The past month has been marked by an unusual activity on the part of our ships-of-war in the suppression of piracy in these waters. We mentioned in our last, that a formidable fleet of 50 large piratical junks, under the command of a notorious pirate-chief named Shap-'ng-tsai, had been discovered in a bay called Tien-pakh, on the west coast, by her Majesty's steamer Media. Five junks were destroyed on the occasion by the boats of the Media, after which the fleet appears to have divided itself, one squadron consisting of about 25 large junks, under command of Chui-a-poo, the murderer of Captain Da Costa, proceeding up the north east coast; the other, under Shap-'ng-tsai himself, proceeding to the southward.

The northern squadron has been totally destroyed. Twenty-three large junks, averaging 500 tons each, mounting from 12 to 18 guns, three new junks on the stocks, and two dockyards, full of naval stores, were totally destroyed by the shot and shell of the Fury on the 2d of October, in an inlet called 'Pirates' Cove,' about fifty miles to the northward of Hong Kong, and out of 1,800 men who manned them, 400 have been killed, and the rest dispersed without resource.

Flushed by this splendid success, a second expedition, consisting of the Columbine, Fury, and Hon. Co's steamer Phlegethon, sailed for the south-west in search of Shap-'ng-tsai and the remainder of the pirate fleet.

The Columbine first had a fight with a large piratical junk, which was blown up by the pirates, after a sharp cannonading, just as boats from the Columbine were boarding. The crew, supposed to be 90 in number, perished in the explosion: of the boarders, an officer and a marine were killed, the others badly wounded.

Afterward the Fury had an engagement with sixteen junks, with the following result: At 10 30 A. M. the steamer returned their fire, and the first shell set one of their number in flames. At 10 46 A. M. the firing opened from the furthermost junks, and another row on the right, which also commenced a rapid fire. Matters proceeded in this style until 11 30, when more of the junks took fire from the shell which exploded inboard, and the exertions of the pirates become now, for the first time, sensibly diminished. Within ten minutes two large junks blew up, with fearful effect on their neighbors as well as themselves, and these were succeeded by three others in rapid succession. A shell now entered one of the largest from the foremost 68 pounder, and she almost immediately followed her predecessors; another also proved to be on fire, and exploded. Their detachment on the right seemed now *hors du combat*; numbers might be seen jumping from the stern of the still remaining junks, against whom the grape told with fatal effect. Such as escaped took to the hills. A harrassing fire was still kept up from those on the left of the creek. By two P. M. the firing on the part of the Chinese had ceased. A party of marines was dispatched on shore, under cover of the boats, to examine and destroy the various houses, and to prevent the descent of the enemy, who were watching on the summits of the various hills which surround this beautiful and well-chosen site, while others of the force were busily engaged firing the yet remaining junks; this accomplished they returned on board.

CALIFORNIA ITEMS.

From letters received by the last steamer.

A year ago, there might have been 500 inhabitants in San Francisco. There are now, at a low calculation, upward of 20,000.

The steamboat Senator, which formerly run on Long Island Sound, is now running between San Francisco, and Sacramento City. She is coining gold for her owners. She carries about 150 passengers daily, at $30; the meals, scantily provided, are $2. Her net profits are at least $100,000 monthly. The McKim runs also to Sacramento, but is a slower boat, and not so well patronized. Both of these vessels touch at Benicia. A large steamer called the Capt. Sutter, makes regular trips from San Francisco to Stockton. The Sacramento, a small boat, has commenced running to the Pueblo San Jose. There is also a tri-weekly stage to the same place—fare $32, or something more than half-a-dollar per mile.

There is no variation in the cost of living in San Francisco, except that lodgings may be had at a cheaper rate. Houses are fitted up now, ship-fashion, with state-rooms, each of which contains four berths. In this way an ordinary room will lodge twenty or thirty persons. The cost of lodging in this style is $6 per week. Boarding of a plain kind, may be had at $14 and $16 per week, but at most of the eating-houses it is $20 and $25. No probability of much reduction in prices, for a year to come.

Laborers' wages have slightly decreased since the previous steamer. The carpenters have had a strike at San Francisco as well as in Sacramento City, and gained their point. Waiters get $150 per month. Many persons have come down from the mines, seeking employment for the winter. Several suicides have been committed, through disappointment and despondency. Physicians who are connected with the hospitals say that they have frequent cases of lunacy under their charge, some caused by the sudden accumulation of gold, and others by the lack of it.

BAD NEWS FOR THE RATS.

A grand battue against the rats in the sewers of Paris, which are about 150 leagues in extent, commenced recently. The result is said to be, the destruction of 250,000 rats, and it is expected that by the 1st of February the number will have reached 600,000. The municipal authorities are of the opinion that by making four battues a year Paris will be rid of these destructive vermin. Several plans of destruction were made use of by the different brigades of sewermen; but that which was found to be most successful was the placing of a large leather sack, in which a large piece of mutton tallow was placed—a dainty of which these animals are very fond—at the corner of each sewer, and toward which the animals were driven.

The Union, in giving an account of the affair, says: The 250,000 rats were all of the grey Norwegian breed, except from 500 to 600 black or English rats. Two of these animals were put aside by the men as a curiosity, to be presented to the collection of animals at the Jardin des Plantes. From the extremity of the tail to the tip of the nose these two rats measured 51 centimetres, (nearly 20 inches English.) Their eyes are red, like those of white mice, and their coats are as black and glossy as the silk on a hat. The ferocity of these animals is such that one of the Norway rats was literally devoured in ten minutes by the two English rats above-mentioned.

The animals after their capture were all taken to the Ils des Ravageurs, where they were killed and skinned, an operation that was not performed without much danger. It is said that some demur has arisen on the part of two glovers of Grenoble, who had offered to take all the rat skins at the rate of 100 francs per 1,000, they having discovered a means of rendering them available in making gloves. It appears that they had calculated on the number reaching 100,000, and are now alarmed at the immense increase in the number; but as they have entered into a contract it must be fulfilled. It is said, however, that more advantageous propositions have been made by a Mr. John Warton, a rich leather dresser in London, who is not alarmed at 1,000,000, more or less, and it is thought that he will be the purchaser of the lot.

THE LOWELL MANUFACTORIES.

The Factories extend in a continuous line on the Merrimack River, from Pawtucket Falls to the junction of the Merrimack and Concord Rivers, a mile in length of mills and machinery. On the opposite side of the city are twelve other mills.

Merrimack Manufacturing Co., employs 2050 hands, producing 345,000 yards of cotton cloth weekly; Hamilton Co., 1200 hands, 180,000 yards sheeting and shirting; Lowell Co., 800 hands, manufacturing 6,500 yards carpeting, and 95,000 yards cotton cloth weekly; Middlesex Co., 1750 hands, 18,967 yards cassimere and 2,334 yards broadcloth; Suffolk mills, 500 hands, 100,000 yards drilling; Tremont mills, 500 hands, 120,000 yards of sheeting and shirting; Lawrence, 1,400 hands, 260,000 yards sheeting and shirting; Boott mills, 1100 hands, 220,000 yards drilling, shirting and printed cloth; Massachusetts mills, 1,500 hands, 475,000 yards sheeting, and drilling; Lowell Bleachery, 320 hands, dyeing 2,000,000 yards and bleaching 4,000 lbs., annually; Lowell Machine Shop, 700 hands. One pound of cotton will make three and two-tenths yards of cloth. The wages of the operatives are paid once a month. The average pay of females is $2 per week, clear of board; men, 80 cents per day. Each corporation has boarding houses to accommodate their own employees. The population of Lowell at present is 35,000.

IMPORTANT INVENTION.

We learn from a letter in the Union, from Rufus Porter, Esq., a gentleman well versed in the arts and inventions, that Henry M. Paine, Esq., discovered and practically tested an almost expenseless mode of decomposing water and reducing it to the gaseous state. By the simple operation of a very small machine, without galvanic batteries, or the consumption of metals or acids, and only the application of less than 1-300th part of one horse power, Mr. Paine produces 200 cubic feet of hydrogen gas, and 100 feet of oxygen gas per hour. This quantity of these gases, the actual cost of which is less than one cent, furnishes as much heat by combustion as 2,000 feet of the ordinary coal gas, and sufficient to supply light equal to 300 common lamps for ten hours, or to warm an ordinary dwelling-house twelve hours, including the requisite heat for the kitchens; or to supply the requisite heat for one horse power of steam.

The invention, it is stated, has been tested by six months' operation, applied to the lighting of houses, and recently the applicability of these gases to the warming of houses has also been tested with perfectly satisfactory results. A steam engine furnace and a parlor stove, both adapted to the burning of these gases, have been invented and measures taken for securing patents thereof. The only actual expense of lighting houses by this apparatus is that of winding up a weight, (like the winding up of a clock,) once a day; and the heat produced may be as easily graduated and regulated as the flame of a common gas-burner. No smoke whatever is produced, but a very small quantity of steam, sufficient to supply the requisite moisture to the atmosphere.

Remarkable River.—The Florida Sentinel contains an account of the examination by a committee of scientific gentlemen of the River Wacissa, in Florida, with a view of testing its capacity for a water-power for manufacturing purposes, and the practicability of connecting it with the St. Marks by a canal. They found water at the head of the river *thirty-two feet* above the high water in the St. Marks, at Newport. The Sentinel describes the Wacissa River as one of the natural curiosities almost peculiar to Florida. It takes its rise, like the Wakulla, in springs of tremendous volume, forming an immense basin with bold shores, from which it runs in a SSE direction in a deep and broad stream, about fourteen miles to a swamp, where most of it disappears through a subterranean channel, by which it is discharged into the gulf. This river is said to contain a greater volume of water than the Potomac or James River, and like all rivers having a similar rise in Florida, it is affected neither by drouth or fresh, affording one steady, uniform, and unvarying current all the year. Any conceivable amount of water power can be obtained by means of the canal in question, and it will not only be unfailing but *unvarying*. The committee are of opinion that more than ten times the water-power of Lowell can be found there at a small exeense.

New-Grenada.—The Republic of New-Grenada is composed of twenty-five Provinces; each Province is entitled to one or more Senators, and some two or three Representatives. The Congress meets at Bogota on the 1st of March in every year; and each Province has a Chamber of Deputies, amounting in all to the number of near 300. The President is elected every four years, and is ineligible afterward. He is chosen by Electors, the same as in the United States. His salary is $12,000 per annum. The present incumbent of this high office is Joseph H. Lopez. The Vice-President is chosen in the same manner and for the same space of time. Rufing Cuervo is the present incumbent of the Vice-Presidency, and his term will expire in 1851. His salary is $4,000 per annum. Each Senator and Representative receives $6 per diem for the term of two or three months, the usual period of the session of Congress. The mileage is equal to about $6 per mile. The Secretaries of the Departments are paid the sum of $3,000 per annum. The population of the City of Bogota is estimated at about 60,000 inhabitants. It is the Capital of the Republic. [Panama Star.

Awful Catastrophe in Ireland.—English papers received by the last steamer, state that on a recent Wednesday, from four to five hundred paupers attended at the Kilrush union, in order to seek either admittance to the work-house or out-door relief. But alas! their supplications were fruitless, and after spending the day (a most inclement one) in a miserable state of suffering, they were obliged, when evening came, to return unrelieved to their homes, some of these being from eight to ten miles distant from Kilrush. Within two miles of the town there is a ferry, about 200 yards wide, over which a number of these starving creatures were obliged to cross. Too many crowded into the boat, and she sunk on the passage, when about 40 men, women, and children perished, five only being saved! Up to Thursday morning there had been 31 bodies recovered. Language fails to describe the sad state of this doomed union. The guardians have neither funds nor credit, and are in debt £18,000. There are 13,000 paupers actually starving.

Patent Improved Safety Sliding-breech Fire-arm, or celebrated Prussian Zund-Nadel.—John B. Klein of New York has lately received a patent for the United States as assignee of the inventor. This gun has been used with extraordinary effect by the Prussian army against the Danes; and in the Grand Duchy of Baden and in Dresden. It can fire ten shots in a minute, and carries a ball with effect 800 yards, needs no priming powder or cap. The igniting material is in the cartridge, and this is ignited by the trigger forcing a needle into the cartridge. There is an air chamber behind the cartridge the expansion of which assists in projecting the ball, and causes it to be carried to so great a distance. No priming is required, it is therefore not affected by wet weather; and all that has to be done to load, is to draw back the breech-pin, put in the cartridge, and then push the breech-pin forward, and it is ready to be fired.

The Hungarian Refugees in Turkey.—Letters from Constantinople of Dec. 28, state that the following conclusions have been come to as regards the question of the refugees. As the internal dissensions of Austria, notwithstanding they have been appeased, have not been settled, the refugees who have sought Ottoman hospitality are to be located, for a term not exceeding one year, in some distant province of Turkey, whereas such as are furnished with foreign passports will be free to quit the country immediately. The Poles who have embraced the Mahomedan faith are, according to the sense of treaties, screened from expulsion; but they are to be withdrawn from the province of Rumelia, where their presence near the focus of their recent intrigues might be dangerous to Austria. Syria is proposed for the former, whereas the latter will be employed according to their capacities, either civil or military, nearer Constantinople.

Prices in California.—The Placer Times of Nov. 17, says: "All the necessaries of life have advanced within a few days past, and there is little prospect of their falling again before next summer. Flour is now $50 the barrel, and scarce at that; loaves of bread which could be bought for 6 cents in New-York, are selling for 75 cents; beef which was selling last week for 12 1-2 cents, is now 50; mutton is held at a dollar a pound; veal 75 cents. During last week we were somewhat "hurried up" by the election printing, which gave our compositors an opportunity of making something over a hundred dollars each—a sum which probably was never before handed to a journeyman printer in this or any other country for a week's work."

Whaling Business.—Since the opening of the California trade to the commerce of the world, the whaling business has fallen off. The article of oil has steadily advanced in price for the last year, and upward. On the 1st of Jan. 1850, there were but 3,469 barrels of sperm, and 1,300 of whale oil in the United States, in first hands, a smaller quantity than during any previous year since 1845. Sperm is firm at 118 a 119, and whale quick at 48. The whale fleet on the 1st of Jan. 1850, consisted of 510 ships and barks, 20 brigs, and 13 schooners, being a diminution of 71 ships and 1 brig, and a total of tonnage of 24,626 tons. These vessels have nearly all of them gone to California with gold hunters. [Bost. Tran.

Variety.

A company of manufacturers have recently put up a castor oil mill in Cincinnati, Ohio, and in order to encourage the growth of the castor bean in that State, propose to furnish all farmers wishing to cultivate them with seed, and contract with them for all they raise, at the market price. The present price is $2 a bushel. The bean is planted and cultivated the same as Indian corn, and will produce from 30 to 50 bushels an acre. The market is now supplied to a considerable extent from Illinois.

The Jerseyman says that John B. Gough, in a recent Temperance address, made the following forcible declaration, which we commend to the special attention of young men who think they can safely tamper with intoxicating drinks, and to all who have not progressed beyond the degree of "moderate drinkers:" "Every moderate drinker *could* abandon the intoxicating cup if he *would*—every inebriate *would* if he *could!*"

A letter from Rev. H. P. Scholte, pastor of the colony of Hollanders settled at a place which they call Pella, in Iowa, informs the Chicago Herald that the colony has an English school during the entire year, and that their children are all becoming acquainted with the English language. The name of their town is after a place on the east of the Jordon, in the Holy Land, to which the Christians fled from Jerusalem when it was destroyed.

On the marriage of the second daughter of Baron Anslem von Rothschild, of Frankfort, with Baron Willy von Rothschild, of Naples, the sum of 1,000,000 florins (£83,000) is said to have been presented to the youthful pair by Anson von Rothschild, the head of the great Frankfort firm. The ceremony was performed under a strict observance of the older Jewish ritual, Baron Willy being a devoted Hebrew.

Typhoid fever is now said to be cured in a few days by the French physicians, in the follwing manner:—Every two minutes the patient swallows a small bit of ice, equal in quantity to a glass of water every hour. Every six hours a demi-lavement of cold water is applied, and every second day a bath, at twenty-seven degrees of Reau Mus.

It is stated in the Journal of the American Temparence Union, that the millionare, the John Jacob Astor of Calcutta, a native and a heathen of the grossest kind, has put himself at the head of a temperance movement to stem that tide of drunkenness which has been introduced by Christian nations.

A Sheffield paper states that an old woman at Barnsley, lately cut two leeches into pieces, and compelled her daughter to swallow them, a surgeon having ordered that they should be applied to the girl's stomach, without explaining the *modus operandi*, of which, it seems, the mother was ignorant.

Gov. Fish in his annual message, says that out of 746 persons confined on Balckwell's Island at one time during the past year, upon the charge of vagrancy, 220 were there from the effect of "poverty, sickness, or destitution." Out of the whole number, 746, he remarks, "only three were lawfully imprisoned!"

But six deaths have occurred in the town of Middlebury, Ct., during the past year out of a population of 770 persons. The ages of the deceased were as follows: 84, 57, 90, 78, 77, and 84. Average age, 78⅓. Aggregate age, 470 years.

As a specimen of the manner in which the affairs of New York city are administered, it is said that the markets, which ought to bring in a large revenue, cost the city $50,000 a year.

The cultivation of flax and manufacture of linen will shortly be introduced into the south of Ireland, and will probably form a prominent element in regenerating the condition of that country.

Not long ago, in Norfolk, Eng., containing 600 souls, a woman was appointed to the office of parish clerk, because there was not a fit man to be got who could read.

In the Island of Japan, it is said, a change in the fashion of dress has not occurred during a period of two thousand five hundred years.

Bronzes, jewelry, and other works of art, to the value of 30,000,000 francs, were recently exported from Paris within a fortnight.

A correspondent of the Boston Times states that a couple of men have been arrested in Woonsocket, R. I., for highway robbery.

Mayor Jones, of Philadelphia, hast lost his only daughter, six years old, who came to her death by swallowing a bit of ivory, which lodged in her throat.

Kreosote, when applied to burns and scalds, is said to be a perfect cure.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

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Unadilla Forks—Wm. Utter.
Verona—Christopher Chester.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Bridge—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Pawcatuck—H. W. Stillman.
1st Hopkinton—Daniel Coon.
2d Hopkinton—S. S. Griswold.
3d Hopkinton—C. M. Lewis.
Lippitt—Thomas R. Green.
Providence—Charles Saunders
Jamestown—Thos. M. Clark.
NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—Lucius Crandall.
Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson.
PENNSYLVANIA.
Cressingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph
OHIO.
Bloomfield—Charles Clark.
Northampton—S. F. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Tallmadge—Bethuel Church.
WISCONSIN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—C. A. Osgood.
Dartford—Datus E. Lewis.
ILLINOIS.
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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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NOTES OF A VOYAGE TO CALIFORNIA.

[From letters of Dr. J. D. B. STILLMAN to his friends in New York, we are permitted to take the accompanying extracts. Though not written for the public eye, they give such glimpses of sea life, and such descriptions of places visited, as will be interesting to the general reader.]

SHIP PACIFIC, at Sea, Feb. 26th, 1849.

We have now been out thirty-four days from New York; and as we shall be at Rio Janeiro in a few days, I will use the opportunity, while I have it, to write you a brief account of our voyage. I shall quote chiefly from my journal.

On the third day out, the wind freshened from the S. W., and continued to increase until night. As it increased, sail after sail was furled, until we were under double-reefed top-sails, and going at a furious rate. The Captain looked unconcerned, and it was not for me to worry; so I turned in, though, not without some uneasiness, as the Captain told the mate, when leaving the deck, to let no one sleep on his watch. There were others, beside the watch, who did not sleep that night.

The next day was a very unhappy one. The gale still continued, the sea was rough, nine-tenths of the passengers were sick, and in all the ship there was not a cheering sound. On the following morning, the wind shifted to the N. E., but continued so severe that no more sail was carried. This state of things continued until Monday, when the wind died away, and in the morning there was a general turn-out. The sick were spread out on the cabin roof—reading, writing, music, &c., were the order of the day. The wet sails flapped against the mast, as the ship rolled lazily on the bosom of the Ocean, sobbing itself to sleep. In the afternoon, the wind again sprang up from the S. W., and by the following morning we were again under close-reefed topsails. The gale continued to increase until Thursday about noon. This was by far the most exciting day that we have yet experienced. I shall not attempt to give you an idea of a full-grown storm, when others have failed to give *me* any conception of its magnificence. The barometer continued to fall, and the Captain, who had hardly left the deck for forty-eight hours, looked troubled. The ship rolled violently, and though running before the wind, she was so wet that we could make ourselves comfortable in no situation. About two o'clock, a dark line was visible in the N. W. horizon, and the Captain's quick eye caught the meaning. He took his place beside the capstan, and sent the first mate to the wheel. Twenty minutes had not elapsed, when a scene was presented that defies description. As the storm came driving on, the tops of the waves were lifted or cut off, and driven like drifting snow, filling the air with spray, so that we could not see twice the ship's length. It had seemed that the ship had already as much as could be borne, groaning through all her frame; and, at every plunge, it would appear that the next wave must bury us. Just before the squall struck us, the Captain called to the men at the wheel to "port;" but so much noise did the wind make, that it was not heard, and before the ship could be put about, our lee scuppers were under water. I stood on some timber, holding on to the lee davits, when something coming over the roof, I let go my hold, instinctively, to protect myself, and was thrown across the deck, severely bruising me. We were now in the trough of the sea, our scuppers rolling alternately under water, and throwing every thing in the cabin into confusion. In a few minutes, the wind again blew steady, and a most animated conversation was kept up for some time, when all took occasion to express the feelings that were pent up in the excitement of the moment.

Feb. 9th.—We are off the Cape de Verds; the air is fresh and balmy; the trade winds are bearing us on at the rate of eight miles an hour. We are all lounging about in the shade, writing, musing, or reading. Few objects of interest present themselves. An occasional sail in the horizon; the nautilus, with its filmy sail, now scudding before the wind, and now tacking and running close to the wind, and though frequently capsized, as soon righting itself and going—no one knows where—thousands of miles from land, without chart or compass, he journies on, and when storms come too roughly, folds his little sail, and finds good roadstead in the blue regions below. Then you see something that looks like a swallow, skimming along the surface of the waves—his wings and body glisten like silver—a little splash in the water, and you have seen the flying fish. Birds we see only at long intervals—a solitary gull—and it goes as suddenly as it comes. The evenings are charming. The moon is so bright as to be dazzling, and forms what I never saw before—the lunar bow; and whenever a thin cloud passes over it, a circle is formed, with all the colors of the rainbow. I have wished you could look in on us these moonlight evenings. We are well supplied with music, and are—bating thoughts of home, which come over us at times like Swiss home-sickness—a very contented company.

Feb. 11th.—We are still driving on with the N. E. breeze. Our latitude yesterday, at noon, was 12° 30' N., long. 28° W. Last evening, the moon being very late, and the weather thick and dark, we had a narrow escape. I was sitting on the weather rail, watching the phosphorescence in the water. The Captain had just ordered the watch to keep a sharp look-out to windward. It was not five minutes, when the cry was given, "Sail, ho!" I raised my eyes from the water, and a large ship was bearing down on our weather bow within pistol shot. A collision seemed inevitable. The Captain, who was on deck at the time, called for a light, and ordered the helm to "port." A ball of turpentine gleamed in the air for a moment, and we passed so near that I could have thrown a biscuit on board. Another moment, and she was gone in the thick gloom. The whole passed in the space of thirty seconds. "D—n such a watch!" was all the Captain said, after the stranger passed. By this time all hands were on deck, and various were the surmises as to what could be the character of the strange intruder. It was the first vessel that had come within hailing distance since we left our pilot off Sandy Hook. The Captain thought she must be an East Indiaman bound to Europe, as the longitude was too far eastward to be an American. I think I express the sentiments of all who saw the ship, when I say that we had a narrow escape. It was late before I could recover sufficiently from the shock to sleep, and it is to-day the chief subject of conversation.

Feb. 13th.—We have had but little sunshine for several days, though for the most part the nights have been clear. The temperature has been very uncomfortably warm, especially in the morning. The thermometer stands 77° to 80°, and the most of our company complain of lassitude, with febrile symptoms. The wind blows from the great African desert.

Feb. 14th.—It is now three weeks since we weighed anchor in the bay of New York. Our way is still south—on, on, into the very eye of the sun. Our old familiar land-marks in the sky are changed or gone. "Polaris" no longer greets the eye of the wanderer. True to his trust, he still keeps his vigils over those who have been true to their natal star. "Orion" stretches his "giant form" directly over head. We are three degress north of the equator, due south from the Cape de Verds. The trades, that have been carrying us steadily on for fifteen hundred miles, are to-day dying away, and we are sweltering under the fierce heat of the sun. Games and reading seem to the chief means of killing time and trouble. Upon the whole, we are decidedly a reading community.

Feb. 16th.—While several passengers were bathing from the bows this morning, a large shark made his appearance among them. He has followed us all day. He refused to be hooked, and an attempt to spear him was equally unsuccessful. Night came on, and we expected to see no more of the finny fiend. When it became dark, we looked over the taff-rail at the phosphorescent glow of the ship's wake, and there was our evil genius following us, enveloped in the blue light, as the evil one is said to appear to the wicked. He seems determined to have some one of us before he leaves.

Feb. 17th.—The night has been oppressive; thermometer 82° between decks. As I went on deck this morning, I witnessed the capture of the shark. He was struck with the "grains," and once hooked and liberated himself, yet was as voracious as ever, and seized another hook. He was raised along side, until killed, and then cut loose, as a thing too foul to touch the decks. At noon to-day we were fifty-five miles from the line. Thunder, lightning, and variable winds, have been the order of the day. To-night the lightning is very vivid, and schools of porpoise and other fish are playing about us, and may be seen by the lines of light more distinctly than by day. The sea is so phosphorescent that fish-lines, when drawn up and rubbed with the hand, glow like phosphorus itself. Large luminous bodies are very numerous—the same as Wilkes saw in these regions. Some of these are so bright, in a night like this, as to be taken for signal lights. This day's performances closed with that beautiful electrical phenomenon, called by the sailors "corposants," or Jack o' lantern—a ball of electrical light at the top of each mast.

Feb. 18th.—The wind has been fresh from the S. W. We crossed the line about daylight. The wind shifted, and at noon we were eight miles N. latitude, and at night we again stood south; so that we have crossed the line three times to-day.

Feb. 19th.—To-day we are again in the "*doldrums*," and no comfortable place. The sea is nearly of the same temperature as the air, and water gives us no relief. We are using a cask of water that was caught from the cabin roof, (which, in good weather, is a favorite resort for the tobacconists of the ship,) and I find it difficult to drink it *raw*.

On that subject of tobacco I have a word to say. Waving the question of its physiological effects, or the right of a man to gratify his taste in his own way, the right of any man to render others uncomfortable in order to gratify that taste, is very questionable. You have found, perhaps, a very comfortable, shady place, where you wish to read, or give yourself up to thoughts of friends and home, when some one, cigar in mouth, plants himself directly by your side, and forthwith you are in a state of siege. Under the tranquilizing influence of the narcotic, he feels himself at peace with all the world, and wonders you are ill at ease. To remonstrate would be preposterous, as no one questions the right of any man to smoke on deck; and the right of compelling you to take it, at second hand, unless you choose to abandon your favorite retreat, is undisputed; and as there is no alternative, you go to the main top—no smoking is allowed there, and there at least you may escape annoyance. A fellow passenger is already there, and, while reading, has encircled his seat with a strong decoction of the same vile weed, and occupied the only "spare-room" on board. To fully appreciate the privileges to which the use of tobacco entitles you, make a voyage to sea with a hundred men, without your protectio—woman. On board our ship it is a high crime to spit on the decks, unless the offender chews tobacco. *That* is allowed on the quarter deck and cabin roof, and goes into the water cask, for drinking and culinary purposes. The man who stands to windward, from sheer indifference, has discharged upon your person what ought to have gone overboard. The affair is honorably settled by an "Excuse me, sir," and he goes on with the same indifference as before. It is almost inconceivable how the taste and manners of *gentlemen* may be corrupted by the vile use of that villainous weed.

To-day we had a visit from a strange monster, called a "diamond-fish." Its general form was that of a bat, with a head like a beetle, and measured about five feet in length, and the same in breadth. It moved sluggishly about the ship, and was attended by the pilot fish, with zebra-like stripes, and several fish known as suckers, very white, and which attach themselves, like a parasite, to the great fish, and get their sustenance and protection through the same source. The diamond-fish was harpooned, and drawn along side; the instrument drew out, and we had the great disappointment of seeing them all disappear together. I witnessed the whole scene from the mizzen-top, and a very exciting one it was. Few of the seamen ever saw one of these fish before, and we were all very anxious to have a nearer inspection.

Feb. 20th.—A vessel lay becalmed about ten miles from us, and a couple of Francis' Life Boats were manned with volunteers from among the passengers to go to her; but a breeze springing up, we returned after having gone about two miles. We are now sixteen miles south of the Equator, long. 24°. Yesterday the sky had a very remarkable appearance. A bank of clouds extended entirely around us, with the same *cloud level* or base, about three degrees above the horizon, and reaching up about ten degrees towards the zenith, with summits of dazzling whiteness. They remained without material change from morning till night. This morning the sun rose with an equally novel appearance. The whole eastern sky seemed a mass of purple and gold. It would have done an artist good to have looked upon it. This evening a breeze has sprung up, and we are made glad at the prospect of getting away from these dreaded latitudes.

Feb. 22d.—Washington's birth-day was celebrated by firing at the birds and spearing the fish, that hover around the bows to prey upon the poor flying fish, who seem to stand a small chance of escaping from both. One of these little fish struck me, as I stood at the ship's waist, this evening, and fell at my feet.

Feb. 26th.—At noon the sun's declination was four minutes north, so that we were four miles too fast to see the sun exactly vertical; but it was as nearly so as is often ed on board last night, of a beautiful brown and white plumage. It was killed, and prepared by an ornithologist on board.

Feb. 27th.—To-day, for the first time, we signaled a ship, bound home. You may imagine with what satisfaction we saw the reply from her, that she read our signal, and the assurance it gave that she would bear home news of our near arrival at Rio.

Sunday, March 4th.—To-day the cry of land was made. Our course for a week past has been interrupted by no event worthy of record. To-night the dew falls heavily on deck, and the smell of the shore is, at times, very strong.

March 6th.—Yesterday we saw the land off our lee bow, rising like a cone from the sea, and which was declared to be Cape Frio. We stood off, as the wind was unfavorable, in order to get to windward, and at night we were about five miles to southwestward of the Cape, with a high promontory bearing N. W. by West, when the wind fell off to a perfect calm. The swell rolled very heavily, and with our head to the shore, we seemed to be working on. The boats were got out, and held in readiness, in case the ship approached too near, to work her head off. In this way the night was passed. The Captain was constantly on deck, and the roar of the surf upon the rocks was distinctly heard. A light breeze sprang up this morning, and we stood off to clear the headland before us. About two o'clock to-day, the Captain discovered that the land he had made as Cape Frio was not that Cape, but was Cape Thomas, and that we had lain all night in a very critical position. We were now weathering the true Cape Frio. This is an island about 2 1-2 miles long, and rising in the center nearly 1,570 feet. A British ship of war was wrecked here, about twenty years ago, with 800,000 dollars in silver. The most of this was recovered, and the island, which before was uninhabited, became the residence of the company who undertook the recovery. They describe it as abounding in splendid plants and birds, and enormous serpents. Before us is the great saddle mountain; its twin summit has a cloud resting upon it—and near it is a rock rising from the sea, called the Sugar Loaf. It is just perceptible to us from the sea, and is seven miles from Rio.

March 9th.—We have been becalmed in the mouth of the harbor, and are just arrived. A boat from one of our ships of war is here, and takes our letters. I must close, and send again as soon as possible.

An anecdote, affording a good hint to young ministers, is told of Dr. Dwight, to this effect:—A young clergyman called upon him for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon which he was preparing a sermon. "I cannot give you any information on the subject," the doctor replied, "I am not familiar with such topics, I leave them for young men."

TO-DAY AND TO-MORROW.

Do n't tell me of to-morrow!
Give me the man who'll say,
That, when a good deed's to be done,
Let's do the deed to-day.
We may all command the present,
If we act and never wait;
But repentance is the phantom
Of the past, that comes too late.

Do n't tell me of to-morrow!
There's much to do to-day
That can never be accomplished,
If we throw the hours away.
Every moment has its duty—
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well?

Do n't tell me of to-morrow!
If we look upon the past,
How much that we have left to do
We cannot do at last!
To-day! it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth.

THE JEWS OF EUROPE.

We are indebted to "The Independent" for the following extracts from a letter addressed to Mr. Moody Stuart, chairman of the Jews' Committee at Edinburgh, by the Rev. G. Schwartz, a Prussian minister, long resident in Germany, and now laboring among the Jews of Amsterdam. His letter bears date 9th of November last.

"The Jews—can it be expected that they will be idle spectators, and that their mode of thinking or acting will not be influenced by all that has been going on in these years past? O no! they have taken an active part in all these proceedings; and, cruelly treated by the *Christian State*, they have directed all their talents and means to overthrow the State and Christianity, believing that both are alike inimical to their political liberty. As editors and correspondents of almost all the influential newspapers, and as public speakers in the great assemblies, they have excited the middle and lower classes, have promised them great liberties and good payment for their work, and have represented the orthodox Christians as the great obstacle to all reform, and of course to the real happiness of the people. As men love darkness more than light, all such opinions were very acceptable to their hearers; the Jews became the heroes of the day, and led public opinion whereto they pleased. While, on the one hand, they influenced the Christians, they remained not unmoved by all that was going on among the Christians. It is a very remarkable sign of the times, that while in former days the Jews did their utmost to keep up their nationality, and to remain separated from all contact with the Christians, Israel has long since begun to learn from the Gentiles; they wish to be mixed up with them, and everywhere they deny their nationality. It is a vain undertaking, for after the will of the Lord they shall never cease from being a nation before Him; but they endeavor to adopt all the manners they are, therefore Christians. In Germany hesitation to profess it publicly with their lips and pens. The minister of the reform party in Berlin (he would be ashamed of being called their Rabbi) declares, therefore, that circumcision is quite unnecessary; for, argues he, this rite was originally instituted as a sign of the covenant made with Abraham, in order to distinguish him and his posterity from all the other nations, but that is the very thing we do not want now. The Jewish Sabbath needs not to be kept up; we can have our religious meetings on the Sunday. True, it is said, in the beginning of the second chapter of Genesis, that God has sanctified the seventh day, but what is that to us; all the three first chapters of Genesis are nothing but a mythos, and have therefore no great authority. Christians and Jews admire the clearness of his reasonings, and the great liberality he manifests in all his sermons and writings. In Magdeburg, a Jewish Rabbi has held public lectures on Judaism and Christianity, and they were attended by the wealthiest and noblest Christians of the town; and in the same place a Christian minister has written 'his confession,' wherein he distinctly declares that there is no real difference between him and a Jewish minister. In Holland such things would not be tolerated; such teachings of Jewish or Christian ministers would give offense to the Synagogue and the Church. The Jews here, like the Christians, are in general orthodox, and keep up their old forms and ceremonies, and would not venture to deny the authority of the Old Testament."

"In Amsterdam there are about 25,000 German Jews, and 2,000 Portuguese Jews. They have many synagogues, and the largest one of the Portuguese Jews is built in the form of the temple. Holland has ever been to them a place of refuge, and hence they have come here from all parts of the Continent; and, being strangers in a strange land, they probably felt drawn one to another, and have lived in the same parts of the town. Till this very day there exists a Jewish quarter, where almost all the Jews live together, though they are allowed to live in every part of the town. They are not very cleanly; and on a week-day it is not very pleasant to go through that part of the city, but it is quite different on the Jewish Sabbath. You see nothing but happy faces, nicely dressed, all enjoying the rest of the Sabbath day. I have been told that on Saturday evening the poor Jews give up their Sabbath dress to the leaders of the synagogue; a sum of money is lent to them to earn their livelihood during the week; on Friday morning they pay back the money and get their clothes for the Sabbath. Thus the poorer Jews are kept in continual dependence upon the munificence of the synagogue, and the Rabbis exercise great power over them. Alas! many of the Jews, and especially of the Jewesses, are very ignorant and bigoted; many of the latter are not able to read Hebrew or Dutch. Here they enjoy all political liberty, and yet they are much more despised than in Germany. It is impossible to say how little real love is shown to them. Hence it comes that none cares for their spiritual welfare; their promises are not believed, and the clean Dutchman fears lest he should be polluted by coming into close contact with the filthy Jew. Six years ago a little interest was awakened on their behalf; but as the work was not carried on in the right spirit, even the former few friends have become lukewarm."

ANECDOTE OF REV. JOSEPH BUCKMINSTER.

Selected for the Sabbath Recorder from Mrs. Lee's Memoir.

His biographer, speaking of his mother, says, "She was indeed an admirable woman, of that gentle and loving disposition, and devout heart, which were afterward so happily reflected in the character of her son. Him she consecrated to God on her death-bed; and the recollection that his lost mother had called him to be a minister would have been sufficient to determine his choice, even if the matter had not already been decided by his own feelings."

When Joseph was between five and six years old, his parents left home on a journey for a few weeks, and his father, when he took leave of the boy, said, rather jestingly, "Well, my son, you must have an eye to the family while I am absent, and see that every thing goes on in its accustomed regularity;" never suspecting the extent to which his suggestion would be acted upon. Joseph, accordingly, as soon as the hours of school were over, repaired to his father's study, and spent the time alone with the books; and when the hour for the morning or evening devotions of the family arrived, he rang the bell, and, in his sweet childish voice, summoned the inmates of the house to prayer. He read a chapter, with the commentary, as usual, and concluded with an extemporaneous prayer; and this with so much gravity and solemnity that, instead of any approach to levity in the servants, they were impressed with a deep seriousness, and one of them was greatly affected. This was not done once or twice only, but continued during the absence of his parents.

Another somewhat singular circumstance is related as having occurred at the death of this remarkable youth, in the 28th year of his age, which is thus narrated by his biographer:—

The real union of spirit between the father and his richly gifted son was attested in an affecting manner by their deaths within twenty-four hours of each other, though at places too distant to allow the news to be carried from one to the other during this short interval. The father died at a little village near Bennington, Vermont, while on a journey to Saratoga Springs, that was undertaken in the hope of promoting his recovery from a serious attack of the malady which had hung about him ever since his college days. He had not shared in this hope, but had yielded to the advice of his with perfect composure, "My son Joseph is dead." As no news of that son's illness had reached them, she supposed he had been dreaming, and endeavored to convince him that it was so. "No," he replied, "I have not slept nor dreamed; he is dead." He was right; the son had died of brain fever in Boston the night before, and within a few hours the father followed him. As Mrs. Buckminster herself related the conversation which she had with him that morning, there can be no doubt of the truth of the story. The son had died prematurely, while the father was declining in years; but the fruit which had just appeared under the blossom, and that which had grown old on the stalk, were equally ripe for heaven.

THE INWARD WITNESS.

We learn from the Mirror, that the author of the following paragraph was a good minister who came over to this country not many years after the Pilgrims landed on Plymouth Rock, having been driven by persecution from not less than seven places in England. He abode a short time at Dorchester, afterward at Weymouth, and finally at Rehoboth—perhaps he was the first settler of this last named place, as the name was given it by him. He was accustomed to record the results of his personal examinations of the state of his heart. One of these entries has been preserved. It is as follows:

"I find that I love God, and desire to love him more. I find a desire to requite evil with good. I find that I am looking up to God to see Him and his hand in all things. I find a greater fear of displeasing God than all the world. I find a love to such Christians as I never saw or received good from. I find a grief when I see the commands of God broken. I find a mourning when I do not find an assurance of God's love. I find a willingness to give God the glory of all my abilities to do good. I find a joy in the company and conversation of the godly. I find a grief when I perceive it goes ill with Christians. I find a constant love to secret duties. I find a bewailing of such sins as the world cannot accuse me of. I find I constantly choose suffering to avoid sin."

The man who can truly say this of himself is fitted for earth or heaven. There are test points in this record, very convenient for others to try themselves by.

One day, when Bunyan had been preaching with considerable warmth and enlargement, he was met by one of his congregation who complimented him upon the excellence of his discourse. "O!" replied the preacher, "you need not have told me so; the devil reminded me of that before I came out of the pulpit."

A CHIEF JUSTICE OF ENGLAND.

[From Lord Campbell's Lives of the Chief Justices.]

It is scarcely possible that the wildest romance could exceed the true history of Chief Justice Popham. He was born at Wellington, in the year 1531, of genteel, though not high parentage.

"While yet a child he was stolen by a band of gipsies, and remained some months in their society; whence some pretend to account for the irregular habits and little respect for the rules of propriety which afterwards marked one period of his life. His captors had disfigured him, and had burnt on his left arm a cabalistic mark which he carried with him to the grave. But his constitution, which had been sickly before, was strengthened by the wandering life he had led with these lawless associates, and he grew up to be a man of extraordinary stature and activity of body. We have no account of his schooling before he was sent to Baliol College, Oxford. Here he was very studious and well-behaved, and he laid in a good stock of classical learning and of dogmatic divinity. But when removed to the Middle Temple, that he might qualify himself for the profession of the law, he got into bad company, and utterly neglected his juridical studies. He preferred theatres, gaming-houses, and other haunts of dissipation, to 'readings' and 'moots'; and once, when asked to accompany a friend to hear an important case argued by great lawyers in Westminster Hall, he declared that 'he was going where he would see disputants whom he honored more—to a bear-baiting in Alsatia.' Unfortunately, this was not, as in a subsequent age, in the case of young Holt, afterwards Lord Chief Justice, merely a temporary neglect of discipline—'a sowing of his wild oats.' * * It seems to stand on undoubted testimony, that at this period of his life, besides being given to drinking and gaming, either to supply his profligate expenditure, or to show his spirit, he frequently sallied forth at night from a hostel in Southwark, with a band of desperate characters, and that, planting themselves in ambush on Shooter's Hill, or taking other positions favorable for attack and escape, they stopped travelers, and took from them not only their money, but any valuable commodities which they carried with them—boasting that they were always civil and generous, and that, to avoid serious consequences, they went in such numbers as to render resistance impossible."

All this seems singular enough; and that he should have continued these lawless courses, after he had been called to the bar, and married respectably, is more so. But the account of his reformation, as related by Aubrey, outvies the wildest fiction.

"For several years he addicted himselfe but little to the studie of the lawes, but profligate company, and was wont to take a purse with them. His wife considered her and his condition, and at last prevailed with tunity, he did, being then about thirtie yeares old. He spake to his wife to provide a good entertainment for his comerades to take his leave of them, and after that day fell extremely hard to his studie, and profited exceedingly. He was a strong, stout man, and could endure to sit at it day and night; became eminent in his calling, had good practice, was called to be a sergeant and a judge."

The result of his reformation was, 'that he became a consummate lawyer, and was allowed to be so by Coke, who depreciated all contemporaries, and was accustomed to sneer at the "book learning" of Francis Bacon.' Singularly enough, he rose rapidly—and in 1571 became 'Sergeant Popham.' 'His feast was on a scale of extraordinary magnificence, and he furnished some very fine old Gascoigny wines, which the wags reported he had intercepted one night as it was coming from Southampton, destined for the cellar of an alderman of London.' In 1581 he was elected speaker of the House of Commons; and he was subsequently made Attorney General—when he conducted the trials of Babington and his accomplices. In 1592 he became Chief Justice; but although he must have well known the temptations to 'life on the road,' there never was a more severe Judge in all such cases. He was notorious as a 'hanging Judge;' and not only was he keen to convict in cases prosecuted by the government, 'but in ordinary larcenies, and above all in highway robberies, there was little chance of an acquittal before him.' Popham, however, was not always cruel. Though severe against common felons, he was touched by the misfortunes of the high-minded Essex;' and his conduct afforded a most praiseworthy contrast to that of Coke and Bacon, who, though almost life-long enemies, could yet join in an actual 'baiting' of that gallant young nobleman. Popham recommended a pardon, which would have been extended, if the fatal ring had duly reached the hands of Elizabeth. He presided with much impartiality at the trial of Sir Walter Raleigh. 'In examining the mode in which criminal trials were then conducted,' our author remarks, 'it is curious to observe that the practice of interrogating the accused, which the French still follow and praise, prevailed in England. Many questions were put to Sir Walter on this occasion in the hope of entrapping him. On account of his great acuteness they were rather of service to him; but they proved how unequally this mode of striving to get at truth must operate, and how easily it may be abused. Popham tried Guy Fawkes and his associates; and his last appearance in a case of public interest was upon the trial of Garnet. The following year he died.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil on which virtue prospers.

The Sabbath Recorder.

New-York, January 31, 1850.

A BAPTISTERY PROPOSED.

We are troubled with no conscientious scruples about administering the ordinance of baptism in a *font*, provided it is large enough to admit of the burial of the candidate; but we confess that we are not very partial to such artificial accommodations. If we could always have our choice, we would go to the open river. The nearest practicable approach to the primitive mode of conducting the ordinance is, to our mind, the most solemn and impressive. But "necessity knows no law;" and we think it probable that the time will soon come when, in this city, we shall have to avail ourselves of an artificial structure, or else resort to sprinkling. As we cannot, with a good conscience, do the latter, we suggest to all our Baptist brethren, whether the time has not come for building a *public baptistery*. The business of this great commercial Babel has increased to such a degree, that but few places are left where the ordinance of baptism can be comfortably administered, and these will, no doubt, soon be occupied with the improvements of the day. On the East River, there is now no suitable place below Twelfth Street. *We* find a very comfortable spot at the foot of Thirty-first Street. On the North River, we know not what is the lowest point which can be resorted to; but we are under the impression, that it is too far up to be convenient for a great many of the churches. In fact, the steady march of commerce will soon present one unbroken line of docks on both rivers, and leave not a spot where the believer can testify his allegiance to the King of kings. We believe, therefore, that the construction of a public baptistery would meet the hearty approval of all who subscribe to the scripture doctrine of baptism. We have nothing to say, at present, as to the style in which such a structure ought to be built; we merely throw out the hint, and hope it will receive attention.

As to the little baptistery within the walls of a meeting-house, perched on the platform of the pulpit, or some other equally unsuitable place, we confess our own dislike of it. We never dipped our feet in one more than once, and then we felt almost as awkward as if we were using a *bowl*. It was so narrow, that we doubted, at first, whether there was room for "BOTH to go down into the water," and were debating, in our own mind, whether we should not stand on the outside, till, at length, the sexton relieved our perplexity by assuring us that there was ample space. We do not know whether they are all so contracted, but we know that some of them are so situated that the administration of the ordinance becomes invisible to a the administrator standing in what [illegible] to be a baptistery; we saw the candidate laid down till he was concealed completely from our view; and, as he came up, after the words of the ceremony, dripping wet, we *inferred* that he was baptized; but we had no other proof of it. We like such things done in a way that all can see. There is no place like Jordan; but if we are precluded from going to the river, let us have a good large pool in an open lot, surrounded by raised seats, and such other accommodations as are necessary.

THE SUNDAY STRUGGLE IN PENNSYLVANIA.

The cloven foot of priestcraft is showing itself in the Keystone State very significantly of late, and as a natural consequence the people are waking up to its insatiable encroachments in various quarters. While their efforts were confined to oppressing a small band of Sabbath-keepers whose testimony to the true Sabbath they dreaded, and to stifling redress for the sore grievances of the persecuted Seventh-day Baptists, the public gave themselves little care or thought about their proceedings; but now, growing bolder, and taking greater strides to ecclesiastical domination, the community are beginning to discover the wily machinations of that insidious and tyrannical power, and have begun to utter *reproofs*, louder and louder. A second article from "PENN" has appeared in the Philadelphia Ledger; and I have just received two papers from Harrisburg, containing hints of the *doings* at the seat of government in reference to this exciting topic.

A week or ten days since the petitions of the German Seventh-day Baptists were presented to the Legislature, asking relief from the invidious operation of the laws of 1705 and 1794, under which they have been persecuted so long and so unrelentingly; upon which the following "*Notice*" was published in the papers of that place, with the view of forestalling the action of the Legislature on their behalf, and to pave the way for the presentation of memorials to close the public works on Sunday:—

NOTICE.—The undersigned, Clergymen of this Borough, impressed with the [importance of the proper observance of the Christion Sabbath to the welfare of the community, and with the evils resulting from its violation to individuals and to the country, hereby give notice, that they will preach on the obligation and mode of its observance in their respective pulpits on Sunday morning, the 20th inst.

W. R. DEWITT, Pastor of the Presbyterian Church,
J. F. MESICK, " " Ger. Reformed "
CHAS. A. HAY, " " Eng. Ev. Lutheran "
FRANCIS HODGSON, " " Meth. Episcopal "
J. H. COIT, Rector of St. Stephen's "
L. GERHARDT, Pastor of the Ger. Ev. Lutheran "
G. U. HARN, " " Church of God.

In the next issue of the same paper (*The Pennsylvania Telegraph*) from which I cut the above notice, I find comments on the performances of that momentous occasion, in which the writer says that he has "heard objections expressed to one of the sermons preached, on account of the political doctrines advanced, especially to some hinting at party measures and derelictions."

It must have been a funny, though a solemn farce, to witness ministers of the Gospel converting the "sacred desk" into a "political rostrum;" and still more so, to reflecting minds, to discover the flimsy cheat of pretending to urge *Bible truth*, and at the same time astutely foisting a day upon their observance, for which there is not the slightest command in the Word of God, and contending for the sacredness of a day not once named as holy time in the whole inspired volume. More anon. I shall endeavor to keep you apprised of these matters as they transpire. W. M. F.

P. S. Since the *drilling* of Sunday, the 20th, petitions have been presented to the Legislature, praying, that the Public Works be closed on the "*Sabbath*," and also for "the passage of a law prohibiting travel on the Sabbath-day"—Sunday.

WESTERN SETTLEMENTS.

In most instances, Western Settlements are commenced in a very promiscuous manner. The country is just as open, and opportunites as free, to one as to another; consequently lands are often selected under the most fortuitous circumstances as it respects the character of the prospective population. The first emigrant settler is too often like the gold-hunter, intent only on getting a fortune by taking up a piece of land, improving it, and then selling at an advanced price to the second and more permanent class of settlers. The first sometimes seem to have acted by caprice in selecting their location; others have evidently acted under the direction of a more discerning judgment as it respects the prospective advantages of the localities they have chosen. When a settlement is once commenced, public report or friendly correspondence draws others to the place, and each selects his lands as his fancy may dictate, without reference to the question who may be his neighbor. He hopes others will follow; he knows not who, nor is it a matter of much consequence to him, so that the lands are but settled all round him, and the price soon doubled or trebled by settlement and improvement. With this consideration in view, every new comer is usually welcomed, without respect to his pretensions or whence he came. Of course at first it is impossible to tell what will be the prevailing religious characteristics or the prevalent manners of such a place. Under such circumstances, a man is just as likely to have a set of dancing and frolicking neighbors as to have steady religious society around him. Sometimes a zealous Christ-[illegible] into a district of country al-[illegible] a considerable society of his own religious opinions around him, and so lay the foundation of a prosperous church; but frequently the most heterogeneous sentiments are commingled together for years, until one society gains the ascendancy, and the disaffected sell out and leave the ascendant society in possession of the chief part of the settlement. In other instances, some two or three societies will grow up side by side, and overshadow the minor numbers of other sects, without reference to the relative numbers of their several denominations in the world at large.

There are a few instances in which companies have been formed for emigrating and settling in a compact body, who have sent out their agents to select and purchase a tract of land suited to their purpose. When they are governed by some close compact, that secures union and submission, they succeed very well. But there are very few native-born Americans who will submit to the direction or government or judgment of other men in a voluntary society. It is often the case, that a number of families, about emigrating from one place at the East, think and say, 'We will all settle together, and have a real homogeneous society, like that we are accustomed to here;' but, having no binding compact, when they arrive out West, one sees an advantage in this neighborhood, another in that; some one, who is a little quicker sighted, takes hold of some chance that was at first common to the whole, and then, as soon as he has made fast, while others were hesitating, they will turn round and say, 'He has got the best chance there was, and I will go somewhere else, and see if I cannot do as well as he has;' and so they scatter and mingle among the whole population. Seventh-day Baptists do this as much as others. It is perfectly obvious to me, however, that Christian compacts might be formed which would be of the greatest temporal advantage to families and young persons about settling in life, as well as to society at large. Every one must know, that there are persons in every society whose years, experience, talents, and opportunities, qualify them to judge of and manage such matters in a manner far superior to that of other persons; and when made responsible for other people's interests, as well as their own, I know not why they should not manage for the whole as wisely and successfully as for themselves, and indeed more so in proportion as their capital is augmented by a union of interests. I would like to see it tried. The West is often misrepresented at the East by the failure of persons who became dispirited for want of courage or perseverance and capacity to carry out the enterprises in which they were engaged. Some such individuals will lounge round a settlement, without doing any thing for themselves, until their means are gone, opportunities taken up, and themselves impoverished, and all for want of a prompt decision to take hold of such chances as there were, instead of grumbling and snarling because they thought somebody had pitched upon a better chance than themselves.

There are many excellent opportunities for compact settlements yet remaining in this State. As I stated in my letters on this matter last winter, not more than about a third of the country within fifty miles of the Illinois River, northward and westward, is as yet settled, although the title to the greatest part of these lands is vested in private hands and speculators. This is generally looked upon by men of small capital as a great objection; but there are weighty considerations to abate this objection. I have heard some of the oldest settlers say, that it is their opinions that lands are relatively cheaper now than when they came and bought them at Congress prices, and that a man buying on credit now can pay for his farm easier than he could then. At that time, they could not get more than twenty-five cents a bushel for wheat, and only store-pay at exorbitant prices at that rate; now, wheat is worth seventy-five cents in cash in all the river counties. Then, corn would not sell at any price; now, it sells for twenty-five cents cash. An aged minister told me, that in the early settlements he had ridden thirty miles on Sunday morning to preach to a congregation gathered out of such a space of country; and when meeting was out he had ridden twenty miles to get his dinner. Now it is far different; we are subject to no such hardships. Society in general is good and rapidly improving; the settlements are but a few miles apart, and plenty and hospitality are found in almost every house. The pioneer settlers and squatters have for the most part gone farther west; the men who hunt their own meat, and crack their own corn, are driving it a hundred miles west of the Mississippi; and the present population plant orchards, make garden parterres, build brick houses, paint their handsome frame dwellings, shade their windows with green venetian blinds, and surround their door-yards with painted picket fences. I have never lived in a climate that I liked better, or one more congenial to health. Not a single case of cholera occurred on the prairies, except in the case of two inebriates who had a debauch at the river, so far as my acquaintance extended, during the past year, although it made sad havoc in the river villages. Nature is as prolific and the land as fertile as in any part of the earth with which I am acquainted by observation or report.

At present the Sabbath-keepers in Illinois are somewhat scattered in their locations. We have, however, four and five families in a school-district in four distinct places, and these afford good opportunities for others to settle close by them. There are other adjacent locations, equally eligible for prosperous settlements, with single families in them at present. There are quite a number of forties, eighties, and some one hundred and twenties, of Congress lands, within a few whole quarter section within ten or twelve miles. More than twenty were entered within this distance last year. These are what are called second-rate lands. Lands of the first class quality, unimproved, sell for $400 to $1,000 per quarter section, and improved farms at from $10 to $20 per acre.

One of the first difficulties of a new settler is to get a dwelling-house. I do not know of an unoccupied cabin in twenty miles round. Necessity, however, makes every body generous on that head, and for a time every family that comes finds a home by squeezing in with those already here. Yet each one should have the means to buy or build a house, as one of the first things he does after he arrives; or, by correspondence with some friend, have a house provided before he arrives. Labor of all kinds is abundant, and amply rewarded. Every one of our friends has found all the employment wanted, and every one has a home. All who have located themselves have a great desire for others to settle near them, and vie with each other in accommodating and assisting every new emigrant in finding and fixing a location, especially when it favors the settlement of their own vicinity. The trades particularly needed are tanners and curriers, shoemakers and shoe-menders, builders and masons, teachers and tailors, blacksmiths and wheelwrights, millers and laborers. Some of our friends offer to find building sites for such purposes, and I am confident it needs but capital and enterprise and union to secure the sites, and make the arrangements for flourishing country villages. It is certain that the country is destined to contain a large population, and business posts must yet be multiplied and enlarged to accommodate their commercial and mechanical necessities. But few such places are attempted at present. Every thing around us invites industry, enterprise, genius, and capital, to improve wide and lasting advantages. S. D.

CHEAP PAPERS.—The Vermont Chronicle mentions the cases of two papers in its region of country, which were induced to try the cheap plan by reducing their subscription price, both of which, after trial, announce to their subscribers, that they shall be compelled to return to their old prices. One states that a handsome addition to its list was not sufficient to make up its losses; and the other, that the experiment has cost its publisher a postive loss of $1,500.

The Liberator last year tried the experiment of reducing its subscription price from $2 50 to $2 00. The experiment has proved unsuccessful, and the publishers announced, some time ago, that they must return to the old price with the beginning of the new volume.

Every year furnishes illustrations of the folly of catering to the taste for "cheap papers." In nine cases out of ten, it results in loss to the publishers, or such a falling off in the quality and quantity of reading matter as proves a loss to the readers.

SUNDAY LAWS IN PENNSYLVANIA.

[Extract from a business letter.]

"I am glad to find that your society is again petitioning the Legislature of this State. My ancestors were among the earliest and most active advocates of religious liberty in Pennsylvania. My own feelings are much opposed to an infringement of your rights. Upon several occasions I have referred to your case in addressing the Legislature of this State, and I think there will be several remonstrances presented to the present session. But there is a solid phalanx of men well paid who are opposing you. I have both spoken and written to the Governor respecting your wrongs, and I think his private feelings are in your favor; but politicians generally take the popular side.

"Educated as a Quaker, I have taken the Quaker view of this subject. But any one who candidly investigates must find that it is a great absurdity to found the observance of the Sunday on the command to observe the ancient Sabbath. As well might they call the Fourth of July Easter.

"You take the right ground in opposing all Sunday laws. It is my sincere belief, that the day would be more appropriately observed were coercive enactments done away with. Men would then inquire into its true foundation." W. L. F.

HOW IT STRIKES THE CATHOLICS.

In the "Freeman's Journal and Catholic Register," of last week, we find Mr. Morton's Circular to the Members of the Synod of the Reformed Presbyterian Church. The Editor introduces it with remarks which show how little confidence Catholics have in the integrity and consistency of men who, while they *profess* to take the Bible as the only rule of faith and practice, do *in fact* follow the traditions of the Romish Church in opposition to the Bible. We copy the introductory remarks, not because the idea which they develop is new to our readers, but because they have it here on Catholic authority of a high order.

The Bible and the Presbyterians.

It is no new argument to bring against the Presbyterians, and other Protestants who agree with them, that they have no other warrant for infant baptism, and for the observance of the first day of the week, except the precept of the Catholic Church and traditions derived therefrom. But we conceive that within the past year a body of the more rigid and old-fashioned of the Presbyterians in the United States must have been unusually harrowed by a reproduction of the argument, not by a professed opponent, but by one of their own brethren.

Some five or six months ago a circular was published in this city, and a copy addressed to this office, by a Mr. Morton, "late a minister of the Reformed Presbyterian Church in the United States." We purposed noticing it at the time, but more important topics put it out of its place, and we contented ourselves with copying from the Pittsburg Catholic a few passing remarks on the self-stultification of the Calvinistic Pres-[illegible] in its Bible-expoundings, put poor Morton out of the synagogue for not agreeing with the decisions of his brethren. The document is rather long for our colmmns, but it is written with so much candor and sincerity, and knocks so hard at Presbyterians, that we think Mr. Morton deserves our helping him to a wider reading of his circular than he could have anticipated. We recommend to our Catholic readers who have Presbyterian acquaintances to mark this article and put it aside till the latter shall some time call them to account for some Catholic doctrine which, through Calvinistic spectacles, they are unable to see in the Bible.

DR. ACHILLI IN ROME.

A correspondent of the London Daily News, under date of Rome, Dec. 26, announces an increase in the degree of severity with which Dr. Achilli is treated in the Castle of St. Angelo. He is now confined in one of the upper prisons of the fortress, dark, dirty, and unwholesome, with strict injunctions for the jailor to allow him to hold no communications with the other prisoners, or to receive messages or visits from his friends. The cause of these rigorous orders appears to have been chiefly the discovery that an enthusiastic zeal had prompted Dr. Achilli to converse with his fellow-prisoners upon religious subjects during the hours allotted to their meals or exercise. The person who was base enough to inform against him was no other than Diamilla, who is in custody for the robbery of gold coins and medals in the Vatican Library. He accused Dr. Achilli of entertaining the inmates of the prison with heretical discourses and of scandalizing them by eating meat on Fridays and Saturdays, and his testimony, although that of a thief, was considered quite sufficient to condemn the unfortunate advocate of Protestantism to the *carcare duro*, while the informer was rewarded for his treachery by a greater degree of liberty than before.

In a letter written two days afterward, the same correspondent, speaking of Dr. Achilli, says that nothing favorable has yet been effected, although his friend Mr. M——, has made every possible exertion in his behalf. The British Consul has warmly seconded his efforts, and the commander-in-chief has shown himself by no means indifferent to the case, although decidedly averse to use any other influence than that of his good offices. Several French officers, acquainted with the circumstances of Achilli's arrest, and interested in his misfortune, have stated it to be their conviction that he will be sacrificed to the vengeance of the Inquisition as a scape-goat for many others not in custody.

A COLORED D.D.—We learn from the North Star, that the University of Heidelberg has conferred the title of D. D. upon J. W. C. PENNINGTON, a talented and worthy colored clergyman of this city—formerly of Hartford, Conn.

FATHER VENTURA.—A European correspondent of the New York Evangelist describes a visit to Father Ventura, made near the close of November last. He found the Ex-General of the Theatins writing at a desk, sitting in the sun, with a cloak about his shoulders. He is a noble-looking old man, of a majestic aspect when in repose, with a smiling countenance in conversation. A dialogue passed between the visitor and the re-converted Papist, from which it appears that the latter is more than ever bent on defending Romanism. It will be seen, by the following extract, that his hope of regaining what he has lost is forlorn enough:

"I am astonished that Father Ventura, who seems to me to be shrewd among the shrewd, should not have understood that submission to the Pope, after his semi-emancipation, will avail him nothing. Rome graciously receives into her bosom those who have temporarily deserted her, but Rome never gives them her confidence, for the very simple reason that, wanting herself in serious conviction, she does not believe in the convictions of others; she says to herself, He who has deceived me once through interest, may deceive me the second time from the same reason. At all events, Father Ventura does not appear to have regained the favor of Pius IX., for he lives humbly at Montpelier, laboring to give new pledges on his part, by theological labors which he is preparing, and some fragments from which he read to me. His reconciliation with the Pope will be worth as much as that of the Pope with the Roman people."

THE WESLEYAN MOVEMENT.—The Wesleyan movement, in England, says the British Banner, proceeds with energy. The expelled ministers prosecute their calling, which is, at present, to enlighten the people, with a zeal, energy, system, and effect, that would have done honor to JOHN WESLEY himself, assisted by GEORGE WHITFIELD. Wherever they go, vast crowds attend them, and not only the most entire unanimity, but the most intense feeling, characterizes the immense assemblages they address. One of the most remarkable seems to have been that held recently at Leeds, where 1,600 people sat down together to tea, and 3,000 or 4,000 people remained together till twelve o'clock at night! In fact, the progress of the Expelled Ministers can be compared to nothing but a triumphal march.

HOW TO PRAY AT THE MISSIONARY CONCERT.—Nowhere, says a cotemporary, is the monthly concert of prayer for the conversion of the world more highly appreciated, and nowhere is it attended with more deep and heartfelt interest, than on missionary ground. In Aintah, at the monthly concert in August last, several women wept like children, while one of the native brethren was pleading with God for the conversion of the world. Oh, what a blessed day will that be, when all in our churches at home shall, in like manner, go to the throne of grace, and with strong crying and tears, beseech God to have mercy upon a world lying in wickedness.

A RELIGIOUS NEWSPAPER IN EVERY FAMILY.—The Philadelphia Christian Chronicle says that Rev. Dr Malcom, in a sermon which he preached on the last Sunday of 1849, urged upon the people, that to have their religious denominational paper in *every family in the congregation*, is a Christian duty. Having dwelt on the influence of such a paper in promoting piety, intelligence, and benevolence, he expressed a readiness, if necessary, to become responsible for the money required to place it in every family in his society.

ANOTHER ACCIDENT ON THE SABBATH.—On Sabbath day, (commonly called Saturday,) Jan. 12th, four persons were drowned at Plymouth, Mass., by breaking through the ice—a full account of which we published last week. We have now to record a most melancholy accident which occurred at Honesdale, Pa., on Sabbath, (Saturday,) Jan. 19th, resulting in the death of three young ladies—one of whom was a daughter of Judge Woodward, of Wilkesbarre, Pa. It appears that they were enjoying themselves by sliding on the ice, when it suddenly gave way, and, before assistance could be rendered, they were drowned. Their bodies were afterward recovered and taken to their friends.

TOLERATION IN ROME.—A correspondent of the London Daily News, writes from Rome under date of Dec 26, that an American Protestant minister had twelve of his countrymen joining him in worship at his own house in the Via S. Bastianello. The police were acquainted with the circumstance before night, and the American Charge d'Affaires, Mr. Cass, was apprised, that if the offense were repeated, the minister would be sent away from Rome immediately.

A TRIPLE LAUNCH.—On Second-day morning last, between nine and ten o'clock, three steamers were launched from the ship-yard of Wm. H. Brown, New York. One of them was the "Arctic," of 3,500 tons, built to ply between New York and Liverpool in connection with the "Atlantic" and "Pacific." Another was the "Boston," a small steamer for river navigation. The third was the "New World," destined for the California trade; and she, as if to illustrate the way they do things in the country to which she is bound, was launched with her machinery all in order, and steam up, so that in five minutes after she touched the water, her wheels were in motion, and she proceeded down the bay on her trial trip.

REVIVAL INTELLIGENCE.

Rev. C. M. Fuller states, in a communication to the N. Y. Baptist Register, that several churches in North-eastern New York are enjoying refreshings from the presence of the Lord. At Burke, in Franklin Co., twenty converts have been baptized. In Fullerville, a score or more have been hopefully brought to the knowledge of the truth. Near Canton, the county seat of St. Lawrence Co., a pleasing revival is in progress, and at West Plattsburg there are indications of good.

The Morning Star has letters communicating the progress and results of revivals of religion in several places. To the Free-Will Baptist Church in Lowell, Mass., over forty have been added by baptism the last season. In Raymond, N. H., nine have been baptized, and a delightful work of grace is going on. In Sutton, Vt., Dexter and Sangerville, Me., Center Square, Ia., Royalton and Auburn, N. Y., revivals are reported.

During the late revival at Jackson, says the Tennessee Baptist, between sixty and seventy made a good profession of faith in Christ; several more will unite with us, several with sister churches in our vicinity, and several with the different denominations in town. The revival was marked by the conversion of a large number of the older and most worthy citizens of Jackson.

The Journal and Messenger reports revivals in various parts of Ohio and Indiana. Cheering additions to the Baptist churches are mentioned. Two churches in Schuyler Co., Illinois, have received more than fifty by baptism within a few weeks.

An interesting revival of religion commenced several weeks since in Winchendon, Mass. An encouraging state of religious feeling is manifest among Christians, and the inquiry of the impenitent is, What must we do to be saved?

The St. Johns (New Brunswick) Christian Visiter learns that a revival is in progress at Hillsburgh, Nova Scotia. Many have been baptized.

The Christian Secretary has intelligence of revivals in Williamantic and Stratsfield, Ct. At the former place, thirty-eight have been baptized since the revival commenced.

The Watchman of the Prairies says that at Kanesville, Ill., there is a revival in progress, and already twenty-nine have been added to the church by baptism.

The same paper contains the intelligence of a revival at Bath, Mason county, Ill. On the 20th of December, there had been twenty conversions, and the work of grace was still going on.

The Western Watchman says that eighty-five have, within a few months, united with the Bethlehem Church, Mo.

The same paper says that twenty persons were baptized at Little Cedar Lick during the last autumn, and twenty-two at Rutland.

WHAT HAS BEEN DONE FOR MISSIONS.—At the Missionary Concert held in a Boston Church on the first Sunday of the present month, Rev. Dr. Anderson gave a cheering view of the past achievements of the Missionary enterprise. As reported in the Puritan Recorder, Dr. A. said:—

"A greater progress has been made in publishing the gospel than is generally supposed. The Bible has been translated into more than two hundred languages, printing presses established, churches gathered, and schools instituted. There are from eight to ten hundred missionary stations. These are so many light-houses to guide into the right haven the voyagers on the ocean of time. The American Board has expended five millions of dollars. There is no impropriety in asking what the means they have used are worth. Abroad they have buildings, presses, churches, and missionaries who have learned much by experience. At home they have organizations, officers, and agencies. Dr. A. thought that with all the experience that we have now had, it would cost $4,500,000 and take twenty or thirty years to accomplish as much as has been already done. He thinks that $40,000,000 have been invested in the missionary enterprise in this country and England. The whole sum collected at the Monthly Concert in Boston the last year, was $1,168. The amount contributed to the Board by the churches of Boston, in addition to what was received from the Monthly Concerts, was about $15,000."

TEACHERS FOR OREGON.—A recent letter from Rev. Mr. Atkinson, of Oregon City, to a lady in Boston, utters an urgent call for female teachers of the requisite qualifications. Mr. Atkinson writes:—

"The idea of going to superior teachers is very fascinating to parents and children in the West. This is the way the Papists acquire such influence. The 'Sisters of Charity' profess to teach music, French, needlework, with the common branches. They adapt themselves very much to the people. There has been lately a nunnery established at this place. It is a few rods from my house, on the river bank. A large number of our Protestant girls are attending their schools. They have another institution up the valley twenty-five miles. They design to build one across the river, opposite this place. A Papist, who holds the claim, has given them sixty acres for their purposes. Six vessels with French Cath[illegible] on their way here. One has arrived—the rest will soon be in. What have we to oppose them, but schools and churches? But we have few teachers, and most of these poorly qualified. Our girls are very early married; it is while they are girls, and but poorly educated in any way to be at the head of a family. We must depend upon the East for teachers. We have money enough; we can pay teachers liberally."

A BAPTIST CHURCH ROBBED.—A few nights since the Rev. Mr. Gillette's church, located in Twelfth street above Race, Philadelphia, was entered by a sacriligious villain, and about twenty volumes were taken from the teachers' library. The sum of about two dollars and a half, being the contributions of the Sunday-school children for benevolent purposes, was stolen from the missionary box. A number of articles of clothing, pieces of goods, &c., that had been presented to the Dorcas Society, to be made up for the poor of the church, were also stolen.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Jan. 21.

Mr. Hunter gave notice of a bill to abolish the Home Department.

The Senate then took up the special order, the resolution submitted some time since by Mr. Foote, declaring it to be the duty of Congress at the present Session to provide Territorial Governments for the Territories.

Mr. Cass proceeded to address the Senate on the question of the Wilmot Proviso, and continued his remarks until the hour of adjournment.

House of Representatives.

The House refused, by two majority, to reconsider the vote by which the election of Doorkeeper and Postmaster was postponed till March, 1851, thus allowing the present occupants of those offices to hold over to the end of this session.

Two Messages from the President were received and read. The first related to the action of the Government, in the search for Sir John Franklin's expedition, and submitted the propriety of an appropriation to further the object. The second was an answer to the call of the House for information relative to operations in California.

The President communicates all the documents in his possession respecting the formation of the government in California. Acting under the treaty of Gaudalupe, without the aid of any legislative provision, he found on coming into office that the former administration had made certain arrangements, which he had thought it not best to disturb. With a view to the faithful execution of the treaty, so far as laid in the power of the Executive, and to enable Congress to act at the present session with as full knowledge and as little difficulty as possible on all matters of interest in those territories, he sent the Hon. Thomas Butler King as bearer of dispatches to California and New Mexico, whose duties are particularly defined in the accompanying letters of instruction, addressed to him severally by the proper departments. He did not hesitate to express to the people of those territories his desire that each territory should, if prepared to comply with the requisitions of the constitution of the U. S., form a plan of a State Constitution, and submit the same to Congress, with a prayer for admission into the Union as a State; but he did not anticipate, suggest or authorize any government agent or officer to interfere with, nor exercise any influence or control over the election of delegates, or over any convention, in making or modifying their domestic institutions, or any of the provisions of the proposed Constitution. The President pledges himself to defend them in the formation of any government republican in its character, to be at the proper time submitted to Congress, and declares that its plan must be their own deliberate choice, without the interference of the Executive. His object was to avoid angry discussions in Congress on topics which did not properly belong to national legislation. As under the Constitution Congress has power to make all needful rules and regulations respecting the territories of the United States, every new acquisition of territory, has led to discussions of the question whether involuntary servitude, which prevails in the States, should or should not be prohibited in that territory. To avoid this, he wished both California and New Mexico to come in as States at once. He earnestly recommends the admission of Western California, under the constitution now formed. He advises that no government be established in New Mexico until the boundary controversy with Texas is settled. He has unofficial information which leads to the belief that New Mexico will soon ask for admission into the Union, and thus settle all domestic questions for themselves, and then the boundary can be settled judiciously. He concludes thus: "Seeing then that the question which now incites such painful sensations in the country, will in the end certainly be settled by the silent operation of causes independent of the action of Congress, I again submit to your wisdom the policy recommended in my annual message, of awaiting the salutary operation of those causes, believing that we shall thus avoid the creation of geographical parties, and secure the harmony of feeling so necessary to the beneficial action of our political system."

In Senate. THIRD-DAY, Jan. 22.

Mr. Dickinson, from the Finance Committee, reported without amendment the bill to establish a Branch Mint in the City of New-York, and recommended its passage.

Mr. Webster submitted a resolution asserting that provision ought to be made by law allowing to every male citizen of the United States, who should settle upon and cultivate the same for three years, a quarter section of public land, which, however, should not be alienated by the settler, or converted except by devise by will.

Mr. Cass concluded his speech.

House of Representatives.

Mr. Clingman, of North Carolina, made a violent speech on Slavery, complaining that the South is getting into a minority, but suggesting no remedy. He said that "but for the passage of the Wilmot Proviso, from time to time, by this House, slaveholders would have gone to California to work the mines and make that a slave State."

Mr. Howard, of Texas, followed, and after him Mr. Brown, of Miss., obtained the floor, when the house adjourned.

In Senate. FOURTH-DAY, Jan. 23.

Mr. Hunter introduced a bill to abolish the Home Department and to establish the Board of Accounts.

The motion to print the Anti-Slavery Resolutions of Vermont was taken up, and Mr. Phelps made an able speech in defense of those Resolutions. The motion was laid on the table at the conclusion of Mr. Phelps's remarks.

House of Representatives.

Mr. Boyd asked leave to present the credentials of Mr. Babbit, Representative from Deseret, and the Constitution of that State, and refer them to the Committee on Elections. Mr. Stephens objected.

A resolution was adopted authorizing the parties to the contested election in the first District of Iowa to take depositions, and to allow ninety days for that purpose.

The motion to refer the President's late Message to the Committee on Territories was taken up, and Mr. Seddon made a speech, in which he tried hard to convict the President of misrepresentation in regard to the course of the Administration on California affairs.

In Senate. FIFTH-DAY, Jan. 24.

Among the numerous memorials presented was one by Mr. Clay asking the purchase by Congress of Mount Vernon. The Senate then proceeded to the consideration of a Resolution presented by Mr. Clay authorizing the Joint Committee on the Library to purchase the original manuscript of Washington's Farewell Address. It was stated that the manuscript was now in the hands of the descendants of Mr. Claypole, the editor of the Daily Advertiser, a paper formerly published in Philadelphia, which was selected by General Washington to publish his Farewell Address. It has been advertised for sale recently at public auction, and not being willing that this document, which was and always would be so venerated by the American people, should be lost to the country—perhaps be transported to grace the parlor of some European nobleman—Mr. Clay said he had thought proper to make this effort to rescue it for the Library of Congress. The resolution was adopted.

The Senate, in Committee of the Whole, proceeded to the consideration of the special order—the bill providing for the more effectual, execution of the provision of the Constitution relating to the recapture of fugitive slaves.

Mr. Butler addressed the Senate in support of the bill, stating its object, and explaining the necessities which, in his opinion, required its immediate adoption; in the course of his remarks, stating that the loss to the South, by the escape of slaves, amounted annually to at least $150,000.

At the conclusion of Mr. Butler's remarks, Mr. Mason expressed a desire to be heard on the bill, and its farther consideration was postponed; after which the Senate adjourned over to Second-day of the present week.

House of Representatives.

Mr. Ashmun asked leave to introduce a bill to reduce the rates of postage, and to abolish the franking privilege.

The House then took up Mr. Savage's resolution, calling on the President to communicate to the House, provided it be not prejudicial to the public interest, all information in his possession relative to the alleged extraordinary proceeding of the English Government, in the forcible seizure and occupation of Tigre Island, in Central America, &c. The resolution passed.

The subject of electing a Chaplain came up, but before going into an election, the House adjourned over to Second-day of the present week.

TWO WEEKS LATER FROM EUROPE.

By the steamer Niagara, which arrived at Boston on the 26th inst., we have Liverpool dates to the morning of the 12th inst.

There had been a considerable advance in cotton—half a cent per pound. Breadstuffs had slightly declined.

Parliament was to meet for dispatch of business on Feb. 1, when it is expected that some important change in the monetary system will be laid before the Legislature.

President Taylor's Message has been extensively published, and largely commented upon by the English press. The general expression of the public sentiment is very favorable.

There was a rumor in Paris that a treaty had actually been concluded between the Emperor of Russia and the President of the Republic, the particulars of which will yet be found to be any thing but desirable, so far as England's interests are concerned.

There is little likelihood of an understanding being come to between the French commandant at Rome and the Government of the Cardinals, owing to the manifest jealousy of French influence entertained by the latter, while the Cardinals are placing the Pope under the protection of a mixed garrison of Austrians and Italians. Gen. De Hillers insists upon leaving a French force of 12,000 men in the city of Rome. This proposition has been met by the Cardinals with a decided refusal, and affairs are as far as ever from being arranged.

In relation to the Refugees in Turkey, it is said that the Turkish Ministers were willing to consent to the expulsion of all those Poles who had been concerned in the late Hungarian insurrection, but that they objected to the expulsion of Polish refugees who were resident in Turkey previously to that event, and who were provided with French or other passports. The Czar has agreed to the terms proposed by the Porte. Kossuth and the Hungarian refugees are to be confined in a fortified town in the interior; they are not to be close prisoners, but their place of residence will be under the constant surveillance of the Turkish authorities.

In Austria, the report that an alliance offensive and defensive had been concluded between Prussia, France, and England, was circulated on the 30th ult.

Gen. Count Urbna, who commanded the Imperialists when they were defeated at Raab, by the Hungarians, has committed suicide at Verona.

The typhus fever was raging fearfully at Vienna on the 20th ult. No less than 80 medical men had been seized with it from visiting their patients.

THE CUBAN EXPEDITION.—A telegraphic dispatch from Washington, dated Jan. 24, says it has been represented to the President that the Revolutionists are again maturing their plans for a descent on the Island of Cuba, and calls have been made for the interference of the Government to arrest the completion of their designs. It is said the representations are to the effect that companies are being raised and drilled in New-Orleans, New-York, Philadelphia, and other parts of the United States, and that money is being raised for the purpose of providing funds for this expedition, by pledging the rents of the Island. The expedition is understood to be nearly ready, and that one or two vessels will sail from New-York, during the present week, clearing for some port in the Southern Main, with men and arms. Also, that men are going out by the Chagres and New-Orleans steamers, which stop at Havana.

GENERAL BANKING LAWS.—The General Banking Law of New-Jersey, reported by a Joint Committee, provides that any association may form a Bank, and that the Treasurer of the State shall furnish circulating notes on pledge of New-Jersey, Maine, Massachusetts, New-York, Connecticut, Vermont, Ohio, Kentucky, Pennsylvania, or Government Stocks. The Stocks to be made equal to 6 per cent Stocks, and the circulation delivered dollar for dollar. The security may also consist of Bonds and Mortgages on productive, unincumbered lands worth double the amount of the mortgage. No Bank to have less than $50,000.

A general Banking Law has also been introduced into the Senate of Pennsylvania. This law requires the deposit with the Auditor General of Government or Pennsylvania Stocks, four-fifths of said Stock to bear interest of at least 5 per cent per annum, and not to be taken above its par value. One-quarter per cent semi-annually on these Stocks is retained by the State for the extinguishment of the Public Debt. The amount of circulating notes issued not to exceed four-fifths of the amount of securities. Capital not to be less than $50,000. No personal liability is involved.

THE ERIE RAILROAD.—The Directors of the Erie Railroad Company have passed a resolution to complete the Road to Dunkirk on the Lake as soon as possible, and ordered the Contract Committee to make a contract to that effect. The route will be partly on the old line, and partly a deviation from it. The estimated cost is $2,100,000 from Hornellsville, or $2,600,000 from Corning. There was, when this great enterprise was commenced, a large expenditure made on the Lake end of the Road, a considerable portion of which will be now available. Some seventy miles of the distance is graded and nearly ready for the superstructure. The old line will be generally adhered to. In the Legislature, the other day, Mr. Owen, from the Railroad Committee, reported a bill confining the location of the New-York and Erie Railroad through Allegany, Cattaraugus and Chautauque Counties, to the following points: Phillipsburgh, Allegany County; Olean and Randolph, in Cattaraugus County, and Dunkirk in Chautauque County.

FEARFUL RAILROAD ACCIDENT.—At Madison, Indiana, on the 17th inst., a disastrous collision and general smash of the entire freight train, with the contents, occurred on the great plane of the Railroad. The coupling between the train and the large locomotive used for letting it down the inclined plane, gave way at the top of the hill, whence the cars came down with such velocity as to burst the wheels by their centrifugal force, and at the foot of the plane some of the cars flew off the track, running entirely into the river. The others followed the road and came in collision with another train which was waiting in the street below, and the concussion was so violent as to literally shatter to atoms some twelve or fourteen cars, flinging wheels, axles, timbers, &c. even into the river—a distance of at least fifty yards. The cars were loaded with flour and other produce, all of which was more or less damaged. Ten or twelve freight cars were entirely destroyed. The brakemen escaped without injury, but one man has his leg broken.

INDIAN OPERATIONS IN MEXICO.—The New Orleans Picayune of Jan. 15th, says that the Indians of Durango continue their barbarities. On the 3d of December, a band of savages carried off two women, one of whom they murdered. They likewise put to death a laborer and his daughter, and wounded several persons, and captured three children and a lady. The latter was subsequently rescued. The inhabitants of the district appear utterly powerless for defense, and the government is either unable or unwilling to help them. In New Leon similar atrocities are of frequent occurrence. In Coahuila alone has anything like organized resistance been attempted.

DESPERATION OF A SLAVE.—The Cumberland (Md.) Civilian says: A gentleman of this place, having reason to believe that one of his negroes would soon "set up shop" in Pittsburgh, determined very properly to sell him. The negro was accordingly sold, but resisted the agent of his new master, knocking him down with a bar of iron, and doing him serious injury. When he found at length that his plans of escape were frustrated, he deliberately took a hatchet and attempted to sever his hand from the arm. The blow was not quite successful, and it is supposed he may recover without amputation of the hand.

SUICIDE OF A MURDERER.—Elias Knight, of Kentucky, committed suicide on the 7th inst. He killed a man in Trigg County, but had thus far eluded the officers. The Sheriff, with a posse, proceeded to his house, but found the doors barred against them. They finally, however, obtained admission, and found Knight secreted up stairs. Finding all chances of escape futile, he promised to surrender if they would give him a little time. His request being acceded to, he pulled off a boot, put the muzzle of a gun to his head, and blew out his brains, pulling the trigger with his foot.

A GALLANT BROTHER.—Isaac B. Dunn, Esq., a member of the House of Delegates of Virginia, from Washington County, resigned his seat in that body on Tuesday. Mr. Dunn's sister is the Mrs. White who, traveling in the far West, with her husband, on their way to or from Santa Fe, was a short time since seized and carried off, with her child, into captivity, by a band of Apache Indians. He has resigned his seat, in order to accompany a party, who are to set out immediately for the Indian Country, in order, if possible, to discover and rescue his sister.

N. Y. STATE AGRICULTURAL SOCIETY.—The State Agricultural Society met at Albany on Wednesday, Jan. 16, and received the Annual Report of the Executive Committee, which presents some important facts connected with the Agriculture of the State. It appears from the Treasurer's Report, that the entire receipts of the year have amounted to $12,000, of which $8,144 55 was for the recent State Fair at Syracuse. The expenditures of the Society during the same period have been about $3,000—leaving a balance of $9,000 in the treasury.

SUMMARY.

For the last two evenings, says a N. Y. paper of Friday last, a large number of destitute immigrants were lodged at the Tombs. A litter of straw was shaken down in the large basement hall of the Police Office, upon which the unfortunate strangers stretched their weary limbs, persons of both sexes being promiscuously intermingled. Loaves of bread were distributed among them. It was a sad and sorry sight to witness these poor outcasts, who had expected a better state of things on their arrival in a foreign country, subjected to such misery.

On the 11th inst., as Mrs. Plass, of Brooklyn, was preparing her morning meal, the coffee-pot, which was standing upon the stove, suddenly exploded; the confined steam forcing the top against the ceiling with great force, and throwing the boiling coffee into the face and upon the neck and arms of Mrs. Plass, who is very badly scalded, and fears are entertained that she will lose both eyes.

A wounded and disbanded soldier, named Lang, has obtained a verdict in the Circuit Court at New York against General Harney, of $700 and costs, for an assault and battery. It was proved that the plaintiff and defendant were passengers on board the Alabama from Mexico, in November, 1848; and because plaintiff and others complained of the fare, Harney beat him severely.

At the recent election in Wisconsin, the question of free suffrage was voted upon, and decided in the affirmative; the vote showing 4,090 for, 3,603 against it. This establishes the right of every male citizen, of whatever color, over the age of twenty-one years, to vote at all elections in the State.

Several Banks in Wall-st. have cut loose from all business connection with the Dry-Dock Bank, and refuse even to receive its notes over their counter. This will probably become general, as a movement to that effect has been made. At the Stock Board every day, when this Stock is called, the only response is three groans.

The Spanish papers state, that during some excavations recently made at Saragossa, a discovery has been made of many medals and other relics, which appear to be remains of a civilized people which had occupied the place before the Carthagenian invasion of Spain.

The Legislature of Indiana, in granting divorces, append the proviso, that the party applying shall not contract marriage, during his or her life, with any other person than the one from whom he or she is divorced.

William L. May, Esq., formerly a member of Congress from the Springfield district, Illinois, died at Sacramento, a few days after his arrival there with the train of emigrants from Missouri.

A bill has been introduced in the New-Jersey Legislature to repeal the monopoly clause in the charter of the Camden and Amboy Railroad Co.

The ice is frozen to such a thickness on the North River at the city of Hudson, that teams with heavy loads cross to Athens, on the opposite side of the river, almost every hour in the day.

An association has been formed, at the city of London Mechanics' Institution, to promote the practice of decomposing the dead by the agency of fire. The members propose to burn, with becoming solemnity, such of their dead as shall have left their remains at the disposal of the association.

The forge branches of ten of the iron mills at Pittsburgh are now idle, resulting from the difficulty between the employers and boilers and paddlers, and the number of hands thrown out of employment by the stoppage is about eighteen hundred.

A Convention of all opposed to the new and unjust privileges which (it is alledged) are given to the owners of the Woodworth Patent by the act of 1845 authorising its renewal is responsibly called to assemble at Syracuse on the 20th of February.

Capt. Manson of ship Rome, from Calcutta via St. Helena, states that when he left the latter port on the 14th ult., a slaver with 500 slaves on board, prize to an English war steamer, was in the offing.

Accounts from New Orleans to the 24th inst., state that the steamer Ohio, while coming up the river, came in contact with the towboat Dinah, having in tow propeller Col. Stanton, and sunk them both. The Ohio received no injury. No lives were lost.

The beneficial results of industry, simple food, and regular habits, are seen in the fact that the Society of the United Brethren (Shakers) at Enfield, Conn., numbers 269, and not a death has occurred for 14 months.

The Florida Sentinel comes out strongly against the Southern Convention, which is proposed to be held in Nashville, Tenn., in June next, and to which Mississippi and South Carolina have already chosen delegates.

The first sale of precious stones, in this city, for five years past, consisting of diamonds, turquoises, topazes, garnets, rubies, chrysalites, pearls, saphires, aqua marines, Oriental garnets, opals, amethysts, emeralds, Panama pearls, and rough diamond opals, took place on Friday morning last at the store of Henry H. Leeds. The proceeds amounted to about $8,000.

"The Sons of Washington," is the title of a new secret society, instituted at Wilmington, Del., on the 1st of January. Its object embrace the freedom of the public lands; the equality of man; combinations to advance the interests of labor, as well as beneficial considerations for those who avail themselves of the key of the order.

The Delhi Gazette says that the Utica and Bridgewater plank-road, 20 miles long, and cost $40,000, pays 25 per cent. regularly. The Boonville road pays 22 per cent. The Watertown pays 35 per cent. The Forea and Johnson road, 4 miles long, and costing $8,000, pays regularly 50 per cent.

Mr. Mappin, of Sheffield, has invented a razor possessing the keenness of the lancet point, while it retains the temper and lasting qualities of the steel.

A negress, named Carlota Green, recently died at Vera Cruz, at the age of 113 years. She retained her faculties to the last moment.

An attempt was recently made by two sturdy scoundrels to rob Mr. Peter Sampson, who was traveling on horseback near Hamilton, Ky. He was stopped by the villains, who demanded his money. He immediately drew a pistol and fired it at the fellow who had hold of the bridle of his horse, and the shot took effect, as the man fell to the ground. He fired two more shots, which caused the other to fly, and he then made his escape by putting spurs to his horse.

The Cincinnati Nonpareil of the 17th says: "It is estimated that six thousand persons, or nearly one-fifteenth of our whole population, have had the small pox or varioloid during the last four months. It is spreading to a considerable extent in Covington and Newport. Like the cholera, it bears a milder form than it did in 1832—3, when it followed in the wake of that dreadful scourge."

A Paris paper, of Dec. 1, announces the death on that day of George Washington, oldest son of General Lafayette. He accompanied his father on his visit to this country in 1823, and was a member of the Chamber of Deputies under Louis Phillippe. He was also a member of the Constituent Assembly after the February revolution.

The North Carolinian tells a story of a slave who has gradually become white. The change is supposed to have been caused by the bite of a rattle-snake, which occurred some ten or a dozen years since. He was formerly as black as any African, and now shows no signs of the negro except the kinks in his hair.

The ship Huguenot cleared from Savannah on 14th inst. for Glasgow, freighted with 3,457 bales of upland cotton, weighing 1,522,655 pounds, and valued at $164,291 40, and 96 bales Sea Island cotton, weighing 32,358 pounds, and valued at $7,474 03. Total number of bales 3,553, weighing 1,585,023 pounds, and valued at $171,765 48.

The revenue of the city of Boston, and the county in which it lies, within the past year, from fines and costs imposed by the Courts, and forfeitures of bail, has amounted to $32,216 35 in money. So says the Annual Report of the County Attorney.

Mr. L. H. Buckley, who recently died in New London, Conn., has left a considerable sum which is to remain at interest till it reaches $50,000, when it is to be applied to the erection and maintenance of a free school for the residents of New London.

A babe 12 days old died in Albany a few days ago from exposure and neglect. The mother was found in a beastly state of intoxication, apparently caring but little for the loss of her child.

The Lake steamer Oregon was consumed by fire at Chicago, on Saturday morning, Jan 13, supposed to have been the work of an incendiary. None of the property on board was saved.

New York Markets—Jan. 28.

Ashes—Pearls $6 12; Pots 6 62 a 6 75.

Flour and Meal—Flour, Canadian 4 87; State and Michigan 5 00 a 5 25; pure Genesee 5 44 a 5 56. Rye Flour 3 00. Jersey Meal 2 87 a 2 94.

Grain—Canadian Wheat 1 10. Corn 60 a 64c. Rye 64c. Barley, scarce, 68c. Oats 39 a 42c. for Jersey, 43 a 46c. for Northern.

Provisions—Pork, Mess 11 25 for new and 10 50 for old. Beef, 8 50 for country Mess. Butter, 7 a 11c. for Ohio, 10 a 18c. for State, 19 a 22c. for Orange County.

Wool—Fleece, 35 a 45c. Pulled, 38c. for superior country.

MARRIED,

In Amity, Allegany Co., N. Y., on the 15th inst., by Eld. Rowse Babcock, Dea. STEPHEN R. SMITH, of Alfred, to Miss TAPHER IMER, of Amity.

In Leonardsville, N. Y., on the 20th inst., by Eld. W. B. Maxson, Mr. NELSON CLARKE to Miss MARIA CLARKE, both of Plainfield, N. Y.

DIED,

In Watson, Lewis Co., N. Y., on the 19th inst., SAUNDERS GREEN, in the 73d year of his age. Bro. Green made a profession of religion while he was young, walked the Christian road to the end, and died in hope of immortal glory.

W. G. Q.

LETTERS.

Wm. B. Maxson, W. M. Fahnestock, Geo. Crandall, J. Whitford, S. S. Griswold, H. Hawes, Wm. Tew, B. G. Stillman, E. R. Gallup, Charles Potter, D. Larkin, H. W. Sargent, I. D. Titsworth, A. Hess, R. Babcock, W. G. Quibell, D. R. Stillman, John Snowberger (right,) J. R. Irsh (received.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Reuben Brown, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Joseph Langworthy, "	2 00	" 6	" 52
Benj. Green, "	2 00	" 6	" 52
David Green, "	2 00	" 6	" 52
J. S. Champlin, "	2 00	" 7	" 13
Daniel Larkin, Westerly, R. I.	2 00	" 6	" 52
P. L. Berry, New London, Ct.	2 00	" 6	" 52
D. L. Browning, "	2 00	" 6	" 52
Jos. Crandall, Fall River, Mass.	2 00	" 6	" 52
Ichabod Babcock, Townsend, O.	3 00	" 7	" 52
David McPherson, Shiloh, N. J.	4 00	" 6	" 52
H. Clark, Petersburg,	2 00	" 6	" 52
Polly Randall, "	2 00	" 6	" 52
Olive Scriven, "	1 00	" 6	" 32
John Davis, Berlin,	2 00	" 7	" 5
Amy Saunders, "	2 00	" 6	" 52
Orren Burdick, "	1 00	" 6	" 52
Job Spencer, Adams,	2 00	" 6	" 52
Ezra Whitford, "	2 00	" 6	" 52
E. Cleveland, "	2 00	" 6	" 52
M. Robinson, Cowlesville,	2 00	" 7	" 26
Hosea B. Clark, Brookfield,	2 00	" 6	" 52
Lorenzo Burdick, DeRuyter,	2 00	" 7	" 17
Dan'l C. Burdick, Lincklaen,	2 00	" 6	" 52
	13 00	" 7	" 10

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church at Berlin,	$5 88
C. A. Osgood, Whitewater, Wis.	2 00
Matt. Lewis, Hopkinton, R. I.	1 00
Henry Clark, "	75
Lois Babcock, "	25
Maxson Green, Alfred,	2 00
Mrs. C. Saunders, "	1 00
A Friend in Alfred,	1 00
S. Fahnestock, Gettysburg, Pa.	1 00

T. B. STILLMAN, Treasurer.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay.

[32m3.] JANUARY, 1850.

Missionary Society—Executive Board.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society, will be held in New York on the evening of the first Second-day in February, (4th day of the month.)

By order of the Board,

GEO. B. UTTER, Rec. Sec.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance. The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
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REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The new steamer C. VANDERBILT, Capt Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River at 4 o'clock P. M., and Stonington at 8 o'clock P. M or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington, Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
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No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture: the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lacerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number, besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, in already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

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Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

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Miscellaneous.

THE PLOW AND THE SICKLE.

BY TRISTAM BURGESS.

With a pioneer axe, what a conquest is made!
  What a field from the forest is won!
What regions, reduced from the wilderness shade,
  Are now warmed in the beams of the sun!

From the rock where our fathers in exile first landed,
  Their clearing, from river to river, has spread;
And mountains and plains by their sons are commanded,
  'Till now on the beach of Pacific they tread.

What a farm for a nation to cultivate now,
  And gather the wonderful harvest it yields!
'T is an empire reduced to the Sickle and Plow,
  An empire of gardens, and orchards, and fields!

Hail, Nation of Farmers! rejoice in your toil,
  And shout when your harvest is o'er;
Receive the oppressed to your land with a smile,
  But frown every foe from your iron-bound shore.

And He who by deeds has now reached a high station,
  And is called to preside o'er the commonwealth now,
Must relinquish his farm to save our young nation,
  As for Rome, Cincinnatus relinquished his plow.

The Plow and the Sickle shall shine bright in glory,
  When the sword and the scepter shall crumble and rust;
And the farmer shall live, both in song and in story,
  When warriors and kings are forgotten in dust.

JUVENILE DEPRAVITY IN NEW-YORK.

The recent Report of Mr. Matsell, Chief of Police, to the Mayor of New-York, brings to view some of the vices which prevail in this city, and call loudly for immediate remedies. We copy a portion of the Report:—

In connection with this report I deem it to be my duty to call the attention of your Honor to a deplorable and growing evil which exists amid this community, and which is spread over the principal business parts of the city. It is an evil and a reproach to our municipality, for which the laws and ordinances afford no adequate remedy.

I allude to the constantly increasing numbers of vagrant, idle and vicious children, of both sexes, who infest our public thoroughfares, hotels, docks, &c.,—children who are growing up in ignorance and profligacy, only destined to a life of misery, shame and crime, and ultimately to a felon's doom. Their numbers are almost incredible, and to those whose business and habits do not permit a searching scrutiny, the degrading and disgusting practices of these almost infants in the schools of vice, prostitution and rowdyism, would certainly be beyond belief. The offspring of always careless, generally intemperate, and oftentimes immoral and dishonest parents, they never see the inside of a school-room, and so far as our excellent system of public education is concerned, (and which may be truly said to be the foundation stone of our free institutions,) it is to them an entire nullity. Left, in many instances, to roam day and night wherever their inclination leads them, a large proportion of these juvenile vagrants are in the daily practice of pilfering wherever opportunity offers, and begging where they cannot steal. In addition to which, the female portion of the youngest class, those who have only seen some eight or twelve summers, are addicted to immoralities of the most loathsome description. Each year makes fearful additions to the ranks of these prospective recruits of infamy and sin, and from this corrupt and festering fountain flows on a ceaseless stream to our lowest brothels—to the Penitentiary and the State Prison!

Reports have been made to me from the Captains of the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th and 13th Patrol Districts —from which it appears that the enormous number of 2,955 children are engaged as above described in these wards alone. And of these, *two thirds are females, between eight and sixteen years of age.* This estimate I believe to be far short of the number actually thus engaged. Astounding as it may seem, there are many hundreds of parents in this city, who absolutely drive their offspring forth to practices of theft and semi-bestiality, that they themselves may live lazily on the means thus secured—selling the very bodies and souls of those in whom their own blood circulates, for the means of dissipation and debauchery. These *embryo* courtesans and felons may be divided into several classes, as follows:—

1st. Those who congregate around the piers, &c., where merchandize is chiefly landed. Cunning and adroit in their operations, they daily pilfer immense quantities of cotton, sugar, spirits, coffee, teas, &c., from the bales, hogsheads, casks, bags, chests, &c., with which the wharves are generally more or less loaded; and in the absence of other articles of plunder, they wrench the knobs from doors, steal building hardware from unfinished dwellings, lead and copper pipe, and even tin roofing! * * * The number of children engaged in this nefarious occupation, is estimated at seven hundred and seventy in the districts enumerated.

The 2d class of youthful vagrants are the "crossings sweepers." They are entirely different from those first mentioned, and in regard to moral degradation, they occupy a still lower position. Citizens generally suppose that in bestowing pennies upon these children, they are performing acts of charity and of mercy. This is a mistake. Whatever may be their gains during the day, the amount is always spent during the night, in visiting the galleries of the minor theatres, or in the lowest dens of drunknness and diseases which abound in the Five Points and its vicinity. And they oftentimes waste large sums of money amid half-grown boys of similar stamp, in the most disgusting scenes of precocious dissipation and debauchery. The number thus engaged is estimated, in the lower districts, at about one hundred.

The 3d class are also sufficiently well marked to present distinctive features. They likewise are mostly girls of tender years, and frequently neatly dressed, modest-looking, and in many instances even pretty. Their ostensible business is the sale of nuts, fruits, socks, toothpicks, &c.; and, with this ruse, they gain ready access to counting-rooms, offices, and other places, where, in the secrecy and seclusion of a turned key, they submit, for a miserable bribe of a few shillings, to the most degrading familiarities. By these practices they are frequently enabled to carry home some two or three dollars daily. And this very money, to obtain which the miserable child sells its present and future welfare, is eagerly grasped by the often inebriate parents, who, with a full knowledge of the sacrifice by which it was obtained, scruple not to use it, and on the morrow the girl is again sent forth upon the same disgusting errand. The captain of the 11th patrol district, in speaking of this class of children, says that scenes of almost nightly occurrence might, if necessary, be related, which for vileness and deep depravity would absolutely stagger belief. These enormities have long been known to the Department, and they come to me in such an unquestionable shape, that I cannot doubt the truth of the statement.

I am aware that there are honorable exceptions to the above, and that some among the hundreds included in this third class, are in reality honest children, endeavoring to gain a living by the legitimate sale of trifles, but the majority are vicious, and only so. Their number is computed, in the districts named, at three hundred and eighty.

The 4th class are BOYS. They are termed "baggage smashers;" they congregate around steam-boat landings, and railroad depots, apparently for the purpose of carrying parcels for individuals arriving in the city. A large proportion of them have no homes whatever;—they will not hesitate to steal when opportunity offers, and live idle and dissolute lives, generally sleeping in the markets, under sheds, and occasionally in cheap lodgings; but the luxury of a bed is an article, however, which they seldom indulge in. There are about one hundred and twenty thus engaged.

A 5th class consists of boys similar to those last mentioned, with this exception, they have homes, and many of them are the children of respectable parents, but through a mistaken leniency or a criminal carelessness, they are suffered to spend their evenings and Sabbath in small gatherings on the corners of the streets, annoying the neighborhood and passers by with their wrangling and fighting practices, and with the most reckless oaths and blasphemies. They will often steal, and many of them absent themselves from the roof of their parents or guardians for weeks together, sleeping in market wagons and other places of shelter; consorting with the vilest of both sexes, and forming habits of vice and dissipation which cling to them through all their after years. The number of these is estimated at between 1,600 and 1,700. Besides, these there are reported to me from the above named districts, twenty-three hundred and eighty-three children that do not attend school.

But what are the remedies? Mr. Matsell closes his Report to the Mayor thus:—

In presenting these disagreeable facts for the consideration of your Honor, I trust that I may be pardoned for the suggestion in conclusion, that in my opinion some method, by which these children could be compelled to attend our schools regularly, or be apprenticed to some suitable occupation, would tend in time more to improve the morals of the community, prevent crime, and relieve the city from its onerous burthen of expenses for the Alms House and Penitentiary, than any other conservative or philanthropic movement with which I am at present acquainted.

THE LOSS OF THE SHIP "CALEB GRIMSHAW."

The *Caleb Grimshaw* was one of the best of our New York built ships, launched in February, 1848, and on the 22d of October sailed from Liverpool, on her sixth voyage, with a large number of passengers, and a full cargo. No unusual incident occurred on the voyage, until Monday, the 12th of November. The day commenced with light airs from the northward, and for the first time since leaving Liverpool the weather was pleasant; the decks were dry, and all were enjoying the bright rays of the sun. At 8 P. M., a cry of *fire* was raised, and instantly the passengers were thrown into a terrible state of alarm and confusion, in which it was difficult for the officers to make any command to be heard. Without delay, however, the engine was got to work, and continued to work during the whole time that the crew were able to stay by the burning wreck.

When the alarm was given, it was supposed the fire was in the steerage, and the between decks were flooded. This did not subdue the fire, and it was evident that the steerage was not the scene of disaster. One of the forward hatches was opened, and the flames were discovered in the forward hold, abreast of the chain-locker, on both sides, Mr. Hoxie, the chief officer, was lowered by a rope into the hold, but was at once overcome by the smoke, and immediately drawn out almost senseless The smoke within the first hour became so dense, that it was impossible for any person to breathe between decks. The consternation among the passengers now became appalling. They were perfectly frantic. Some refused to work longer at the fire engine, and abandoned themselves to despair; while others rushed to the quarter boats, hanging at the davits, and crammed them full—stowing themselves in like sheep, without regard to the possibility of the boats sustaining them. By the use of force, the captain and crew were able to clear one of them, while, sad to relate, the other *was carried away from the davits, by the immense number who instantly crowded into her.* These all perished, with others who sprang from the chains after the boat as she went down. The boat which had been cleared was then lowered, and by her means the other, which had been swamped, was righted, and both, together with the stern boat, were towed astern, with two men in each, subject to the orders of the captain. Hopes of subduing the fire were still entertained, and the most strenuous exertions with the engine and with buckets were continued. The sails of the ship were reduced to two close-reefed topsails.

At 8 A. M., the pumps were sounded, and 5½ feet water found, the smoke and steam continuing very dense, while the excitement among the passengers had not abated. At 11 A. M. got the tackle on the long boat, launched her overboard, and placed in her such articles of provision as could be obtained, and dropped her astern, with two men in her. The construction of a raft was also commenced, under the direction of Capt. Hoxie, from the spars and planks on deck. As soon as it was finished, the passengers became uncontrollable, and contrary to the orders of the captain, and in spite of his endeavors to prevent them, launched the raft, broke the locks from the "harness casks," and removed the beef and pork they contained to the raft. The smoke increasing, the passengers became reckless, and about sixty of the strongest rushed to the raft, and fearing it might be over burthened, at once cut it adrift. and at sunset that day were scarcely visible. The next day, the 13th, the wind blew heavily from the eastward, and Capt. H. does not believe it possible that the raft could have withstood the sea, *and has little doubt that they were all lost. Nothing has been heard of them.*

The remaining passengers, deeming that those who had taken to the raft were more fortunate than they, proceeded to construct another out of such materials as they could lay hands on. At 3 P. M., the heat and smoke became alarming, and the long boat was ordered to be hauled under the stern; and Mrs. Hoxie and child were lowered from the cabin windows into it. The other cabin passengers were also lowered over the stern, the cabin windows being too small to allow their egress by that means. The boats were filled with as many of the passengers and crew as they could safely carry, reserving places for such of the crew as remained by the vessel for the purpose of keeping the fire under. When the boats were thus filled, those for whom no places could be found became perfectly wild; their shrieks of despair were frightful. Maddened by the increasing heat, they began to cut holes in the deck and to stave the water tanks, containing some 2,200 gallons, notwithstanding the entreaties of the captain, as their existence might depend on the preservation of such water and provisions as were on the deck, for no other could be reached. A thirst for drink and plunder now manifested itself among them, and it required all the energies of the captain and crew to keep them in anything like subjection. At 4 P. M., Captain H. went on board the boat, leaving Mr. Hoxie, two mates and six seamen in charge to keep the engine at work. The boats were all now astern of the ship, and she settling fast. At 12 M., on Tuesday, it was found that more steam than smoke came from below, and the exertions at the pumps were somewhat remitted.

On Wednesday sail was made on the ship, and she ran to the N. W., (the wind being at the time S. E.) hoping that some vessel might be fallen in with. All the boats still in tow. The decks were very hot, and at the hottest places holes were cut, and the hose applied.

Thursday.—The weather was moderate; continued to pump out hot water and pump in cold. The heat of the decks was increasing. Stood to the S. E.—no vessel in sight. A difficulty at this time occurred in the long boat, as it was found too deep to tow with safety. Some were induced to come on board the ship, and sail was then made on the ship for the Western Islands.

Friday, at 12 meridian, a sail was made out from the mast-head, bearing E. S. E., 20 miles. Desponding faces brightened up, and all felt that there was yet hope. But as the burning ship neared the stranger, he did not appear to notice the signals of distress, which were flying from the two mast heads. Despair again prevailed—topsails were lowered, and the chase abandoned. At that moment the stranger appeared to notice the signals, and at once altered his course, furled his topgallant sails and courses, reefed his topsails, and prepared his vessel for any emergency. At 4 the stranger came within hailing distance, and proved to be the *British Bark Sarah*, of Yarmouth, Nova Scotia, Capt. DAVID COOK.

Owing to the severity of the gale, great difficulty was experienced in transferring the passengers and crew of the burning ship to the bark. But after the most praise-worthy exertions, continued until Sunday P. M., Captain Cook succeeded in rescuing the remaining passengers, 163 in number, and all the crew except six, these last still remaining on board until Tuesday. They at length succeeded in bringing both vessels into Flores, one of the Western Islands, on Wednesday at 7 P. M. The passengers and crew having all been removed by 4½ A. M. of Thursday; the hatches of the ship were raised, and in 20 minutes she was wrapped in flames, and at daylight nothing remained of her. [Courier and Inquirer.

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LAKE NICARAGUA.—Lake Nicaragua is described as a magnificent lake, and the scenery on its borders is remarkable for beauty. The banks near the sea are low, and are covered with palms, which look like so many giant plumes. Higher up, the banks are more elevated, "and covered with a dense mass of verdure, coming down like a wall to the very edge of the water. These are the broad leaf plantain, the gigantic cebia, the slender cocoa palm, basides an hundred other strange varieties, twined and bound together with vines, covered with bright flowers, and hanging their long pliant tendrils from every stem. On this mass of impenetrable verdure, which never fades, parrots and noisy macaws glanced in, and our long-necked cranes mounted on the sand-bars; bright green iguanas looked from the overhanging limbs, and queer monkeys hung by their tails and chattered vociferously. The lake Nicaragua is a remarkably fine body of water; nearly as large as lake Ontario. On the north, "are the undulating slopes and grassy hills of Chartales, the paradise of the cattle raisers—on the south, for a long distance, are the rugged hills towards Costa Rica, the abode of the untamed Indians of the fine department of Nicaragua, lately the seat of terrible commotions; the department of Grenada, with its indigo and cocoa estates, and its volcanic peaks. In the midst of the lake rises the regular cone of Ometne, a very fine mountain, and by its side the volcano of Madeira, capped with clouds."

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CONVOCATION OF BIRDS.—A large number of swallows and martins, supposed to be between two thousand and three thousand, assembled at six o'clock in the morning, near Plymouth station on the South Devon Railway, and eventually pitched on the upper wire of the electric telegraph. Here they sat side by side, as close as they could stow; the swallows to the westward, and the martins on the east. It was a very calm morning; the birds had their heads facing the rising sun, and all seemed, by their grave deportment and occasional faint chiripings, to be in deep consultation on some important measure. It being necessary to send a message up the line, the station clerk, wholly unconscious of the position of the feathered assemblage, touched the electric wire, and suddenly dissolved the meeting. The swallows and martins jostled and tumbled against each other, and fluttering off their mysterious resting-place, shortly resumed something like order, and quickly flew out of sight.

THE EIDER (Somateria Mollissima.)—Captain Penny, of the Advice, who, much to his honor, had penetrated in search of Sir John Franklin, as far as Navy Board Inlet, in Lancaster Sound, discovered upon landing on one of Wollaston's Islands, in this inlet, some few pairs of these singular birds yet remaining, together with numerous nests, the occupants of which had, without doubt, winged their way southwards. It is always in the most dreary and inhospitable parts of the north that eiders are found in the greatest numbers, and where they may be said to be quite at home—as in Iceland, in the Fern Islands, and in other northerly places, where they serve many important purposes, and the inhabitants would find their comfort much diminished if they were deprived of the eiders. Their beautiful and delicate down is proof against the most severe cold, and, without very serious injury to the birds, a vast quantity of the finest down is procured from them every year. So firm and elastic is this down, that the same quantity which can be compressed and concealed between the two hands, will serve to form a garment, which, while it is hardly the weight of a feather, has more warmth than the finest blanket.

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"EXCHANGE."—Passing along one of our streets the other day, we saw written in flaming characters over the door of one of our rum saloons, "The Exchange." Exchange, exchange, thought we, musing, as we wended our way; surely that is a most appropriate name! Here a man can exchange wealth for poverty; health for disease; and an untarnished reputation for the drunkard's notoriety! Here he can exchange the respect and esteem of acquaintances for the hoots and derision of the rabble; the pleasures of social intercourse for the companionship of vagrants; and the delights of a happy fireside for the miseries of the gutter. He can exchange the cheerful countenance, with the impress of intellect, for the bloated face and unmeaning stare; a proud and manly bearing for the drunkard's stagger; comfortable and respectable garments for those soiled and torn; all that is pure, and lofty, and noble in humanity, for all that is foul and groveling and debased. He can exchange a happy home for the drunkard's grave, and the joys of heaven for the miseries of hell. An appropriate name is "Exchange," for all our groggeries, and we recommend its universal adoption.

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EXTEMPORE RHYMING.—Bartholemew Willard (called "Barty," for short) was once very well known in the north of Vermont, for his careless, vagabond habits, ready wit, and remarkable facility at extempore rhyming. Sitting one day in a village store, among a crowd of idlers, who always gathered about him on his arrival, the merchant asked Barty why he always wore that schocking bad hat. Barty replied, that it was simply because he was unable to purchase a new one. "Come," said the merchant, "make me a good rhyme on the old one immmediately—without stopping to think—and I'll give you the best castor in the store." Whereupon Barty threw his old hat on the floor, and began:

"There lies my old hat,
  And pray what of that?
'Tis as good as the rest of my raiment!
  If I buy me a better,
    You'll make me your debtor,
  And send me to jail for the payment."

The new hat was adjudged to belong to Barty, who wore it off in great triumph, saying it was but a poor head that couldn't take care of itself.

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NATURALIZATION OF FEMALES.—Many women who come from Europe and intend residing permanently in the United States, think, as they cannot expect to vote, there is no use of their becoming naturalized; but this is a very serious mistake. By the law, the property escheats to the State, and it is the duty of the Attorney-General to see that estates which would descend to the wife if she were a citizen, are taken by the State. Previous to the year 1845, public informers could draw one-eighth of the property informed of thus seized, but by change of the law this is no longer the case. It is now left in the power of persons who are at enmity with a widow, thus to inform and have her all taken away. Of course, cases of this kind are few; the widow is usually allowed to enjoy property unmolested, but she cannot make a title to it, and if she attempts to sell, or when she dies, and her heirs dispose of her estate, litigation almost certainly ensues, and on examination, the State seizes the property in dispute. Cases of this kind are constantly occurring; thousands of dollars are thus lost annually, and all women not naturalized should become so at once. [N. Y. Tribune.

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LIABILITIES OF MINORS.—Persons under twenty-one years of age are called minors. If a person pretend to be of age, and obtain credit for goods (not necessaries,) and then refuse payment on account of his non-age, the person injured cannot recover the value of his goods, but he may indict him as a cheat. Minors cannot bind themselves by contract for any thing but necessaries for their subsistence, clothing or education. If a minor contract for other things, his contract is void or voidable at his election; but if he choose to affirm it, the other party cannot avoid it. A minor whose parent may have released his claim for his labor or wages, is not thereby enabled to bind himself by his contracts, nor can a parent or guardian authorize him to make contracts by which he will be bound, if he choose to deny them.

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WONDERS OF PHILOSOPHY.—The polypus receives new life from the knife which is lifted to it destroy. There are 3041 muscels in a caterpillar. Hook discovered 14,000 mirrors in the eyes of a drone; and to effect the respiration of a carp, 13,000 arteries, vessels, veins, bones, &c., are necessary. The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of 100 to each mass, join together when they come and make thread with which the spider spins its web—so that what we call a spider's thread consists of more than 1000 united. Leuenhoek, by means of a microscope, observed spiders no larger than a grain of sand, who spun threads so fine, it took 4000 of them to equal in magnitude a single hair.

CIVIL ENGINEERS' INSTITUTE.—Among other societies and associations for the collection and diffusion of knowledge important to the public interest, one of the most prominent is that which has recently held its first anniversary as the "New York State Institution of Civil Engineers." An association of the members of this profession was formed in January, 1849, and during the past year has furnished a set of rooms in very appropriate style; laid the foundation of a large and valuable collection of models, maps, books, and geological specimens; issued a volume of transactions; and now commences its second year with a second volume in the press, and an addition to its numbers of some twenty-five members, gentlemen of professional standing deservedly high. The importance of this Profession and the institution that represents it, to the welfare of the State, whether as constructors of its public works, or agents for the development of its private enterprise, is too apparent to need argument. We understand that the trustees of the Institution are about to present a memorial to the Legislature, setting forth the object of its formation, and asking an appropriation to its funds. Their claim is certainly a strong one, and we hope the success which has attended them thus far may continue to crown their efforts, in the consideration of their noble profession and the furtherance of the public weal.

◆

LADY MINERS IN CALIFORNIA.—A young man from Maine, writing to his friends from California, says that his party found, near the Sacramento, and almost thirty miles from any other digging, two intelligent and beautiful young ladies, with no attendant except an old grey-headed negro, whom they had enticed to accompany them, and who is the servant of the father of one of them. The eldest of these girls was not twenty. It seems their imagination had become excited by the gold stories, and they had determined to try their hands at making a fortune. The old negro was past work, and was left in the camp during the day to look after the household affairs, and keep watch, while the girls pursued their mining operations. When the party reached their camp, the old darky was alone in it, but the girls came in during the day, and received their visitors hospitably. They expressed no fear of being molested or robbed, and said that they should leave for home when they had accumulated $10,000; they had already gathered $7,000. They were from Florida, and the youngest ran away from school to enter upon the expedition.

◆

A BEAR TRAP.—At the time of settling the town of Paris, Maine, bears were so very numerous that the first settlers resorted to many expedients to destroy them; among others, the log trap was much used. One Joe Daniels built one some distance from any habitation, and his wife, who was a native of Massachusetts, went to see the trap. She could not in any way be made to understand how bears could be taken in such traps. Joe waxed impatient. "Now s'posing I was a bear, (and down he went on all fours, imitating as near as possible the motions of a bear,) and I should smell the bait, and I should hit the spindle,"—suiting the action to the word; and down came the trap upon old Joe with a weight and force which would have instantly extinguished any bear in the pine State. His wife, after a trial of her strength, was obliged to go a mile and a half to procure assistance; and, strange to say, old Joe was relieved from the trap alive, though somewhat the worse for the experiment.

◆

RIGHT USE OF LEARNING.—The late Rev. Caleb Evans, of Bristol, having once occasion to travel from home, wrote to a poor congregation to say that he should spend a night in their village, and that, if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing that you were a very learned man, and were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever had." "Ay, ay," the Doctor replied, "you entirely misunderstood the nature of learning, my friends; its design is to make things so plain that they cannot be misunderstood."

◆

DEAD HORSES.—At the corner of 40th street and 10th Avenue, in the upper part of New York city, is a "Depot for Dead Animals." Here upwards of 50,000 dead horses are manufactured in a year, and many dogs and other animals. They are cut up after being skinned, and thrown into a cauldron and boiled. The hoofs are sold to the glue makers, and the bones sell readily for $12 a ton; the skin is worth $1 25, and the fat is sold to the soap makers. The residue is fed to a large number of hogs, which are kept for the purpose of consuming it. There are six other factories of the kind in the outskirts of the city, though this is the largest. The manufacturers pay from 50 cents to $1 for the carcass of a dead horse.

◆

THE ARCTIC REGIONS.—Sir James Ross narrates some remarkable incidents connected with his recent voyage to the Arctic regions. A bear walked into Captain Ross's party, and surveyed them with cool inquisitiveness; guns were leveled, and the bear was wounded in the head; he scratched his ear, and walked off with an air of superior contempt. Another bear was seen to slide on his haunches down a cliff of seven hundred feet high, steadying himself with his fore paws most "judgmatically," as the sailors said.

◆

On Sir Sidney Smith's invasion of the South American coast, in 1808, the Marquis of Alorna returned the following laconic answer to the enemy, the commander of which asked for safe passage and supplies, wishing at the same time to know if he and his troops would be regarded as friends or enemies:—"We are unable to entertain you as friends, or resist you as enemies."

◆

A waggish customer of one of our Milkmen, a few days since, refused to buy milk of the Peddler, unless he would consent to *shingle his cows!* He didn't say whether the milk was affected by the late heavy rains or not, but this is the natural inference.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel. reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8½ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

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NOTES OF A VOYAGE TO CALIFORNIA.—No. 2.

From letters of Dr. J. D. B. STILLMAN to his friends in New York.

RIO JANEIRO, March 15th, 1849.

When I closed my last letters, we had just anchored in the harbor of Rio. Twelve Californian ships were dropping anchor around us, and the excitement was great. Cheer answered cheer from every part, and all doubts about our getting on shore were removed. Palm groves, cocoanut and banana trees, were mingled in the deep green of the tropics. We were almost frantic with delight.

This is an interesting, curious place. The largest liberty is allowed on shore, by special edict of the Emperor, to Americans on their way to California. When we landed, there were over three thousand of us in port, and every place was full, even to the *billiard tables;* and where we lodged, there were six beds on the floor, and for every such accommodation we were required to pay fifty cents. The currency here is droll enough. For a dinner you will be required to pay a bill somewhat like this: Coffee, 250 reis; Rolls, 160 reis; Omelet, 500 reis. You look at it with horror, and feel yourself a bankrupt. You cannot make him who presents it understand, that you have not so much money in your pocket. He relieves you by putting his fingers in your hand, and, taking out two half dollars, gives you more than two pounds of copper coins, each as large as two of our cents. Then you have the "dumps," for that is what they call them. There is no silver or gold coin in circulation.

There is no society in Brazil—no social sound, no voice of mirth. You will hear, now and then, the broken notes of a guitar or piano, as you wander through the streets; but the rumble of carts, the woful sing-song of the slave, with filed teeth and tattoed face, as he trots along with the bag of coffee or barrel of flour on his head, are nearly all the sounds that greet the ear, except when Majesty issues forth. I asked myself, Why is this—why, in a country where nature has combined her rarest qualities, and varying but endless Spring is blended with Autumn so as hardly to be distinguishable, and Summer and Winter are but as the pledge and fruition of the year, while health sits on every hill-top, and spreads its blessings over all the land? Alas, it is because *woman* is a *slave.* She has no intelligence, and consequently no virtue. Jealousy and suspicion enter every and the most sacred relations of life. The husband, on leaving home, locks up his house, and takes the keys into his own safe keeping. Women are not allowed to walk the streets, night nor day. A Brazilian never laughs heartily, never hurrahs, and rarely gets drunk. They like Americans, and wherever you go among them, you will be treated most generously. Gardens and groves, public and private, are alike open to you. You will be invited to enter the houses, and will be treated handsomely, but you will not see females, except they are blacks.

Of the natural scenery of this country, you cannot have an exaggerated description. All that is picturesque in land and water is combined in every possible way. If a population of Americans had possession here, I doubt if the world could produce anything to equal it; but, with the present inhabitants, it will never improve. They are small, sallow, and without energy. They dress with exceeding good taste and with much elegance. They are amazed at the appearance of our people. It is difficult for them to comprehend how *one* man can fill any situation, and perform that which it takes all classes here to do. We generally employ shore-boats to carry us betwen ship and shore. They are rowed by slaves, and we are often two hours in the passage. Sometimes we take one of the iron boats, and man it with our own men. The gentlemen lay off their coats, and lay to their oars; and, oh, how the people will stare! All business is suspended within sight of the boat, to witness this new display of these universal Yankees. They say, "If these are the emigrants, what a d—l of a nation you must be!"

March 24th.—Yesterday I visited the Empress' Garden. It seems strange to see the finest hot-house plants of the North growing here in immense profusion in the gardens half-cultivated. By the way, the Empress is homely, as are all the women here Color gives no distinction—all are on the same footing, except as master and slave. The maids of honor are all white, but not handsome. By pulling off our hats, and looking respectful, we were admitted to the Palace, day before yesterday. The Emperor and Empress were expected, the guard were waiting with arms resting against the wall in the outer court, and the band were playing loyally, when a sentinel gave a scream like a wild-cat, and then there was hurrying to and fro, and valiant men rushed to arms, and the royal pair descended from the coach, and passing through a file of glittering spears, ascended the stairs to the great hall above, where the maids received their Empress, and His Majesty looked out for himself among the nobles. I have remarked to many here, that he looked like an American; but the reason did not occur to me till now—it is because he is a *sovereign.*

This morning I saw a great military display. The Emperor and Empress, drawn in their carriage of State, which is truly magnificent, preceded by his body guard of a hundred men, and followed by about one thousand horse, came down the street at a furious rate—ladies of honor in their coaches. I saw a diamond in the sword of the Emperor worth £600,000.

March 30th.—Yesterday we started from the ship, eleven in number, and rowed outside of the bay. We landed on the beach, between two high mountain rocks; it is one of the approaches to the town from the sea, and is fortified by a battery. We were met by a soldier, who would not allow us to pass, and we walked along the beach, picking up shells, flowers, lizzards, &c., when an English soldier told us that no one was permitted to land there, and that we had better be off. We had made the shore in the surf without much difficulty, except the breaking of our rudder from neglecting to unship at the proper time; but to get off was not an easy matter. We shipped a sea that nearly swamped us, and wet us from head to foot, but fortunately cleared the surf before another wave could break over us. We then shaped our course around the "Sugar Loaf," and landed on the shore of Bota-fogo Bay. Here we left our boat in charge of some negroes, and started off on foot along a road lined with orange trees in full fruit, with cottages and gardens at intervals, and now and then a grassy lawn, where were cattle feeding, like those of our own clime. Ruined walls and rocks, overgrown with cactus and twining trees, lined the road for miles. We had supposed the novelty of Rio exhausted, but this as charming. Our own scenery is beautiful, in the freshness of June, and I think of it now with tears, its plain utilitarian features, corresponding with the practical character of our own people; how much of its interest to us lies in association, too, is a question; but for gorgeous display and prodigal profusion of surface and production, nothing can equal the scenery about Rio. On reaching the most elevated portion of the road through the mountains, we passed a massive arch of masonry. It had the appearance of having been built centuries ago. On the side towards the sea, it was pierced for cannon, and contained apartments for working them under cover. It was all overgrown with trees, and dismounted cannon, of very large size, lay scattered about. Here we partook of lunch, and looked down upon the fleet in the rear, and the ocean before us, with its long line of surf, dashing with a roar like thunder. On either side the mountains of solid rock rose among the clouds, bare, except where tall spires of cactus clung to its rough surface, or large lizzards run or basked in the sun. A little way off, perched a tiled cottage, its mud walls peering through the banana and the deep green of the orange trees. As we passed, the family were gathered in a compact group of ten or eleven. We distinguished the *head* by the mustache. They were gazing with mute curiosity at us as the renowned Americanos do California. The surf at this beach is the heaviest that I ever saw. Storms are almost unknown here; but the south-east trades blowing so constantly, drive a heavy swell from the Indian Ocean on this shore, which is grand. After a refreshing bath, we wandered about the woods, and by the springs from the mountains, till we were lost. We reached the shore of Lake Tagandes; and here, taking Corcovado Peak as our land-mark, a part crossed the Lake in a canoe, and the rest returned by the way we came. We reached our boat before sun-down.

The day before this, three of us took a sail-boat, and two slaves, and went up the bay, landed at San Christova, visited the Emperor's country palace, and returned late at night. We run the guard boats about twelve o'clock.

March 31st.—This letter must be landed this P. M., as we sail in the morning.

A SCENE OF ABSORBING INTEREST.

In the midst of the recent outpouring of the Spirit in Western Virginia, Mr. Cross relates that he retired from one of the meetings to spend the night in a pious family in which a daughter had been recently awakened by reading a religious volume. A theological student, who had been assisting at the meeting, was with them, and being about to leave the family, the little circle united in prayer. "At the close of the prayer," says Mr. Cross, "there was such a scene of the divine presence as I never witnessed. We talked a few minutes of heaven, and prayed again. The young lady soon exclaimed, 'Mother, I have found the Savior.' The mother broke out in ecstacies of joy. In a few minutes another lady, wife of an elder in the church, broke forth in joyful strains, 'I have found peace.' Her attention was first arrested by reading the tract, 'Have me Excused.' In a few minutes more a daughter-in-law exclaimed, 'I have got peace to my soul.' The father of the family who had been absent returned at that moment. His daughter met him before the door, and caught him around the neck and exclaimed, 'Father, I have found Jesus.' Tears of joy flowed down the cheeks of the pious father, but his soul was too full to utter a word for some time. An old mother in Israel, a relative, walked to and fro through the parlor and exclaimed, 'Mr. C——, is this heaven?' She had a large number of servants. She asked me to speak to them. A room was soon filled with them, and the young brother and myself each addressed them. One of them soon praised God in ecstacies of joy, and many of them were deeply concerned. The scene had some faint resemblance to the day of Pentecost. The joy of that pious family, none but the real child of God and angels could imagine."

PERSEVERANCE.

A swallow in the spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled
With patient heart; but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And, with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have FAITH and struggle on. [Nat. Intel.

INDIAN COUNCIL EXTRAORDINARY.

From the Syracuse Journal.

From time immemorial, the Iroquis nations have had their stated seasons for convoking the tribes of the several cantons. On these occasions, thanksgivings, offerings, and sacrifices, are freely offered to the Great Spirit, as an acknowledgment of his special kindness and guardian care, to appease his wrath when he has been offended, to conciliate his favor for the future, that He may cause the corn to grow luxuriantly, the streams to be well stocked with fish, and the woods to abound with game. During these festivals the good are reminded of their duty to persevere in the way of well-doing, and the unruly of their obligations to reform. The hunter is made bold for the chase, and the warrior valiant for battle.

During the past fortnight there have been held daily, at the Onondago Castle, a series of Indian Councils, preparatory to the commencement of the New Year. On Friday last was celebrated the annual and important rite of sacrificing the "*White Dog.*" The customary victim was immolated on the flaming altar, with all the formality and circumstances of ancient usage among the Iroquis, in presence of a pagan portion of the nation, and numerous white persons spectators. On Tuesday last, this crowning festival of the Indian year, after a continuance of nine days, was closed with the exciting and wonderful ceremony of the "*War Dance.*" These observances are continued in the midst of a Christian community with all the reverence, solemnity and zeal of ancient times, with a punctuality and devotion which shows the regard these people have for the institutions of their fathers, and with what tenacity they still cling to their ancient customs.

At this great festival, in grand council, all vacancies are filled which have occurred during the year among the Chiefs and Sachems of the nation, and the new incumbents on these occasions are inducted into office and installed with all the ceremony of aboriginal etiquette, as practiced in olden time.

At this season it is customary and appropriate to adopt and initiate individuals of other nations, and occasionally white people, to the Onondaga nation, and consort them with particular families, clans and tribes. On this occasion, while the sires and sages of the nation were convened in solemn council, according to ancient usage, and in consideration of the high estimation in which he has for a long time been held by the Onondaga nation, J.V. H. Clark, Esq., of Manlius, was adopted and initiated as a tribe Onondaga, and most cordially affiliated with the "*Wolf Tribe*" of that nation, to be forever hereafter known throughout all the six nations by the name, *Fy-yah-da Koe-nah-has,* (the red man's friend and defender) and to be everywhere accepted as a brother, a counsellor and warrior.

In these days it is a circumstance of rare occurrence, to adopt and initiate a white person among the Onondagas, and is only admissible in cases where the individual has done the nation some distinguished service, or has in some way become honorably conspicuous among them.

At a subsequent council and more advanced stage of the proceedings at the Council-house, the same individual was elected as honorary Sachem of the Onondaga Nation, and was duly invested with the rights and privileges of native incumbents.

It may be worthy of remark, that more than 200 years have passed away since Christianity was first introduced among the Onondaga Indians. The French, Dutch, English and Anglo-Americans have established what have been termed "*prosperous Missions*" among them. With what success present practices most clearly indicate. For more than 100 years the French were predominant. For a period of more than half that time the English prevailed in all that pertained to trade, diplomacy and political influence.

Since the close of the American Revolution, the United States and the State of New York have had the perishing remnant of the Iroquois under their influence, protection and control. Still they are in many respects an independent people, speaking their own peculiar language, governed by their own laws, and adhering with unyielding pertinacity to their primitive customs.

JOSEPH'S WELL AT CAIRO.

The most remarkable well ever made by man, is Joseph's well at Cairo. Its magnitude, and the skill displayed in its construction, which is perfectly unique, have never been surpassed. All travelers have spoken of it with admiration.

This stupendous well is an oblong square, twenty-four feet by eighteen; being sufficiently capacious to admit within its mouth a moderate-sized house. It is excavated (of these dimensions) through solid rock, to the depth of one hundred and sixty-five feet, where it is enlarged into a capacious chamber, in the bottom of which is formed a basin or reservoir to receive the water raised from below, (for this chamber is not at the bottom of the well.) On one side of the reservoir another shaft is continued one hundred and thirty feet lower, where it emerges through the rock into a bed of gravel, in which the water is found. The whole depth being two hundred and ninety-seven feet. The lower shaft is not in the same vertical line with the upper one, nor is it so large, being fifteen feet by nine. As the water is first raised into the basin, by means of machinery propelled by horses or oxen within the chamber, it may be asked, how are these animals conveyed to that depth in this tremendous pit, and by what means do they ascend? It is the solution of this problem that renders Joseph's Well so peculiarly interesting, and which indicates an advanced state of the arts, at the period of its construction.

A spiral passage-way is cut through the rock, from the surface of the ground to the chamber, independent of the well, round which it winds with so gentle a descent, that persons sometimes ride up or down upon asses or mules. It is six feet four inches wide, and seven feet two inches high. Between it and the interior of the well, a wall of rock is left to prevent persons from falling into, or even looking down it, (which in some cases would be equally fatal,) except through certain openings or windows, by means of which it is faintly lighted from the interior of the well; by this passage the animals descend, which drive the machinery that raises the water from the lower shaft into the reservoir or basin, from which it is again elevated by similar machinery, by other oxen on the surface of the ground. In the lower shaft a path is also cut down to the water; but as no partition is left between it and the well, it is extremely perilous for strangers to descend.

This celebrated production of former times resembles an enormous hollow screw, the centre of which forms the well and the threads a winding staircase round it. To erect of granite a flight of geometrical or well stairs, two or three hundred feet high, on the surface of the ground, would require extraordinary skill; although in the execution every aid from rules, measures, and the light of day, would guide the workmen at every step; but to begin such a work at the top, and construct it downward by excavation alone in the dark bowels of the earth, is a more arduous undertaking, especially as deviations from the correct lines could not be remedied; yet, in Joseph's Well, the partition of rock between the pit and the passage way, and the uniform inclination of the latter, seems to have been ascertained with equal precision, as if the whole had been constructed of cut stone on the surface. Was the pit or the passage formed first? Or were they simultaneously carried on, and the excavated masses from both bore up the latter?

The extreme thinness of the partition wall excited the astonishment of M. Jonark, whose account of the well is inserted in the second volume of memoirs in Napoleon's great work on Egypt, part 3d, p. 691. It is, according to him, but sixteen centimers thick (about six inches!) He justly remarks, that it must have required singular care to leave and preserve so small a portion while excavating the rock from both sides of it. It would seem no stronger in proportion than sheets of paste-board placed on edge, to support one end of the stair of a modern built house, for it should be borne in mind that the massive roof of the spiral passage next the well has nothing but this film of rock to support it, or to prevent such portions from falling as are loosened by fissures or such as, from changes in the direction of the strata, are not firmly united to the general mass. But this is not all; thus insufficient as it may seem, the bold designer has pierced it through its whole extent with semicircular openings, to admit light from the well.

Opinions respecting the date of this well are exceedingly various. Pocock thought it was built by a visier named Joseph, eight hundred years ago; other authorities more generally attribute it to Salidad, the intrepid defender of his country against the hordes of European savages, who, under the name of crusaders, spread rapine and carnage through his land. His name was Yusef (Joseph.) By the common people of Egypt it has long been ascribed to the patriarch of that name, and their traditions are often well founded. Van Sleb, who visited Egypt several times in the 17th century, says some of the people in his time thought it was digged by spirits, and he adds, "I am almost inclined to believe it, for I cannot conceive how man can compass so wonderful a work."

[Ewbank's Hydraulics and Mechanics.

MY YOUNGEST.

BY REV. DANIEL SHARP, D. D.

They say my youngest is a pet,
And has too much her way;
It can't be so, I think, and yet
I would not dare say nay.

For, if my memory serve me right,
And truth must be confessed,
Each youngest that has blest my sight
Has seemed to be loved best.

Thus one by one has shared the love
Of a fond father's heart;
The youngest tenderer thoughts could move,
Than those who had the start.

The oldest was to me most dear—
So was the next—so all;
The youngest came my age to cheer—
On her my love did fall.

'T is not that she is loved the most,
But she is loved the last,
The youngest may my fondness boast,
But so could all the past.

My youngest, then, is not a pet,
More than each child before;
I think so, certainly—and yet
They say I love her more.

THOMAS PAINE.

In New York, on the evening of January 29th, the admirers of Thomas Paine celebrated the 113th anniversary of his birth, by a ball and supper. The editor of the N. Y. Tribune, in acknowledging the receipt of an invitation card, gives the following sketch of Paine's life and death:—

Thomas Paine was born in Thetford, England, in 1737, of a Quaker father and a Church-of-England mother. He says he was an infidel from his seventh year. He was twice married; his first wife died within a year; the second parted from him very soon after marriage. He tried several different pursuits, but was not successful in any; so in 1774 he migrated to this country. He soon plunged into the midst of the Revolutionary ferment, and rendered signal service to the American cause by his pamphlets entitled 'Common Sense' and the 'Crisis,' the latter issued at intervals throughout the war. In 1780 he went to France with Col. Laurens, who was sent out to negotiate a loan, returning with him the next year. He had previously been a Secretary of Congress, and dismissed for violating the secrets confided to him as such; but he was fairly paid in one way or another for his Revolutionary writings. After the peace he went to England, where he was prosecuted for seditious writings; fleeing thence to France, where he was chosen a member of the National Assembly; thence prosecuted by the Terrorists, imprisoned, and all but executed. Liberated on the fall of Robespierre, he lingered in poverty and obscurity at Paris till 1802, when Mr. Jefferson, then President, had him brought to this country in a national vessel. A woman, who was not his wife, but another man's, accompanied or followed him. His reception by Jefferson was not such as in his own opinion he merited, and though he wrote, as formerly, on the side of the Jeffersonian party, his writings were no longer seized, perhaps because no longer needed. He was not complimented with office—perhaps his habits (which had grown gradually worse) did not allow it—and he lingered in comparative obscurity, some times in this city, but mainly on a farm at New Rochelle, which our State had given him, until 1809, when he died almost unattended. His remains were buried at New Rochelle, but his bones were dug up by Cobbett, ten years afterward, and taken to England—a foolish as well as culpable adventure, whereof the only reward was contempt. Such was the life and death of Thomas Paine.

IRISH PRESBYTERIANS.

A bold project has been started in a pamphlet addressed to the Rev. Dr. Cooke, of Belfast. It assumes that the General Assembly of the Presbyterian Church in Ireland has reached a crisis in its financial affairs, and suggests a way to meet the exigency. The plan proposed is to reject the aid heretofore rendered by Government, and establish a system of self-support on the plan of the Free Church of Scotland. The minimum number of adherents of the Assembly is put at 500,000, who raise of themselves, and obtain from Government, about $300,000 for the annual support of 500 ministers in Ireland, and 11 missionaries among the Jews and the heathen. The writer proposes an Association based on the principles of total abstinence from all intoxicating drink and tobacco, and makes some curious calculations. In 1847, the year of famine, 651,147,409 gallons of rum, whiskey, brandy, beer, &c., were consumed in Great Britain and Ireland, at a cost of about $332,144,305. Taking the population of the United Kingdom at 27,000,000, the average expense to each individval would be £2 8s 10d. On this basis, after allowing for the fact that the English drink more ale than the Irish, £2, or $10 is the average assigned for each of the 500,000 adherents of the Assembly. The total annual expenditure for intoxicating drinks, therefore, is put at $50,00,000. This, says the writer, would enable the Assembly to support annually 2,000 ministers in Ireland, at salaries of $1,000 each; 2,000 schoolmasters, at $250 each; 800 missionaries to the Jews, to the colonies, and to the heathen, at $1,500 each, and to build, in ten years, 2,000 school-houses, 1,500 meeting-houses, and 4 colleges. In view of these things, the British Banner asks: "What say our Presbyterian friends? Is not the matter very clearly put?" That paper thinks the glories of Father Mathew are, in a great measure, fictitious, as, if the Bible be kept back, while the whiskey bottle is withdrawn, there can be but little advance, intellectual or moral. It likes the plan of total abstinence proposed by the pamphlet writer. "The idea," it says, "of a great community giving up the use of intoxicating drinks, simply for the sake of the gospel, is transcendently grand." It calls on Dr. Cooke to take the lead in the path now before him to immortal fame.

ADVICE IN TIME.

One night, in the autumn of 184–, there was great agitation among the inmates of a mansion in one of the Southern States. It was whispered from servant to servant, that their master could not live. In one of the apartments, surrounded by those comforts which wealth affords, and watched by the sleepless eye of a tender and loving wife, lay the sick man. He was not far advanced in life, and but two or three years had elapsed since he had left the halls of one of the most venerable institutions of learning in the land. In circumstances that placed him above want, he engaged not in the active duties of the legal profession, but passed his days in social intercourse with the friends of his youth. They looked upon him as a happy man, and dreamed not that he could be a mark, at which the archer, Death, was about to shoot.

In the wisdom of God, this youth had been stricken with a fever. For days he had been decreasing in strength, and near relatives began to gather in anxiety around the couch. Among others, stood the father. He had been a kind parent, in the worldly sense. He had furnished this, his first born son, with all the money he desired, and encouraged him in all the fashionable dissipation of the day, but neither cared himself, nor taught his son to care, for the God who made them, and gave them everything they possessed. As he listened to the remorseless cries of his death-stricken son, his heart was ready to burst with grief. With the hope of soothing his departure from this world, he bent over the body of his boy, and said: "My son, put your trust in God!" The advice was good, but it came too late. The sufferer, in despair, exclaimed: "Father, you never told me that before!" And soon the pulse of life ceased to beat.

OBEDIENCE THE GREATEST TEST OF PIETY.

The Bible assigns peculiar importance to the test of religious character which is furnished *in obedience.* God knows the blindness of the human heart, and the strong exposure of men to self-deception. He has therefore provided that the reality of those dispositions we profess to cherish toward him, shall be evinced by corresponding conduct. Do you inquire, who are the friends of Christ? He himself replies, "Ye are my friends if ye do whatsoever I command you." Do you ask, who are those that love the Redeemer? His answer is, "He that loveth me, keepeth my commandments." Do you ask, how shall we know that we possess a saving knowledge of him? "Hereby do we know that we know him, if we keep his commandments." Would we know the evidence of hostility to Christ? "He that loveth me not, keepeth not my sayings." Would we know who are they that are deceived or deceivers? "He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him." Would we trace out the grand line of demarcation between saints and sinners? "In this the children of God are manifest, and the children of the devil—he that doeth not righteousness, is not of God." Would we know what will be the grand and universal rule of trial at the final day? "Without respect of persons, the Father will judge every man according to his works." From beginning to end—from first to last, the great test of character is, "By their fruits shall ye know them."

A YEAR GONE.

In whatever way we consider the subtraction of one year from our whole allotment, it is an important circumstance. It reduces to a narrow space the uncertainty of life's continuance. At the beginning we might, for anything that could be known, live but one or a few years; yet we *might* live fifty, sixty, or seventy years. But now, as to many of us, there is no such wide range of life. It brings us nearer to see what we are likely to be *at* the end and *after* the end. It has increased the religious danger, if there be danger. It tells us of too much, that now can never be done. It has added very greatly to the weight of every consideration that ought to impel us to make the most of what may remain. The year departed may admonish us of the strange deceptiveness, the stealthiness of the flight of time. There have been a prodigious number of minutes and hours to look forward to, and each hour at the time did not seem to go so wonderfully fast; and yet how short a while they now seem to have been, in all vanishing away! It will be so in what is to come. Each day will beguile us with this deception, if we are not vigilant; and will leave us, still to be done, that which it should have done. Therefore every period and portion of it—the ensuing year, and each part of it—should be entered upon with emphatically imploring our God to save us from spending it in vain! [John Foster.

A QUEEN'S DYING WORDS.

"I die in all humility, knowing well that we are all alike before the throne of God, and I request, therefore, that my mortal remains be conveyed to the grave without any pomp or state. They are to be moved to St. George's Chapel, Windsor, where I request to have as private and quiet a funeral as possible. I particularly desire not to be laid out in state, and the funeral to take place by daylight, no procession, the coffin to be carried by sailors to the chapel. All those of my friends and relations, to a limited number, who wish to attend, may do so. My nephew, Prince Edward of Saxe Weimar, Lords Howe and Denbigh, the Hon. Wm. Ashley, Mr. Wood, Sir Andrew Barnard, and Sir D. Davies, with my dressers, and those of my ladies who may wish to attend. I die in peace, and wish to be carried to the tomb in peace, and free from the vanities and the pomp of this world. I request not to be dissected nor embalmed, and desire to give as little trouble as possible.

(Signed) "ADELAIDE R.

"Nov., 1849."

The Sabbath Recorder.

New York, February 7, 1850.

SABBATH TRAVELING.

This is another evil which needs to be corrected. We do not know whether it obtains very extensively among us; we rather suppose it does not. We sometimes hear of a Sabbatarian making his arrival in our city early on Sabbath morning. He left Boston, or Albany, the evening before, and, by traveling all night, was landed here about sunrise. Sometimes we hear of one leaving New York for home before the Sabbath is quite gone. Bound for some point up the Hudson, or for the Eastern States, he embarks upon one of our steamers, about five o'clock, and thus occupies an hour or two of holy time in getting a good start on his journey. When we have heard of such cases, we have hoped, for the credit of the cause, that none of their fellow travelers recognized them. But whether they did or not, there was One who saw them, and said, "How long refuse ye to keep my commandments and my laws?" Let us consider some of the apologies, which are offered for this profanation.

One says, "My business would not permit me to leave home earlier in the week, and I was, consequently, obliged to spend part of the Sabbath in getting to my place of destination." Why, then, did you not put off your journey till the next week? But that would have subjected you to some pecuniary loss, it may be. If a man can secure himself against loss without being dishonest, he has a perfect right to do so. But he has no right to rob another for the sake of securing himself. Did it never occur to you, that you are guilty of robbing God, when you take His time to do your work? You rob Him of that obedienee to his law, which is his rightful due. You rob Him of that revenue of praise, which your steadfast obedience would bring to Him. He is defrauded of the glory which would redound to Him from your example. And all to save your pocket. Now this is downright dishonesty, and God will so regard it in the great day of reckoning. We put it to you, solemnly, that you have no right to save money, or to accumulate except so far as you can do so without violating God's commands. If rigid obedience render you poor, make up your mind to be poor. You cannot be reduced lower than He was, who "became poor for your sake." It is not likely, that you would be reduced to absolute starvation; for He hath said, "I will never leave thee, nor forsake thee." You are a pilgrim, at His bidding, for the heavenly Canaan, and your traveling expenses are sure, if nothing more. His word is pledged for it. You may not be able to *ride*, it is true, but take your *staff*, and travel on, and "as thy day is, so shall thy strength be." But even were you called to starve, would that be worse than what many of Christ's people have had to undergo for his sake? Would it be worse than being shut up in a gloomy prison, and at last broken upon the wheel, or burnt at the stake? It would be but death, at any rate; and what if it should be necessary to lose your life for the truth's sake? "*Do not talk to me of being poor*," said the eminent Dr. Gill, to one who advised him not to preach what he believed to be God's truth, lest it should offend his supporters, "*I am not afraid to be poor*." Whether, in the long run, rigid obedience would be attended with pecuniary loss, we shall not undertake to say. But we *do* say, that when one begins to calculate the extent of moral obligation by dollars and cents, he gives but a miserable proof of knowing anything about "the love of God shed abroad in the heart."

Another apologizes after this manner: "I left home, calculating to reach my destination on Sixth-day afternoon; but on my arrival at Albany, I was a few minutes too late for the morning boat, and I was therefore driven to the necessity of occupying a portion of the Sabbath to finish my journey." But why did you not stay in Albany till the Sabbath was past? If your detention was providential, it is a conclusive proof that God intended you to remain there; and your coming away is, therefore, a double disobedience. Perhaps He had some important object to accomplish by you there. Perhaps he detained you, on purpose that you might give your testimony in that place to His holy institution. Or, perhaps he intended to hinder you from accomplishing that which might eventually be to your injury, and to the injury of His cause. Yet you rebelled against the leadings of His providence, and against His express command. But it is not unlikely that there was something wrong in your first starting on the journey. You knew, or ought to have known, that detentions were among the ordinary misfortunes of traveling. You ought, therefore, to have made some allowance for them. You ought not to have started so late in the week, that you could not have accomplished your journey even if you were detained; and you *would* not have done so, if you were in the habit of shaping your calculations with reference to the Sabbath, as much as you are with reference to your own business. It is only because you seek first the advantage of your own little self, instead of seeking first the kingdom of God, that you fall into such mistakes. Our advice is, to start so that you will have a day to spare, unless some imperious necessity hinder. At all events, if you cannot finish your journey before the Sabbath, stop where it overtakes you, and rest according to the commandment. Give substantial proof that you love God's law better than you do your worldly interest or comfort.

A third excuses himself in this way: "I have finished all my business in the city, and I am anxious to get home. I have rested the greater part of the Sabbath, and there are but two or three hours remaining. The boat is just about leaving, and if I do not embrace this opportunity, I shall be detained two days longer, for there is no conveyance on Sunday." Rather a hard case, some might think; but let us examine it. If you *do* leave by this tempting opportunity, you may, it is true, escape observation here where you are not known, but when you get home, where you are well known, it is understood by all your neighbors, that you took a portion of God's time to do your traveling. Your example, therefore, goes to encourage Sabbath-breaking. If there is any one of your neighbors who inclines to find his own pleasure on God's holy day, he will be sure to plead your example; especially, if you are a deacon, or a prominent man in the church. If there is any one of them who is an enemy of the Sabbath, and is inclined to avail himself of the delinquencies of its professed friends to heap reproach upon it, he will be sure to seize upon what you have done. If there is any one of them laboring under a conviction of its claims upon his regard, but waiting to see some proof of its sanctifying influence upon those who do keep it before yielding the point, the devil will be sure to send him to you; and you will soon have the satisfaction of seeing him settle down contentedly in the observance of Sunday. He does not see that it makes a bit of difference. Now, suppose that instead of yielding to the temptation to leave the city before the Sabbath is ended, you conclude to stay, and the unavoidable consequence is, that you are detained two days instead of one—what will be the loss? Why, your labor at home would, perhaps, bring you a clear profit of ten dollars. Add to this, say five dollars for your expenses in the city. Your actual loss, then, is fifteen dollars. And do you think that this is too much to lose in the cause of God? It is now a question of dollars and cents. Will you sell the sanctity of the Sabbath for fifteen dollars? Is God's law a commodity of barter and sale? Simon was denounced as worthy of perdition, because he thought to purchase the gift of God with money. Acts 8: 20. How much better is he, who thinks to *sell* it for money? If we understand the wise man, truth is not to be sold at any price. Prov. 23: 23.

A fourth thinks, he "can enjoy himself quite as well in traveling along quietly, as he could if he were to remain in the city, or at some public house where the Sabbath is not regarded." If he can, he is to be pitied. A man who can enjoy himself just as well in an act of disobedience, as in obeying the voice of the Lord, must have such a searedness of conscience, as justly entitles him to the pity of all who can weep over dead souls. His brethren ought to make him a subject of special prayer. Enjoy himself in the act of breaking God's law? Miserable delusion! That his position, where he would be obliged to spend the Sabbath, would not be the most comfortable, we can very well imagine. But we suppose, that a Christian is not to make his own enjoyment the end of all religion. His great object—that which should take precedence of every other—should be the glory of God. Freedom from annoyance, when attempting to serve Him, is not always to be expected.

If any of our readers are disposed to think our notions too rigid, in regard to the manner in which the Sabbath ought to be observed, we commend to their careful perusal the following extract. It shows what reverence the Scotch cherish for that which they call the Sabbath. Their example might be very profitably imitated by us. It is a burning shame that we, who have the true Bible Sabbath, should have so little reverence for it—"holding the truth in unrighteousness."

From the Christian Observor.

THE SABBATH IN SCOTLAND TWENTY YEARS AGO.

BY A NATIVE OF EDINBURG.

In order to encroach as little as possible on the duties of the Sabbath by worldly avocations, it was customary, both in the city and country, to improve Saturday as a preparation day—to do every thing, so that on the Sabbath all servile labor, except works of necessity and mercy might be omitted. On Saturday evening the dinner for the Sabbath day was made ready—the water vessels were filled—the interior of the house cleansed—boots and shoes all cleaned—fathers and young men all shaved and washed. Last, not least, family worship before retiring to rest, was a very general practice.

Sabbath morning, as soon as convenient, all the members of the family assembled for family worship. The next thing was breakfast; then all who had attained to a proper age, prepared to attend the church or meeting-house.

On returning from Church, the food prepared on Saturday was served up for dinner. A blessing was invoked from the Giver of all good, and all partook of the simple fare. Dinner over, and thanks returned, the members of the family were kept together; some to read their Bible, or other religious books.

The father, or head of the family, allotted to the younger members their various tasks for the afternoon and evening. So many verses of the Bible were to be committed to memory; so many verses of the Psalms of David; so many questions and answers of the Shorter and proof Catechisms. Thus employed, they werekept within doors, and, not allowed to roam a bout the fields or streets learning mischief.

After sunset, the family was again called together, every one with a Bible, and moral chapters were read "verse about," as it was called, with some remarks of observation by the head of the family. Next the young ones were called up to repeat their tasks in the hearing of the older branches of the family. This done, a family circle was formed, and the questions of the Shorter Catechism from beginning to end were asked, and the answers repeated by the family class thus formed. Then the simple supper and the family worship closed the duties of the day. Such was the general way of spending the Sabbath in my younger days by all classes of community; by wealthy farmers who had men servants and maid servants, by ploughmen and carters, and by mechanics who had journeymen and apprentices under their care.

> "From scenes like these auld Scotland's grandeur springs,
> That makes her loved at home, revered abroad;
> Princes and lords are but the breath of kings;
> An honest man's the noblest work of God."

DISSOLUTION OF THE UNION.

There is no reason to doubt, that a formidable number of Southern politicians are now conspiring to bring about a dissolution of the Union, and so to secure a slave-holding Empire stretching from the Susquehanna to the Rio Grande. In the Senate, it is said, there are eight Southern members, and in the House of Representatives thirty Southern members, who are organized as disunionists, and opposed to any compromise whatever looking to a perpetuity of the Union. Of course the occasion for such a movement is found in the progress of free principles at the North, and the manifest determination of Northern politicians not to consent to the extension of human slavery. In justification of the extreme measures proposed, the representatives of the South maintain, that their constitutional rights are infringed by the State Laws or the decisions of State Courts which operate to prevent the reclamation of fugitive slaves, and that they are likely to be still farther infringed by the application of the Wilmot Proviso to the new territory over which Congress alono has power to legislate. Some politicians believe that the Slave States are on the point of tendering to the Free States the choice, to recede from the efforts to exclude slavery from the territories, or meet the consequences of a dissolution of the Union. Others believe that a dissolution is determided upon in any case, and that the leaders are only waiting for a favorable opportunity to announce this determination. Whatever course may be pursued by these men at Washington, it is evident that a crisis is at hand. Meanwhile, the action of the Convention of Slave States, which is to be held at Nashville on the 1st day of June, is looked for with increasing interest. It is most devoutly to be hoped, that the North will stand firm to its principles, and fearlessly wait the developments which are at hand.

MISSIONARY REPORT.

Although I have not been particularly instructed to make a report of my missionary labors through the medium of the Recorder, still I have thought it might be interesting to the denomination to know something of what I am doing, and what are my prospects.

I reached Lost Creek in the early part of December, and received from my brethren a most cordial welcome to this field of labor. I was with the church at Lost Creek on the first and also on the second Sabbath in December. The brethren were ready to counsel and coöperate with me in accomplishing the objects of my mission. A plan of labor was adopted, making it necessary for me to preach equal to nearly every day in the week, demanding several hundred miles of journeying on horseback, and requiring more than two months time to accomplish it.

Leaving Lost Creek, I was with the church in Salem on the third Sabbath in December, and preached for them on the Sabbath and on First-day. On Second-day I proceeded to Green Brier Settlement, and in the evening preached at the house of Bro. Wm. F. Randolph. On that occasion, one of his sons, about fourteen years of age, wept, nearly all the time I was preaching. After sermon, and before the meeting was closed, he arose, and expressed that he felt himself a great sinner, and desired the prayers of Christians. Special prayer was made on his behalf. At the close of the meeting he expressed to me the hope, that God hed heard his prayer and forgiven his sins. The next morning I conversed with a brother older, and two younger, than the one just referred to, who appeared deeply anxious to secure the salvation of their souls. From what I witnessed while with that family, I was led to thank the Lord and take courage.

Having an appointment to preach on Third-day evening at the residence of Bro. George Davis, in the neighborhood of the Middle Island Church, I went to meet that appointment. A respectable congregation convened, and listened to the discourse with attention and apparent seriousness. I preached on Fourth-day at the school-house in the same neighborhood; also at the same place on Fourth-day and Fifth-day evenings. We had a refreshing season. The brethren were revived, and greatly encouraged, whilst a number of the unconverted were in tears, and earnestly desired the people of God to pray for them. The spirit of the Lord was evidently in our midst, working effectually in the hearts of many.

I left this neighborhood on Sixth-day, and proceeded through a wilderness country to the residence of Dea. Lodowick H. Davis, and preached at his house on Sabbath evening. On Sabbath morning I went to Salem, a distance of six miles, and preached there on the Sabbath, and on First-day. Having been with the Salem and Middle Island Churches about ten days, I returned to Lost Creek, and was with the church there on the first Sabbath in January.

During the following week, I went to Fayette Co., Pa., nearly eighty miles distant from Lost Creek, for the purpose of visiting the few brethren in that region, who are remaining as members of the Woodbridgetown Church. While on my way to that region of country, I stopped in Bridgeport, and preached for the Baptists on Second-day evening. On the next day I journeyed some twenty-six miles, and put up with a First-day Baptist brother, with whom I formed an acquaintance six years ago, when in this country, at which time he and his wife appeared to be fully convinced that the seventh-day was the Sabbath, and ought to be kept. They remain of the same opinion, but have not had strength to come out and keep it. They desired me, when I returned from Fayette Co., to stop and preach at their meeting house on the subject of the Sabbath. I have been furnished with satisfactory evidence that my labors were not in vain when in this country six years ago. A Baptist minister tells me, that he has recently been informed that one half of the members of the church which I visited, and called their attention to the subject of the Sabbath, furnishing them with our publications, were at that time ready to come over and keep the seventh day for the Sabbath, if he had resolved to do it. Whether he did right, or not, he could not tell. But the problem was easily solved in my mind. Circumstances like these ought to encourage us to go forward in the work of Sabbath reform with moie diligence and in the exercise of more faith.

Passing on, I reached Morgantown on Fourth-day. A desire being expressed that I would preach on the subject of the Sabbath in that village, I consented to do so, and on my return from 'Fayette Co., I deliuered a discourse on that subject, at the Court House, to a very attentive congregation,

My stay in the neighborhood of brother Daniel David was short. My visit was agreeable, and I trust my labors not in vain. I preached three times at the school house in the neighborhood. On First-day morning I preached on the subject of the Sabbath.

Returning to Lost Creek, we commenced a protracted meeting in that place on the third Sabbath in January. Our meeting was very interesting. Sinners were made to feel their lost and ruined condition, and in the bitterness of their souls to cry to God for mercy. Several rejoiced in the hope that they had during the meeting experienced the pardoning mercy of God. Last Sabbath I had the happiness of baptizing five willing converts, who were added to the church, and who, I trust, will go on their way rejoicing. On First-day, which closed the protracted meeting, I preached on the subject of the Sabbhth, to a numerous and attentive congregation.

Leaving Lost Creek, I arrived at this place last evening. AZOR ESTEE.

SALEM, Jan. 29, 1850.

THE FREE BIBLE PRESS IN ENGLAND.

Much interest has recently been excited in the churches of Great Britain by an appeal issued from Bristol, proposing to raise, by general contribution, a Testimonial Fund for Dr. Adam Thompson, the originator of the "Free Bible Press," at Cold Stream, Scotland. The following historical sketch of that institution, which we copy from the Independent, will give an idea of the change which has taken place within a few years, and of the merits of those through whose instrumentality this change was wrought:—

From the time of Henry VIII. till the year 1839, the printing of Bibles had been a close monopoly in the hands of the King's printers of London and Edinburgh, and the two Universities of England and no other person could print the common version. They charged their own pricus, and their profits became exorbitant by the operation of the Bible Society.

In 1837, Dr. Thompson took the lead in a movement, which brought the subject before Parliament, and finally led to the abolition of the monopoly in Scotland. To secure to the public all the benefit of this triumph, Dr. T. and his family invested all their property in the enterprise of printing cheap Bibles at Cold Stream. This has worked a great reduction of prices. The brevier or minion Testament, which in 1840 sold in sheets for 1*s*., was invoiced in 1849 at 5*d*, and the minion Bible was reduced from 4*s*. to 2*s*., in sheets. A great increase in circulation has followed. In two years ending April, 1836, the British and Foreign Bible Society issued 791,668 Bibles and Testaments; in the two years ending April, 1846, the issues were 2,214,011. More Bibles were printed in Scotland in 1846 than in all Great Britain in 1833. In 1845, the Cold Stream Press printed more than were printed in all England in 1832. An immense saving of money has also been made to the public. The saving to the British and Foreign Bible Society in one year cannot be less than one hundred and fifty thousand pounds. The saving to the public the first three years was over HALF A MILLION POUNDS STERLING.

Yet the Bible Society never patronized the Cold Stream Press. Being in the hands of the aristocracy, it would not do to give its countenance to free trade, even in giving free circulation to the Word of God. And they carried this deference to monopoly so far as actually to sell their Bibles at a loss, sinking £14,000 in six months, while paying the monopolists their full price—making up their loss out of the free contributions of the people!

The Free Bible Press had no charity fund to fall back upon; and at a moment when their stock of Bibles was very heavy, the monopolists came down with their prices, and thus crushed the obnoxious concern at Cold Stream, and overwhelmed the good Doctor and his family in utter bankruptcy.

VAGRANT CHILDREN IN NEW YORK.

The recent report of the Chief of Police relative to vagrant children in New York, seems to have made a deep impression upon the public mind, and convinced those in authority that something ought to be done, and that speedily. The Officers of the House of Refuge have memorialized the Common Council for permission to enlarge and improve their accommodations, so as to make the institution what it was originally designed to be—a School of Reformation. They express the opinion, that at least one thousand of the three thousand neglected children in this city, might be brought within the walls of a House of Refuge, and trained up in a school of reform to become good and virtuous men and women, instead of a disgrace and a curse to the community. They set forth, also, that great saving in expense would result to the city from a sufficient provision for the reformation of its vicious and vagrant youth. A bill in relation to Juvenile Delinquents in New York, was last week brought before the Legislature of the State, where it is hoped the subject will be thoroughly canvassed, and some effectual provision made for this long-neglected class.

A UNIVERSALIST SCHOOL.

For some time past, the Universalists have been making an effort to raise a permanent fund of ten thousand dollars for the benefit of Clinton Liberal Institute. The subscriptions were made on condition of the whole sum being subscribed by the 31st of December, 1849. Some $400 was wanting when the day arrived, but that sum was made up by the Trustees, and so the ten thousand dollar fund was secured. In announcing this fact, through the New York Christian Messenger, the agent, Rev. T. J. Sawyer, gives some account of his efforts to raise the fund, and of the present condition of the school, from which we conclude that there is great need of education, particularly *religious* and *benevolent* education, among the Universalists. He says:—

"The collection for the Institute has, by no means, equaled my expectations. Of more than 200 societies, I had hoped and believed that much the larger part would give us a collection. It seemed to me the method was so simple, and every man so left to give according to his ability or disposition, that neither pastor nor people would or could object to it. But I have been disappointed. Out of all our societies, only twenty-six have, so far as I know, given the subject any attention. This is discouraging beyond expression. It betrays the utter want of interest in much the greater part of the denomination in the cause of education among us. This ominous silence makes me almost despair of success.

"We greatly need money at the present moment. We have no philosophical and chemical apparatus worth mentioning. How necessary, at the present day, such apparatus is, must be known to all. It constitutes one of the great attractions of our best schools. We are suffering every day from its want. Students inquire for our advantages, and none forget to ask whether we have an apparatus. This very term we lose, to our certain knowledge, between fifty and a hundred dollars from its want.

"We have no means to do any thing. Our appeals to our societies are disregarded; they will not even give us a trifling collection. Our friends will not send their sons here, because we have so poor advantages, or if they are sent, they sneer at our poverty, and despise instead of respecting the school. Yet how easily might the Institute be rendered an honor and an ornament to our denomination, of which it is now a disgrace!"

THE JAILS OF MASSACHUSETTS.

The Annual Returns of the Jails and Houses of Correction in Massachusetts, has just been published. We learn from the Boston Traveler, that the whole number of persons in all the Jails and Houses of Correction, was confined during the year, is 9970, of whom 1434 were debtors. This list of criminals embraces 8327 males, and 1433 females; 1542 minors; 9238 whites; 512 colored; 10 committed for murder; 21 arson; 14 rape; 10 highway robbery; 807 assault; 118 burglary; 4 forgery; 2507 intemperance; 74 keeping brothels; 1490 larceny; 26 passing counterfeit money; 3 perjury; 1 executed; 217 sent to State Prison; 3125 had been addicted to intemperance; 1477 natives of Massachusetts; 2527 foreigners; 3145 couldn't read or write. Expenses of clothing prisoners, $4615; average weekly cost of boarding prisoners, $1.61; expenses for medicine, $1553; expense for fuel, $14,706; expense for officers, $15,399; total expense, $95,933; value of labor of prisoners, $17,662. Boston furnishes materials for more than half of this black list, having had 5698 prisoners, at an expense of between 40 and $50,000.

In regard to instruction given to prisoners, the returns are various. In Boston there is no instruction, except an occasional paper or tract. In Essex county, moral and religious occasional instruction by clergymen. In Middlesex, no instruction. In Worcester a chaplain is employed at a salary of 500 dollars, who holds religious services on Sunday, and visits prisoners at other times, and keeps up a Sunday School. In no other county does there appear to be any special regard for instruction; although Bibles are generally furnished to prisoners. There are not many to whom it can be said, "I was in prison and ye came unto me." No labor is performed or required in any of the Jails. Solitary confinement in a dark cell, with bread and water, is the usual mode of punishment for misdemeanors. In Concord, "chaining to a ring-bolt" is the mode.

A PHILANTHROPIST.—Such, says the Independent, was William Wilson, a Friend, late of Bradford. His father was ruined by the Revolutionary war, but his children paid his debts. William retired from business when he had accumulated a fortune of £20,000, and devoted his life to labors of humanity, in which it is believed he spent about £40,000. His personal expenses never reached £150 per annum. He employed his own time industriously in domiciliary visits among the poor, and had two trusty agents in the same business, the whole as methodically conducted as his trade had been formerly. He left but £2,700, which was chiefly given to charitable objects, as his relatives were not in want. The Leeds Mercury says:—

"Mr. Wilson had great reliance on tracts, and had them printed by tens of thousands. Through his London agent he supplied large parcels of tracts to almost every Temperance Society throughout England and Wales. For nerly two years he furnished the means of providing a temperance missionary in Bradford. He was deeply interested also in the 'prevention of cruelty to animals;' and circulated largely tracts on this subject."

"**CATHOLIC.**"—A curious quarrel has arisen in Australia, between the Bishops of the Roman Catholic and Established churches. The important question mooted is, "Which church is entitled to enjoy the term *Catholic?*" An Australian paper, representing neither branch of the "Apostolic Succession," disposes of the question very summarily, by defining the term *catholic* to mean *universal*, and then declaring that, according to this definition, neither of the said churches is "Catholic." The Pope, as head of the Roman, and the Queen, as head of the English Church, will have to meet and settle the momentous question. The only difficulty they can encounter, will be to fix upon the proper standard for judgment, whether that of the Vatician or that of the Court of Arches.

PAPAL MOVEMENTS.—The Pope is said to lead a very active life at Portici, his new residence. During the day he visits monasteries and religious establishments, and in the evening receives visitors. "Everybody desires to kiss the feet of the Holy Father," says the *Observatore Romano*. Three genuflections are made in approaching him, after which "he slightly raises his foot, and they kiss the cross embroidered on his shoe." Afterwards they may kiss his hand. The old man "rarely speaks of politics, but often of the hospitality and piety of Ferdinand II.," the king of Naples. Ferdinand, one of the most despicable tyrants in the world, is distinguished for his piety in the estimation of Pio Nono, the late liberal Pope!

SABBATH PETITIONS IN PENNSYLVANIA.—In the Pennsylvania House of Representatives, on the 28th of January, Mr. Powell presented a petition from Bradford County, that the Canal locks be closed on the Sabbath; after which Mr. Leonard presented a remonstrance from Crawford County against the passage of any law to enforce the observance of the Sabbath. In the Senate, on the 29th, Mr. Sadler presented a petition signed by two hundred and forty-seven persons, that the Seventh-day Baptists be exempted from the penalty of the Sabbath laws.

DEATH OF A MISSIONARY.—The last steamer from England brought intelligence of the death of Mrs. Harriet Scudder, wife of Rev. John Scudder, M. D., and for more than thirty years a missionary of the American Board. She died at Madras, on the 18th of November, after an illness of four days. She was a woman of great excellence of character; and her loss will be severely felt by the mission to which she belonged. Her end was eminently peaceful and happy. She was the sister of Rev. Dr. Waterbury of Boston.

A GOOD RULE.—A postmaster informed us the other day, that he made it a rule never to request the discontinuance of a paper, if the subscriber is in arrears, and did not at the same time forward the amount due. Should this practice generally prevail, it would be a powerful protection to publishers, shielding them against the forgetfulness of their subscribers. It would also have a tendency to convince delinquent subscribers that by law they are responsible till all arrearages are paid.

DIVORCES IN PENNSYLVANIA.—A decision of the Supreme Court of Pennsylvania, recently delivered by Judge Coulter, in the case of Jones *vs.* Jones, is one of very great importance. The principle established is, that divorces granted by the Legislature, for causes within the jurisdiction of the Courts, are unconstitutional and void. As the Legislature has granted much the largest number of divorces in the State for a number of years, this decision will invalidate a great proportion of them.

PEDO-BAPTIST TESTIMONY.—President Sturtevant, of Illinois College, is reported to have immersed, of late, several students of the college, and to have said, in the Baptist Church in Jacksonville, in the hearing of a large congregation, that, in his opinion, immersion was the original mode of baptizing, and the only mode for several centuries.

The American Unitarian Association, Boston, proffer a complete set of Dr. Channing's Works, in six volumes, to the library of every regular College in the United States not yet supplied with them.

MANORIAL SUITS.

The Select Committee appointed by the Legislature of New-York to inquire into the state of the suits brought by the Attorney-General to test the legality of certain manorial titles, reported on the 19th of January. The following is the substance of their report:—

On the 12th day of April, 1847, the late Attorney General commenced an action of ejectment against Henry Overiny and John Garnet, to eject them from lands situate in the County of Delaware; another against Allen Bullet, Jr., to eject him from lands situate in the County of Steuben; and one against William Arnold, to eject him from lands situate in the County of Livingston.

On the first day of May, 1849, an action of ejectment was commenced against Stephen Van Rensselaer, to eject him from lands situate in the County of Albany; and one against William P. Van Rensselaer, Charles B. Lansing, Andrew White, and James C. Bell, to eject them from lands situate in the County of Rensselaer.

The answers of the several defendants in these actions were, by the late Attorney-General, thought to be insufficient in law to bar a recovery by the people, and were by him demurred to.

The demurrers were argued by the late Attorney General, or by counsel employed by him for that purpose, during the months of October and November, but the decision of the Court upon these demurrers has not been rendered in either case.

On the 7th day of August, 1847, an action was commenced against Jeremiah Livingston, to eject him from lands situate in the County of Columbia. Issue has been made thereon, and the case notified for trial. On the first day of November last a suit was commenced against George Clarke, by summons, to eject him from lands situate in the County of Montgomery. The complaint in this action is now being prepared.

It will be perceived there is a vast amount of real estate the title to which is shaken by the suits above enumerated or by others which are probably to be commenced.

In consequence of the immense stake at issue, and the serious consequences to interested individuals of delay, the committee recommend that the Legislature pass a bill to give these suits the preference at the circuits at which they are tried, at the terms of the Supreme Court where they may be reviewed, at the Court of Appeals, if they shall be carried there for final adjucation.

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Early Baptists of Illinois.—Robert Leman, in a letter dated St. Clair County Illinois, Dec. 1849, and published in the Watchman of the Prairies, communicates the following items of intelligence concerning Illinois Baptists forty years ago:—

"At that time the Baptists in Illinois were in union. Shortly afterwards a disunion took place; a certain number agreed to unite with the slave-holding union of Baptists; others agreed to unite and be known by the name of the Illinois Baptist Union, and some, though few in numbers, agreed to unite and be known by the name of the baptized church of Christ's Friends to Humanity, denying union and communion with all persons holding the doctrine of perpetual involuntary, and hereditary slavery. Thus the Baptists in Illinois were formed into three separate divisions; and to the latter I attached my membership, as I thought, and still think, that slavery is contrary to the rule given by the Savior, 'As ye would that men should do unto you, do ye even so unto them.' And although it has been forty years since, my belief is still the same, or rather, it has grown with my growth and strengthened with my strength; and with that class of Baptists I expect to continue so long as I live."

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State Temperance Convention in Rhode Island.—An adjourned meeting of the Rhode Island Total Abstinence Society, was held at Providence on Wednesday, 14th Jan. A memorial was prepared for presentation to the Legislature, asking that the efficiency of the existing License Law of the State may not be lessened. The following resolutions, after a full discussion, were unanimously adopted:—

Resolved, That the landlord who knowingly lets his property and buildings for the purpose of selling intoxicating liquors, is equally guilty of crime with the tenant who occupies his premises, and vends the same to the community; for the tenant only aids and abets, while the landlord is principal, furnishing capital and location to irresponsible men, to consummate this sin and pollution, and fasten upon the community, in violation of law, the crime and misery of rum-selling, with all its attendant evils.

Resolved, That this Convention earnestly exhorts the clergy of Rhode Island, of all denominations, to renew and redouble those efforts and appeals on their part, which in the early history of the cause were among the most efficient instrumentalities by which it was sustained.

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Rhode Island against Navy Flogging.—In the Legislature of Rhode Island, one day last week, the Senate adopted the following resolution relative to flogging in the Navy, in which the House immediately concurred, viz:—

Whereas, It appears that evils and abuses exist in the Navy of the United States, which call loud for correction, that the use of ardent spirits as rations lays the foundation of intemperance and causes many of the breaches of discipline which are punished with the lash; and whereas the use of the lash is itself a relic of barbarism, and unworthy of the enlightened spirit of the present age; therefore,

Resolved, That our Senators in Congress be instructed, and our Representatives requested, to use their influence to procure the passage of a law prohibiting the use of spirit rations and of the lash in the Navy of the United States.

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There was a fire at New Bedford, Mass., on the 28th ult., by which one life was lost, and a large amount of property destroyed.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. Second-day, Jan. 28.

Mr. Seward presented the petition of the Chamber of Commerce for a Branch Mint in New York. Also, the resolutions of the Legislature in favor of a grant of land to the Hungarians, and to all actual settlers.

Mr. Davis, of Mass., from the Select Committee on the Census, reported the bill providing for the taking of the seventh census, which was made the special order for Fifth-day.

Mr. Douglass' resolution, calling upon the President for all correspondence relative to Nicaragua and Central America, was adopted.

The Senate resumed the consideration of the special order—the bill providing for the more effectual execution of the clause of the Constitution relative to the recapture of fugitive slaves.

Mr. Mason, of Virginia, made a speech in favor of the bill.

Mr. Seward gave notice of a substitute for the bill, providing, in effect, the same legal remedy and process for the escaped slave as the white citizen is allowed in a controversy relative to the ownership of property.

House of Representatives.

The Speaker presented the legislative resolution from the territory of Minnesota, for the removal of the Chippewa Indians.

Mr. Tuck presented a memorial, praying that national disputes may be settled by arbitration, and asking the government to enter into treaties for a Congress of Nations to arrange the mode. Referred to the Committee on Foreign Affairs.

Mr. Bayly said a petition had been sent to him asking for the establishment of a monarchy, but it not coming within the provisions of our Constitution, he declined to present it.

Mr. Boyd presented the Constitution of the Mormon State of Deseret. It was ordered to be printed.

Mr. Mason introduced a bill granting bounty land to those who served in the war of 1812 against Great Britain.

In Senate. Third-day, Jan. 29.

Mr. Seward introduced, on previous notice, a bill granting land to all emigrants who have taken part in the recent struggle for liberty in Europe.

Mr. Clay then rose, and after a few remarks, introduced a series of resolutions, designed as the basis of a final settlement of the slavery question. They declare the importance of an adjustment of the controversies arising out of the institution of slavery. They propose to admit California as a State, with suitable boundaries, with or without slavery, and to give the same right of decision to the other territories acquired from Mexico, with a declaration that Slavery has not now a legal existence therein; to limit Texas by the south line of New Mexico, and grant her a sum equivalent to the duties she surrendered at the annexation; to abolish the Slave-trade in the District of Columbia, so far as relates to slaves brought in for sale, and to guarantee the continuance of Slavery there until both Maryland and the District consent to its abolition, and then to make compensation to the owners of slaves set free; to make more effectual provision for the recapture of fugitive slaves, and to recognize the continuance of the slave-trade between the States.

After reading and commenting on the resolutions severally, Mr. C. observed, that they involve no sacrifice of principle on the part of the North (a grand mistake), but only of *feeling*; and that, in view of all the circumstances, it is to be expected that the Free States will be more liberal than the Slave States in concessions, for the sake of harmony; as with the former it is a mere abstraction, while with the latter their all is involved. The North, too, is the more powerful, and greatness and magnanimity should always go together. Mr. Clay concluded with an eloquent appeal in behalf of harmony, peace, mutual concessions, and forbearance, for the sake of the Union.

Mr. Rusk regretted that the Senator from Kentucky had thought proper to offer up a portion of the rights of Texas, as a peace-offering to the spirit of aggression upon the rights of one half the States of the Union. He would only say now, when the question comes up he would undertake to prove that the boundary of Texas is the Rio Grande; and that any attempt on the part of Congress to take from her any part of the territory this side of that limit, would be as dishonorable as an attempt to deprive her of her whole territory.

Mr. Foote said there were certain views of constitutional law, expediency of certain actions, and so forth, suggested in the resolutions, to which he could not assent. For one thing, he was not satisfied with the resolution which asserts that it is not expedient to abolish Slavery in the District. He believed it to be more than inexpedient—that it would be a gross fraud upon the people of the entire South. As a compromise, however, he would agree to the proposition to receive California into the Union as a State. He asserted that the faith of Congress was pledged to all the Southern States, and not Maryland alone, for the preservation of Slavery in the District.

Mr. Mason could not allow the resolution of the honorable Senator to pass unnoticed for his part. He regretted that the Senator had felt himself authorized to offer such a scheme of compromise. The proposition to organize a territorial government at once, was the only one to which he could lend his countenance. He denied that slavery is now abolished in the newly acquired territories; that proposition had never before been conceded by any Senator from a Southern State. Assent to the proposition would concede the whole controversy.

Mr. Davis, of Miss., said he would never consent to any compromise except that which extends the Missouri Compromise line to the Pacific Ocean.

Mr. Downs objected specially to the assertion that the Slave trade should be abolished in the District. He considered the whole proposition a compromise entirely on one side.

Mr. Berrien yielded every consideration of respect to the spirit of patriotism and conciliation in which, he knew, the resolution had been conceived; but he would not have it for a moment supposed that he could acquiesce in the proposition which they contained.

Mr. Butler also expressed his objection to the resolutions. They proposed no compromise.

House of Representntives.

Bills were reported regulating brevet rank; for the relief of the captors of the frigate Philadelphia at Tripoli; to establish reciprocal free trade in certain articles with Canada; to compute mileage by the nearest mail route.

In Senate. Fourth-day, Jan. 30.

After the reading of several petitions and reports of Committees, Mr. Houston introduced an amendment to a resolution previously presented in favor of giving lands to actual settlers. This led to a spirited discussion, in which Messrs. Houston, Cass, Mangum, Seward, Douglass and others, took part. The proposition to give lands to actual settlers was received with much favor, but that to give lands to the Hungarians was held up as a bid for foreign votes.

Mr. Walker addressed the Senate in support of a proposition, to cede the public lands to the States in which they lie; after which the resolution under discussion was laid on the table, and ordered to be printed.

House of Representatives.

Mr. Cobb of Ala. introduced a bill to provide for all American soldiers, not heretofore provided for, with bounty land. Referred to Committee on Public Lands.

The Mileage question then came up, but was soon laid on the table for the purpose of considering the Senate resolution limiting the amount for the collection of the revenue. Mr. Bayly made a speech in favor of the resolution, and was followed by Mr. Brown, of Mississippi, whose remarks were directed against the northern agitators of the subject of slavery. On the conclusion of his remarks, the House adjourned.

In Senate. Fifth-day, Jan. 30.

Mr. Mason, of Va. presented a substitute for the bill now before the Senate, providing for the recapture of fugitive Slaves.

A message was received from the President transmitting the correspondence between the Government at Washington and the Military authorities at Santa Fe—also the correspondence between the Government and the authorities of Texas in regard to the boundary question. The message reiterates the opinion, that the question of jurisdiction in New-Mexico is a question for Congress, rather than the Executive, to decide.

Mr. Cass's Austrian Resolutions were taken up. Messrs. Hunter and Smith opposed them. Mr. Foote advocated their adoption. No question taken.

Adjourned over to Second-day.

House of Representatives.

The death of Hon. Rudolphus Dickinson of Ohio, (who died in March last,) was announced, and after passing the usual resolutions, the Houses adjourned.

House of Representatives. Sixth-day, Feb. 1.

The Committee on Indian Affairs was instructed to inquire into the expediency of extinguishing the Indian title to the territory lying west of the Cascade Mountains in Oregon, and the propriety of creating a Superintendent of Indian Affairs. No other business of any consequence was transacted, except the re-election of Mr. Gurley as Chaplain of the House. Adjourned over to Second-day.

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Erie Railroad.—The N. Y. Tribune says: As we announced some days ago that Company would, the Erie Railroad has advertised for proposals to finish the road from Hornellsville to Dunkirk on Lake Erie. The distance is about 125 miles, and the whole is to be completed by the 31st of May, 1851. Thus sixteen months will see this important work completed, uniting the Hudson with Lake Erie, and opening the immense traffic of the Great West directly to the enterprise and capital of our merchants. By the time the Erie Road is in running order to Dunkirk, there will probably be a road completed along the Lake shore from Buffalo through Erie, Cleveland and Sandusky to Toledo, from whence the Southern Michigan Road will be extended to Chicago, and the Chicago Road completed to Galena, giving us a connected Railroad from New York to Galena on the Mississippi River. A Cleveland and Sandusky Railroad from Cincinnati, will bring from the Ohio River much of the travel which now goes to Pittsburgh and thence to Philadelphia.

◆

A Sad Death.—We have previously mentioned, says the Springfield Republican, the case of Dr. Miner of Ware, who has been suffering from the effects of a wound received during a post mortem examination. The wound was but the prick of a needle, and the body examined was of a child who had died of inflammation of the bowels. Dr. M. has not yet recovered, and suffers from abscesses in different parts of his system. At the time of the accident, Mrs. Affa Miner, mother of Dr. Miner, an old lady of 63 years, was visiting in her son's family, and remained to render assistance. A few days since, while engaged in washing some bandages used in dressing the Doctor's abscesses, she pricked her finger slightly with a pin which had been left in them. She very soon began to feel pain in her hand, and in forty-eight hours the inflamed member began to exhibit signs of mortification, which finally extended up the arm to the body. This singular accident terminated in her death.

◆

Kentucky and the Union.—In the Kentucky Legislature, on the 15th January, the following resolution was unanimously adopted:—

Resolved, That the Governor is hereby requested to cause a suitable block of native marble to be conveyed to Washington City, to take its proper place in the monument to the memory of the Father of his Country, and that the following words be engraved thereon: "Under the auspices of Heaven and the precepts of Washington, Kentucky will be the last to give up the Union."

◆

Fire and Loss of Life.—A disastrous fire occurred at Peoria, Ill., on the 27th of January, by which a drug-store and two printing offices were destroyed. While the fire was raging, an explosion took place in the drug store, causing the building to fall in, killing Mr. James Kirkpatrick, Editor of the Peoria American, and Mr. J. Pickett, Editor of the Champion, was smothered to death and buried beneath the ruins, while attempting to save his books. It is feared that several others have been killed by the falling walls.

Accident and loss of Life.—A dispatch from Memphis, Tenn., dated Jan. 29, says that the steamer St. Joseph, from New Orleans, blew up and burnt to the water's edge on the 23d, near Napoleon, at the mouth of the Arkansas River. The St. Joseph had on board a large cargo, and a number of emigrants. Fifteen persons were killed outright, and thirty-eight horribly scalded—many of whom have since died. At the time of the explosion, the steamer South America was near at hand, and towed the wreck to the shore. Capt. B., with the assistance of part of his crew and some passengers, succeeded in recovering the iron chest from the wreck, which contained $1,300 or $1,400. He took the money out of the chest, counted it, and handed it to the clerk of the South America, for safe keeping. The next day Capt. Baker asked the clerk for the money, as he wanted to pay off his crew. The clerk refused to pay over more than $300 of the sum—*claiming the balance for salvage.*

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Fate of Mrs. White among the Indians.—Advices have been received from Santa Fe to the 28th of November, announcing that a few days provious Major Green and party started in pursuit of a band of Indians, who, it will be remembered, had made Mr. and Mrs. White and child, together with eight others, prisoners—all of whom were afterwards killed, with the exception of Mrs. White and child, who were still held as prisoners by the Indians. As soon as the Major and his comrades came in sight of the Indians' camp, and were discovered by them, the latter became much alarmed, and, after having shot Mrs. White, precipitately fled, leaving their camp equipage and two Indian children behind. The body of the lady was then taken possession of, but no trace of her child was to be found.

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Reward of Humanity.—The whole sum collected as a testimony of the appreciation, by the citizens of New-York, of the noble conduct of Capt. Cook and his crew, in saving the passengers of the Caleb Grimshaw, was $8,000. It was appropriated as follows:

To Captain Cook - - -	$5,000
To the First Mate - - -	700
To the Second Mate - -	400
To the Carpenter - - -	350
To each Seaman - -	125
To each Ordinary Seaman and Boy	100

This is well; and we doubt not every donor to the fund will remember his subscription with far more satisfaction than if it had been given to furnish some glittering bauble as a reward for the destruction instead of the saving of human life.

SUMMARY.

On the 28th of March next, there is to be a public sale of lands, 3000 acres, belonging to Kenyon College, situated in the village of Gambier, five miles from Mount Vernon, Ohio. In the village there are two Grammar Schools, a College and Theological Seminary, and an Episcopal church, having each commodious and appropriate buildings. The lands are divided into lots of convenient size, the most remote of which are within one mile and a quarter of the old college and church. More than 1000 acres are under improvement.

Jesse M. Eyre, of Chester Borough, Pa., in digging a well on the west side of Chester Creek, near the site of the house of Robert Wade, visited by William Penn on his first landing, in 1682, came directly on the well which supplied water to the above named resident. About six inches below the surface was found the old well, neatly walled, and, on clearing it out, the well bucket was found at the bottom. It had been closed a hundred years.

The Pittsburg Chronicle contains an account of a meeting of the Members and Pewholders of the 5th Presbyterian Congregation in Pittsburg, held on the 24th of January, for the purpose of discussing the proposition for a reunion with the old school division of the Church, and which, according to the reported proceedings, was riotous and disgraceful in the extreme. The reunion was finally carried by a large vote.

It is estimated that Cincinnati will show a population of 125,000 and St. Louis one of 70,000 by the census of 1850. But for the ravages of the Cholera last Summer, each would have been considerably higher. The suburbs of either city, which practically form a part of it, are not included in the foregoing estimates.

As many as fifty removals were made at the N. Y. Custom-House, on the 26th ult., to take effect on the first of February. The places vacated include every variety of office, while the persons have been selected from both parties. The object of this is to reduce the expense of collection, in accordance with the act of Congress of last spring.

There is to be, in the second week in March, a grand convention in London of delegates from all the Wesleyan circuits, which have protested against the course of the Conference. The President of the Conference has issued a manifesto, a copy of which has been sent to every preacher for his signature in support of the doings of Conference.

Dr. Daubeny, Professor of Chemistry at Oxford, has announced that a steamer is to start from Leith about two months before the next meeting of the British Association, with a scientific expedition to explore the geology of Iceland, and return in time to communicate the result to the Congress at Edinburgh.

The Pittsburg Gazette gives the following estimates of that city and its environs. Pittsburg City, 50,468; Allegany City, 23,710; Birmingham, 4,592; East Birmingham, 1,452; South Pittsburg, 9,562; Lower St. Clair, 7,700; Pitt Township, 1,512; Lawrenceville, 1,298; Manchester, 2,826; Duquesne, 550; total population, 162,008.

Professor Webster will probably be arraigned at the March term of the Supreme Judicial Court, but his trial will not take place until June or July, it being impossible so to arrange the business of the Court as to secure a full bench before that time. The day of trial will be fixed at the time of his arraignment.

We learn by the Wisconsin papers, that the taxes of that State are so heavy, that many of the collectors have given up their commissions, rather than incur the odium of enforcing the collection.

The amount of premiums received by the Atlantic Mutual Insurance Company last year reached the enormous sum of $2,400,000. The losses paid in the same time were $960,246. The return premiums and expenses, $226,389 12. Net premiums, $1,276,363.

There was a riot at Poughkeepsie, N. Y., on the 28th of January, growing out of a quarrel between the Irish and the blacks, fed by the free sale of intoxicating liquors. It was quelled by the arrest of about seventy of the persons engaged in it.

The oldest man in France, M. Jeane Baptise Robillard, died on the 1st of October at Fontenay, near Paris, at the age of 113 years, 4 months, and 2 days. He was born in June, 1736. Robillard retained the use of all his faculties to the last moment.

The Journal of Commerce says that the Tabernacle recently occupied by the Plymouth Congregation at Brooklyn, has been sold to a gentleman from California, and will immediately be shipped for San Francisco.

Mr. Thurston, the Oregon delegate in Congress, was in 1844 a citizen of the State of Maine, and moved thence to Iowa; the next year he started, with his wife, two children and an ox team, for Oregon, driving the team himself two thousand miles to the Columbia river.

At a recent election in Michigan, the people decided in favor of a Convention to revise the Consitution, by a vote of 33,193 to 2,095; and in favor of the election of all State Officers, District Attorneys, &c., by a vote of 38,117 to 728.

The Lowell Telegraph says that the Lowell Brass Band have ordered a gold bugle to be manufactured for their leader, Mr. Hall. The instrument is to be made by Mr. Wright, of New York, and is to cost about one thousand dollars.

At the late printer's festival, Dr. Francis referred to the fact that most of Franklin's experiments with electricity were made in New York, in the cupola of the Old Dutch Church, now the Post-office.

Mr. Hepworth Dixon, in his new work on the London Prisons, says that the Millbank is the largest prison in England, having so many cells that the corridors to them are upwards of three miles in length.

A gang of counterfeiters have recently been discovered in Pittsburg. They seem to have been extensive manufacturers and dealers in counterfeit notes on sundry banks. Four of them have been arrested.

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Terrible Explosion and Great Loss of Life.—New York was the scene of an awful catastrophe on Second-day morning last. The boiler in the large machine-shop of A. B. Taylor & Co., No. 3 Hague-st., exploded at about half past seven o'clock, the force passing upward and outward toward the street, and completely demolishing the building. There were on the premises at the time over one hundred persons, of whom it is supposed that not more than one quarter escaped without serious injury. Throughout the day, every effort was made to remove the rubbish so as to reach the wounded and dead. Up to the time of writing, (Third-day morning,) it is not possible to state precisely the number injured and killed. The best estimates place the former at 50 and the latter is not known. Some days must elapse before the whole truth will be known.

DIED.

In Brookfield, Madison Co., N. Y., Jan. 26th, after a lingering disease of several months' continuance, Deacon William Whitford, aged 68 years. We believe that brother Whitford was a good man—one that feared God, and eschewed evil. He had been a member of the church of Christ about 28 years. His first membership was in the first Seventh-day Baptist Church in Brookfield, where he was called and ordained to the office of deacon. For a few years past, his membership has been in the second Church in the same town, where his official services were duly appreciated. In his illness, he exhibited much patience under his sufferings. His mind was tranquil to his heavenly Father's will, and his hope in and reliance on Christ were unshaken to the end. He has left a deeply-afflicted widow, several worthy sons, and a large circle of connections to lament their loss.

LETTERS.

Wm. P. Langworthy, Wm. C. Kenyon, H. W. Stillman, H. W. Sargent, W. B. Maxson, Wm. M. Fahnestock, Asa Greenman, W. B. Gillett, C. H. Maxson, F. Upham, N. Gilbert, T. Potter, Abel Stillman, J. A. Randall.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Samuel Merritt, Westerly, R. I.		$2 00	to vol. 6	No. 52
C. C. Stillman,	"	2 00	" 6	" 52
J. C. Chapman,	"	1 00	" 6	" 52
Elias Saunders,	"	3 00	" 6	" 26
Albert Utter, New London, Ct.		2 00	" 7	" 40
J. A. Randall, Voluntown, Ct.		2 00	" 7	" 31
A.F.Randolph,Jr.,N.Market,N.J.		2 00	" 6	" 52
Martin Dunn,	"	2 00	" 6	" 52
J. R. Titsworth,	"	2 00	" 6	" 52
C. Blackford,	"	2 00	" 6	" 52
Daniel Noe,	"	4 00	" 6	" 52
Nathan Gilbert, E Rodman,		2 00	" 6	" 52
E. R. Crandall, Little Genesee,		2 00	" 6	" 52
Jeel Maxson,	"	2 00	" 6	" 52
Edon P. Burdick,	"	2 00	" 6	" 52
Zacheus R. Maxson,	"	4 00	" 6	" 52
Asa Greenman, Clarence,		9 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

From Joshua B. Maxson, Stephentown,	$5 00
" Friends at Greenmanville, to constitute Jeremiah W. Brown a life member,	25 00
" 3d Church and society of Brookfield,	7 00
" Abel G. Burdick, Verona,	1 00

A. D. TITSWORTH, Treasurer.

Information Wanted.

Information is wanted respecting the residence of the widow Nancy Crandall, formerly Nancy West. She had a sister Mary, who was the wife of Col. Zebulon Scrivens, of Grafton, Rensselaer Co., N. Y. If now living, she must be about ninety years of age. Any information of her residence, if living, and, if dead, that of her heirs, communicated to Mr. Tiba Hewitt, (administrator of the estate of widow Mary Scrivens,) Grafton, Rensselaer Co., N. Y., will be thankfully received. [32w3] By request, W. B. Maxson.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] January, 1850.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
SAMUEL B. CRANDALL, Brookfield.
JOSHUA CLARKE, Newport, N. Y.
NATHAN V. HULL, Alfred.
JAMES H. COCHRAN, Berlin.
JAMES R. IRISH, DeRuyter.
JAMES BAILEY, Little Genesee.
GERRIT SMITH, Peterboro.
THOMAS B. BROWN, New York.
THOMAS B. STILLMAN, New York.
GEORGE B. UTTER, New York.
J. W. MORTON, New York.
LUCIUS CRANDALL, Plainfield, N. J.
W. M. FAHNESTOCK, Bordentown, N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars of baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "Book of the Farm," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

Initiation.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture: the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

Practice—Winter.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

Practice—Spring.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, in already published in Edinburgh, and the Americans edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., Entrace 45 Gold-st.

Miscellaneous.

CALIFORNIA FROM THE BRIGHT SIDE.

A friend who thinks our California selections have given rather too much prominence to the dark features of the picture, sends us a paper containing the following extracts from a letter by H. C. Lynch formerly of St. Louis, dated Lynchburg Diggings, California, Oct. 18, 1849 :—

My fondest expectations are realized. . . I must describe our diggings to you. Our log cabin is situated on a beautiful knoll at the junction of two ravines; indeed, the one in front of us is sufficiently wide to be called a valley. The mountains are very high on all sides, and the sun is generally an hour high before we see it. The diggings are in the ravines, and the gold is found in the bed or channels of the water which passes down them in the wet season—from December until March—when we cannot work in them. However, to avoid being idle, many of the miners are now engaged in throwing up dirt—that is, they scrape all the dirt out of the channel and crevices in the rocks, (nearly always slate and quartz, sometimes blue granite,) and when the water comes, they wash it at their convenience. In collecting the dirt, they are sure to pick up enough to pay their current expenses. Some men living up the ravine, have taken up four and five ounces each, besides what the dirt contained. It must be understood, however, that it requires labor to do it. Large rocks must be removed and a great deal of gravel and sand before you reach the earth which contains the gold. You are certain of one thing that makes the work seem light—the gold is there ready, and requires only to be picked up. The gold is mostly found in crevices in the rocks, commonly called pockets. There are hundreds of ravines near us, in all of which you can find more or less gold. In cleaning out our spring, Dr. Silvers and myself took out forty dollars in two days.

Tom Chapman and his party, four in all, using the rocker, are camped near us, and have averaged more than a hundred dollars a day ever since they have been here—two weeks. Some spots are much richer than others. About eight miles from this, it is a common thing for men to get two and three ounces a day, but they must dig eight or ten feet for it, and run some risk of not getting paid for their labor. Those diggings are nearly exhausted : thousands are collected there, and many are not making their expenses. There is plenty of room for them, if they choose to scatter, for the mines extend over a distance of a thousand miles in length, and between forty and fifty in width. Such are the dry diggings. The wet, or river diggings, come next. Some of them are very rich ; the gold is found in the channel of the river, bars and banks. It is taken from the channel by daming the river and changing its course. New discoveries of mines are being made every day, and hundreds are traveling from one point of the country to another. A great many of these are disappointed, and are too desirous to become suddenly rich, without hard work ; they follow every rumor of large discoveries. Those who are contented enough to remain in one place realize the most, for in almost any place they can make half on ounce a day, with the chances of half a dozen. The difficulty of collecting the gold is a fortunate circumstance, both for the people and the country; it prevents its extravagant expenditure. There are some exceptions, enough to make an abundant harvest for the blackleg gentry; they flourish like the green bay tree; when they break a customer, he goes to the mines, and in a few days returns with a recruited purse. While in Sacramento I saw some tall betting. I expect to hear of their checking the business there, as a city charter has just been adopted by the citizens after two trials. You would be surprised to hear of the few crimes of any kind that are committed here; even a fight is a rare occurrence; as for stealing, it is out of fashion in this country. It is an every-day thing for miners to leave their tents, gold and fixings, for a day or two, without missing anything on their return. I have yet to have the first man pointed out to me as a thief. There is no doubt of there being hundreds in the country, but they have either reformed or are afraid to exercise their skill here. The Lynch code no doubt has its influence—even the gambler plays an honest game. How long such a state of things will last, I cannot imagine. It is either an extraordinary circumstance, or demonstrates that in other places people are governed too much. I have yet to hear of the first murder.

COAL MINES IN THE UNITED STATES.

The papers are teeming with accounts of discoveries of mines of this valuable article, in all parts of the country—on the shores of the Mississippi, in the State of Alabama, in New York, in Massachusetts, and now again in Rhode Island. The Bristol Phœnix, (R. I.,) announces the opening of a vein of anthracite in that town, by the sinking of a well, at the depth of fourteen feet below the surface. There can be no doubt that Rhode Island contains within its limits extensive fields of coal, that will become of the highest importance in the furtherance and support of her manufacturing interests; and coal of a quality equal to any found in the country.

The recent discovery that semi-bituminous coal of the Dauphin Co. (Pa.) mines may be used for fuel in locomotives, gives an additional interest to any information concerning the supply of coal which may be obtained from mines in the United States, as well as the uses to which the various descriptions may be applied. Until the middle of the last century, nearly the whole of the great basin of the Mississippi, the valley of the Ohio, and the western slope of the Alleghany mountains—constituting the great central coal field of America—were partially occupied by the Indians. This vast region was held to be of so little value, that its acquisition did not influence the arrangements made, at various times, by Wm. Penn, and afterwards by the proprietaries. By the treaty of 1768 the latter became possessed of nearly the whole area of the coal land of Pennsylvania for the sum of $10,000, and about that time the presence of coal seems to have first become known. In 1828, the first cargoes from the Alleghany coal fields reached Philadelphia, and it was more than ten years later before it came to be used to any considerable extent in New England, where hundreds of thousands of tons are now used annually. The coal regions of America are, from the explorations which have thus far been made, supposed to be divided into three principal masses; the great central tract, extending from Tuscaloosa, Alabama, to the west of Pennsylvania, and being apparently resumed in New Brunswick and Nova Scotia; the second tract strikes northwestward from Kentucky, crosses the Ohio, and stretches through Illinois to the Mississippi River; a third region, smaller than the others, lies between the three great lakes—Erie, Huron, and Michigan. Competent geologists affirm, that from a comparison of the coal strata of contiguous basins, these are no more than detached parts of a once continuous deposit.

The extent of this enormous coal field is in length from N. E. to S. W. more than 720 miles, and its greatest breadth about 180 miles; its area, upon a moderate calculation, amounts to 63,000 square miles! In addition to these there are several detached troughs of anthracite in Eastern Pennsylvania, which form some of the most remarkable coal tracts in the world. They occupy an area of about 200 square miles. The strata which constitute this vast deposit, comprehend nearly all the known varieties of coal, from the dryest and most compact anthracite to the most fusible and combustible cannel coal. One of the most remarkable features of these coal seams is their prodigious bulk. The great bed of Pittsburg, extending nearly the entire length of the Monongahela River, has been traced through a great elliptic area of nearly 225 miles in its longest diameter, and a maximum breadth of about 100 miles—the superficial extent being 14,000 square miles—the thickness of the bed diminishing gradually from 12 or 14 feet to 2 feet. In 1847, the anthracite coal regions of Pennsylvania furnished 3,000,000 tons, and 11,439 vessels cleared from Philadelphia in that year loaded with the article. The produce of 1848 and 1849 is of course larger.

The bituminous coal area of the United States is 133,132 square miles, or 1-17th part of the whole known. The bituminous coal area of British America is 18,000 square miles, or 1-45th part. Great Britain, 8,139 square miles. Spain, 2,408 square miles, or 1-52d part. France, 1,719 square miles, or 1-118th part, and Belgium 518 square miles, or 1-122d part. The area of the Pennsylvania anthracite coal formations, is put down at 437 square miles; and that of Great Britain and Ireland, anthracite and culm, 3,720 square miles. The anthracite coal of Great Britain and Ireland, however, is not near so valuable an article of fuel as the anthracite coal of Pennsylvania, nor does a given area yield near so much as the latter.

From the above statistics, our readers may form some idea of the vast quantity of fuel which the coal fields of the United States are capable of furnishing in coming time. They are inexhaustible, and their value is beyond computation. The California gold mines sink into insignificance when compared to them. [Express.

THAT KNOCKING IN WESTERN NEW-YORK.

Much has been said of late about the mysterious knockings heard in western New-York. Mr. W. A. Langworthy, of Rochester, one of the Committee appointed to investigate the matter, has written a letter which gives an explanation of the mysterious noises. After setting forth the absurdity of the answers to various questions, he says :—

"By placing the girls on a table, and putting our hands on their feet, the knocking stopped. By tying their dresses around their ancles with cords it also ceased. I may as well mention here, that on all occasions, without one single exception, this knocking was always under their feet, and any statement that you may have seen, incompatible with this, is a base fabrication. When there was knocking on the doors and tables, which communicated a vibration to the hand, those girls were in every case, touching those articles with the back of their dresses. We tried other experiments of a different nature, all of which fastened on our minds conclusively the conviction, that this mysterious rapping was so intimately connected with the persons of these girls, that were they thoroughly examined the ghost would stand out in base relief. But we were men, and as the girls were cornered and very much frightened, we let it go at this, and dismissed them from custody.

"In the evening I made my report to an audience of 1,500 citizens, in accordance with the above facts, and you may imagine it was the last of the ghost in public, as the next evening the meeting broke up in a Philadelphia row, and the ghostly knockers barely escaped with whole skins; yet as the fools are not all dead, these women found plenty of things, looking somewhat like human beings (though I blush to own them) to follow them to their secluded house, on Troup-street, where to this day they keep up nightly knockings, to the no small wonder of a deluded set, and to the great gratification, I apprehend, of another set, who are somewhat notorious on account of the remarkable development of that portion of the cranium lying immediately under the occipital bone."

Seamstress Imigration.—Mr. Sidney Herbert's proposal for a subscription to aid the ill-paid sempstresses of London and neighborhood in emigrating to British colonies, where the presence of virtuous women is a need of civilization, has been responded to by many of the affluent. Upward of £16,000 have been subscribed for the purpose; and a committee of management has been formed, embracing men of all parties, with a view of providing that the funds ultimately raised are properly employed in sending out those only whose characters shall qualify them to be agents of improvement. The necessity of some remedy for the state of suffering entailed on multitudes of women by the present constitution of English society, is seen in the fact, that while in the metropolis alone there are 33,500 women engaged in the business of apparel making, 28,500 of these are under 20 years of age, and many earn no more than from twopence-halfpenny to fourpence a-day, on which they endeavor to subsist. Such is one phase of life in the wealthiest country under heaven!

COINAGE OF THE UNITED STATES.

On the 29th of January, the President sent to the House of Representatives the Report of Mr. Patterson, Director of the Mint, Philadelphia, for 1849. It is dated on the 18th Jan., and informs Congress, that at the principal mint there were coined in 1849, $8,913,266, comprising $7,948,332 in gold, $922,950 in silver, and $41,984 in copper coins—total 9,519,513 pieces. The deposits for coinage amounted to $10,473,724 in gold, and $1,045,259 in silver.

At the New-Orleans branch, $1,646,000 were coined, of which $1,192,000 was silver. The deposits for coinage amounted to $1,125,745 in gold, and $1,321,029 in silver. Upward of $1,200,000 were also coined at Charlotte and Dahlonega.

The deposits at the four mints during the year amounted to $14,609,463, of which $12,243,175 were in gold. The whole coinage of the Union amounted to $11,164,696 Of gold dollars $936,779 have been coined, but no double eagles.

During 1849, the deposits of California gold amounted, at the Philadelphia mint, to $5,481,439 and at the New Orleans do. to $666,080. During the present year (1850) $750,000 in this gold have been deposited at Philadelphia.

The deposits of 1849, to all the mints, were exceeded by those of 1847, when $13,670,896 were deposited at Philadelphia, and $6,253,288 at New-Orleans. The gold of 1847 was chiefly foreign coins left for recoinage; that of 1849 is mostly native gold —an actual increase of the gold currency.

Slavery in Richmond, Va.—Rev. Mr. Storrs, one of the editors of the New York Independent, closes an interesting letter to that journal, from Richmond, Va., in which the following allusion—preceded by complimentary references to the city—is made to slavery, which finds there a strong hold :—

But slavery is there; defended by the masters; endured by the colored people, because sustained and enforced by the bayonet and the gallows. And the slave-trade is there ; with all its brutal incidents, and its horrible issues—the rending of families, the blight of affection, the destruction of hope. And until these cease, from the city and from the State, its progress cannot be rapid, or its prosperity permanent, or its morality pure. Nothing we saw in Richmond tended to relieve the slave system of its terrible aspect. In individual cases there is kindness toward the blacks, a sense of obligation, and a feeling of attachment. There are those who educate their servants in the Scriptures; and who would rather beg than sell them; who revolt with shame and disgust from the slave traffic. But, as a whole, and a unity—the system works evil, continually. It injures the white man as much as the colored. It eats like a cancer into social culture; into Christian enterprise and character; into even outward prosperity. It looks out through all the refinement, the culture and the Christianity of the Capital, as the grinning head on a Corinthian column through the acanthus leaves that inwreath it.

What can be done on one Acre of Ground.—The editor of the Maine Cultivator published a few weeks ago his management of one acre of ground, from which we gather the following results: One-third of an acre in corn usually produced thirty bushels of sound corn for grinding, besides some refuse. This quanity is sufficient for family use, and for fattening one large or two small hogs. From the same ground he produced two or three hundred pumpkins, and his family supply of dry beans. From a bed of six rods square, he usually obtained sixty bushels of onions; these he sold at $1 per bushel, and the amount purchased his flour. Thus, from one-third of an acre, and an onion-bed, he obtained his breadstuffs. The rest of the ground was appropriated to all sorts of vegetables, for summer and winter use; potatoes, beets, parsnips, cabbages, green corn, peas, beans, cucumbers, melons, squashes, &c., with fifty or sixty bushels of beets and carrots for the winter food of a cow. Then he had also a flower garden, raspberries, currants and gooseberries, in great variety, and a few choice apple, pear, plum, cherry, peach and quince trees.

Some reader may call the above a "Yankee trick ;" so it is, and our object in publishing it is to have it repeated all over Yankee land and everywhere else. If a family can be supported from one acre in Maine, the same can be done in every State and country in the Union.

The British Empire.—According to Martin, in his account of the British Colonies, twenty-five written, and various unwritten languages, are spoken throughout this great empire of colonies. There are about 5,000,000 Christians, 50,000,000 Hindoos, 20,000,000 Mahommedans, 10,000,000 Budhists, and millions of other idolaters of various descriptions, in the British foreign possessions. The whole population is estimated at 130,000,000. Of these, not more than 26,000,000 eat flesh abundantly; about 10,000,000 sparingly; 24,000,000 occasionally; and 70,000,000 live principally on vegetables and fish. About 34,000,000 make wheat, oats and barley their principal graminivorous food; 16,000,000 potatoes, pulse, and other vegetables, and 80,000,000 rice, maize, millet, &c. About 10,000,000 drink wine frequently; 25,000,000 malt liquors; 35,000,000 distilled liquors; and 60,000,000 chiefly water.

The Dry Goods Business.—Few persons, says the Journal of Commerce, have any definite idea of the value of dry goods which annually pass through the New-York Custom House into the hands of consumers. The fall trade is about over. The lofts of importers are comparatively empty. The past year has been a prosperous one for those engaged in the foreign trade. Few goods have been sacrificed. It appears that, during the year ending the first of December, the value of silk goods entered for consumption is $13,648,966; of woolen, $9,634,325; of cotton, $8,413,098; of flax, $4,268,826; and of miscellaneous goods, $3,362,219; making a total of $39,316,434. This amount, added to the amount withdrawn from warehouses during the year, ($5,657,895,) gives a grand total of $44,974,329 worth of foreign dry goods taken for consumption. Heavy orders have been given out, and if trade continues undisturbed there will be a larger importation the coming year than for many years past.

A Rare Chance.—A young gentleman, whose real name is "for the present withheld," addresses us a note which awakens all our sympathies, indicating as it does the "provoking and mortifying embarrassments which an accomplished man experiences," when he is out of tin. He says: "I am 28 years of age, five feet eleven inches and a half in height, a figure and a face said to be the model of symmetry and beauty—a gentleman by birth and inheritance, (there was never a mechanic in my family,) educated in a European University, an accomplished musician, a thorough linguist—and utterly incapable of earning a living. I should like to marry into a wealthy family, which, wanting the *prestige* of birth, would be elevated by an alliance with me. I could make myself generally useful in such a family, by teaching the younger members manners, and accustoming the elder to the easy carriage and grace of well-bred people. There are many wealthy families who have boxes at the opera, who, under my direction, would speedily learn *to look* as aristocratic and important as they try to persuade themselves they *are*. Such a family, after a few lessons from me, would pass for well-bred people—in a crowd—and I should make them understand the opera, which now they do not." We regard this as a rare chance.

[Sunday Dispatch.

A New Swindle.—A young German named William Schlacter, was arrested in New-York, recently, on a charge of constructive larceny, growing out of the following facts : Schlacter, on the 14th of January, called on Adele Dumnesney, a young German girl, residing up town, with whom he was previously acquainted, and stated to her that he wished to have a small sum of money, say $10, for present use; that he had a $50 bill himself, but did not wish to change it, and requested her to let him have what money she had, and that he would call on her in a day or two, refund her the $10, and take up his $50 bill. The girl, thinking all was right, gave him $7.50, all the money she had, upon which he handed her a piece of paper, having all the appearance of a neatly engraved bill, and decamped. The girl put it by without examining it, nor did she think of doing so until Tuesday last, when she took it out and looked at it, and to her utter astonishment found that it read as follows :

$50 VIGNETTE : $50
Secured by the pledge of the whole stock of Truth Honor & Fidelity
State of Matrimony : Engraving representing a lady & g'tleman
BANK OF TRUE LOVE.
Fifty. I promise to pay, on acceptance, the sincere homage and never failing devotion of an affectionate heart.
——— Cashier. Cupid, President.

Hams.—The Southern Cultivator notices some hams exhibited at the Georgia State Fair, which were one, two, three, and four years old. The writer says, "The owner refused to divulge his secret, but as we have fortunately become possessed of it, we here give it. Procure some good, clean hickory ashes, have them perfectly dry; draw your meat from the pickle on a dry day; sprinkle the ashes over the meat pretty thick, being careful not to knock off more salt than what must fall off; then hang up your meat as high as possible; smoke it with cool smoke, made by hickory wood; be sure to take it down before the skipper-fly makes his appearance, being generally in this climate the first of March; pack it away on a dry day in casks; 1st, a layer of hams in perfectly dry hickory ashes; 2d, a course of corn cobs, &c.; cover your cask snug and tight, and you may rest easy about your hams."

Lamartine in Turkey.—A French journal gives some particulars of the estate recently bestowed by the Sultan on M. de Lamartine. The domain lies in the immediate vicinity of Smyrna, and is nearly as large as the Isle of Wight, being about fifty-four miles in circumference. It has hitherto belonged only to the crown. The soil is described as wonderfully fertile, like most of the land in the neighborhood of Smyrna, as being well planted with oranges and olives, and as capable of every variety of cultivation. The chateau, built for the residence of an imperial officer, is commodious beyond the usual run of Turkish houses; and under the windows lies a fine lake of more than a mile across, which is described as well stocked with fish. The estate includes five villages. M. de Lamartine, it is said, goes to Asia Minor in the spring, to take possession in person of his territorial gift.

Iron Lighthouse.—A beacon lighthouse has been recently invented, which is said to possess several advantages over those of the usual construction. The tower is to be entirely of iron, if of castings, the thickness of the plates to be quarter inch, and if of boiler iron, an eighth of an inch. The shape is octagonal, and the plates are securely fastened by screws to projecting stiles. The tower is divided into sections, each twelve feet high, which are firmly secured by screws to each other, but in such a manner that they can be easily taken apart for removal The whole structure will make a handsome lighthouse, which will last, be secure from fire, and, if necessary, can be taken down, removed to any other point, and put up again with great facility. Mechanics who have examined the model all agree that the invention must prove a successful one, and we hope soon to see it tested by the erection of such beacons.

Cotton in Africa.—A treaty has just been signed, by which the Danish settlements on the African gold-coast have been ceded to England, and the latter power is now debating the feasibility of raising a supply of cotton there. It is now produced there by the natives for their own use, and in the adjoining kingdom of Dahomey, the culture of cotton from American seed was attempted under the auspices of the late African traveler, John Duncan, in July last. He was furnished with the seed by the British Chamber of Commerce.

Coal in England.—The London Times, speaking of the coal-beds of England, says : "The exhaustion of our coal-beds would be the final and utter catastrophe of our greatness, and England would immediately sink into a third-rate power. It is to coal that we owe everything which is great in our position and history. Our coal fields are the rude foundation of this fair Corinthian pile, and England is as much indebted to them as Egypt to her Nile, Athens to her schools, and Rome to her policy and arms."

Variety.

The Scientific American is authorized to state, that one of our Gutta Percha manufactures stands ready to lay down, and guaranty its integrity for ten years, a line of perfectly insulated wires covered with Gutta Percha, across the ocean, for a sum not to exceed three millions of dollars, to be completed in twenty months from date of contract, under any forfeiture that may be required. This grand scheme will receive the attention of Congress at an early day. He is ready to lay down a similar line on the underground plan, from the Mississippi to the Pacific, to be completed within three years from the date of contract.

The Woonsocket Patriot says that an antiquarian friend, who has recently been searching the town records of Wrentham, Mass., ascertained that the Indian name of that town was *Woollumonuppoag*. In the year 1672, the inhabitants petitioned the General Court to be incorporated, and to have the name changed to Wrentham. The same paper says that the Indian name of Sneach's Pond, in that town, was *Sneachecunet*, for the meaning of which the curious are referred to the Woonsocket antiquarian, S. Chase Newman, Esq.

The Swansea (Eng.) Herald publishes the following : "Last week, a hare, pursued by some greyhounds, after several turns, and being hardly pressed, jumped on the back of a young horse, where she fixed herself astride. The affrighted animal, not being accustomed to such a rider, bounded off at full speed, kicking and plunging, accompanied by the dogs. This continued from four to five minutes, when, choosing a favorable situation, puss hopped off, and very gallantly made her escape."

A traveler in Asia Minor, at a period of distressing drought, found a vase of water under a little shed by the road-side, for the refreshment of the weary traveler. A man in the neighborhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and then going to his work. He could have had no motive to do this, but a kind regard for the comfort of weary travelers, for he was never there to receive their thanks, much less their money. This was an example of disinterested benevolence.

In matters of great importance, and which must be done, there is no surer argument of a weak mind than irresolution. To be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating, and drinking, and sleeping, from one day and one night to another, till he is starved and destroyed.

The block of stone, contributed by the State of Delaware to the Washington Monument, has been dressed by Messrs. Strothers of Philadelphia. The block, which is of Brandywine Granite, quarried about 15 miles from Wilmington, is four feet square, and weighs a ton. On the top is a handsome bust of Washington, and on the side the word "Delaware," both above and below which are the figures "1849."

It is estimated that $42,000,000 of gold will be mined in California from June, 1849, to June, 1850. To offset this it is calculated that 100,000 persons will arrive there during the same time at a cost of $500 each, or $50,000,000 for the whole—so that the California speculation will be $8,000,000 "over the left."

In an account of the recent expedition in search of Sir John Franklin, it is stated they were eighty days without seeing the sun, and had the thermometer fifty degrees below zero. They served out their rations of fifth proof brandy by chopping it up with a hatchet, it being frozen solid.

Parsnips appear to be nearly the only root good for swine in an uncooked state. Turn a herd of swine into a field containing field beets, ruta bagas, carrots, and parsnips, and the question will very soon be settled which they like best, and which consequently is best for them, the parsnips being wholly devoured before the others are touched.

In London there are 12,000 children regularly under training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 persons picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 150,000 of both sexes leading an abandoned life.

Massachusetts has about three millions of dollars invested in school-houses. Mr. Everett it was who said so quaintly, "If you reduce the wages of the schoolmaster, you must raise those of the recruiting sergeant."

Those who can most easily dispense with society, are the most calculated to adorn it; they only are dependent on it who possess no mental resources; for, though they bring nothing to the general mart, like beggars, they are too poor to stay at home.

According to the dimensions of the human frame, the female waist should measure from 27 to 29 inches; but some ladies do not permit themselves to grow beyond 24, while thousands are laced to 22, and some to less than 20 inches. Yellow faces and general debility are the consequences.

Some cute and observing writer has said, that the distinguishing characteristic of the French people was frivolity, amounting to insincerity; of the English, positiveness, amounting to dogmatism; and of the Americans, exaggeration, amounting to ludicrousness.

A lawyer once wrote "rascal" in the hat of a brother lawyer, who, on discovering it, entered a complaint in open Court against the trespasser, who, he said, had not only taken his hat, but had written his own name in it.

At a small but beautiful chapel in the parish of Whitechurch, Little Stanmore, ten miles from London, is placed the organ once belonging to Handel, and on which he performed, being organist to the Chandos family.

In England, travel by railroad is much more safe than by stages; out of 28,000,000 persons traveling on their roads for six months, only 96 were killed, and 5 only of these were killed from causes beyond their own control.

Chancellor Walworth, of New York, is a descendant of Mary Chilton, the first female who leaped from the boats of the Mayflower upon Plymouth rock.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M.; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M. (freight) at 7 A. M. and 2½ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

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NOTES OF A VOYAGE TO CALIFORNIA.—No. 3.

From letters of Dr. J. D. B. Stillman to his friends in New York.

More about Rio.

Rio Janeiro is near the southern limit of the torrid zone; but, owing to the mountainous character of the country, there is very little extreme heat. The mornings are sultry, but the sea-breeze sets in about eleven o'clock A. M., when it is cool and comfortable. There has been no complaint of sickness, other than is common to the corresponding season at home. The harbor, with the scenery around it, is celebrated all over the world. I hardly know how it could be improved. I have roamed over its mountains, and paddled along its shores, and among its islands, day after day; but their novelty is varied with every day's adventures. The bay, with its hundred islands, and innumerable vessels, seems almost beneath your feet, though of an extent unimagined from the shore, owing to the interruption.

There are many things worthy of note in Rio. Slavery is the conspicuous feature in its social organization. The population is a mixture of the white and black races, in every perceptible gradation; there is no distinction made in this respect; all are treated with equal consideration. Black and white soldiers are mingled, and often commanded by a black officer. The Emperor has around him chiefly Portuguese, though his family physician is a mulatto. The population, under the present order of things, must ultimately become mulatto. From the numerous tatooed faces to be seen in the street, the importation of slaves must be great. On landing, they are the first objects that attract your attention—nearly naked, and laboring at the oars with all their might in the hot sun. They seem, at first view, to comprehend nine-tenths of the population. Farther into the town, you see them bearing burthens of every description on their heads. The town is supplied with water by an acqueduct from the mountains. The water is distributed to several fountains, from whence it is carried in kegs, holding about twelve gallons, on the heads of negroes. It is astonishing with what accuracy they balance these vessels of water, without the least apparent care. When the kegs are empty, they are turned upon their sides, and carried in the same way. No filth is thrown into the streets, or retained in sinks, but is conveyed in the same way to the shore, and thrown into the water. Carts are used, sometimes drawn by negroes, and sometimes by mules.

The Emperor's Palace is a fine building, facing the Plaza, but is much inferior to some of the palaces of our merchant princes. Last Sunday was a great day. By the way, such days are so numerous here, that even Brazilians do not keep the run of them. The troops were under arms, and the Imperial Pair rode through the town in their Coach of State, preceded by nobles and ladies of honor, and followed by about one thousand horse, and all going at full speed. I followed the crowd to the palace, and here a general review of troops took place. The firing of cannon and musketry, the ringing of bells, and the glittering array of the diplomatic corps in their court dress, even to our own Mr. Todd, made us forget that this was Sunday. Three cheers were given, by order of the Commander-in-Chief, for the Emperor, Empress, and State, but such a feeble cry I never heard before from such a crowd.

I was here on the Queen's birth-day, and went to mass with them. It was the most *magnificent worship* that I ever saw. The imperial palace, though some distance from the private palace, is connected with it by a building thrown across the Ruo Direiter and a range of buildings from this to the chapel. The chapel itself is most gorgeously decorated; every part of the building, from the ceiling to the floor, is occupied with some ornament of painting or gold. We saw the procession moving through the palace, toward the church, and we hastened to secure a place. First came the priests bearing wax candles; then a line of superbly-dressed men in uniform, among whom I recognized the heads of the several departments of State; the Minister of War, especially, was dressed in a coat which an officer told me could not have cost less than one thousand dollars. These all stopped in the way, and then came the Archbishop, with his yellow mitre and crosier, and his robe held by several priests. Then came the Emperor, a manly-looking youngster, but I have seen *better* looking; his appearance seemed to be his greatest concern, and as he came out into view, he stopped to look about him, and give all an opportunity to know who was the man; then advanced towards the altar, through his body guard in green uniform with lances, and mounted a sort of pedestal with a canopy over it, while all the nobles knelt on the open floor, and amid the thunder of cannon and the gleaming of spears, the Emperor bowed himself in *humble* prayer. He retired from the chapel in the same formal way. His sword scabbard was of pure gold, and the hilt was studded with diamonds, one of which is said to be valued at £600,000. I saw the effigy of our Saviour bearing his cross, of full size, and made of wax, borne along by a procession, and followed by the Emperor on foot. It was at night, and a long file of priests followed with huge wax candles—the Emperor himself bore one.

The Brazilians are remarkably kind to us wherever we go. Soon after our arrival, we crossed over the bay to the beautiful little villages of St. Domingo and Praya Grande. For several miles beyond, the country presented a continued succession of orange groves, intermingled with bananas, citrons, and limes. At no place were we denied admission, and we rambled on through gardens and groves, helping ourselves to anything we wished; but we had to regret our inability to talk the language. Very few of the beautiful flowers and fruits were known to us. When interrupted in our course by hedges, we would pass through the houses. We came, at length, to the base of a mountain, and here the negroes made signs to intimate that we should not proceed. We saw the tall forests, and brilliant flowers, among which the rhododendron, crowded with large purple blossoms, was the most conspicuous. We followed along a narrow path near the foot of the hill, to a cottage, where a Portuguese told us, in French, that we must not go farther, and we then retraced our steps.

Our first object, when we landed, was to find a place to sleep. The Hotel Pharoux was crowded to overflowing. At the Hotel de l'Univers we obtained a room for six dollars per day, but on account of some ungracious treatment, we took quarters at the Hotel Revot on Ruo do Ouvidor. The hotels are conducted much on the French style, but the mode of swindling practiced in them is purely Brazilian.

There are two places which all foreigners are anxious to visit—Mount Corcovado and the Botanic Gardens. One morning we procured a coach and four mules, with a driver and muleteer, who is a man with *immense boots*, and patent leather bell-crowned hat—for this we were to pay eight dollars—and off we started for the Garden. Our route lay along the outer edge of the town to Boto-fogo, which is the shore of a bayo lined with charming villas and gardens, and terraced for a carriage road. Near the Sugar Loaf Mountain, the road turns inland, and on either side, for three miles, is one continued succession of beautiful cottages and gardens. On the right, we passed the perpendicular face of Corcovado, and on the left is lake Tagandes. We drove on beyond the garden to an inn, where we ordered dinner, and then entered the garden. This was founded before the independence of Brazil, and contains some large trees, among which are the bread-fruit, the jack-fruit, which nearly resembles it, and palms, in regular rows, with beautiful green trunks terminating at the base in a bulb like a cask, of the color of unpainted wood, and with circles like hoops. Nearly all the valuable productions of the torrid zone are collected here—coffee, which grows profusely everywhere, tea, cloves, cinnamon, pepper, &c. Cascades, fountains, and green-houses—hill, valley and stream—all, are combined to increase the beauty of this celebrated garden.

But to me, the ascent of Corcovado, on a succeeding day, was far more interesting. The road lies along the Aqueduct for several miles, winding among the hills, with a gradual ascent, and affording a series of views at every turn, surpassing all that I ever dreamed of in my most visionary moments. The Aqueduct is a work of no small interest. It was begun some two hundred years ago, and is formed of stone and cement. Every two rods there is an iron gate, with a cup, and steps leading down to the water. The supply is kept up from rivulets and springs, by earthen troughs laid in cement. For nearly two-thirds of the way up the mountain, the road lies through a wild forest, of difficult ascent, where vines of huge dimensions twine themselves, like vast serpents, and send out their branches in every direction. Parasitic plants, of great size and beauty, hang from the trees; one, of the form of a century plant, with a long spike of pink flowers, I detached, but, like nearly all the finest plants of the tropics, it was difficult, if not impossible, to be preserved. Birds are rare, though reptiles and beautiful butterflies are met with at every step; and a small black monkey grinned at us, and was off without farther explanation. The view from the summit will well repay many a weary day of toil; though one of our company, whose indisposition to exercise had made it a wonder why he should have attempted it, said, as he threw himself down on a rock, *without looking about him*, "It *may* be very fine, but if all the beautiful views on the earth were centered around this —— rock, I would not come here again." The summit is now, as I write, visible above the clouds, like an index on the sky.

Income of Baptist Societies in England.—The London Baptist Magazine furnishes the materials from which was prepared the following statement of the receipts of the principal benevolent societies among the Baptists of England:—

	£.	s.	d.
Baptist Missionary Society,	23,846	16	9
Baptist Home Missionary Society,	4,644	7	11
Baptist Irish Society,	2,670	2	9
General Baptist Missionary Society,	1,980	2	2
Bible Translation Society,	1,472	8	6
Particular Baptist Fund,	2,525	10	8
General Baptist Fund,	137	7	4
Baptist Building Fund,	631	5	6
Baptist Union,	102	2	4
Bath Society for aged ministers,	385	17	3
Baptist Magazine,	93		
Selection of Hymns,	188		
Baptist Tract Society,	171	10	10
Hanserd Knollys Society	482	16	2
	£39,331	8	2

From the National Era.

THE CHILD'S PLAYHOUSE.

BY ANN PRESTON.

Who has not been a child, and made
A playhouse 'neath the trees?
And who so old but groweth young
When passing one of these?

I saw one in a cool, green nook,
Anear a cottage wall,
Built cunningly, with many rooms,
And stored with playthings small.

Prompt little hands had laid stone walls,
And swept the mossy floors,
And sticks across the openings laid,
Were gravely called "the doors."

On snowy shelves, which oft would fall,
Were treasures rare, I ween—
The broken "chinas" glistened there,
In blue, and red, and green.

The golden light of childhood's morn,
While gazing, round me stole,
And fragrance, from its far, sweet shores,
Passed breeze-like, o'er my soul.

Once more I trod the green mossed bank,
Where, 'neath a school-house tree,
From tiny acorn cups we drank,
And called it "taking tea."

We held our "meeting" o'er again,
And I was preacher there,
And with mock gravity we wore
Our serious Quaker air.

But those who put on matron airs,
And played the mother then,
The fairest one of all our school,
Now walketh not with men.

Thou too whose dark eyes proudly beamed,
The stateliest of that band,
Mid summer toils, hast gone away
Unto "the silent land."

These mosses still their little cheeks
'Gainst sister mosses lay,
While, of the three who leaned on them,
But I, the weakest, stay.

Oh! earth would be one funeral pyre,
And life a dream of pain,
If beauty did not live for aye,
And God and Love remain.

For the Sabbath Recorder

CHURCH DISCIPLINE.

Farther Remarks on President Mahan's Article.

Suppose that a member of the church commits an offense, and that one or more other members are knowing to the circumstance. Now, if the rule in the 18th chapter of Matthew be followed, it will require each one who knows of the wrong to take the earliest opportunity, and labor to induce the author of the wrong done to correct the same, *whatever* may be *requisite* to that end. *Some* would find *earlier*, and *others later* opportunities, to take the matter up. If the case should require the second step, viz., that these individuals should take one or two with them, and in *that* way make an effort to adjust the matter, *some* would probably complete *that* labor while others were attending to the *first step*, and before *others* could find it practicable to attend to the case at all. But whenever any *one group* of persons should have taken this second step of labor, without effecting the object in view, it would be their duty to report the case to the church, and upon their representation, (they being always held responsible for the proof of the charges brought,) the church would be prepared to take the subject up, and inform the accused what things they required of him. If he should comply therewith, he would retain his standing in the church; if not, he would be excommunicated.

Such, I understand, would be the practical working of this law; and such, I suppose, ought to be the discipline of the church in all cases, even where the offender should be required to suffer death for his offense by the civil authorities. But to this view of discipline, President Mahan objects, and argues at some length. As I understand him, his objections, in a practical sense, may be chiefly summed up in the two following:

1st. That it is not effectual as a means of reforming the offender.

2d. That it prevents the church from ridding herself of unworthy and wicked members.

That the rule under consideration would be ineffectual in other than cases of deliberate wickedness, I do not understand President Mahan to hold; though he considers it inapplicable to all such as he denominates public offenses. If, however, it should appear, that treating deliberate offenders according to this rule, before turning them out of the church, would be the most likely way to reform them, before or in the event of their being turned out of the church, the first objection would be obviated.

Let us look at these two ways of dealing with offenders, and consider their natural effects.

In one case, an offense is committed of such a nature as to be called a public offense. But no one goes to the offender to urge him to repentance, and to make restitution. The matter may be the general topic of conversation throughout the church, congregation, and community, and this may be known or unknown to the accused. Be this as it may, no one advises with him touching it. Brethren who have covenanted with him mutually to watch over each other for good, are silent, distant, and cold in their conduct towards him. But a church-meeting takes place, and some one informs the church that such and such things have been or are reported to have been done by such an individual. The church appoints a committee, which investigates the case, and reports that the charges are true—that deliberate wickedness has been committed. The offender, unable to show the contrary, must be excluded at once. No matter what views or feelings he may now appear to have respecting his conduct, nothing but a life of piety *out of the church* can be taken as evidence of real repentance; nothing but turning him out can sufficiently express the righteous indignation of the church in view of his crime; and the excommunication of the member is consummated. No doubt such a course of treatment would make an individual feel very deeply, unless (which might be as reasonable to suppose) it should, by its abrupt and extraordinary force, annihilate the power to feel. But, allowing that its effect is to produce feeling, the question arises as to what kind of feeling it would probably be. Would the man be apt to feel that his brethren had been under the influence of strong love to him—that they deeply grieved on account of his stumbling or sin—or that they had rather pursued a course more significant of cowardly despite than holy boldness? Who, of all the actors in such a transaction, would be led to exhibit an instance, an illustration, of that soul-impelling, self-prompting solicitude for a brother's welfare, which every one knows brethren ought to possess, and which, if they do possess, will, from its own nature, as certainly and necessarily incline them (without reference to what others may do) to seek the restoration of those who sin, as the laws of gravitation and chemical affinity will attract *their* kindred objects which lie within their influence. Now, if a member gets into sin, it is natural to suppose, that he has lost his first love, and is in darkness—that he, of course, is not in a situation to recognize the spirit of Christ in the treatment of the church towards him, unless it be very prominently and clearly manifested. While he sees that the church will not suffer sin upon him, he should also have evidence that his brethren long after him and his salvation, with *some* such feelings as the Saviour had when he looked on Peter with such a look that it dissolved, or, as it were, thawed the chilled and icy fountain of his heart—made him weep bitterly, and, as we have every reason to believe, pour out an abundant flood of tears. But this mode of discipline has nothing in it calculated to produce such relentings. No one will deny that the church, as a whole, and each member individually, ought ardently to wish the reformation and restoration of the offender; or, that such a wish or desire should be indisputably manifest in all that is done. But a decided and ruinous defect in the plan of discipline here in question is, that it does not provide for or even allow of the natural and immediate manifestation of the state of heart and affections most essential to and inseparable from deep and active piety. I am fully convinced, that an individual in the full enjoyment of religion, on being required to vote for or acquiesce in the excommunication of a member before he should be allowed to labor with the offender to make his standing good, would feel that such a requirement was a violation of the nature of pure and undefiled religion, and that it had necessarily the effect to suppress its native promptings; or, in other words, to quench the Spirit of God, when it was burning like a flame in the heart, and shedding its holy light and warmth over the soul, to make it bring forth the fruits of righteousness. But this plan of discipline assumes, that the offender cannot in any way lay the church under obligation to forgive, and retain him as a member, or even *justify* them in so doing, by any professions of repentance, promises of reformation, or efforts for restitution, within his power. Not only so, but it dashes the offender aside with such abruptness and sternness as must arouse the instinct of self-protection, provoke self-justification, annihilate his confidence in the church as touching its feelings towards him; and, instead of having any thing in it to draw the man back to the church, it must prompt him to congratulate himself as having escaped from or as being thrown out of the reach of a relentless inquisition—an engine of terror. Thus any disposition to labor with the offender as a member of the church, and for his reformation as such while in the church, is choked in its very birth, and forbidden as being wrong; and this, as I understand it, on the ground, among others, that it is dangerous to trust in my pretensions of reform induced by or made under the influence of such a motive as the retaining of one's standing, and that a prolonged course of correct living *only*, can restore confidence so far as to reinstate the man as a member of the church. If this be so, then the same danger in kind, if not in degree, would make it proportionably improper to present such or other motives to induce the man to reform after excommunication, if he should be susceptible of being influenced by them. So I think, that this plan of discipline goes to discourage effort for the restoration of the offender, and is not in harmony with the principles and nature of Christianity. But suppose that, after a person had been turned out of the church, according to President Mahan's plan, the church as such, or its members as individuals, should make efforts to reclaim him, would he be likely to listen to and comply with their advice? I admit there is reason to believe, that excommunication may operate, if rightly come at, as the means of saving the soul, when nothing else, which men or the ceurch can do, will be of any use, unless in connection with that. But the question here is, whether the way of getting at this step or measure, proposed by President Mahan, is the way to give the measure the most salutary influence, or saving effect. It seems to me that it is not.

How is it with the other plan of discipline, as touching its tendency to reform the offender. Let us look at it? The first notice the offender has of his wrong being taken up, individual brethren call upon him by himself, at different times, and talk with him of his error or sin, and advise him as to what they think he ought to do in the case. He perceives that there has been no concert between those brethren about the matter, but that each has been moved by a principle within himself, which inclined him to do all in his power to correct the wrong, and to reclaim the offender, in the most unostentatious way possible; avoiding the provocation of an unnecessary public notice of the case, and the danger of proceeding on mere report, and at the same time informing the accused of what might be alledged against him; thus affording him opportunity to correct any misrepresentation or mistake which might be abroad on the subject. What a channel this plan affords for the natural flow of pure, single-hearted love and faithfulness! What a gentle but all-subduing power it brings to bear upon the delinquent. It comes, not like the earthquake or tornado, to swallow him up at once, or scatter his severed limbs to the four winds; but it descends or distils upon him like the gentle yet copious vernal shower. It comes to refresh, to fertilize, and give activity to life, if life remains. The man finds himself besieged on all sides, and from all quarters; and wherever he moves, he is made sensible of the presence of a silent, salutary, and all-pervading influence, to turn him from his wicked ways. But suppose the offender is unyielding. Then the power is redoubled, by each of these persons taking one or two more with them, to improve their counsel, witness to the facts developed, and again to try to lead the offender into the way of duty. Thus, as it were, by a compound lever, the united force of so many constitutes a power which, though not irresistible, can only be increased one degree, and that by calling the whole church to combine their strength to effect the object. If it be found necessary to do that, some one or more of the groups of brethren who have taken the subject up should spread the matter before the church. And, when it is done, the offender cannot find even a ground of *plausible* complaint, that his brethren have acted on incorrect information, or false report, or that they have given an injurious, untimely, or unnecessary notoriety to the subject. His mouth will be closed as to any fault in the proceedings. As, in the nature of things, two or more witnesses are requisite properly to prove a point, a single group of persons who have labored together in a case will possess the requisites to establish the facts in the case. But if, as many have been acting in the case, taking the first and second steps, as is reasonable to suppose, before it is reported, there will be abundant evidence in the case, and intelligence in the church on the subject, so that there will be no need of appointing any committee, but by the mouths of an ample number of well-qualified witnesses, having every word established, the decision of the church as to its requirements upon the offender can be pronounced at once, and the offender informed of the same. If he hears the church, well; and if not, he must be excluded. There is no necessity for this mode of discipline being protracted, lax, over-indulgent, or non-significant of sufficient indignation on the part of the church against sin. When excommunication follows in the course of this plan of discipline, could the rejected member fail to accord to his brethren, or the church, that they had acted upon and acted out Christian principles? And will he not, upon mature reflection, feel the influence of their treatment of him, drawing him back to the church and his violated covenant. Especially, will not such be the effect thereof, if the church parts with him having the right view of the matter, namely, that the good of the offender was one main object looked to in his excommunication? It appears to me, that this plan in respect to working the reformation of the offender, at every step and stage of it, both while the delinquent is under deal *in*, and after he has been turned *out of* the church, is incalculably more powerful than that presented by President Mahan. And unless the Scriptures direct to the contrary, I think the greater power of this plan would dictate that it should be universally employed.

But inasmuch as this plan cannot be brought to bear upon persons with whom the church or its members cannot communicate, and as it admits of the possibility of members retaining their standing (on profession repentance and reformation) whatever their offenses may have been, therefore, the second objection above noticed comes up, which is, that it prevents the church from ridding herself of unworthy and wicked members. But I remark, first, on this point, that so far from the church being under obligation to excommunicate her members, when she cannot communicate with them, *she has not even the right to do so in any case*; first, because she is wholly irresponsible for their conduct, if she cannot reach them; and, secondly, *because they have the right of trial, and especially to be heard in their own defense, before they can be excommunicated.* The only proper course for the church to take in such cases, is to let the matter entirely alone, until it can reach or communicate with the member. And if the character of a church is not good enough to prevent suspicion arising against her for such a cause, I think all she could do in the way of discipling members who were out of her reach, would be but poor security for her reputation. The case of the member whom President Mahan supposed to come and commune with the church, and then hide himself or go away so soon that the rule in Matthew could not be applied to him, I think is not a supposable case; that is, if the member comes, as President Mahan supposed, it would be perfectly easy to apply the rule to him, for they might take his case in hand on the spot, as a service of ordinary length would be long enough for that. In regard to the other part of this objection—the retaining offending members on their professing to repent, and thus opening a door for wickedness and corruption to shelter itself in the church—as I understand President Mahan to regard it, I remark, that the church is not accountable to be either omniscient or infallible. If all manner of sins may be forgiven unto men, which the church can take cognizance of, (as I suppose it cannot of that against the Holy Ghost,) I ask, why it is not the duty of the church to forgive and retain as members all persons, whatever their offenses have been, who to all practicable extent undo the wrong they have done, and thus show such signs of repentance as the circumstances allow of? Does not God hold every sinner, especially the deliberate sinner, under obligation to immediate repentance? Can the sinner not repent at once? and, if he does, will not God immediately forgive him? God is not obliged to wait for the merit of a long catalogue of good works, although no doubt the repentance requisite to forgiveness is such as will lead to good works. If, therefore, an offending member professes to repent, reforms, and so far as practicable makes restitution at once, professes to feel that God has forgiven him, and asks his brethren to forgive him—ought they not to do so? The condemned criminal in his dungeon, even under the sentence of death, may have the benefit of clergy, because it is thought he may repent, find mercy, and from the gallows pass into the presence and embrace of his God. Now suppose that malefactor to be a member of the church, and that from the time he was apprehended he gave evidence of being penitent, or became so, would not the church be under obligation to allow him to retain his standing during the few hours or days he might have to live? Would the duty of forgiveness, so much insisted on in the Scriptures, allow the church to cut the member off? The church no doubt ought to require offenders to meet fully the demands of the case they may stand in, or go out of the church; but for the church to tell the member that she will not allow him to remain a member *on any condition*—that she *will excommunicate him*—does not appear to me to be either scriptural or reasonable. And the more I think of the subject, the more it seems to me that the rule in the 18th chapter of Matthew is perfect as a universal law for discipline in the church.

Disciple.

REMINISCENCE.

It was midnight. Our little village was still, and its inhabitants generally enjoying the slumber and repose so needful to restore wearied nature after the toils of the week, and the anxieties of a revival Sabbath. Nevertheless, feeling the solicitude of a young pastor in a time of intense religious interest among the dear people of his charge, sleep had not yet come to our relief. After the close of the evening meeting, we had enjoyed an unusually protracted season of family devotion, and a most precious time in the closet. On retiring, the duty and privilege of prayer still pressed the heart to pour its silent ejaculations into the open bosom of its God. While thus employed, we heard rap, rap, rap, at the door; on approaching which, and inquiring the cause, the well-known female voice of a neighbor answered, 'My husband wishes you to come and pray with him.'

On entering his house and inquiring, what do you wish Mr. L.? the only reply was agonizing, intense weeping, and a most beseeching shake of the hand. We knelt in solemn prayer, and besought the Lord, for the sake of the dear Redeemer, to calm the turbulent passions, and speak peace to the troubled soul.

The tongue of the convicted man was then lossed. He made full confession of many sins; but the one sin which caused the deepest wound, and seemed altogether unpardonable, was *falsehood concerning his religious belief*. He said he had for years pretended to be a Universalist, and had often, very often, declared with an oath, that he believed without a doubt that that was the true doctrine of the Bible, when at the same time he knew it was false, and expected to suffer the pangs of eternal despair, unless he repented of thus lying and deceiving his fellow men, and embraced the opposite belief.

It was truly heart-rending to see how poor depraved human nature would oppose the truth and vindicate error amidst the clearest conviction of its awful delusion! But in this case truth triumphed. The heart yielded to its demands. Christ exhibited himself the sinner's friend. The next morning the young disciple set up the altar of God in his family, and himself became a priest to offer daily sacrifice thereon.

THE PERSON OF OUR SAVIOR.

Historians say that *Publius Lentilus*, being President in the days of Tiberius Cæsar the Emperor, wrote the following epistle to the Senate concerning the person of Jesus Christ.

Conscript Fathers, (*Patrus Conscripti*)—There has appeared in these our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth. But his own disciples call him the son of God, he hath raised the dead, and cureth all manner of diseases, he is a man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair is of the color of the filbert when fully ripe, plain to his ears, whence downward it is more orient of color, curling and waiving about his shoulders; in the midst of his head is a seam or partition of his hair after the manner of the Nazarites: his forehead is plain and delicate, his face is without spot or wrinkle, beautified with a comely red, his nose and mouth are exactly formed, his beard is of the color of his hair, and thick not of any great length but forked: in reproving he is terrible, in admonishing, courteous; in speaking, very modest and wise; in proportion of body well shaped. None have seen him laugh, but many have seen him weep. A man for his surpassing beauty excelling the children of men."

This epistle or letter of Publius Lentilus is stated to have been taken from the public records at Rome by the Emperor, Napoleon Bonaparte, at the time he rifled that city of so many of its valuable manuscripts. It was written at the time and on the spot where our Savior commenced his ministry.

The Sabbath Recorder.

New York, February 14, 1850.

SUBSTITUTE FOR INFANT BAPTISM.

We clipped the following paragraph, some time ago, out of a well-conducted Baptist journal which we rarely read but with pleasure and profit. It is a portion, if we remember right, of an editorial letter written from Baltimore:—

> "The Baptist cause in Baltimore is evidently gaining in real strength and efficiency. Most of the churches are enjoying an encouraging prosperity. Dr. Fuller has been preaching of late with frequency and point on the peculiarities of our denominational faith and practice, and a spirit of earnest inquiry has been awakened in the city, leading many, like Baptist Noel, to be baptized on the profession of their own faith, instead of relying on the faith of their parents or sponsors. Dr. Fuller, for many years, has followed a practice with reference to children, which is in strict accordance with scriptural example, and secures all the hallowed influences and associations claimed for infant baptism, with few or none of its abuses. The practice to which we allude is 'blessing' children, in imitation of the Saviour. The ceremony is performed either in public at the church, or in private in the family circle; and the services consist of a prayer, and admonitions addressed to the parents on the solemn responsibilities involved in training an immortal soul for God and heaven. If this custom were introduced into our churches generally, it might perhaps modify or abrogate the present mode of infant baptism among our Pedobaptist brethren. We commend it to the attention of pastors of Baptist churches throughout the Union."

It is with no controversial design, that we transfer this interesting item of information to our columns. We will not even inquire—far less can we undertake to decide—whether the adoption of this practice of "blessing" children in the Baptist churches will tend to "abrogate" infant baptism among the Congregationalists and Presbyterians, or to prepare the way for introducing it among those who now reject it. We rejoice in the movement chiefly because it shows—even in a quarter where such a manifestation was least to be expected—a recognition of the great principle that the children of the Church do in some sense belong to the Church, that the lambs of the flock are cared for and carried by the great Shepherd, and that believing parents are to bring their children to Christ and so to train them up in his nurture. All our churches, the Pedobaptist as well as the Baptist, have suffered by the practical neglect of this principle.

Certainly, to those who doubt the propriety of infant baptism, the practice which Dr. Fuller has introduced at Baltimore cannot be too highly commended.

We clipped the foregoing, some weeks ago, from the columns of the *Independent*, one of the very best of our exchanges; and we now avail ourselves of it as a sort of text, from which to throw out a few hints to our readers upon the duty of laboring for the salvation of their children. Whether Baptists are more prone to neglect this duty than Pedobaptists, is a question which we leave for others to decide. The latter are known to take upon themselves a solemn vow to train their children for God, when they present them for baptism. The former are not supposed to take any other vow than what is implied in their own baptism. It is not unlikely, that the Pedobaptist parent, when reverting to the vow which he took upon himself so solemnly in the presence of the great congregation, may derive from it some stimulation to the performance of his duty. He feels that it would be an awful thing to violate so sacred a pledge. But this does not, in our opinion, give any weight to the Pedobaptist side of the controversy. If it shall appear, upon investigation, that Pedobaptists are more careful to perform their parental duties than Baptists, the true philosophy of it will be found to consist—not in the fact that their children have received baptism, but—in the fact that they have themselves come under a special pledge to perform their parental duties. The plain, common people among them, not being in the habit of discriminating very closely, and having always seen the giving of this pledge associated with the baptism of the child, have become accustomed to view the two as inseparably connected. It is not much wonder, therefore, that they cleave to infant baptism with considerable tenacity. But the pledge given by the parent, and the baptism conferred upon the child, are two distinct things, between which there is no *necessary* connection. The pledge itself is very well; perhaps Baptists ought to enter into it, as well as Pedobaptists, and in as public a manner. But there can be no necessity for superadding a rite, the application of which is limited by the Head of the Church to believers, in order to awaken a sense of responsibility on the part of parents. We agree with the Independent, that the practice of Dr. Fuller cannot be too highly commended. We should like to see it universally adopted. In our opinion, however, it ought to be a voluntary thing with the parents, whether to present their children for such a ceremony, or not. That it should be obligatory, and indispensable to church fellowship, we are not yet prepared to maintain. That something is needed to awaken a keener sense of parental responsibility, must be evident to every reflecting mind. Great numbers of professors, instead of *training up* their children in the fear of God, suffer them to *grow up*, subjected to such influences only as the providence of God may throw around them, independently of their own personal exertions in their behalf. This is a crying sin. It may be, that ministers do not, sufficiently often, make this subject the theme of pulpit discourse. It may be, that some parents sit, year after year, under the ministrations of their pastor, without hearing a word upon the duty of training up children in the nurture and admonition of the Lord. It may be, that the pastor, conscious of the imperfections of his own household, and of the current opinion, that "ministers' and deacons' children are always the worst in the parish," is deterred from the faithful performance of his duty, lest it should be rung in his ears, before the week is out, *Physician, heal thyself.* But pastors ought not to be easily intimidated. There will always be found people sufficiently ill-natured to deal in such remarks; and the more guilty they feel themselves to be of the sins which he reproves—the more their consciences wince and smart—the more ready will they be to deal in them. Let pastors do their duty, fearlessly, in this respect. The practice of "blessing" little children would furnish very suitable occasions for discourses upon parental responsibility. It would furnish them in such frequency, that the subject would not be forgotten by the people, but they would have it continually before their minds. At the same time, it would have a tendency to render pastors themselves more careful in the government of their own families. For who could stand up to enforce parental duty upon another, without first taking it into serious consideration, whether there was not necessity to "cast the beam out of his own eye?" Certainly, none but a hypocrite. We wish, therefore, that the practice might be adopted.

We do not know that we comprehend, exactly, what the Independent means by saying, "that the children of the church do in some sense belong to the church." We suppose that by "the children of the church" we are to understand the children of church members; and if the meaning is, that they stand in such a relation to the church that the pastor ought to bestow some care upon them, to instruct them in the ways of the Lord, we shall not dissent. We trust that every good pastor feels this duty to be incumbent upon him, and according to his ability discharges it, as he does towards all other unregenerate sinners. But the great lesson, which we would like to impress upon *our* readers, is this—*That Christian parents,* AS SUCH, *are under solemn obligation to labor for the salvation of their offspring.* We do not urge this duty upon the ground of any supposed spiritual connection between their children and the church, but upon the simple ground that they are Christians, and that God has given them children to rear. A Christian is not to live to himself. Every thing he does is to be done for Christ. Has he a child to rear? That child is to be brought up for Christ. Every part of his education, from first to last, is to be managed for Christ. All is to be done in the way that Christ wishes it to be done. "Take this child, and nurse it for me," is as much the language of Christ to every parent, as it was of a heathen princess with regard to Moses. We believe that a Christian ought to make his own family, as far as possible, an illustration or emblem of the church of Christ; otherwise he does not fulfill the end for which God constituted the family compact. Certainly, the end for which He constituted it was not that husband and wife might live merely for one another's gratification, and that their children might be fitted merely for the business of this world. A far higher and holier end was in view. He intended that the husband should seek the salvation of his wife, the wife that of her husband, and that both should labor to train up their children in the nurture and admonition of the Lord. But we shall have more to say upon this subject at another time.

CONSISTENT GLORIFICATION OF SUNDAY AND EASTER.

While perusing a Sermon, a few weeks since, on "*Reverence to the Name of Jesus*, by *the very reverend* Thomas Hill Lowe, Dean of Exeter," in the first volume of "Practical Sermons, by Dignitaries and other Clergymen in the United Church of England and Ireland," I met with the following consistent glorification of *Sunday* and *Easter*, which I regard as too rich a *morceau* to withhold from the readers of the *Recorder*; premising one remark, viz., that if *Easter* is the "resurrection day," and each weekly return is to be honored as a *holy festival*—nay, to take the place of the "Sabbath"—why do not the great mass of professing Christians, who observe the *weekly festival*, religiously honor the *anniversary festival*? Why reject and repudiate the great "*resurrection day*"—*the* resurrection day, *par excellance*—"*the Queen of Days*"—the "*desirable feast of our salvation?*" Certainly, if in the absence of any injunction from on high to celebrate the "resurrection day" *weekly*, I could deem such a service a *duty*, much more should I be inclined to regard *the particular day* of his rising, could that be ascertained from the Scriptures. We have but one *yearly* birthday festival, *Christmns;* but one *yearly* crucifixion day, *Good Friday;* why not be content with one *yearly* resurrection day, *Easter?* Why should we rob God of *his* holy Sabbath, to substitute a *fancied* "resurrection day" in its stead; a day which is no where imposed in the Inspired Word, neither is it dignified with the least intimation of being a *holy day?* It is vain to be wise above the Written Word. But to the extract from the Dean of Exeter:—

> "As the first day of the week, being the day on which our Lord arose from the dead, (?) was by the Apostles, themselves, under the guidance of the Holy Spirit, consecrated and given to the Church for ever to occupy the place of the Jewish Sabbath, (?) so the feast of *Easter*, being the anniversary of the Resurrection, was from the beginning observed in the Catholic Church throughout the world with peculiar solemnities, and was honored as the 'Queen of Days,' as the 'Festival of Festivals'—as far elevated as the sun is amongst the stars, not only above human feasts, those of earthly origin, but above those which were instituted in honor of CHRIST Himself.' They called it, 'The desirable feast of our salvation, the day of the Resurrection of our LORD JESUS CHRIST, the foundation of our peace, the occasion of our reconciliation, the end of our contentions, the destruction of death, the victory over the devil.' To mark this day with more distinguished honor, and in commmemoration of the inestimable blessings which it brings before us, in each returning *year*, the CHURCH expressly enjoins all who belong to her communion, to present themselves at *Easter* at the LORD'S table, and to show their gratitude to HIM, by offering their oblations on His altar, and by liberal donations to the poor. For this is *the* 'day of joy;' a day, *above all others*, of rejoicing to mankind, to whom *it* gives the blessed hope of exchanging this life on earth for a glorious resurrection; a day on which God has set his seal, to assure us of the truth of all his promises; a day on which the Fountain of Divine Love sheds the fullness of its splendor, and which expands the heart of every true believer with the deepest sense of gratitude to GOD, and with love to those who are partakers with him of the same salvation."

Need we be surprised at any perversions of the institutions of the Almighty, among people who are stuffed with such twattle—people who are fed on such husks? Dim, indeed, must be their perceptions of Divine Truth, and lean their souls, who drink at such turbid streams. Need we be surprised to find that they are given over to the delusion, "*to believe lies*"—that they "pervert the right way of the Lord," and give the title of the *holy rest-day* of the Great Jehovah to the "*ceremony-worship-day*" of the idolaters of the Sun—the *Dies Solis* of the heathen—the *Sun-day* of modern Christians? Yet even so; and herein is *our* obligation increased to contend valiantly for the Truth, and to labor, unceasingly, for the restoration of the true Sabbath of the Lord. W. M. F.

CHEAP POSTAGE.

The prospect for cheap postage brightens. It is true that the Post Office Department has declared in favor of a uniform charge of five cents for letters—which is not *cheap* postage. But the People are in favor of two-cent postage for letters; and all that is necessary to secure their wishes is that they be fully made known at head quarters. Now is the time to send on petitions. Let every friend of the measure see that his duty is done. Mr. Ashmun has already prepared, and attempted to bring before Congress, an "Act to regulate Postage Rates and abolish the Franking Privilege," which, if passed, will accomplish all that is desired in relation to letters, and open the way for a reduction of newspaper postage. The substance of the Act is given below:—

§ 1. *Be it enacted, etc.*, That from and after the first day of July next, the rates of postage upon letters, when prepaid, shall be uniform; and all such letters passing through the mails shall be charged by weight, as follows, viz:

Letters weighing not more than half an ounce, two cents:

—More than half an ounce, and not more than one ounce, four cents:

—More than one ounce, and not more than an ounce and a half, six cents:

—More than an ounce and a half, and not more than two ounces, eight cents:

—And four cents additional for every ounce of greater weight.

—All letters conveyed by mail steamers between Oregon and California, and ports of other parts of the United States, five times the above rates.

—And on all letters which are not prepaid, the postage shall remain as now established by law.

The second section of the Act makes it the duty of the Postmaster General to provide suitable letter-stamps, for the prepayment of postage, of the several denominations of two cents, four cents, six cents, and eight cents, and of such other denominations as he may deem expedient; and to cause them to be furnished and kept for sale in each of the post offices of the United States.

The third section authorizes the Postmaster General, in case the compensation of any Deputy Postmaster shall be reduced below what it is at the present rate, to increase such compensation so far as justice may require.

The fourth section abolishes the franking privilege, except so far as it may have been conferred by Congress upon individuals as a mark of respect and honor, and provides for the payment of Congressional postage, and the postage of the Departments, from the contingent funds.

The fifth and last section provides that if the receipts of the Post Office Department shall be insufficient to pay its expenses, the deficiency shall be paid out of any money in the Treasury not otherwise appropriated—the whole expense of the Department not exceeding five millions of dollars annually.

THE HINDOOS.—It is stated that doubts of the truth of their ancient religion are getting common among this people. The Rev. Dr. Rice mentions an incident in this connection. Two natives came to him, and one propounded several interesting questions about Christianity. The following conversation grew out of it:—

"Do you ever pray?" I inquired.

"Yes," he replied.

"To whom?—to idols?"

"No."

"To whom, then, do you pray?" I was much struck with his answer. He said,

"I pray thus:—*O thou who madest all worlds, whoever thou art, I adore thee. Give me thy blessing!*"

"Did you ever pray in the name of Christ?"

"Yes," he said, "*I have sometimes done so, when I have been in trial and affliction.*"

He seemed to have a secret hope that, at a time when human help was inadequate, Christ might afford the necessary aid.

GERRIT SMITH ON LAND OWNERSHIP.

About one year ago, Gerrit Smith, of Peterboro, N. Y., proposed to make gifts of land and money to five hundred males and five hundred females, inhabitants of the State of New York—the individuals to be selected by committees in the various counties, from the poor, industrious, landless, and temperate portion of the population. The Committee for the County of New York now announce, that, having completed the task of selection assigned to them, they have received from Mr. Smith 75 deeds of land and $750 for the 75 males selected and $3,750 for the 75 females selected, being $50 for each female, and $10 to accompany each deed of land to the males. In his letter accompanying the deeds and money, Mr. Smith expresses a hope that the females will all invest their money in land. He backs up this suggestion by the following remarks—as sensible and Christian-like as they are radical—upon the right of every individual to a portion of the earth which the Lord has given to the children of men:

> "To you who know my heart on this subject, I need not say how deeply I feel, that every person needs to be the admitted owner of a parcel of land. This every person should be, without having to pay for it. But, if a free ownership be withheld, still let there be an ownership, whenever it can be bought. If for no other reason than that the more, who are the admitted owners of land, the sooner will such ownership be acknowledged to be a natural, universal, and inalienable right, I would have every person get a parcel of land, who can get it.
>
> "Alas, that good men should be so slow to see that the acknowledged right of every generation, and the whole of every generation, to the use of the earth, as well as to the use of the sea, the light, and the air, is necessarily preliminary to that state of universal comfort, and happiness, and holiness, for which good men labor and pray! So vitally important, so indispensable, is this right in my view, that no person who rejects it can get my vote to be a civil ruler or a moral instructor. How long will the people consent to be put off with bribes and toys and deceptions in the place of the acknowledgment of their rights? The governments of the earth, all refuse to acknowledge the right of the people to the soil. And yet the people, stripped though they are of this greatest right, and of this only effectual security for all their rights, sustain and honor these governments! And this they do because their governments help them pay their parsons or their schoolmasters, or bribe them in some other way. Only let the governments of the earth give back to their subjects the rights of which they are robbed; and their subjects will lack neither the ability nor the disposition to take the whole care and bear the whole burden of their schools and churches."

THE MAYOR OF PITTSBURG, PA.

Several weeks ago, we announced the election of Mr. Joseph Barker to the Mayoralty of Pittsburg, while confined in prison, and his subsequent pardon by the Governor. From a letter to the New York Recorder, we learn the circumstances which led to his imprisonment, and his election. It seems that Mr. Barker was in the habit of speaking of the evil character and designs of Popery, from a stand in the Pittsburg Market. Large crowds gathered to hear him—especially of that class of persons who could not be induced to enter a *Protestant church.* Making extracts from some of the principal theological works of the Papal establishment,—such as "Den's Theology," "Garden of the Soul," and "Poor Man's Catechism,"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priesthood began loudly to clamor against "street-preaching." Whereupon Mr. Barker was arrested and tried before Judge Benjamin Patten, for a "nuisance"—1st. in obstructing the street—2d, in using language corrupting to the public morals! During the trial no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregation, but had never met with or seen any obstruction. In defending himself against the second charge, Mr. Barker proposed to introduce the books from which he had read in the Market, to show the nature and occasion of his language. But they were rejected by the Judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty! and sentenced to *one year's imprisonment in the county jail, and $250 fine!*

"Thus Popery for a time trampled upon 'freedom of speech.' But, while the Papal jubilee was going forward, the Protestant spirit began to move. The masses became aroused—Barker was put up as a candidate for Mayor! The day previous to the election, in compliance with large petitions, from Pittsburg, Philadelphia, and Harrisburg, the Governor pardoned Mr. Barker. On the 8th of January, the combat was brought to the ballot-box. The honest laboring men came by hundreds from the rolling-mills, factories, and shops. All seemed anxious as to the result of the day. The votes canvassed, Mr. Barker was announced duly elected, by a good majority, to the *Mayoralty of Pittsburg!* The song of jubilee now changed mouths, and Judge Patten had to administer the oath of office to *His Honor, Mayor Barker!*"

REVIVALS.—We rejoice to learn, that in several of our churches there is at present an unusual degree of thoughtfulness and solemnity. In the Church at Petersburg, as we gather from a business letter, something of a revival exists, and nine persons were recently added by baptism. In the Church at Friendship, Allegany Co., also, as we learn incidentally, a very interesting state of things exists, and it is hoped that some have passed from death unto life.

TEMPERANCE LIFE INSURANCE.—We learn from the Journal of the American Temperance Union, that consultations have been held in this city with reference to the formation of a "Temperance Life Insurance Company." They have such an institution in London, and its results in eight years are every way most beneficial. The Journal says:—

> "The experience of this Company has been, in these eight years, that the number of deaths in that period has been less than half of that, in proportion to numbers, insured in all other companies in the kingdom; while, in this company, the assured suffer no losses from prevalent intemperance. And what is more extraordinary, although the office contains 600 members more than it did a year ago, the deaths during the last half year have been actually only half as many as they were in the same period of last year; being only five out of 3500 policies issued."

It is obvious, from the nature of the case, that in the ordinary mutual companies, the abstinent are insurers for the drinkers, and that both the mutual and the stock companies must be losers just in proportion to the liability of the insured to shorten their days by strong drink; so that a Company could well afford to insure at a lower premium, if all its subjects were strictly bound to total abstinence. The Journal well observes:—

> "Every agent of such a company would, wherever he operated or lectured, be a powerful temperance lecturer—the inducements offered to unite in such an association would all be promotive of the temperance principle, and thus the establishment of such a Company would be, we can easily see, one of the most powerful agents of handing down and increasing the cause for which the temperance men of this nation have so long and earnestly labored."

TRUCKLING TO THE SLAVE POWER.—Not long since, the Columbia (S. C.) Telegraph denounced Godey's Lady's Book because one of its editors, Grace Greenwood, was a contributor to the National Era. Mr. Godey was very prompt to send a conciliatory letter to the South Carolinian editors, in which he says, "I have been publishing the Lady's Book for twenty years, and if in that time one line can be found aspersing in any way Southern institutions, I am willing to fall under your censure." He concludes by assuring the Southern gentleman that "Grace Greenwood's name is withdrawn from the cover, where it was placed nominally as editor, she never having had the least control over the columns." As if to color his dastardly conduct more deeply, he declares that Sartin's Magazine, (a rival work,) is liable to the same censure, and encloses two articles from that work in order to prove the charge of guiltiness. In allusion to this affair, the Christian Inquirer well says:—

> "We do not know what sort of books 'ladies' choose to read, but we are sure no Northern *woman*, no Yankee girl, no wife, or daughter, or mother, with free blood in her veins, will consent to receive into her house a Magazine which is so faithless to all honorable ideas, in its course, as this. Mr. Godey has chosen his market; let him peddle his wares there to his heart's content. As for the South, that will despise his course no less than the North. The South may love the treason, but it feels only contempt for the traitor. The Northern man, who, for the sake of a few southern dollars, betrays Northern principles, is as sure of receiving the spaniel's reward as he is deserving of it."

ARRIVAL OF MISSIONARIES.—The Missionary Herald states that Messrs. Breath and Coan, with their wives, arrived at Oroomiah, Persia, on the 13th of October, "having to recount nothing but goodness and mercy all the way." Mr. Coan, in speaking of their reception, says: "Long before we reached the city, we were greeted by our brethren here, and by a troop of natives, who came out to welcome us, and escort us into Oroomiah."

SUPERSTITION AND ITS CONSEQUENCES.—Rev. Mr. Williams assigns as the chief reason of the murder of Gov. Amarel, of Macao, the fact that in making roads through the island, the Governor's workmen had disturbed the graves of the dead, and thus destroyed the luck of their families, and exposed them to the malicious pranks of the disturbed spirits thus unceremoniously ejected from their resting places. The number of families thus disturbed amounts to two or three hundred.

To the Editors of the Sabbath Recorder:—

Permit me to make the following supposition and inquiry through the columns of the Recorder; and will you, or some of your correspondents, vouchsafe an answer?

Suppose a Seventh-day Baptist Church to be located in the town of A., and another in the town of B., some forty miles apart. Both churches are members of the same Association. A few members belonging to the church at A., remove to the town of B. For certain reasons they do not see fit to unite with the church at B. Soon difficulties arise between the members belonging to the church at B.; they cannot or will not meet together to worship; whereupon these members of the church at A., together with some that have been excommunicated from the church at B., organize themselves into a church, without the consent or advice of any other church, and then justify themselves in what they have done.

Question—What is the Gospel course for the church at A. to take with the said members of their church?

A FRIEND OF GOOD ORDER.

27th of 1st month, 1850.

Reply.

Such proceedings are utterly subversive good order. The church at A. ought to admonish their members, and to persuade them to withdraw from such an organization, and give no countenance to it. If they will not be admonished, they ought to be excommunicated.

SUNDAY RAILROAD TRAINS.—The Boston Atlas says that a bill to prohibit railroad trains from being run on Sunday, after sunrise or befora sunset, except in cases of "necessity and charity" recently passed the House of Representatives of Massachussetts, after having been amended so as to exclude from the effect of the law, trains carrying people to and from places of worship, trains carrying the mails, and the trains connecting with the steamboats which leave New York on Saturday evening. These exceptions show very cleary how much—or, rather, how little—principle there is in the matter. If it is wrong to run the cars on Sunday, why not forbid it entirely, like consistent men? If it is not wrong, why not leave each company to decide for itself in respect to this as to all other matters of expediency?

STATE OF RELIGION IN NEW YORK.—The N. Y. Recorder says that the pastors of Baptist churches in New York, who attended the Conference last week, represent that their congregations are solemn and thoughtful, that much religious interest is manifested, and that there is a general awakening. In the Olive Branch Church, twelve conversions and eight baptisms were reported. In the Sixth-st. Church, fourteen conversions and six baptisms. In the Stanton-st. Church, six baptisms and twenty to thirty anxious. In the Baptist Tabernacle, eighteen candidates for baptism. From several churches in the vicinity of New York, similar reports were made.

NEW FEATURE OF CHURCH-BUILDING.—The Plymouth Church, in Brooklyn, has recently completed a neat edifice for public worship, capable of seating comfortably two thousand persons. In the rear of the church there is a building containing ten rooms—a Sunday-school room for 300 children, four Bible-class rooms, one conversation room, a lecture room, the pastor's study, and *two social-circle parlors*, which are furnished like private parlors, with pianos, sofas, &c., and are to be used by the congregation for weekly assemblies, with the pastor, to exchange friendly greetings, and enjoy social intercourse.

DR. DICK.—We learn from the Christian Citizen, that contributions, as a testimonial to this aged and poverty-stricken philosopher, continue to flow in with generous liberality, from all parts of the country. Considerable amounts are acknowledged in that paper. Mr. Burritt has received twenty sets of Dr. Dick's complete works, and he expects a large supply soon, which are to be sold for the benefit of the author. They can be sent at a trifling cost to any persons living on the line of railways.

WATERTOWN, N. Y.—A well-arranged and neatly-printed Directory of the Village of Watertown, comes to us in connection with the New Year's Address of Norman L. Burdick, the Carrier of the Northern New York Journal. From it we learn that Watertown contains an Episcopal, two Presbyterian, two Methodist, one each of Baptist, Universalist and Roman Catholic Churches, with large factories, court buildings, institute for learning, and many common schools. It is rapidly overcoming its great loss by fire last year, and promises, when reached by railroad, to be a very important business location. It was first settled in 1800.

MISSIONARIES IN CHINA.—Mr. Williams states, in a letter dated October 25th, that there has been much sickness among the missionaries of different societies at Shanghai. Two Swedish missionaries recently arrived at Hong-kong; and the (English) Bishop of Hong-kong, accompanied by his associates, was expected very soon. Fifteen different societies are now represented in China.

A FUND FOR BENEVOLENCE.—The munificent sum of £30,000 has lately accrued to the Society for the Propagation of the Gospel in Foreign Parts, being a legacy some time ago bequeathed to it by a citizen of London, dependent upon two or three lives which have now dropped. With the exception of some annuities chargeable upon the above sum, the whole of it is available for the purposes of the Society.

A REBUKE.—Several persons in Ohio petitioned the Legislature to dissolve the Union. The committee made a report, in which they speak in thrilling terms of the blessings and advantages of the Union of these States. The committee recommended the adoption of the following resolutions:—

Resolved, That the memorialists have liberty to withdraw their memorial.

Resolved, by the General Assembly of the State of Ohio, That the Secretary of State cause to be printed an edition of Washington's Farewell Address, and distributed to each school district in the State.

INTOLERANCE.—The Chronicle says that a Jewish Rabbi in the city of London, who keeps an Irish servant, recently found out, to his great astonishment and grief, that whole leaves had been torn out of his Hebrew bibles and other books, and even out of his manuscript works, among which there is one presented to him by the late Duke of Sussex. On examining the servant, she openly admitted that, having made confession to a Catholic priest in London, and having stated to him that she lived with a Jewish Rabbi who studied his Hebrew books day and night, he advised her to destroy them; and she therefore tore out as many pages as she could, and lit the fire with the abnoxious papers. Incredible as this story may appear in a civilized country and age, it is nevertheless true. The Rabbi has dismissed the servant.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Feb. 4.

After petitions and resolutions, and some debate on the order of business, the Census bill was taken up. Mr. Davis, of Mass., who had reported the bill, explained and defended its provisions. Other Senators spoke of the imperfections of statistics usually collected, and proposed various amendments. A long and tedious discussion upon the subject occupied the Senate till the hour of adjournment.

House of Representatives.

Mr. Root's Resolution, offered on the 31st of Dec., came up, viz., "that the Committee on Territories be instructed to report to the House, with as little delay as practicable, a bill or bills providing a Territorial Government or Governments for all that part of the Territory ceded to the United States by Mexico, by the Treaty of Gaudalupe Hidalgo, lying eastward of California, and prohibiting slavery therein." A motion was made to lay it on the table, which prevailed by a vote of 105 to 78.

Mr. Disney introduced resolutions declaring that the people of every separate community, whether they do or do not reside in a territory belonging to the United States, have an inherent right to frame their own domestic laws, and to establish their own local governments, in all cases where the provisions of such laws do not conflict with the provisions and limitations of the Constitution, or the proprietary rights of the General Government—that the Committee on the Judiciary prepare an amendment to the Constitution to this effect—that the will of the people of the District of Columbia of right ought, at all times, to govern the action of Congress in relation to the existence of slavery within its limits. Laid on the table.

Mr. Giddings offered the following:—"*Whereas*, "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with life, liberty, and the pursuit of happiness; and that Governments are constituted for the purpose of maintaining these rights; therefore, *Resolved*, That in constituting Governments in any Territory, it is the duty of Congress to secure to all the people thereof, of whatever complexion, the enjoyment of the rights aforesaid." Laid on the table by a vote of 104 to 89.

Mr. W. J. Brown, of Indiana, introduced a bill to reduce the rates of postage. Referred to the Post Office Committee.

In Senate. THIRD-DAY, Feb. 5.

At an early hour an immense crowd filled the chamber, to hear Mr. Clay's expected compromise speech on slavery.

Mr. Cass' resolution on Austria was taken up, and amended, on motion of Mr. Foote, by adding the declaration of sympathy with the Hungarians, and a proposition to give lands to the exiles.

Mr. Soule moved an amendment, inquiring into the expediency of requesting the Executive to intercede with Turkey, in behalf of Kossuth and his companions.

The special order, Mr. Clay's resolutions, then came up, and Mr. Clay rose in their support. After a few words, expressive of self-distrust, and the vital importance of the crisis under which the Union is threatened, he referred to the motives of those who have produced the existing state of agitation. He ascribed it, most correctly, to party spirit, which seeks party interests out of the fearful conflict. He declared that, when he had fulfilled the duty assigned him by his State, his mission in connection with public affairs would be closed forever, so far as his wishes could prevail. His object in these resolutions was merely to present a platform on which both sections of the country could unite. They were, of course, open to amendment, wherever they could, in the judgment of the Senate, be improved. On the first resolution, he agreed that the admission of California, under the circumstances, involved no concession of either party. The second proposed that the advocates of the Wilmot Proviso should yield that "for the sake of peace and good feeling." In return, he proposed to declare two truths, that by law slavery does not exist in New Mexico, and that in our opinion it will not go there. He should be for war, if Congress should interfere with slavery within the States; but out of the States, Congress has power over the whole question. This he argued from the control of the public lands, the sale of which will be promoted by prohibiting slavery. Also from the right of governing the territories, from the treaty-making power; the right to acquire territory includes the right to govern it, &c. The fact that California had unanimously excluded slavery, should satisfy the people of the North that there is no danger elsewhere. On the necessity of a territorial government for New Mexico, he did not see how there could be a doubt. He did think the Supreme Court the best tribunal for the decision of all great questions, and it was better to have the boundaries of Texas determined by agreement than by litigation. He was in favor of paying to Texas, for the adjustment of this question of boundary, an adequate sum, which should be applied to those debts of Texas, for which her customs' revenue had been pledged. Mr. Clay yielded to a motion by Mr. Foote to postpone the further consideration of the subject until to-morrow.

House of Representatives.

Mr. Morton announced the death, in July, of Hon. Alex. Newman, member elect from the Wheeling District of Virginia. He pronounced a brief eulogy upon his character. Resolutions of regret, and to wear crape for thirty days, were passed, when the House adjourned.

In Senate. FOURTH-DAY, Feb. 6.

After the presentation of petitions, Mr. Mangum presented resolutions adopted by a meeting of citizens of Wilmington, N. C., adverse to legislation, by Congress, on the question of slavery, with a few remarks, in which he asserted what he believed to be the rights and the feelings of the South. Mr. Hale moved the non-reception of the resolutions, and proceeded to show that such a course would be consistent with the manner of treating similar documents from the North. The motion was lost.

Mr. Clay concluded his speech in support of his compromise resolutions. In support of the resolution relative to the Federal District, he maintained, that Congress could not abolish slavery there in good faith without consent of the States, but that it might prohibit the slave-trade within the District. Relative to the recapture of fugitive slaves, Mr. Clay contended, that not only every officer, but every man in the community was bound to assist in the arrest, and delivering up, of fugitives from labor, as certainly as fugitives from justice. In reviewing the action of Congress upon various questions of great national interest, he showed very clearly that the South had always had the preponderance of the administration of the Government, if she had not the numerical power. In the acquisition of territory, in particular, the South had ever been the beneficiary. By far the greatest portion of the territory acquired was slave territory. Mr. Clay concluded his remarks by an appeal in behalf of the Union, the termination of which, he thought, would be the extinction of the Republic.

House of Representatives.

The doings in the House were mainly in reference to the purchase of the manuscript of Washington's Farewell Address. Slavery, of course, came in as the staple topic of Southern orators.

In Senate. FIFTH-DAY, Feb. 7.

Mr. Hale presented a memorial from the Society of Friends in Rhode Island, against the admission into the Union of States with the institution of slavery. The question of reception was raised, and a motion to lay that question on the table was lost, by a vote of 25 to 21. The motion to receive was not voted upon, before a message was received from the House announcing its action with reference to the death of Mr. Newman. A tribute to his memory, and the passage of the usual resolutions, occupied the remainder of the day.

House of Representatives.

The Committee on Territories were discharged from the consideration of the Memorial from Ohio, asking for eighty acres of territory acquired from Mexico, to be given to every free negro who will occupy it.

The House then went into Committee of the Whole on the bill limiting the expense for collecting the revenue, the consideration of which occupied the whole day.

In Senate. SIXTH-DAY, Feb. 8.

The Chair stated that the first business before the Senate was the question on reception of memorial of citizens of Delaware and Pennsylvania, asking a peaceful dissolution of the Union. Remarks were made upon the subject by Messrs. Douglass, Hale, Sturgeon, Dawson, Davis, and Seward; but no vote was taken.

Mr. Houston made a speech in favor of the Union, and was followed by several other Senators, after which adjourned over to Second-day.

House of Representatives.

The House was engaged in debating the bill for the collection of the revenue, but no result was arrived at. Adjourned over to Second-day.

THE EXPLOSION IN NEW YORK.

The explosion at the machine shop of A. B. Taylor & Co., in Hague-St., New York, (of which we gave some account last week,) proves to have been more disastrous than was at first supposed. Immediately after the explosion, the authorities employed a large number of men, who were kept at work removing rubbish until Sabbath afternoon, six days, at which time the excavation was completed, the whole ground having been gone over, and the last doubt having given place to certainty. The result is as follows:—

Whole number dead - - - - -	67
Whole number injured - - - -	30
Whole number escaped - - - -	32
Whole number missing - - - -	6
Total - - - - -	136

At the time of writing this, the Coroner's jury is engaged in a thorough investigation of the causes of the explosion. By some it is attributed to the bad construction of the boiler; by others to the negligence of the engineer.

Large collections have been made, and are still being made, to aid the sufferers by the explosion.

The following facts and incidents will give a faint idea of the scenes which followed the sad accident:—

The entire building, which was of brick, and seven stories high, was instantly razed to its foundation. So violent was the explosion, that the windows of the adjacent dwellings were demolished, and doors burst in, though firmly bolted and locked. The concussion was distinctly felt over a circuit of half a mile—resembling an earthquake in the sensation produced.

The mutilated remains of the unfortunate workmen, still quivering with life, were promiscuously strewed among the ruins of the building, while the bodies of others were crushed between the falling floors or impaled by the shattered timbers. One of the most prominent spectacles that caught the eye, was that of a man who had attempted to escape by flight, but who, just as he was making his exit, was caught by the neck between the ends of two timbers, and instantly killed. With the blood gushing from his nostrils, and the clothing stripped from his frozen limbs, he presented a most sickening sight. But his case was less calculated to excite the commiseration of the beholder than that of those who were simply confined within the ruins, and had but to wait the approach of the flames to meet death in a revolting form, without the possibility of relief. The groans of the sufferers, some of whom could be distinctly seen, were truly agonizing.

The conflict between the fire and water was absolutely appalling. The poor victims were heard, now crying to the firemen to throw on water to counteract the growing heat; now to desist, to save them from being deluged and drowned. The case of one young lad in particular, excited peculiar sympathy. He was in the basement of the building. Heavy timbers intervened between him and those who would effect his release, while a huge pile of lumber and rubbish was over his head, in which the flames raged fiercely. If the water was withheld, the fire advanced. If it was thrown on, the unfortunate boy was exposed to be scalded to death by the water which streamed in upon him from above, or to perish from cold. And thus was the war of the elements contested. The boy encouraged the firemen to continue their efforts, and also encouraged those who were confined around him, to keep up their spirits. This he continued to do, till he reported that he was the only survivor. He was taken out alive nineteen hours after the explosion, but subsequently died at the hospital.

Many of the bodies recovered were badly disfigured. The body of one man was brought in so much disfigured that his wife was not able to recognize him by his features, but a *pocket-piece*, which she found in his pantaloons, identified him without possibility of mistake. On making this discovery, the unhappy wife fainted away upon the corpse of her husband. She was removed in a state of insensibility, and the body placed in the dead house.

TWO WEEKS LATER FROM EUROPE.

By the steamer Europa, advices from Europe have been received to January 26th. The political news is unimportant. The commercial news is quite satisfactory; there has been a rise in cotton, a slight advance in breadstuffs, and U. S. stocks remain unchanged.

By this arrival we learn that the splendid New York packet-ship Hottinguer, Capt. Bursley, has fallen a prey to the fury of the elements, and that a melancholy loss of life attends the disaster. The Hottinguer sailed from Liverpool for New York on the 10th January. She had 290 cabin and steerage passengers, together with the Captain and crew of 30 men and boys, and a very full freight of various descriptions of goods. She had only passed as far as Blackwater Bank, which is off the coast of Wexford, when she struck on one of those dangerous ledges of rock which lie concealed in that quarter. This occurred on the morning of the 13th January. On the occurrence of this mishap, a part of the crew, and all the passengers, were sent ashore. Capt. Bursley and 13 of his men remained on board, determined not to leave the ship while there was the remotest chance of saving her. On the following morning, the 14th, the ship floated off Black Waterbank, and bore away before the wind and struck Arklow Bank, where she afterwards went to pieces, and, sad to relate, Capt. Bursley and twelve of the noble band who determined to be the last on the ship, met a watery grave.

In France, the war against the press continues. The *Reforme* has been suspended and *Le Presse* seized. The weather throughout France, especially in the South, has been more rigorous than for many years.

At Rome, it is said that the want of money prevents the Pope from returning to his Capital, and that France has offered funds to his Holiness. The archbishop Bourges is said to be the bearer of this offer made in the name of the French Episcopacy.

A complete reconciliation is said to have taken place between Russia and Turkey—the latter having consented that all those Polish subjects of Russia, who were concerned in the late Hungarian movement, shall be obliged to leave the Turkish dominions. A similar arrangement is on the point of being entered into between Austria and Turkey. The Russian list of persons prescribed, contains the name of Gen. Bem and twelve others; that of Austria begins with Kossuth, and contains thirty-two names. It is announced that Madame Kossuth has joined her husband, she having escaped from Hungary in the disguise of a mendicant. The English Consul at Vienna has discovered a diabolical attempt instigated by the Austrian Government to murder Kossuth.

A large meeting was held in London on the 15th January, relative to the proposed exhibition of the Industry of all Nations. The sum of £12,000 was subscribed, and enthusiastic speeches were made by Lord John Russell and others.

FOUR WEEKS LATER FROM CALIFORNIA.

The Empire City arrived at New York from Chagres on Fifth-day last, bringing 257 passengers, about one and a half millions in gold-dust, and four weeks later intelligence.

The Legislature met Dec. 15, and was organized on the 17th, by the choice of Dr. T. J. WHITE of Sacramento, as Speaker of the Assembly, and E. K. CHAMBERLAIN of San Diego, President pro tem of the Senate. Gov. BURNETT was inaugurated on the 20th, immeditely after which ceremony the Legislature voted *viva voce* for United States Senators. John C. Freemont and Wm. M. Gwin were declared duly elected; Wm. V. Voorhies of San Francisco has been appointed Secretary of State; J. S. Houston, Controller; Major R. Roman, Treasurer; F. J. C. Kewen, Attorney-General; Chas. J. Whiting, Surveyor-General; S. C. Hastings, Judge of the Supreme Court.

The Message of Governor BURNETT disappoints many of his friends. Many important things are merely slurred over, while not a syllable is uttered upon the subject of Education. The Governor estimates the current expenses of the State for the first year at $500,000. To meet this large sum, the message recommends the immediate imposition of a poll tax, and a tax upon real and personal property, "in proportion to its value." The Governor, also, while he says nothing against Chinese, Knackers, debased Chilenos, Sydney thieves, and other outsiders, coming freely into the State, recommends the *exclusion, in toto, of free negroes.* He thinks that if allowed to immigrate they will form contracts in the Southern States for one or more years with their masters, and thus be, to all intents and purposes, slaves.

The prospects for gold hunters, for the next season, were considered very flattering. It was thought that a much larger amount would be taken out than was the past year. Gold digging had been mostly suspended for the season, and a great many persons were flocking into the towns. Wages of common laborers were much lower, only from four to six dollars a day being paid. Mechanics, such as carpenters, masons, &c., commanded from $12 to $16 a day. The country is overrun with printers.

Money was worth from 7 to 10 per cent. a month. Lumber was lower—cargo prices from $200 to $275 per M. Bricks in demand at good prices. Lime, $16 a barrel. Flour retailed at $30 a barrel. Mess Pork at $35 to $40. Butter per lb. $1 50. Cheese, $1. Coarse short boots were worth $16 to $32 per pair at retail; while long boots, suitable for San Francisco street navigation, brought from $50 to $96 per pair. Seamen's wages for the rivers and bay, were $100 a month; foreign voyages, $80 to $100.

The Oregon brought to Panama 300 passengers, $1,400,000 in gold on her manifest, and more than that amount in the hands of passengers.

On the morning of the 24th of December, a fire broke out in Dennison's Exchange, San Francisco, and in two hours nearly a million of dollars worth of property was destroyed. The Parker House was among the buildings burned. All the buildings, except the Delmonico Hotel, on Portsmouth square, and all on Washington st., commencing at the "Eldorado" and running to Montgomery st., were burned.

A fire at Stockton, on Sunday night, Dec. 23, destroyed a number of buildings, with property valued at $150,000.

A murder was committed in a gambling-house called the Bella Union, on the morning of the 15th of December, by Reuben Withers of New York City. Arthur C. W. Reynolds was the victim. The body of a sailor, named Thomas Brown, was discovered near the road leading from San Francisco to the Mission, stabbed in 24 places. It was reported at Stockton, that three Americans had been killed in the mines by some Chilians. Considerable excitement prevailed there in consequence, and trouble was feared.

While the Empire City was lying off Chagres, on the 26th, there were in all five steamers at anchor, viz: Empire City, Cherokee, (arrived on the 20th) Falcon, Alabama, and the British steamship Severn, of London.

A REFORMER NOT WHOLLY REFORMED.—One day last week, Mr. Jonathan H. Green, better known as the "Reformed Gambler," arrived at New York from Albany, in custody of officer Smith. He is charged with having obtained goods to the amount of $458, in 1848, from Silas W. Spaulding, of 320 Bleeker street, N. Y., under false pretences. It seems that Green became acquainted with Spaulding, and represented that he had been appointed a secret United States Marshal, employed by the Government for the purpose of detecting counterfeiters in the manufacture of bank bills and coin, and showed a document as his credential under which he acted, and in accordance therewith he proposed to make Mr. Spaulding one of his deputies, and to pay him fifty dollars a month. Spaulding, believing the story of Green, accepted the proposed deputyship, and during this time Green managed to obtain the property and money from Spaulding, under the belief that all was right. But from the subsequent acts of Green, Spaulding became suspicious, and wrote to Mr. R. H. Gillett, the Solicitor to the Secretary's Department, on the 20th of March last, and received an answer that Green had, some time previous, represented that he could be very serviceable to the Government in the detection of counterfeiters of coin. Under this belief, Mr. Gillet recommended him to the confidence of the different United States District Attorneys, for the detection of guilty parties. A short time elapsed, and it was ascertained that Green was humbugging the government; that he did not possess the information that he said he had, and therefore the recommendation was revoked. Green then charged $150 under the head of expenses, which the government paid, and dismissed any further business with him. Notwithstanding this dismissal, he represented to Mr. Spaulding that he was still in the secret employ of the Government, and thus obtained the property. On his arrest, the officer took from his person a bad bill for $500 on the Philadelphia Bank, $20 on the Northern Bank of Kentucky, likewise two canceled $500 Treasury Notes. Justice Mountfort committed the accused to prison for a further hearing.

SHIPWRECK AND LOSS OF LIFE.—The ship L. Z., of and from New York, for Liverpool, with a full cargo of flour, corn, &c., and some passengers, was abandoned at sea, on the 16th of January, in lat. about 38, long. 67 30—she having become water-logged. The passengers and crew were taken off by the barque Marrietta, Venard, to and from Bath, Me., for Havana.

In endeavoring to place the passengers and crew on board the Marietta, one of the boats got swamped, and the third officer of the L. Z., Thomas Dickey, with two passengers, were drowned. The Marrietta, being short of water made sail for the Bermudas. When nearing them, she ran ashore on the Southwestern Reef, and became a total loss.

The New Jersey House of Representatives has passed a General Railroad Law, and sent it to the Senate for consideration. It provides that the act shall "not be so construed as to authorize the construction of any railroad in violation of any valid contract, constitutionally made between the State and any incorporated Company," &c., meaning of course the Camden and Amboy Company; and that any railroad constructed under the bill across the State shall pay the same transit duties the C. & A. Co. now pay—10 cents for every passenger, and 15 cents for every ton of merchandize.

On the 5th inst., there was a fire in the Sing Sing Prison, which injured the hat shop of Watson & Co. $15,000; the hardware shop of Mr. Lewis $15,000; and the carpet shop of Hotchkiss & Smith $50,000. The buildings belonged to the State, and were built at an expense of about $60,000. It is supposed that the building was set on fire by one of the convicts previous to locking up. The shops destroyed by this fire were but lately rebuilt, having been burned down in 1843.

It is said that many farmers of wealth and skill have sold or are selling out lands on the banks of the Hudson at $50 to $100 per acre, moving into Virginia, and there buying choice locations at $7 to $15 per acre for improved estates. It is not unusual for them to employ slave labor in raising corn and market vegetables.

A curling match, for beef and greens, was played on the ice at Hamilton Bay recently, between four bachelors and four married members of the Curling Club. The bachelors beat. This game is a favorite one with the Scotch, and consists in rolling stones on the ice at a mark.

The first report from the Collector of San Francisco has been laid before the Committee of Ways and Means. The Collector commenced the discharge of his duties on November 12th, and the duties received to November 20th, eighteen days, were $113,000; expenses in collecting $10,000. He is paying $29,000 per annum for a building of four rooms in which is transacted the custom house business.

Some persons in Oneida county alledge, that the title of George Clarke to some 10,000 acres of land, near Rome, is invalid. They have formed an association, and call on the Attorney General to inquire whether the Oriskany Patent was not fraudulently procured by the late Gen. Geo. Clarke.

A young man, who was a passenger in the express train of cars from New York to New Haven, when near the Milford station, and while the cars were running at the rate of 30 miles an hour, deliberately walked off the platform, and was instantly killed. He had acted strangely, refusing to give up his ticket, &c.

At a recent meeting of the State Colonization Society in Albany, presided over by Governor Fish, it was stated that the United States Agent had returned from the Republic of Liberia, with most valuable commercial statistics. So important are they considered by our Government, that the Secretary of State is engaged in preparing a commercial treaty with the African Republic.

A fire occurred in Buffalo, on the 5th inst., consuming, before it was subdued, one drug store, three dry goods stores, and one crockery store, situated on Main-st., together with several offices in the upper part of the buildings. The loss is not far from $55,000, which is covered by insurance.

The New Jersey Legislature has been petitioned by the stockholders and creditors of the New Hope and Delaware Bridge Co. to appoint trustees for selling off its property, and also to abolish its banking powers.

Mr. Michael Daicy, of Boston was burned to death on Friday night last by his clothes taking fire while he was in a state of intoxication. Mr. D. was a handcartman between 50 and 60 years of age.

G. Montesquieu, the author of the recent tragedy at Barnum's Hotel, has been indicted for murder in the first degree. Raimond, his brother, has been retained as a witness in the case.

Tuesday, the 19th day of March, has been assigned as the day for commencing the trial of Prof. Webster for the murder of Dr. Geo. Parkman.

The Legislative Assembly of Oregon has adopted a law "establishing a system of Common Schools."

Rev. A. D. Gillette, of Philadelphia, has been called by the Berean church in New York to be the successor of Dr. Dowling.

New York Markets—Feb. 11, 1850.

Ashes—Pearls, $6 06; Pots 6 75 a 6 81.

Flour and Meal—Flour, State and Michigan ranges from 4 87 to 5 25; pure Genesee 5 44 a 5 56. Rye Flour 3 12. Buckwheat, 1 50 a 1 87. Meal 2 87 a 3 00.

Grain—Wheat, Long Island 1 00 a 1 05, Canadian 1 08 a 1 10, Ohio 1 00 a 1 12. Genesee 1 24 a 1 28. Corn 57 a 62c. Rye 63c. Barley 68c. Oats 35c for Southern, 40c for Jersey, 42 a 45c for Northern.

Provisions—Pork, old mess 10 00, new mess, 10 75; old prime 8 12, new prime 9 00. Beef dull at previous prices. Butter 7 a 11c for Ohio, 10 a 18 for State, 18 a 25 for Orange County.

MARRIED.

In Milton, Rock Co., Wis., by Eld. S. Coon, Mr. AUGUSTUS E. CRUMB to Miss CALISTA J. CAMPBELL, all of Milton.

DIED.

In Middletown, R. I., Jan. 26th, of typhoid fever, MARIA E., wife of Thomas Coggeshall, of Newport, and daughter of Hon. Peter Barber, of Middletown. Her remains were buried at Middletown, on the 28th of January, in the presence of an "uncommonly large concourse of persons, drawn together, not by curiosity, but by sympathy." The following "Lines on the Burial of M. E. C.," we copy from the Newport Herald of the Times:—

But three short moons—I saw thee stand,
In youth and health and bridal bloom:
But three short moons—that plighted hand
Lies cold and lifeless in the tomb!

But three short moons—a father's door,
Bright with proud welcome, opened wide:
But three short moons—with tears, once more
It sends thee forth, Heaven's chosen bride!

A few short moons—on yonder slope,
Where, at thy wish, we made thy grave,
And, weeping, laid thee down in hope,
Bright flow'rs shall bloom, and green grass wave.

A few short moons—and God shall cheer
With Heaven's own Spring Death's wintry gloom;
Then thou, wife, sister, daughter dear,
Fair, faided flower, in heaven shall bloom!

In Watson, N. Y., Dec. 13, 1849, CALVIN CLARK, son of Captain Ethan Clark, of Brookfield, Madison Co., in the 44th year of his age. On the day of his death he was engaged in hauling wood to his house, from a short distance. Having gone for a load, and been absent longer than usual, his wife became alarmed, went in search of him, and found him dead. The cause of his death is supposed to have been a fit. He was for many years a professed disciple of the Lord Jesus, and his friends believe that their loss is his eternal gain. The funeral was attended by a large audience, when a sermon was preached from Luke 12: 40, "Be ye also ready, for the Son of Man cometh at an hour when ye think not."

In Hopkinton, R. I., Jan. 15th, ISAAC S., son of Moses B. and Mary A. Lewis, aged 2 years, 11 months, and 17 days.

In Hopkinton, R. I., Jan. 29th, of consumption, Mrs. MARY ANN LEWIS, wife of Moses B. Lewis, aged 47 years. Though she was called to leave a large family, yet the divine grace of God enabled her to submit quietly to the will of God, and die in peace. She was a member of the 3d Seventh-day Baptist church of Hopkinton.

In Hopkinton, R. I., Jan. 29th, of consumption, Mrs. MARY HALL, wife of Moses Hall, aged 74 years. She had been a devoted Christian for nearly forty years, and at the time of her death was a member of the Seventh-day Baptist Church at Rockville.

LETTERS.

Stillman Coon, I. D. Titsworth, J. Summerbell, Geo. Greenman, C. M. Lewis, T. A. Maxson, E. P. Larkin, W. M. Fahnestock, J. Whitford, Wm. Maxson, Andrew Babcock, Edwin Stillman, J. G. Colgrove.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

C. S. Rogers, Waterford, Ct.	$2 00	to vol. 7	No. 19
R. Jerome, "	2 00	" 6	" 52
Sally Stillman, Dighton Mass.	1 00	" 6	" 43
Abel S. Randolph, Shiloh, N. J.	2 00	" 6	" 52
H. W. Green, Teotsa. Wis.	2 00	" 6	" 52
S. H. Burdick, Brookfield,	2 00	" 6	" 52
Clark Burdick, "	2 00	" 6	" 52
N. Spencer, East Winfield,	2 00	" 6	" 52
Davis Rogers, 2d, Oxford,	2 00	" 6	" 52
Anna Buten, Berlin,	2 00	" 7	" 33
Betsey Coon, Petersburg,	2 00	" 6	" 52
Barton Brand, Delancy,	2 00	" 6	" 52
P. C. Burdick, DeRuyter,	2 00	" 6	" 52
S. C. Lathrop, Mystic Bridge, Ct.	3 00	" 5	" 26
Wm. L. Fisher, Germantown, Pa.	5 00	" 5	" 26

Of David Rogers, 2d, Waterford, Ct., on Pub. Fund 5 00

BENEDICT W. ROGERS, Treasurer.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance. The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
SAMUEL B. CRANDALL, Brookfield.
JOSHUA CLARKE, Newport, N. Y.
NATHAN V. HULL, Alfred.
JAMES H. COCHRAN, Berlin.
JAMES R. IRISH, DeRuyter.
JAMES BAILEY, Little Genesee.
GERRIT SMITH, Peterboro.
THOMAS B. BROWN, New York.
THOMAS B. STILLMAN, New York.
GEORGE B. UTTER, New York.
J. W. MORTON, New York.
LUCIUS CRANDALL, Plainfield, N. J.
W. M. FAHNESTOCK, Bordentown, N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars of baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, state-rooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture: the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

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Miscellaneous.

THE CHOCTAW INDIANS.

A correspondent of the *Norristown* (Pa.) *Herald and Free Press*, writing from "Doaksville, Choctaw Nation," under date of Dec. 25, gives a pleasant picture of the rapid progress of civilization among the Choctaws. We copy a few paragraphs.

THEIR GOVERNMENT.

The General Government of the Choctaws is similar in many respects to that of the United States.

The Nation is divided into four Districts, viz: Mushulitubbi, Apakshanubbi, Pushimataha and Chickasaw Districts. Each of these elect one chief, who holds his office four years, and is not eligible for more than two terms in succession.

The powers of the government are divided into three distinct Departments; Legislative, Executive, and Judicial. The legislative power is vested in a General Council, consisting of a Senate and House of Representatives. The Senate is composed of three Senators from each District, making twelve in all, who are elected for two years. The House of Representatives is composed of members chosen every year, at the ratio of one Representative to every thousand citizens. As the population of the Nation, whites excluded, is near 22,000, it has, consequently, about 22 Representatives. No person can be either a Senator or Representative who is not a natural born citizen of the Nation. No bill has the force of a law until passed by a majority of both branches of the General Council, signed by the Speaker and President of their respective bodies, and by the Chiefs. But if the bill be not signed by the Chiefs, it is returned to the House in which it origiuated, with their objections, and it may then become a law by the two-thirds rule. The National Court is composed of one National Judge, with the Supreme Judges of the several districts, whose judgment is final.

THEIR LAWS.

The first act which appears in the statute-book was passed at the first Session of the Council, in 1834, and prohibits the introduction of ardent spirits into the Nation, under the penalty of having it destroyed by the light-horse-men, who are officers filling capacities similar to those filled by Constables in Pennsylvania. By another act, passed in 1845, any person who brings ardent spirits into the Nation, and gives or sells it to any person or persons, and the person or persons be thereby killed, maimed, or injured in any respect, makes himself liable to an action in Court, and fine.

Theft is punished by compelling the offender to return the goods stolen, or pay their value in money, and receive lashes, not exceeding thirty-nine, "on the bare back." Murder and treason are punished with death by shooting. All other criminal offenses are punished by fines and lashes, the former being generally light, and in no case proportionate to the crime; while the latter never exceeds one hundred.

The next act of much importance is one in regard to slaves. It enacts, that if any citizen of the United States, whatever his occupation may be, is found to favor in any way "the principles and notions of the *most fatal and destructive doctrines of abolitionism*, he shall be compelled to leave the Nation and forever stay out of it." Teaching slaves to read, write, or sing, without the consent of the owner, or allowing them to sit at table with him, is considered sufficient ground to convict such person of "favoring the principles and notions of abolitionism." Any person who trades or carries on trafficking of any nature, with any negro slave, is liable to an indictment in any Court of the Nation. By an act passed in 1836, all white citizens of the United States, wishing to remain in the Nation under the employ of any person, citizen of the Nation, are required to obtain permission in writing from the Chief or United States Agent. Otherwise the employer is liable for any depredation the employee may commit.

The next and most important act is one in respect to education. It was passed in 1842, and established six institutions of learning. Of these, two are male and four female. The same act appropriates $19,800 annually for their support. Of this sum, the male academies receive $6,000 a piece; one of the female seminaries receives $3,000, and the other three $1,600.

By treaty, concluded at Doaksville, in 1837, the Chickasaw tribe agreed to pay the Choctaws $500,000 for the privilege of living in their Nation, the interest of which sum forms the fund out of which these appropriations are made.

THEIR COUNTRY.

By a treaty made and concluded with the United States, at Dancing Rabbit Creek, on the 27th of September, 1830, there was granted to the Choctaws the territory they now possess, and its boundaries assigned. Although there is little of this territory but is susceptible of high cultivation, yet the Choctaws, like the Swedes in their first settlements in Pennsylvania, having a great predilection for the water and fishing, locate near the rivers, creeks and bayous, as a ride through their bottom lands will testify. In traveling, therefore, through the interior, you meet with but few habitations; the table-lands being yet covered with primeval forests, while the far-spreading prairies still bloom in their virgin state. And such must continue to be the aspect of the country, so long as the gun and fishing-tackle are resorted to as furnishing a more honorable subsistence than the science of husbandry. The Choctaws were well apprised of the folly of these pursuits and their degrading tendency by one of their Chiefs, in an oration delivered by him some time since, in which they were urged to "hang up the rifle, and instead of making the woods ring with the report of it, make them resound with the sturdy strokes of the ax." But this part of his exhortation fell upon their minds like moonlight upon a frozen fountain; and it seems that nothing but sheer necessity can ever drive them to cultivate the soil. As, however, in regard to the Choctaws at least, the tenet of Professor Malthus is true, that "population has a tendency to increase more rapidly than the means of subsistence," they must ultimately turn their attention more extensively to agriculture, or die of starvation.

Doaksville, containing about 200 inhabitants, and the largest of the Choctaw villages, is situated upon grounds belonging partly to the Nation and partly to the United States, as the reserve for the Fort Townson Post. It is the seat of Indian traffic for many miles around. Upon every day of the week, Sunday excepted, only because the whites will not trade on this day, may be seen companies of them wending their way to this place, their mules and scrub horses loaded with pelfries, maize, roots, and such things as they can most readily exchange for coffee, sugar, salt, and dry goods.

THE WILD WOMAN OF THE MOUNTAINS.

From the Houston (Texas) Telegraph.

About a year since, an account was published in the *Victoria Advocate* respecting a strange creature, whose tracks had been discovered on the banks of the Navidad, near Texana. The footmarks of this creature resembled those of a woman, and a report was circulated to the effect that a wild woman had made her retreat in the forests of the Navidad. Within a few weeks several attempts have been made to capture this singular being. Mr. Glascock pursued it for several days with dogs, and at one time approached so near it as to cast a lasso upon its shoulders. It, however, with great adroitness, eluded the snare, and fled to a dense thicket, where it could not be traced. Mr. Glascock states that he was near a small prairie enclosed by the border forests of the river, when the creature emerged from the woods, and ran across the prairie in full view. It was about five feet high, resembling a human being, but covered with hair of reddish brown color. In its hand it held a stick about six feet long, which it flourished from side to side, as if to regulate its motions, and aid it when running at full speed. Its head and neck are covered with very long hair, which streamed backward in the wind. It ran with the speed of a deer, and was soon out of sight. The dogs pursued it, and came so close upon it, at a small creek, that it was compelled to drop its stick, which was taken by its pursuers.

This stick is about six feet long, straight and smooth as if polished with glass. Several other persons have repeatedly seen the creature, and they all concur in representing it as a human being, but so covered with shaggy hair as to resemble an ourang outang. It has frequently approached the houses of the settlers in that neighborhood during the night, and stole various articles—among other things, it carried off a quantity of towels, one or two books, and has also taken several pigs. One of its nests was found in the forest, in which were several napkins, folded up just as they were taken from the house, and a Bible, marked J. J. Wright. A bill for washing was also enclosed in the Bible. The foot-marks of this strange being have often been traced in the bottom of the Navidad, but it has eluded all attempts to capture it. The old settlers in that section say that these foot-marks have been noticed for ten or twelve years, and that several years ago there were other foot-marks, indicating that three of these creatures were in company. Within the last year the foot-marks of only one have been noticed.

DEATH BY FREEZING.

That to be frozen to death must be frightful torture, many would consider certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the suffering will increase with the energy of the agent, which could only be the case if sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses, and fairly beguiles men out of their lives. A friend of Robert Boyle, who was overtaken by the drowsiness while comfortably seated on the side of a sledge, assured him that he had neither power nor inclination to ask for help; and unless his companions had observed his condition, he would have welcomed the snow for his winding-sheet. But the most curious example of the seductive power of cold is to be found in the adventures of the botanical party who, in Cook's first voyage, were caught in a snow-storm on Tierra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceits of a rigorous climate, admonished the company, in defiance of lassitude, to keep moving on. "Whoever," said he, "sits down will sleep—and whoever sleeps will perish."

The doctor spoke as a sage, but he felt as a man. In spite of the remonstrances of those whom he had instructed and alarmed, he was the first to lie down. A black servant, who followed the example, was told he would die, and he replied that to die was all he desired. But the doctor despised his own philosophy; he said he would sleep first, and go on afterwards. Sleep he did for two or three minutes, and would have slept forever, unless his companions had happily succeeded in kindling a fire.

The scene was repeated thousands of times in the retreat from Moscow. "The danger of stopping," says Beaupre, who was on the medical staff, "was universally observed, and generally disregarded." Expostulation was answered by a stupid gaze, or by the request to be allowed to sleep unmolested; for sleep was delicious, and the only suffering was in resisting its call. Mr. Alison, the historian, to try the experiment, sat down in his garden at night when the thermometer had fallen four degrees below zero, and so quickly did the drowsiness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence. And doubtless they would all have perished, if the fear of death had not *sometimes* contended with the luxury of dying. Limbs are sacrificed where life escapes, and such is the obtuseness of feeling, that passengers in the streets of St. Petersburg rely on one another for the friendly warning that their noses are about to precede them to the tomb.

An appearance of intoxication is another common result, and half-frozen people in England have been punished for drunkards—an injustice the more galling, that in their own opinion the state was produced by the very want of their sovereign specific, "a glass of something to keep out the cold." The whole of the effects are readily explained. The contracted force of the cold compresses the vessels, drives the blood into the interior of the body, and the surface, deprived of the life-sustaining fluid, is left torpid or dead. A part of the external circulation takes refuge in the brain, and the congestion of the brain is the cause of the stupor. The celerity of the operation, when not resisted by exercise, may be judged from the circumstance that, in the few instants Dr. Solander slept, his shoes dropped off through the shrinking of his feet. There is little to wonder at in the contradiction between his precepts and his practice. In proportion to the danger which his mind foretold, was the ease with which his vigilance was overpowered and disarmed.

AMERICAN GENTLEMEN.

The following hints, which we take from the Home Journal, are applicable to more places than New York.

A young Englishman, taking a walk in Broadway, with the son of an American to whom he has brought a letter, is an every-day spectacle—yet a spectacle which would, in most cases, answer for a picture of a healthy man taking a walk with an invalid. The frame the of one is fully developed, his chest is broad, his step firm, his look that of a man who could enjoy anything or defend himself from any intrusion upon his rights. The other is pale, flat and narrow chested, undersized, weak-limbed, and looks like a man who could neither eat with a healthy appetite, nor hold his own with any moderate-sized man who should assail him. The average size of the wealthy young men of New York perceptibly dwindles with the number of the same family through whom the property has descended—a man who had a rich grandfather being smaller, usually, than one who had only a rich father. In England it is just the contrary; the better descended a man is, the more care has been taken, commonly, of his boyish health and manly exercises, and the better developed his system and figure. *English gentlemen* are taller and healthier than *English workingmen. American gentleman* are diminutive and feeble-looking in comparison with *American mechanics and farmers*. The difference between the two countries, as to the pleasure of leaving a fortune, is easily estimated, therefore, for it is the difference between a long and healthy gratitude, and a short and diseased one.

JOHN WESLEY.

Few men of modern times have accomplished more than this eminent divine. Few have left a more indelible and extended impression upon the age in which they lived. He was the founder of that Christian sect which has received the name of Methodists, and gave to it a character, which, to a great extent, it retains to this day.

John Wesley was born in Epsworth, England, in the year 1703. His father was a clergyman of the Church of England. Although a man of considerable talent, and of decided piety, it seems that the influence of the mother was much more deeply felt in the family circle. She it was who sowed those seeds in John's mind, early in his childhood, which afterward took deep root, and from which sprang his future eminence. While John was in college, he read Law's "Serious Call." This book, with some others of a similar character, awakened in his mind a strong religious fervor. He earnestly inquired what he should do to be saved, and, as he then hoped, through the influence of the Spirit of God, he became a disciple of Christ, and was adopted into the divine family. In after life, however, it would seem that he dated his conversion at a later period. Soon after he became familiar with the books above alluded to, he, in connection with several other students of the University, formed an association, which met at stated times, for the purpose of religious worship, and for the mutual improvement of its members. Those who belonged to this society—some fifteen in number—were very correct in their habits. They did not live as the rest of the students lived. They were more sober, more exemplary, than the rest. On this account the students, in ridicule called them Methodists. But Wesley and his friends did not care what name they went by. They were more anxious to get to heaven, and to lend their aid to other pilgrims in their journey heavenward, than for anything else. So the name which was given in derision to these praying people came at length to be adopted by the Methodists themselves.

Among the young men of the University, who were associated with Wesley, was the celebrated George Whitefield. Wesley and Whitefield were very intimate while pursuing their studies preparatory to the Christian ministry, and for some time after they commenced preaching. But a breach occurred eventually, which, as in the case of Paul and Barnabas, separated them.

Wesley's was a busy life. In 1735, he commenced his labors in a college which had then recently been established in Georgia. He remained here, however, only a year and nine months. He performed, in preaching from place to place, an almost incredible amount of work. For upward of fifty years, he preached frequently twice, and sometimes four or five times a day, for weeks together. Besides this, he presided with the most minute superintendence over all the public affairs of the rapidly growing community, which looked to him as its head, transacted a great deal of private business, and sent to the press between thirty and forty volumes.

No man knew better than Wesley the importance of small things. His whole financial system was based on weekly penny collections. It was a rule of his preachers never to omit a single preaching appointment, except when the "risk of limb or life" required. He was the first to apply extensively the plan of tract distribution. He wrote, printed, and scattered over the kingdom, placards on almost every topic of morals and religion. In addition to the usual means of grace, he introduced the band meeting, the class meeting, the prayer meeting, the love feast, and the watch night. Not content with his itinerant labors, he called into use the powers of his people by establishing the new departments of local preachers, exhorters, and leaders.

He was perpetually traveling and preaching, studying and writing, translating and abridging, superintending his societies, and applying his great plans. He traveled usually *five thousand* miles a year, preaching often too in the open air, commencing frequently at five o'clock in the morning. In the midst of all his traveling and preaching, he carried with him the studious habits of the philosopher. No department of human inquiry was omitted by him. "History, poetry and philosophy," said he, "I read on horseback."

After the eightieth year of his age, he visited Holland twice. At the end of his eighty-second, he says, "I am never tired, (such is the goodness of God,) either with writing, preaching, or traveling. He preached under trees which he had planted himself, at Kingswood. He outlived most of his first disciples and preachers, and stood up, mighty in intellect and labors, among the second and third generations of his people. In his later years persecution had subsided; he was everywhere received as a patriarch, and sometimes excited, by his arrival in towns and cities, an interest "such as the presence of the king himself would produce." He attracted the largest assemblies, perhaps, which were congregated for religious instruction, being estimated sometimes at more than *thirty thousand*.

He at length died, in the eighty-eighth year of his age, and sixty-fifth of his ministry. Nearly one hundred and forty thousand members, upwards of five hundred itinerant, and more than one thousand local preachers, were connected with him when he died.

THE OLD LADY AND THE COBBLER.

Some years ago, the husband of an old lady residing in a country village, happened to die very suddenly, without a will, for the want of which very necessary precaution, his estate would have passed away from his widow, had she not resorted to the following remarkable expedient to avert the loss of his property. She concealed the death of her husband, and prevailed upon an old cobbler, her neighbor, who was somewhat like the deceased, to go to bed at her house, and personate him, in which character it was agreed that he should dictate a will, leaving the widow the estate in question. An attorney was accordingly sent for to prepare the required document; and the widow, on his arrival, seemed to be realizing the greatest affliction at her good man's danger, but forthwith proceeded to ask questions of her pretended, calculated to elicit the answer she expected and desired. The old cobbler, groaning and looking as much like a person going to give up the ghost as possible, feebly answered—"I intend to leave you half of my estate; and I think the poor old shoemaker, who lives over the way, is deserving of the other half, for he has always been a good neighbor." The widow was thunderstruck at the reply, so different from that which she had expected, but dared not negative the old cobbler's will, for fear of losing the whole of the property, while the cunning old rogue in bed, who was himself the old shoemaker living over the way, laughed in his sleeve, and divided with her the fruits of a project which the widow had intended for her own sole benefit. [Eng. Paper.

CATTLE FEED.

Hay is the food for cattle during the winter. If they can get hay enough, during the cold season, they do very well. It is not always that the farmer has a sufficiency of this for his stock, and hence it is useful to know the *comparative* value of other articles which may be used as substitutes for it. It is also more agreeable, and we think more profitable, to mingle other articles with hay. We have prepared from various sources the following table:—

Taking good hay as the standard, 100 lbs. of hay equal 276 lbs. carrots; 300 lbs. ruta baga; 317 lbs. mangold wurtzel; 201 lbs. potatoes; 494 lbs. common turnips.

By calculating 60 lbs. for a bushel of any of the above roots, it will be seen that one ton of hay equals 91 bushels carrots; 100 bushels ruta baga; 106 bushels mangold wurtzel; 67 bushels potatoes; 165 bushels turnips.

From this it will be seen how much fodder you get of each, per acre, compared with good hay.

In regard to straw, experiments have established the following estimate as very near the truth. 100 lbs. of hay equal 272 lbs. new wheat straw; 166 lbs. barley straw; 169 lbs. pea straw; 94 lbs clover hay.

NANTUCKET BOYS.—A few days since a number of boys were amusing themselves by skating on one of the neighboring ponds, when one of the number, a daring little fellow, who was the delight of his companions, suddenly broke through and disappeared. He soon rose to the surface, struggled for life, but in vain, for the ice continually broke at every attempt to gain its surface. The case was desperate; when suddenly a cry was raised among the anxious boys who were witnessing the exertions, "Off with your skates! off with your skates, every one of you, and tie them in a line by the strings!" This was but the work of a moment. "Now down on your stomachs, and keep within reaching distance of each other." The pioneer took the string of skates, and approached as near as was prudent on account of the weakness of the ice, and threw the line of skates to the boy, reserving one end in his hand. It was fortunately caught; the line of prostrate boys, skates and strings, was now perfect, and the order resounded through the line, "Now, haul for your life." This was done, and the noble fellow was rescued, with only a few slight cuts on his face from the ice. [Christian Citizen.

NEW DISCOVERY IN AGRICULTURE.—An extraordinary fact was mentioned the other day at the sitting of the Academy of Science. One of the members stated that the agricultural society of Brest had, upon the proposition of a member of the committee, sown some wheat upon land without any preparation of ploughing or digging, and one of the worst soils possible, and after having merely walked over the ground to press the grain on the surface, had it covered with fresh straw to the thickness of two inches. The product, it is asserted, was much more abundant and much superior in quality to wheat raised from the same seed in the ordinary way. Some ears of corn, the seed of which had been placed upon window glass covered with straw, were also exhibited.

CURE FOR HEADACHE.—A work has recently been published in Paris, by an eminent physician, in which he describes a new remedy for headaches. He uses a mixture of ice and salt, in proportion of one to one-half as a cold mixture, and this he applies, by means of a little purse of silk gauze, with a rim of gutta percha, to limited spots on the forehead or other parts, where rheumatic headaches are felt. It gives instantaneous relief. The skin is subjected to the process from half a minute to one and a half minutes, and is rendered hard and white. It is good in erysipelas and diseases of the skin. [Scientific American.

AFRICA—*Progress of Discovery.*—The South African Commercial Advertiser, of Nov. 3, contains an extract of a letter from the Rev. Robert Moffat, announcing the discovery of the Great Inland Lake, so long supposed to exist to the north of the Cape, which is regarded as the grandest geographical discovery of modern times. The discoverers say, in regard to the lake and country through which they passed:—"We cannot tell how broad the lake may be, for we could not see a horizon, except one of water, on the south and west. We traversed through much desert country, and were looking for the lake for 200 miles before we came to it. We traversed about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seems to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the lake, both from the north. The Batnuana are a numerous tribe—the chief a youth. Many Makoba or Bayeive [which means *eaters*] fish and float on the river; darker in complexion than Bechuanas, and speaking a language which has a slight klick."

Variety.

The first Life Insurance Company in England was established in 1706. From 1800 to 1810, thirteen additional companies were formed; and there are now ninety-three, many having accumulated assets to the amount of millions. From a late Parliamentary return, it appears that the amount now insured in the kingdom is not less than £132,000,000 sterling, more than six hundred and fifty millions of dollars.

It has been observed that workmen and others who keep the head constantly covered are the soonest bald. Ventilation is necessary to a luxuriant growth of hair. The fact that there are few bald women, and no bald Indians or negroes, and also the fact that only the scalp or the top of the head gets bald, adds probability to the above suggestion.

"Benefit of the clergy" was a privilege formerly allowed, by virtue of which a man convicted of felony or manslaughter, was put to read in a Latin book, of a Gothic black character; and if the ordinary of Newgate said, "Legit ut Clericus," that is, he reads like a clerk, he was only burnt in the hand and set free; *otherwise* he suffered the punishment of death for his crime.

Recently, in Cincinnati, a bishop and three inferior clergy were very gravely employed in—what? In baptizing four bells! In relating this fact, the Presbyterian verry appositely remarks, that it was never apprized of any intimation in the Gospel, to the effect that the Apostles, or their *successors*, were to go "into all the world, and"—*baptize bells!*

Carr, a London waterman, laid a wager that he and a big dog would both leap from the centre arch of Westminster bridge, and land at Lambeth within a minute of each other. He jumped off first, and the dog, not being in the secret, immediately followed, laid hold of his master by the neck, and dragged him on shore, to the amusement of the spectators.

From 1780 to 1800, the Hudson Bay Fur Company is estimated to have made annual profits of about 70 per cent, on stock actually paid, and this although between $600,000 and $1,000,000 was lost by French captures. Between 1800 and 1821 the profit did not average 3½ per cent. It is now about 7 per cent.

Dr. Chalmers says, in his Lectures on Romans: "The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you do."

What we call a falling star is believed by the Arabs to be a dart launched by the Almighty at an evil genius; and on beholding one they exclaim: "May God transfix the enemy of the faith."

A young man, wishing to drown his dog, pushed him several times into the Seine, and the last time fell himself into the water. The dog, seeing his master struggling in the stream, held him above water till assistance arrived.

Doctor Franklin, speaking of education. says, "If a man empty his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

It is said there is in San Francisco a former Judge acting as waiter at an eating house, a former Professor in Yale College driving an ox team, and a clergyman tending bar.

The London Illustrated News says, "The growth of the United States is in reality the downfall of Great Britain. All the unhappy circumstances that are of prejudice to us, are a benefit to them."

A Mr. Paine has made a discovery by which water may be decomposed and used as fuel. Scientific *savants* say this will supersede all other kinds of fuel.

The Postmaster General of the United States is a Presbyterian, the Secretary of the Treasury an Episcopalian, and the Secretary of the Home Department a Roman Catholic.

Hood gives a graphic picture of a curious irritable man:—"He lives like a hedgehog rolled up the wrong way, tormenting himself with his prickles."

Of nearly 7000 suicides committed in France the last ten years, *three-fourths* were unmarried persons. So says a celebrated Paris Physician.

Old Fuller having pondered all the modes of destruction, arrived at the short and decisive conclusion, "None please me."

"A lawyer," said Lord Brougham, in a facetious mood, "is a learned gentleman who rescues your estate from your enemies, and keeps it himself."

The ancient Greeks and Romans used no alcoholic liquor, coffee, sugar, chocolate, or butter. Roman punch is a modern invention.

The Indians pronounce Minnesota as if written *Mini Sotah*, and it means in the Indian dialect, turbid water.

The amount of the national debt of Great Britain in silver coin would weigh forty-two million of pounds.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel. reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

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WHOLE NO. 296.

The Sabbath Recorder.

NOTES OF A VOYAGE TO CALIFORNIA.—No. 4.

From letters of Dr. J. D. B. STILLMAN to his friends in New York.

SHIP PACIFIC, at Sea, May 27th, 1849.

I am compelled, from the necessity of the case, to pass over much that was very interesting at Rio, to give an outline of our voyage.

We were ready for sea on the 1st of April; but when the Captain went to the Fort for the "pass-word," to pass the Fort below, he was informed that our papers must be renewed. This caused a detention of two more days; but, on the morning of the 3d, we were early greeted with the sailor's farewell song, as he heaved at the anchor. We were soon floating away from scenes that will ever be memorable to all on board. There had been but little sickness among us, but the climate was so uniformly sultry, that our energies were nearly gone. We had eaten oranges and bananas until they lost their relish, and the scenery so magnificent had grown tiresome, and we were not sorry to be on our way. As we passed the Fort, we were greeted with the boo-ou-ou-ooo from an immense trumpet. The captain raised his little tube, and replied "You are a liar." Now we shall catch it, thought I; but no, that was satisfactory—*that* was the "pass-word." This and other similar expressions are used. The land breeze in the morning was light, and a small steam-tug towed us down the bay, and before night-fall we saw the granite mountains fade away.

Nothing occurred worthy of note until we were off the Platte River. Here the water became green, as though we were on soundings, and immense numbers of birds covered its surface. We were in the neighborhood of storms, and every preparation was made by our captain for bad weather—the quarter boats were taken in, and storm-sails were rigged. The winds, for the most part, were S. W., and we were unable to keep as near the land as was desirable. It was soon found inexpedient to attempt to pass inside of the Faulkland Islands, and, accordingly, our course was directed to the S. E., to give them a good berth.

April 18th.—We experienced a heavy gale from the S. W., which continued for twenty-four hours in uninterrupted fury. In the onset, it carried away our spanker gaff, and fore-top-gallant back-stay. Fortunately the halliard parted with the stay, or we should have lost our top-mast. All sail was taken in, and the ship lay to with main-spencer and stay-sail. I thought I had seen "blows" at sea, but they were mere child's play to this. There was no laughing at others' fears. About midnight, the howling of the wind became less loud, and, in the morning, we were close hauled, with the wind West, but the waves were running so tremendously that we could make but little headway. You may form an idea of the size of the drifting heaps of water, when you fancy yourself sitting between decks, under the after hatch, and, looking up through the sky-light, see the waves thirty degrees above the quarter-rail, and the davits under water. For two nights there had not been a sleepy eye on board. The captain assures us, that we shall not, probably, have another such a storm. Numerous cape pigeons were flying about us the next day—beautiful black and white spotted birds, about the size of the common dove, and accompanied by the grey petrel, a larger bird—one that I caught measured three feet nine inches across the wings. The famous albatros was seen for the first time to-day. On Thursday we saw the Falkland Islands in the distance, bearing N. W. The air is cold, the thermometer ranging from 35° to 38°; the sea is rough, and covered with large patches of kelp—one species resembles, at a distance, the roots of the common potato, and is called by the sailors, cape potato—the other is long and flat, sometimes palmated, and stretches out over the water for several rods, undulating with the waves, like a vast serpent.

On the 21st the barometer, which had been falling for some time, indicated another gale. The sky was clear, and, as the sun set, the yellow light shone to the zenith—all around looked fair, but the barometer stood at 29.10 inches, and was falling fast. The skipper said that he must believe his barometer, and put everything in readiness before night. The yards were sent down, additional lashings were used to secure the boats and deck-load, and the baggage of the midships, which had suffered much in the last gale, was made fast. True enough, it came at midnight. The increased motion of the ship awoke us; we heard the howling of the wind, and the word of command given with the trumpet, and, by daylight, we were in all the horrors of a storm as violent as the preceding one. Hail and snow continued during the day. Night brought no relief. No one dared to venture on deck, and, all locked below, the situation was unenviable. Our attempts at sleep, to one disinterested, might have been amusing. All the rooms on the lee-side were drenched with water, and two fellow-passengers came to my room on the weather side. One sat against the door, with his feet against the berth; another against the berth with his feet against the door. My room-mate was in his berth, lashed fast, while a friend was in my berth with me, and both of us crowded into a space of thirty inches, and braced in opposite directions, we managed to keep our places. Thus we passed the night. No sonner wuold one fall into a dose, than a sudden "lurch" would rouse him to a sense of his situation, while the lantern hanging from the timbers would show the extent of our deviation from the perpendicular. Sometimes the ship would continue so long on her side, that we feared the next wave would finish her; we would stare into each others' faces like owls; but, as she righted, would relapse again into drowsy indifference. Now and then she would rebound and tremble, as though she had struck a rock; this would be followed by the rushing of water across the deck, and a heavy roll, as the vessel seemed to stagger under the load. Once, during the night, we were disturbed by loud talking and blows in the cabin. One of the passengers was quarreling with a little Malay waiter for his place on the table. It was yielded; but the new occupant, after being twice thrown off on the floor with his bedding, sat down on a trunk, the very personification of despair. The cabin presented an appearance, in the morning, difficult to describe—it was like a scene after a fire. Wearing apparel, books, guns, and bed-clothes, wet, and mingled with broken jars of sweet-meats and bottles of wine, saved to cheer the weary hours on ship-board, strewed the cabin floor—chairs, and one half the crockery on board, were broken. We took our food in our hands, and kept our rooms. The only sail carried were the fore and main top sails in "goose wings," (that is, the sails close-reefed, and the weather end furled, leaving a small corner down,) and a stay-sail.

The following day was calm, but cold and cloudy; the next, the wind was blowing a gale from the N. E., and the ship was run before it with close-reefed top-sails. We again found our situation a very unpleasant one. We suffered less from motion, but more from water. The greatest difficulty was experienced to prevent the ship from "broaching," and the captain stood at the helm himself during the entire day, and gave orders that the passengers should keep below. I chanced to stand on deck, with two or three others, near the cabin door, when a heavy sea came over the quarter, and down the companion way, in a blue sheet. Instantly we were up to our middles in water. I made a rush for the door, and got fast, as did one other—a third was carried down, and for a moment was lost to us, but, as the ship rolled on the other side, he caught the lashings on the after hatch, and we pulled him in; a great amount of water went into the cabin, and we began to feel that our situation was serious. The same sea drenched the men at the wheel, and carried the compass, which, for convenience, had been taken out of the binacle, down to larboard. It was so dark and wet below, that I determined to make another stand above. I *must* see the magnificent marine view. I kept my hand on the door, to make my escape in haste. A gentleman stood near, and said he would hold on to me, but had hardly stepped on deck when his feet slipped, and he fell across the deck upon his face, and slid like a dead man to the other side, in the water. I did not go on deck again during the gale. As it subsided, the captain came below to cheer us. Another uncomfortable night passed. We were wet and cold, and the confined air, where sixty persons were breathing, made me feverish. I went on deck to procure some water; it was pitchy dark, and raining; my feet slipped, and I returned unsuccessful.

From that time to the first of May we were battling with head winds and storms, not one hundred miles West of Cape Horn. Great numbers of albatros were seen, and with the blubber of a porpoise we caught many of them.

On the 4th, I wrote that we had felt to the full capabilities of endurance the pains of hope deferred. Lat. 58° 19′, long. 73° 3′; course S. W. by S. For two days previous we were lying to in a heavy S. Wester. The captain has been ten times off Cape Horn, but never before saw so much rough weather.

On the 5th, the sun shone out about noon, and an observation was taken. Altitude of the sun 15° 30′. How mournfully it reminded me of the vast distance that intervened between the wanderers and their homes.

Last night, about midnight, the wind died away, and until daylight we were rolling in a dead calm, which was even more disagreeable than a storm. So violent was the rolling, that fears were entertained that it would carry away our masts. Towards morning, a light breeze sprung up from the South, and as soon as we had steering way all was right again. At breakfast, all were in fine spirits; the wind was fair, and there was a prospect that the head winds, which, with the exception of about eighteen hours, had prevailed for the last three weeks, were to be followed by something more favorable. So far it has been all *head* work.

May 9th.—We were fairly free, lat. 50° 15′, long. 79° 11′. Our gratification on being at liberty from this memorable Cape can be conceived only by those who have been similarly situated. The air is yet cold, but the sea-water is sensibly warmer. Albatros and cape pigeons still follow us in great numbers. The latter we have become very much attached to. They fly around us within reach of a cane, and alight in little fleets close under our side, and, as they fall astern, will return again and drop into the water hard enough to knock their little wits out. They have the utmost confidence in us. A beautiful sight it is to see the little fellows riding the rough sea so fleet and buoyant, with their black heads, spotted coats, and pure white vests. The wind is nearly South this evening, and we are still running before it; but a heavy swell has been making all day from the S. W., showing that a gale has been raging in that direction not long since.

May 12th.—The day was pleasant, and we made but little progress. In the afternoon, a boat was lowered, and a party went off three or four miles, and on the road captured a Portuguese man-of-war, which I have preserved in spirits. I have on the back of my hand an eschar produced by a drop of water falling from it—it burned me quicker than boiling oil, and deeper, though with less pain. The day after, a school of black-fish came near the ship. These are a small species of whale, very active, and more dangerous to boats, the whalers say, than any others. It was proposed to go in pursuit of them. We took a "gig" used for porpoise. After about an hour's trial, we fastened to one of the largest. This was rare sport, to be harnessed, like Neptune, to the monsters of the deep, and going as though the old—"what's-his-name?"—was after us; and, to confess the truth, it seemed a little as though we had "caught a Tartar." The officers had so little confidence in our being able to fasten, that they had not given us the means to kill him or get away. We had no water or food in the boat, and the school were going to windward. As soon as we fastened, we made signal to the ship for help; but this was unnecessary, as they saw with their glasses that we were going without oars, and lowered a boat. In the mean time, we were moving faster than was pleasant away from the ship, and we had enough to do to keep ourselves right side up. Our *steed* would go down, and turn so quick, that we wished some one else had him; then we would have to spring to it to keep him from rising under us, and sending *us* where we wished *him*, All the time we were in the midst of the school, and they would rise and spout all around us. We were afraid that they did not sufficiently respect our persons, and would hit them with an oar, and they would slap water into our faces, and go down—and so we would part. At one time, our whale raised his hogshead-shaped head out of the water, not far from us, and we thought he was going to die, but he settled away, and, to our great relief, went to windward, and soon brought us to the other boat. The second mate was with her, and had brought a harpoon. We passed the line to him, and dropped astern. He threw the iron, but did not fasten—it bent—at the same time a gun was fired at him. He had now two boats in tow, and twenty men. The "gig" gave out, and *we* escaped! The ship was now almost hull down, and we pulled away heartily, but found a *stern* chase a long one.

May 19th.—The island of Juan Fernandes was visible, like a small blue cloud in the horizon. After breakfast a boat with sail and eleven men started for it, then distant fifty miles. They had orders not to lose sight of the ship, but they were determined to see the island; and as the wind fell off, they took to their oars, and at three o'clock they lost sight of us. There was no way left them, but to keep on for the island. At night, they were twenty miles distant. They worked until towards morning, when a squall came on, and with their sail they rounded the east end of the island, but could see only the abrupt shores and fearful surf. They coasted along until they saw a light, about 4 o'clock A. M. This proceeded from a ship lying in the harbor, waiting for water—the Brooklyn, for California, ten days before us from N. Y. In the meantime a breeze had sprung up from the N. W., and we had great difficulty in getting to the island. This increased for two days, until it became a gale. We beat about the south side to find the boat. The captain felt sure they were wrecked, and the most gloomy forebodings filled the minds of all on board. We could see no signs of life on the island, and at the close of the third day, as the clouds hung heavy and dark over the mountains, accompanied with mist and rain, nearly all hope of them failed, and the characters of all were discussed, as though they were to be seen no more. That night the wind changed, and we made for the north side. A light was discovered on shore, and a tremendous shout, raised from our decks, expressed the anxiety, now in a great measure relieved. We lay to that night, and in the morning were twenty miles north of the island, when we stood into the harbor with all sail set, and took off the *culprits*. The captain was much displeased, as were most of the passengers, but I did not regret the opportunity it gave me to see the island.

The only inhabitants there now are an American and five Chilians, with their families. The American is a suspicious character, and rules the others by his superior sagacity and courage. They live in straw huts. There are numerous caves here, cut in the lava, but they are damp and cold—our adventurers spent a night in the one said to have been occupied by Selkirk. Wild horses, asses and goats are numerous, being the descendants of those brought from the continent while this was occupied as a penal colony. The appearance of the island, at the distance of five miles, is dreary enough: it seems but one mass of mountains, some 2000 feet high, and the only accessible place is on the north side, where the longest ravines have united, and slope to the sea, which meets them in a little bay. A large portion of it is naked lava rock, in some places softened by the weather, and continually washing down into the ravines. The round-stone pavement made by the prisoners is buried by this alluvium. The soil is exceedingly productive, and myrtle and peach trees fill the watered parts of the island. The peaches are very fine and large—the ground, in many places, was covered with them in a state of decay. Quinces are very fine, and not unpleasant to the taste. Figs are raised by the settlers, and are said to be fine. Other garden productions are growing wild in great profusion, and Juan Fernandes would not now, notwithstanding it has lost all the delightful romance with which De Foe invested it, make a bad hermitage for one world weary; but for me, I thought,

"Oh, Solitude! where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place."

An earthquake occurred here in 1835, and a volcano broke out in the sea about a mile from shore. The smaller island is occupied only by goats, and these are in great numbers. It has many acres of table-land, covered with a rank growth of wild oats and grass. Fish are very fine, and so numerous, that, as our Crusoes say, they will bite the fingers when held in the water while fishing. A species of craw-fish, of large size, are taken in any quantity; they are somewhat like lobsters, and we found them very palatable. On leaving the Island, we took the trades, and now, a week after, are in lat. 15°. We expect to see land to-morrow. We saw, while standing off and on for the boat, two sulphur whales; they swam along side of us half of the day, and would wear ship whenever we did, and spout so near us that the water was blown into our faces.

Thursday, May 31st.—I rose early this morning to see the land. The sun had not risen, and the lofty ranges of the Andes were well defined on the sky above the clouds. As the sun rose, they disappeared; but this afternoon the land is nearer, and the light falls better on them, and the scene is—oh, how grand! The vast piles of gilded snow stand out into the very arch of heaven, too magnificent for description. The water has become green, and numerous pelicans are on the surface, flying away to their homes on the mountains.

You would be amused by a representation of the excitement and preparation on board on the approach of land. At noon to-day we were twenty-seven miles from Callao. I shall see the most I can in the time allowed us there. Lima will be our head-quarters.

THE BLIND BOY HAS BEEN AT PLAY, MOTHER.

BY ELIZA COOK.

The blind boy 's been at play, mother,
And merry games we had;
We led him on our way, mother,
And every step was glad.
But when we found a starry flower,
And praised its varied hue,
A tear came trickling down his cheek,
Just like a drop of dew.

We took him to the mill, mother,
Where falling waters made
A rainbow o'er the rill, mother,
As golden sun-rays played.
But when we shouted at the scene,
And hailed the clear blue sky,
He stood quite still upon the bank,
Ank breathed a long, long sigh.

We asked him why he wept, mother,
Whene'er we found the spots,
Where periwinkles crept, mother,
O'er wild forget-me-nots.
"Ah me!" he said, while tears ran down,
As fast as summer showers,
"It is because I cannot see
The sunshine and the flowers."

Oh, that poor sightless boy, mother,
Has taught me I am bless'd;
For I can look with joy, mother,
On all I love the best.
And when I see the dancing stream,
And daisies red and white,
I'll kneel upon the meadow sod,
And thank my God for sight.

1800 AND 1850—THE CONTRAST.

Since the commencement of the present century, not far from two thousand missionaries have been sent forth to different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly, or quite, two hundred and fifty thousand; and three thousand missionary schools have been established, embracing two hundred and fifty thousand children. And all this where fifty years ago there was not a single school, nor a single scholar; a single church, nor a single convert; a single missionary, nor a single native assistant, to be found!

At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas, now there are more than 30,000,000. Then, the Scriptures had been published in less than *fifty* languages; now, they exist in nearly *two hundred* languages and dialects! Then, they were accessible in languages spoken by about 200,000,000, now, in tongues and dialects spoken by 500,000,000!

Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen; now, considerably more than *two millions* of dollars is contributed annually to the Foreign Missionary Societies alone!

Within the same period whole islands, and groups of islands, inhabited by the lowest savages in the North and South Pacific, have been christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labors; India, throughout all its borders, has become fully accessible; while in Turkey, where the government but lately visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the Empire!

The past half century has also been marked by such improvements in science and the arts, as are stupendous in themselves, and well adapted, as they are by Providence designed, to be subsidary to the still more stupendous moral and religious enterprise achieved, or in prospect. Fifty years ago we had no steamships traversing either ocean or river; no railroads binding the different sections of our extended country together, and making the inhabitants of its extreme borders next-door neighbors; no telegraphic wires upon which to send living and burning thoughts flying through the air with lightning speed. There has also been going forward a new distribution of political power in the world, so that, at this moment, more than half the population of the globe is subject to Christian governments, and full one half of these fall to Protestant powers! Nor are we yet able to speak of the final results of the late upheavings of the masses in Europe, now temporarily quieted by external pressure; though who can doubt the connection between these widely-extended movements and the ultimate establishment of truth and justice in the world. [Jour. of Missions.

THE SPOILER SPOILED.

Mary, the bloody Queen of England, was a violent persecutor of the Protestants. Having brought to the stake multitudes in England, Scotland, and Wales, she reached forth her hand to vex them of Ireland. She had signed a commission (1558,) authorizing the persecution and the annihilation of all Irish heretics, which was committed for execution to Dr. Cole, a zealous son of Rome. The Doctor immediately starts for Ireland to execute the bloody mandate of the Queen. At Chester, where he is to embark, he communicates to the Mayor the nature of his errand to Ireland, at the same time pointing to a box, which, to use his language, contained "that which shall lash the heretics of Ireland." The good woman in the house where they were, (Elizabeth Edmond,) a friend of the Protestants, who had a brother in Dublin, hearing these words, was not a little troubled. Therefore, watching her opportunity, she opens the box, takes out the commission, and place, in its stead a sheet of paper, in which she had carefully wrapped a pack of cards, with the knave of clubs uppermost. Suspecting nothing, the Doctor, the wind and the weather favoring, next day set sail for Dublin. He immediately appears before the Lord Deputy and the Privy Council, makes his speech, declaring the nature of his mission, and presents his box to the Lord Deputy; on opening which, nothing appears but a pack of cards, the knave of clubs staring his lordship in the face. The Lord Deputy and Council were amazed, and the Doctor was confounded, yet insisted that he had started with a commission, such as he had declared. The Lord Deputy answered, "Let us have another commission, and we will shuffle the cards in the mean time." The Doctor, chagrined, returns to England, appears at court, obtains another commission, but is now detained by unfavorable winds; and *while waiting, the Queen is called to her dread account*, and thus God preserved the Protestants of Ireland. "Behold, He that keepeth Israel shall neither slumber nor sleep." [Read's History.

BEGINNING OF THE YEAR IN VARIOUS NATIONS.

The Chaldeans' and Egyptians' year was dated from the autumnal equinox. The ecclesiastical year of the Jews began in the spring; but in civil affairs they retain the epoch of the Egyptian year. The year of Romulus commenced in March, and that of Numa in January. The Turks and Arabs date their year from the 16th of July. Dremschild or Gemschild, King of Persia, observed on the day of his public entry into Persepolis, that the sun entered into Aries; and in commemoration of this fortunate event, he ordained the beginning of the year to be removed from the autumnal to the vernal equinox. The Brachmen begin their year with the new moon in April. The Mexicans begin in February, when the leaves begin to grow green. Their year consists of eighteen months, having twenty days in each; the last five are spent in mirth, and no business is suffered to be done, nor even any service in the temples. The Abyssinians have five idle days at the end of their year, which commences on the 26th of August. The American Indians reckon from the first appearance of the moon at the vernal equinox. The Mohammedans begin their year the minute in which the sun enters Aries. The Venetians, Florentines and Pisans in Italy, began the year at the vernal equinox. The French year, during the reign of the Merovingian race, began on the day on which the troops were reviewed, which was the 1st of March. Under the Carlovingians, it began on Christmas day, and under the Capetians on Easter day. The ecclesiastical year begins on the first Sunday in Advent. Charles IX. appointed, in 1564, that the civil year should commence on the 1st of January. The Julian calendar, which was so called from Julius Cæsar, and is the old account of the year, was reformed by Pope Gregory in 1582, which plan was suggested by Lewis Lilio, a Calabrian astronomer. The Dutch and the Protestants in Germany introduced the new style in 1700. The ancient clergy reckoned from the 25th of March, and this method was observed in Britain until the introduction of the new style, A. D. 1752; after which our year commenced on the 1st of January.

ROYAL CURIOSITIES.

The royal palace of Stutgart abounds in curiosities and magnificent works of art of the most eccentric kind. In one of the sleeping apartments is a *necessaire*, or toilet box, worth at least 5000 guilders, (about 12,500f) and a bed, which was made for Napoleon Bonaparte, which cost 40,000 francs. When you cross the threshold of one of the saloons, a white spaniel springs barking to the door, being moved by clock-work and a spring, Another clock represents a female figure made in porcelain, the full size of life, and in natural colors. The mouth of the figure is open, displaying 12 front teeth, all numbered from 1 to 12. In the morning at 6 o'clock these teeth have dissappeared, and the month is toothless. At seven o'clock, the lady takes a tooth from a box on her right, and places it in her mouth; at 8 she adds another—and thus she continues to add one after another, till at 5 o'clock in the evening all twelve are in. At seven o'clock she takes out one, and thus on, until at six in the morning the jaws are once more toothless. The clock is wound up once in 6 days. A Barometer is so arranged that, when it portends rain, a little man runs out of a house with an open umberalla in his hand, and when it is about to snow, he comes out with a cloak on, and an approaching thunder-storm the little man announces by coming forth with a prayer-book in his hand. These indications take place 12 hours in advance of the impending change. There is also a clock in one of the rooms, representing a little man who takes a pinch of snuff every hour, and sneezes a number of times corresponding with the hour. In the library there is a copy of Buffon's Natural History in 24 volumes folio, which is printed on pure white satin, while the illustrations are embroidered on it in floss silk. There is a saloon in the palace, 50 feet long and 24 feet broad, the floor of which is covered with one mirror, so thick and solid that one can dance on it. This mirror was a present from the emperor Alexander to his sister, the late queen, and cost two millions of silver roubles.

A LONDON BOY.

Upon one of my visits to the various ragged schools in the metropolis, I became much interested in a lad of ten or eleven years of age, with a frank, open countenance, though somewhat dirty, and dressed in a suit of rags. He was reading busily in his testament, and would stop occasionally, and ask such curious questions of his teacher, that I could but smile. His "particular observations" on certain portions of Scripture, if clothed in beautiful language, would do honor to men of education. There was a free-heartedness in him that gleamed out through all his rags and dirt, and I sat down by him to ask some questions.

"Where do you live?" I asked, "and how?"

"I live anywhere I can," he replied, "and almost how I can."

"But," said I, "what is your trade or business? What do you generally do for a living?"

"I am a water-cress boy," he replied, "and get up every morning at two o'clock, and go on foot three or four miles, and sometimes six or eight, into the edge of the city to buy water-cresses. I get a basket of them for a shilling, and by crying them the whole day, generally clear another, which pays my board and lodging."

Just then the superintendant came along; as I took his arm he said:

"The lad you have been talking with comes here every night to learn to read, and although he cannot go to sleep before ten o'clock, and is obliged to be up at two in the morning, yet he is always punctual. Not long since his mother was imprisoned for arrearages in her rent—the sum needed to release her was but ten shillings. Well, this boy almost starved himself, and slept out of doors, to save money out of his scanty earnings to release her from prison."

I went back again and talked with the boy, and in my eyes he was a truer hero than Wellington or Napoleon!

AFFECTING INCIDENT.

Yesterday morning, says the Louisville Courier of Jan. 25, we witnessed a scene that we little believed could be enacted within the borders of Kentucky. The steamer G. W. Kendall was lying at the wharf at the foot of Wall-street, preparing to start for New Orleans. On the forecastle deck stood a group consisting of a *master and five or six slaves, including a woman with a child at the breast*, who were apparently going to the South. Just as the last bell of the steamer rang out its peal for departure, and the lines were about to be cast loose, the mother was bade to give up her infant, and was told that she must go without it. At this intimation the poor creature became frantic with grief. She caressed the child a moment; then flew to her trunk in which had been packed various little articles of clothing that she had made up for it to wear. These she first pressed fervently to her lips, and then bestowed them upon the child. Her owner then ordered her to follow him, and she mechanically started to obey, but the promptings of nature were too strong within her swelling breast to be resisted, and with loud sobs of grief she turned, embraced her child, and clung to it with the tenacity of despair.

The heart-rending grief of the woman, and her frantic gestures, attracted the attention of persons passing along the levee, and strongly excited the sympathies of many. The owner was asked by a gentleman if he would sell the woman and child. To this he assented, and demanded $650 for them. Upon inquiry, however, it was ascertained that the woman was to be sold down the river, and that the child would be disposed of here. The bystanders volunteered to raise subscriptions to buy the child, and send it with its mother, and several of them proffered $10 a piece. At this juncture Captain Norton, the Captain of the boat, came forward and told the owner of the slaves that he would not take him on his boat, and sent the whole party ashore, and in a few moments the steamer was seen dashing over the falls without them.

BREVITY IS THE SOUL OF WIT.

Under this "heading," we find in a communication to the Boston Traveler, an anecdote worth repeating, for the benefit of prolix preachers. At the recent ordination of Mr. Greely, at Haverbill Corners, New Hampshire, President Lord, of Dartmouth College, preached an able sermon one hour and a half long. The other parts were like unto the sermon—*in length*, at least—until it came to the address to the people. This was assigned to a venerable patriarch, the Rev. Mr. Sutherland, a Scotch divine in the neighborhood, who observed and sympathized with the excusable weariness of the congregation. He rose and said, with great deliberation, and in a broad Scotch accent: "Brothers and sisters of this church, and brothers and sisters of this congregation—I am to give you a charge; I shall give you a good charge—a charge you will all of you remember. *Be of one mind, live in peace with one another. Amen.*" The result and thrill which ran through the audience as the speaker sat down, proclaimed that his words were like much light concentrated into a flash, and that the shortest speech, if it answers its end, is long enough.

The Sabbath Recorder.

New York, February 21, 1850.

MORE COERCION—THE NEWSBOYS.

In another column will be found a condensed account of a public gathering of the newsboys of this city, held last week, for the purpose of expressing their indignation against certain proceedings which took place in Hope Chapel the week before. We have given it a place, because we consider it in keeping with the object for which our paper was established, to note, from time to time, the various incidents expressive of the state of public feeling in regard to the Sabbath question; and, for the same reason, we choose not to pass it without some remarks.

In regard to the meeting in Hope Chapel, we would say, for the information of our readers abroad, that the movement seems to have originated in the Dutch Church on Washington Square, of which the Rev. Dr. Hutton is pastor. A Circular was sent round, setting forth that it was "matter of deep regret that any branch of the Public Press should violate the laws of our State, and the moral feelings of the Christian Community, by crying papers through our streets every Sabbath;"—that "the corrupting influence to our youth, and the annoyance to those who wish to enjoy the sacred stillness of a Sabbath, have assumed a magnitude that calls loudly for redress;"—and that "to secure a united effort, by all the churches of our city, a Committee had been appointed to invite a delegation from all the churches to attend a meeting to devise the best means of effecting the object." This Circular, signed by the Committee, was sent to all the pastors of the city, as we suppose, and to how many others we do not know. One of them, doubtless through an oversight, found its way to the pastor of the Seventh-day Baptist Church. He did not attend, partly because of other engagements, and partly because he had good reason to think that a free expression of opposition to the whole proceeding would not be tolerated, if it it were attempted. The manner in which he and his colleague were received, or rather rejected, at the so-called Sabbath Convention in Saratoga, a few years ago, and the noisy uproar in the memorable Lord's Day Convention afterwards held in Baltimore, because it was suspected that some Seventh-day Baptists were in the assembly, were too fresh in his recollection to justify the hope that he would be received in Hope Chapel.

How the Hope Chapel meeting resulted, we are not particularly informed. Our religious exchanges have furnished no account of it, and the Sunday papers, which reported the proceedings, we did not see. It has been reported to us, that there were some demonstrations of a mob, in the vicinity of the Chapel, on the night in question. We cannot vouch for the truth of the report, though we should not wonder if the gradually increasing spirit of religious intolerance, on the part of some who "have a zeal of God, but not according to knowledge," should, some day, create an outburst of popular fury. The doctrine of *equal* rights saturates the very blood and bones of all who are born upon American soil, even of the ragged urchins of our streets; and, notwithstanding the specious claim, so often put forth, of "a right to the *stillness* of the Sabbath," the unsophisticated newsboy cannot very well see but what he has an equal right to as much *noise* as may be necessary for the prosecution of what he regards as an honest calling. His religious reprover may tell him, it is true, that his right to make a noise is not a God-given right, and that it is, therefore, unlawful. "But that," says the newsboy, "is not the question at issue between us. It may be just as you say, that I have received no such right from the Almighty; other teachers of religion, however, tell me that I *have*—that Sunday is as lawfully a working day as any other—that it is the very day upon which God began his work—and that if there is any day upon which I have no right to work, it is the *seventh* day of the week. I know not which of these views is correct; I have not yet adopted either of them; and what right have you to compel me to adopt yours? If God has given you such a right, I would like to have some strong proof of it. The observer of the seventh day may, for aught I know, plead a God-given right to compel me to keep *his* day. But, happily, I cannot be compelled to regard either day as holy, except as the strong arm of the civil law shall be brought to bear upon me. You may, possibly, succeed in having me placed under the penalties of that law, but you will never make me feel that you are anything else than a *persecutor*, if you do. Rather than leave me *free* to adopt what religious views I choose in regard to the Sabbath, you call in the aid of a civil statute, to *compel* me to adopt yours. Nothing worse than this, in principle, ever grew out of the union of Church and State in the old world. And, sir, let me tell you, that notwithstanding the civil statute which forbids me to follow my calling on the day you call Sabbath, and which you may, in your persecuting spirit, avail yourself of to put me down, I plant myself upon the broad principle set forth in the Constitution of the Government under which I live, and claim that the rights of men are EQUAL. Your sophistry, sir, has overshot the mark. You have a right to *be* still on the Sabbath, but you have no right to *require* it from others. The real question at issue between you and me is—not whether I have a God-given right to cry my papers, and make a noise on the Sabbath-day, but—whether it is not a spirit of outrageous intolerance in you to endeavor to render me obnoxious to the penalty of a civil statute, which, you cannot but know, is opposed to the constitutional principles of our government." In some such manner, we think, the newsboy would incline to express himself.

If the leaders in this movement against the newsboys would forbear all attempts at coercion, and endeavor by a kind spirit of persuasion to bring them within reach of the means of grace, we should not have a word to object. No doubt, the religious instruction of most of them is sadly neglected. But as to *compelling* them to adopt the religious opinions of a certain portion of the community, we solemnly protest against it. If their Sunday morning cries are actually provoking to the Lord of the Sabbath, let those who think so endeavor to convince them of it by fair argument. Let them follow them, and labor to persuade them to attend the house of God. Let them deal with them in the same spirit of compassion that Christ dealt with lost sinners. And if such efforts are not attended with success, let them then turn into their closets, and pray for them; but let them not disgrace themselves, and the cause of religion too, by driving them up to duty under the lash.

Had we been present at the Hope Chapel, and found a door open for free discussion, we could have told them of a congregation assembling every Sabbath under the noise of carts, the rattling of stages, and the din of all manner of worldly business. We could have told them of the minister standing up to preach, while fish-mongers sounded their horns, and milk-men gave forth their screams, and troops of noisy children were shouting in the street. We could have told them of such annoyances continued throughout the year, without any cessation. We could have told them that that congregation had no redress in the civil law, although other congregations had. And when we had told them this, would they have been ready to pass a vote of censure upon the authors of such annoyances, and to clamor for the aid of the police to put a stop to them? Ah! but "*your* bull has gored *my* ox—that alters the case!"

MEETING OF THE NEW-YORK NEWSBOYS.

On Fourth-day of last week, there was a great rally of the young venders of moral, diurnal, and hebdomadal literature in the only public forum of New York City—the Park. The provoking cause of this demonstration was a meeting some days previous in Hope Chapel, where a disposition was manifested, by some persons who professed to be greatly annoyed by the noise, to urge the Police to arrest all newsboys found selling papers on Sunday. This very naturally roused the ire of the boys, and they got up the meeting of which we are speaking—a report of which we copy from the Tribune.

They procured a good platform, hired a band of music, and organized their meeting in a style worthy of old hands at the business. Mr. D. Mahon was voted chairman.

Michael Walsh, Esq., being called upon, made a capital speech, in which he gave the boys the credit a great portion of them deserve, for honesty and industry, for diligence, in rain or shine, in supplying the citizens with mental food, and for business qualifications remarkable in persons of their age and circumstances. He spoke of the right of every honest person to live by honest labor, and bore pretty hard upon the men who had attempted to abridge this right, among the poor newsboys. As might be supposed, he was severe upon people who wear such tender Sunday consciences while their own servants are drudging in the kitchen and the stable to supply their natural and artificial wants.

He was followed by Mr. Edgar Welch, who alluded to the attempt to stop Sunday mails, and showed that if business men could dispatch and receive letters, travel, run their cars and boats, allow their ships to come and go on Sunday, it was hardly fair that they should be so severe upon the poor newsboy, whose supper often depended upon the small profits of his morning labor.

Henry Arcularius, Esq., then came forward. He said he had not been asked to assist at the meeting, but volunteered because he thought the boys deserved encouragement. He complimented them upon their good behaviour, and went on to support their right to labor in their calling. He trusted the people would not countenance the Hope Chapel movement. We did not hear his remarks distinctly, and cannot give a sketch of them.

Mr. D. A. Kane was the next and last speaker. His remarks were of the same character as those preceding him.

At the conclusion of his speech, the boys formed a procession, headed by their band, and marched out of the Park down Broadway.

The resolutions of the meeting were read by T. W. Meighan. They are very long and very strong. We give the substance. They Resolve, that Society owes all, especially the young, a living; that, as at present organized, society is their oppressor, making honest labor less honorable than sensual idleness, punishing misfortune as a crime, and identifying poverty with vice; that the newsboys, many having widowed mothers and helpless sisters to suppport, are up before the dawn in every season, and traverse all day long many weary miles through the streets, unfitly clothed, coarsely fed, exposed to burning suns, drenching storms, and pinching frost, for a yearly pittance which would not buy the first month's outfit of a baby of aristocracy; that the day of rest is no dearer to others than to the newsboy, giving (if he had it) time to think of loving God and his neighbor, and not leaving him unceasingly engaged in a mere struggle for existence; that they will stop selling papers on the Sabbath when the men who desire it cease to patronize papers that are made by Sunday labor, and provide for the newsboys and their families means of support equal to those supplied by their present calling; that a Committee of three be appointed to confer with the Hope Chapel Committee for a settlement of the differences between the boys and the said Chapel meeting; that this Committee be also requested to endeavor to obtain the coöperation of the reverend gentlemen who figured at the gathering in Hope Chapel, in a united effort to insure the passage of a law for the prohibition, on the Sabbath, of carriage driving to church or elsewhere, the prevention of cooking, etc., the entire suppression of church bell ringing, the closing of the gas houses, and the shutting off of the Croton water, as well as for the stoppage of newspaper crying and selling; that clergymen receiving more than $10 per week be requested to pay over the surplus into a general fund to be employed in procuring a good bath for each newsboy every Saturday evening, a clean shirt for the Sabbath, suitable clothes for attending Sunday School, and a compensation equal to that which they would obtain by the sale of newspapers; that thanks be presented to papers and persons for aid in getting up this meeting, &c.; that the resolutions of the meeting be published in all the City papers.

CAPACITY OF THE JORDAN FOR IMMERSION.

Among the numerous puerile subterfuges of the Pedobaptists, to evade the force of the *example* of going "*down into the water*," and being "*buried with Christ by baptism*," it has frequently been assumed, and boldly reiterated, time after time, that the river Jordan is but a "*small* brook"—an "*inconsiderable* brook," and "at places almost dry," "not containing sufficient water, at any point, to administer the initiating rite of admission into the Christian church by *immersion*;" and, consequently, "*dipping* could not have been performed, but resort must have been had to *pouring* or *sprinkling*."

As bandying words on this subject could never settle the controversy, and not wishing to take the crude, contradictory *opinions* of *limited observers* and *prejudiced partisans*, we have refrained from offering any comments on this point, preferring to defer until we should have it in our power to present the evidence of an *impartial witness*, whose minute exploration of the whole extent of that stream, would qualify him to give its exact dimensions—the length, breadth and depth of *every part of it*. That witness we now have in Capt. Lynch's "*Expedition to the River Jordan, and the Dead Sea*," made under the patronage of our Government, and which has been received with unprecedented favor by the public.

It may be necessary, to a correct understanding, by our readers who have not had an opportunity to peruse Capt. Lynch's book, to state, that he started on the "*Expedition*" with two metallic boats, one made of copper, and the other of galvanized iron, having with him several officers, scientific attachees, ten seamen, several native dignitaries and attendants, and other subordinates; that, after dragging their boats, on trucks drawn by camels, over the country to the sea of Galilee, they set out to navigate that deeply interesting lake, and then entered the Jordan, which they explored throughout its whole length, a distance of two hundred miles, with such careful observation, and minuteness of detail, that there can be no doubt that everything worthy of remark has been faithfully recorded.

The extracts we have made, are dispersed throughout the general account of the progress of exploration, and embrace every reference the author has made to the *breadth* and *depth* of these contested, if not consecrated waters. It is also proper to add, that so far from Capt. Lynch desiring to contort any facts to favor the Baptists, (of which no one would think of accusing him,) he is himself, we believe, a Pedobaptists, yet one who, throughout his whole work, gives abundant evidence of being an impartial writer, as well as an intelligent man, and devout Christian.

No one, who has the least regard for his reputation, can, upon the perusal of Capt. Lynch's testimony, have the effrontery to deny the capacity of the Jordan for the immersion of adults, and of thousands at the same instant.

W. M. F.

Extracts from Lynch's Expedition.

At 3.45, we swept out of the lake, (the Sea of Galilee,) course W. by N. Our course varied with the frequent turns of the river (Jordan.) The average breadth about *seventy-five feet*. The banks rounded, and about thirty feet high. Water ~~clear, and~~ about *ten feet* deep. p. 173.

We halted at the ruins of an old bridge, now forming obstructions, over which the foaming river rushed like a mountain torrent. The river was about *thirty yards* wide. p. 174.

River, *twenty-five* to *thirty yards* wide; current, two and a half knots; water, clear and sweet. We passed *two islands*, one of them very small. p. 175.

We accomplished this difficult passage, (Falls of Semakh,) after severe labor, *up to our waists in water*, for upwards of four hours. p. 178.

River, *fifty-five yards* wide, and *two and a half feet* deep. Current, four knots. . . . . At 5.40, the river about *sixty yards* wide, and current three knots. . . . 5.44, passed a small stream coming in on the right. 5.46, another small stream, same side, 150 yards below. . . . Water clear, *eight feet deep*, hard bottom. p. 180.

Half a mile below 'Abeidiyeh the river became deeper, with a gentle descent, current three and a half knots. 6.15, passed a small island, covered with grass. p. 181.

Average width of the river to-day, *forty yards*; depth from *two and a half* to *six feet*; descended nine rapids, three of them terrific ones; passed one island. p. 184.

Rode nearly down to where the Yermâk (ancient Hieromax) falls into the Jordan from the east. p. 186.

By *swimming* across some distance up the stream, one of the men carried over the end of a rope and made it fast around the roots of a bush. . . . In order not to risk the men, I employed some of the most vigorous Arabs in the camp to *swim* by the side of the boats, and guide them, if possible, clear of danger. p. 189.

At 4.20, passed the mouth of the Yermâk, *forty yards* wide. Passed an *island twelve feet high*, covered with grass and weeds. p. 191.

The bridge (Jisr Mejâmiá,) gracefully spans the river at this point. It has one large and three smaller Saracenic arches below, and six smaller ones above them, four on the east, and two on the west side. The river deep, narrow, and impetuous. p. 193.

The river *thirty-five yards* wide, *six feet* deep, gravelly bottom; current five knots. . . . 2.41, river very serpentine, *five feet deep*—water appeared to have *fallen* two feet within the last day or two.* p. 202.

We descended to-day three large and seven small rapids. We passed one small stream coming in from the south-east, and *four small islands*. The river averaged *forty-five yards* in width, *four feet deep*, and five knots current. p. 203.

Beyond these interruptions, (fearful rapids,) the river flowed *broad* and *deep*, yet maintaining much of the features of a torrent. Many islands—some fairy-like, and covered with a luxuriant vegetation; others mere sand bars, and sedimentary deposits, interrupted the course of the river, but were beautiful features in the general monotony of the shores. p. 215.

Here and there a gurgling rivulet poured its tribute of pure water into the now discolored Jordan. p. 217.

In our course to-day, we have passed *twelve islands*, all, but three, of diminutive size, and noted *fourteen tributary streams*, ten on the right and four on the left bank. p. 219.

The width of the river was as much as *seventy yards*, with two knots current, and narrowed again to *thirty yards*, with six knots current, the depth ranging from *two* to *ten feet*. p. 221.

A little barren island divided the stream *at the ford*, and the current swept by with such rapidity as to render it doubtful whether the passage could be effected. Mr. Bedlow, however, made the attempt, and succeeded in reaching the island, with no greater inconvenience than dripping extremities and a moist saddle. . . . The depth and impetuosity of the river caused us some apprehensions for the safety of our cook, Miestafa, who, being mounted on an ill-favored, scrubby little beast, . . . was in danger of being snatched from us. p. 224.

We have to-day descended *ten* moderate and *six ugly rapids*, and passed *three tributaries* to the Jordan, two quite small, and one of *respectable size*. Also *four large* and *seventeen* small islands. The depth (of the river) has been in proportion to the width and velocity of the stream. At one place the river was *eighty yards* wide, and only *two feet* deep. The average width has been *fifty-six yards*, and the average *depth* a *little more* than *four feet*. p. 238.

The river, *forty yards* wide and *seven feet* deep, was flowing at the rate of six knots down a rapid descent, with much drift-wood. We soon passed *two islands*. p. 252.

At 9.30 P. M. we arrived at "El Meshra," the bathing place of the Christian Pilgrims, after having been fifteen hours in the boats. This ford is consecrated by tradition as the place where the Israelites passed over with the ark of the covenant, and where our blessed Saviour was baptized by John. p. 255.

Tuesday, April 18—At 3 A. M. we were aroused by the intelligence that the *Pilgrims* were coming. . . . The party, which had disturbed us was the advanced guard of the great body of the Pilgrims. At 5, just at the dawn of day, the last made its appearance, coming over the crest of a high ridge in one tumultuous and eager throng. In all the wild haste of a disorderly rout, Copts and Russians, Poles, Armenians, Greeks, and Syrians, from all parts of Asia, from Europe, Africa, and from far distant America, on they came; men, women, and children, of every age and hue, and in every variety of costume; talking, screaming, shouting, in almost every known language under the sun. Mounted as variously as those who had preceded them; many of the women and children were suspended in baskets, or confined in cages; and with their eyes strained towards the river, heedless of all intervening obstacles, they hurried eagerly forward, and, dismounting in haste, and disrobing with precipitation, rushed down the bank, and threw themselves into the stream. They seemed to be absorbed by one impulsive feeling, and perfectly regardless of the observation of others. Each one plunged himself, or was dipped by another, *three times*, below the surface, in honor of the Trinity. p. 261.

The Pilgrims descended to the river where the bank gradually slopes. Above and below it is precipitous. The banks must have been always high in places, and the *water deep*, or the axe-head would not have fallen into the water, and Elisha's miracle been unnecessary to recover it. p. 263.

The river *forty yards* wide, *twelve feet deep*, bottom blue mud. p. 266.

The river here *fifty yards* wide, *eleven feet* deep. . . . River *eighty feet* wide, and fast increasing in breadth, *seven feet* deep. p. 267.

At 3.25, passed the extreme western point, where the river is *one hundred and eighty yards* wide, and *three feet deep*, and entered upon the Dead Sea. p. 268.

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* The river was in the latter stage of a freshet.

The Bible of Every Land.—The Bagsters of London are bringing out in numbers a book of rare interest and attraction, being specimens of the various languages of the earth, into which the Bible has been translated. In addition to this the work presents a statement of the geographical extent of each language and dialect, together with the elements of the language, and a history of its diffusion. The work is noticed in our foreign papers, but we have not heard of its introduction into this country.

NEW YORK FOR FREEDOM.

After a great deal of debating and maneuvering, the Legislature of New York has agreed upon a set of resolutions in relation to slavery. So far as they go, they are quite satisfactory, expressing the hostility of the people of the State to the continuance of the slave-trade in the District of Columbia, and the extension of human slavery into the new territories of the Union. We copy them, simply remarking, that the vote by which they were adopted was strong enough to convince the South that New York is still for Freedom:—

1. *Resolved*, That as the Federal Constitution was formed and adopted expressly to secure the blessings of Liberty to the People of the United States and their posterity, therefore the Federal Government ought to relieve itself from all responsibility for the existence or continuance of Slavery or the Slave-Trade wherever it has the constitutional power over those subjects, and our Senators in Congress are hereby instructed, and our Representatives are requested, to use their best efforts to procure the passage of laws that will effectually and forever put an end to the Slave-Trade in the District of Columbia.

2. *Resolved*, That the determination indicated by the Governors' Messages, and the resolutions of the Legislatures of various of the slave-holding States, and by the Representatives of such States in Congress, to extend Domestic Slavery over the Territory acquired by the late Treaty of Peace with the Republic of Mexico, we feel bound to oppose, by all constitutional means, and, recognizing the constitutional power of Congress to prohibit, by positive enactment, the extension of Slavery into Free Territory, our Senators in Congress are hereby instructed, and our Representatives requested, to use their best efforts to insert such a positive prohibition into any law they may pass for the government of the territory in question.

3. *Resolved*, That our Senators in Congress be instructed, and our Representatives requested, to resist firmly, and to the utmost of their ability, and by such positive legislation as may be necessary, the extension of Human Slavery or the jurisdiction of Texas, over any part of New Mexico.

4. *Resolved*, That we have learned with great satisfaction that the people of California have adopted a Constitution which is entirely in accordance with the spirit of the Free Institutions of our country; and our Senators in Congress are hereby instructed, and our Representatives requested, to aid in the passage of such laws as may be necessary to admit that State into the Union.

5. *Resolved*, That the people of this State are desirous of preserving inviolate the Federal Union, and that they will strenuously oppose all attempts, from whatever source they may emanate, or under whatever pretence they may be made, to effect its dissolution.

LOW ESTIMATE OF INFANT BAPTISM.

A correspondent of the London Patriot gives publicity to a circumstance which recently occurred in Hereford, England, going to show that infant baptism is considered rather as a "non-essential," even by some of those who have been accustomed to practice it. It seems that on Sunday evening, December 16th, Mr. White, the pastor of the Congregational Church at Eignbrook Chapel, announced, at a special meeting, his relinquishment of the doctrine of Pædobaptism. Mr. White attributed this result, not to the perusal either of ancient or modern works on the Baptist argument, but to an examination of the testimony of the early Church on infant regeneration, and especially to the study of the controversy between Drs. Wardlaw and Halley, coinciding with each of these writers in the opinion, that they have reciprocally destroyed each other's theory. Mr. White further professed his willingness to resign his office, in consequence of this alteration of his views, if it seemed good to the church. After deliberate consultation it was, at a subsequent meeting, proposed to the church by Mr. Edmunds, Editor of the *Hereford Times*, and seconded by Mr. Abbey, (Deacon,) and resolved unanimously—

"That it is the opinion of this church, formed after prayer and examination of the revealed will of God, that the doctrine of infant baptism is not a doctrine of vital importance to salvation, and, therefore, cannot properly be made a test either of membership or ministerial suitability; that belief in the fundamental doctrines of the Gospel can alone properly furnish such a test; that those fundamental doctrines are the following, The Deity and sufficient atonement of Christ; the original and inherent depravity of man; the justification of the sinner on repentance, through faith in the merits of Christ alone; holiness of life, the only sufficient evidence of the genuineness of faith; the inspiration of the Holy Scriptures, and their sufficiency as a rule of faith and practice; and the Deity and work of the Holy Spirit as the producer of sanctification."

The Moravian Welcome of the New Year.—A correspondent of the Biblical Recorder, writing from Salem, North Carolina, describes the introduction of the year 1850 by the Moravians at that place, as follows:

"There was a meeting at 8 o'clock; principally music. They met again at 10 o'clock; the service was conducted in the German language. I was told that it was the reading of the statistical records of the past year. They met again at 11 o'clock; the meeting-house was crowded almost to overflowing. The minister delivered an address from 1 Thess. 5: 23. During the discourse the hour of twelve arrived, and, as is their custom on such occasions, without waiting for the minister to conclude, the band, with a number of instruments, struck up a lively tune; and (the congregation rising) for some time nothing could be heard but the sound of trumpets and other musical instruments, welcoming in the new year. At the conclusion, an appropriate prayer was offered."

Norwegians at the West.—It is estimated that there are fifty thousand Norwegians in Illinois and Wisconsin. They are almost uniformly frugal and industrious, and lead exemplary lives. Rev. Paul Anderson is pastor of a Norwegian Church in Chicago, which consists of one hundred members. In company with one other evangelical minister from Norway, he has organized seven churches; and it is said that there are twenty-five settlements where churches might be organized were there men to take charge of them. In Norway, and also by many Norwegians in this country, Mr. Anderson is regarded as a heretic, because he refuses to receive all "baptized" children into the church at the age of fourteen years, as is the custom in the State Church of Norway.

New Tracts.—The American Sabbath Tract Society has just issued a tract of twenty-four pages, entitled "The Bible Sabbath." It was written by Dr. Wm. M. Fahnestock, of Bordentown, N. J., and is designed, as its title indicates, to furnish a *scriptural* account of the institution and perpetuity of the weekly Sabbath—the Seventh Day. The Society has also issued, within a few days, a second edition of Mr. Morton's "Vindication of the True Sabbath"—60 pages—which may be found at the Depository, No. 9 Spruce-st.

Sympathy for the Sufferers.—The sympathy of the New York public for the sufferers by the Hague-st. explosion, is deep and substantial. Subscriptions for their relief have been flowing in constantly since the day of the calamity. Up to the close of last week, sixteen thousand six hundred dollars had been received, and this sum will probably swell to twenty or twenty-five thousand dollars in the course of the present week.

Disunion in Massachusetts.—Petitions for the dissolution of the Union were before the Legislature of Massachusetts last week, and occasioned considerable discussion. The matter was disposed of on Sixth-day by a vote giving the petitioners leave to withdraw their petition.

Loss of the Steamer Rhode Island.—The steamer Rhode Island, which formerly run on Long Island Sound, cleared from New York for San Francisco on the 25th of January. When four days out, she encountered a gale, by which she was completely disabled, and left at the mercy of the wind and waves. Nine of the passengers and three of the crew escaped in a boat, and were taken up by a schooner, whence they were transferred to the whaling bark Richmond, which arrived at Providence, R. I., on the 11th inst. They report that three persons were drowned in attempting to reach the boat, one of them supposed to be a Mr. Shewster, whose wife was saved by being placed in the boat. The remaining passengers and crew, 32 in number, were left on board the steamer, which was in a sinking condition, and it is feared that they were lost, although they had one boat, and were cutting away the upper deck to make a raft when last seen.

Funeral of the Unrecognized.—One of the saddest and most impressive scenes we have ever witnessed, says the Independent, was the funeral service at the Tabernacle, on Tuesday morning, Feb. 12, for the unrecognized remains of some six or eight persons who perished in the catastrophe in Hague street. After more than sixty bodies extricated from the ruins had been claimed by their friends, there were eight missing, who were known to have been in the building at the time of the explosion. Of these, the mutilated trunks and fragments of what were supposed to be six different bodies were found, none of which could be identified. These were placed in coffins and decently interred, under the direction of the Common Council, at the Cypress Hills' Cemetery. A vast concourse of people assembled at the Tabernacle to witness the funeral ceremonies. The Mayor and Common Council were in attendance, with scarfs and badges of mourning; the few survivors of the catastrophe, some of whom were sadly mutilated and disfigured, were arranged in the orchestra behind the pulpit, and in full view of the audience: the widows and children of several of the victims, were also present as mourners—some who were denied even the melancholy satisfaction of recognizing in death the forms and features which they last looked upon in life and health!

Prospect of Cheap Postage.—Rev. Joshua Leavitt writes from Washington to "The Independent" as follows:—

"With regard to the question of Cheap Postage, I find much that is encouraging. The circular of the New York Postage Association is working admirably in bringing in petitions from all quarters, and all descriptions of people. The number and description of the petitions has already made a sensible impression upon Congress. The House Committee, a majority of which, I am sorry to say, is at present disinclined to go beyond Mr. Collamer's recommendation, of a *reduction* to five cents, have concluded to suspend their report for a few weeks. They are therefore yet open to the voice of the people. It is safe to say, that *petitions enough will carry the measure of two cents postage.* And if it fails, it will fail for the want of petitions. At the same time, it must not be disguised that *there is great danger that it will fail.* People may be assured they will be disappointed if they expect this measure to be easily carried. With the whole weight of official influence against it, with the opposition of a large portion of the South against everything that increases the general intelligence and union of the people, with the cowardice of politicians who are afraid to spend money for anything except war and warlike preparations, and with the *vis inertia* of the body of Congress, there are obstacles enough to require all the efforts of all the friends of Cheap Postage. Without these efforts we shall again be defeated."

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Feb. 11.

The Vice President stated the business before the Senate to be, the motion to receive a petition of the citizens of Delaware and Maryland, asking a peaceable dissolution of the Union. Mr. Chase, having the floor, addressed the Senate in support of the petition. Mr. Cass spoke in opposition to the motion to receive. Mr. Webster made a few remarks in the same strain. He was followed by Messrs. Hale, Wales, Cooper, Clemens, Chase, and Seward. The motion to receive was negatived by a vote of 50 to 3—Messrs. Hale, Chase, and Seward, voting in the affirmative.

The order of the day was taken up, and Mr. Berrien addressed the Senate on the subject of Slavery, its magnitude, the difficulty of disposing of it, &c. His remarks were continued till the hour of adjournment.

House of Representatives.

A motion was pending from last week to lay on the table a petition presented by Mr. Cromwell, from citizens of Ohio, asking Congress to adopt measures for the settlement of international difficulties by arbitration and a Congress of Nations. The motion was negatived by a vote of 100 to 65, and then the subject was laid over for debate.

The resolution of the Senate relative to expense of collecting revenue, was taken up and discussed, but no vote taken.

In Senate. THIRD-DAY, Feb. 12.

Mr. Hale presented the petition of 1,400 women of Dover, N. H., praying that slavery may not be extended to California and New Mexico. A motion to lay the question of reception on the table was rejected—Yeas, 19; Nays, 29.

The special order was resumed, and Mr. Berrien concluded his speech upon the power of Congress to legislate for the Territories.

House of Representatives.

The Senate's resolution limiting the expense of collecting the revenue was taken up, and after considerable debate the following amendment was adopted by a vote of 110 to 75:—

"That the sum of one million for collection of revenue of customs, fifty thousand for warehouses, twenty-five thousand for Texas and Oregon, one hundred thousand for California, and fifty thousand for new business and new districts—in all, one million two hundred and twenty-five thousand dollars, be appropriated for the expense of collecting the revenue for the half of the present fiscal year, ending June 30, 1850, together with such sums in addition as may be received from storage, carriage, drayage, and labor for said half year, and in that proportion for any shorter or longer time, until Congress shall act upon the subject, and that meanwhile the restriction by law upon the amount of salaries in California and Oregon shall be suspended."

The House then went into Committee of the Whole on the state of the Union, and resumed the consideration of the reference of the President's Message on affairs of California and the Territories. Speeches were made by Messrs. Brown, Inge, and Hilliard, but no vote was taken.

In Senate. FOURTH-DAY, Feb. 13.

The petition presented yesterday by Mr. Hale was received without debate, and referred to the Committee on Territories.

Mr. Dickinson, from the Committee on Finance, reported back the House amendment to the Senate's Resolution, suspending for a specified time the act limiting the expenses of collecting the revenue from customs, which, after some slight amendment, was concurred in.

The Vice-President laid before the Senate a message from the President, transmitting an authenticated copy of the Constitution of California, which was ordered printed.

The consideration of Mr. Clay's compromise resolutions was then resumed, and Mr. Davis, of Miss., addressed the Senate at length upon the subject of slavery.

Mr. Foote laid on the table his proposition for a Select Committee of fifteen, to whom all the questions connected with the institution of Slavery shall be referred.

House of Representatives.

The California Constitution was received, and referred to the Committee of the Whole on the State of the Union. Mr. Stanton, of Tennessee, made a lengthy speech, in which he threatened dissolution, and several other terrible things, as the result of the admission of California with her free Constitution.

In Senate. FIFTH-DAY, Feb. 14.

Mr. Dayton presented a memorial of the quarterly meeting of Friends of New Jersey, Delaware, and Maryland, asking the adoption of additional peaceable measures for the suppression of the slave trade. The memorialists represent that the trade, instead of being suppressed, is on the increase. The memorialists had also requested him to repudiate in their behalf all disposition to dissolve the Union.

The consideration of Mr. Clay's resolutions was resumed, and Mr. Davis concluded his remarks.

The subject of the admission of California was then taken up, the question pending being the motion to refer to the Committee on Territories. Remarks were made by several Senators, but no vote taken.

House of Representatives.

The Committee of the Whole took up the annual message of the President, and listened to a speech from Mr. Hilliard, of Alabama, on the subject of slavery, dissolution, &c. Before Mr. Hilliard proceeded with his speech, Preston King made an ineffectual attempt to get the subject of the admission of California before the House, in which angry words passed between several members.

In Senate. SIXTH-DAY, Feb. 15.

Mr. Butler, of South Carolina, lead off in opposition to the admission of California. Messrs. Badger, Webster, and Hale made a few remarks, and the subject was postponed, after which the Senate adjourned over to Second-day.

House of Representatives.

The California question was discussed by Messrs. Root, of Ohio, Welborn, of Ga., and Horace Mann, of Mass. Adj'd over.

Strawberries were growing in the open air at New Orleans, on the 19th January.

GETTING TO CALIFORNIA.

In answer to numerous inquiries on the subject, the editor of the N. Y. Tribune gives the following information as to the best way of getting to California, cost, &c.

The quickest and best route is via Chagres and Panama. Between New York and Chagres there are now the following steamers running:

Howard & Co's Line—Empire City, and Crescent City.

George Law's Line—Ohio, and Georgia.

Howland and Aspinwall's Line—Cherokee, and Philadelphia.

These are all staunch, safe and fast boats, and well commanded. The price of passage by the Howard line is $75 in the steerage, and $90 to $125 in the Cabins. The steerage passage includes mattresses and board. The prices by the Law Line are, state-room berth, $100; standee berth, $90; steerage, $50—also including bedding and board. By the Aspinwall line, After Saloon, 125; Forward Saloon, $100; Lower Cabin, $90. The prices by the Law line are lower than by the others, because these steamers do not go direct.

Cabin Passengers are allowed eight and steerage passengers six cubic feet of baggage, without charge. Freight is taken to some extent at 70 cts. per foot, but the difficulty of getting it across the Isthmus is very great. The cost is about 25 cents per lb.

The transit of the Isthmus is made in two to three days, without much difficulty, at a cost of about $25. Passengers go by the steamer Orus or by canoes to Gorgona or Cruces, and thence on foot or by mules and horses to Panama. At Panama living is moderately cheap, and by hiring a room and living at a restaurant, one can get along for $4 or $2 per week.

The boats on the Pacific, or to be there soon, are as follows:

Howland & Aspinwall's Line—Oregon, Panama, California, Tennessee, Unicorn, and Carolina.

Howard & Son's Line—Sarah Sands, and New Orleans.

M. O. Roberts' Line—Columbus, and Isthmus.

There are also two other steamers soon to be sent round the Horn to join Howard & Son's line.

The prices on the Pacific are the same in all the above steamers: First Cabin, $300; Second Cabin or steerage, $120. Passengers are allowed ten cubic feet of baggage. Freight is taken at $2 per foot.

The Aspinwall steamers are full, on the Pacific side, up to May. The Howard steamers are also full to May, and it is doubtful if a steam passage could be obtained from Panama to San Francisco until after April.

Those who prefer a voyage round the Horn can find at any time fast and substantial vessels at this port about to sail for San Francisco. The time of the voyage ranges from five to six months, and the price is $100 to $300, according to the accommodations. Freight is taken at 65c a 70c per foot. There are some fifty-two vessels, of all sizes, including two steamers, up at this port for California.

The overland journey from Independence, Mo., is slow, tedious, and in some measure dangerous, but cheaper than by the Isthmus or the Horn. Persons wanting information should address some one at St. Louis.

A journey between New York and San Francisco, via the Isthmus of Panama, can be made in 32 to 40 days, and any one wishing to save time should go by that route. The others are very uncertain.

SINGULAR CASE.—The Monticello (N. Y.,) Watchman of Feb. 12, says that a trial for criminal connection took place in Orange county last week, which presented some unusual circumstances. The facts were as follows:—Some twenty years ago, Ebenezer Seeley was married, in Goshen, to Maria Bradner. Both were highly respectable. Afterwards they removed to Elmira, where he became intemperate, and they separated, he returning to Orange, and she remaining in Elmira. About seven years since, she sued for a divorce in the Sixth District, alledging that Seeley had committed adultery. The divorce was obtained through default of the defendant to appear. A few months afterwards, Mrs. Seeley married Elisha O. Crosby, of Elmira, the defendant in this action. The plaintiff contended that the divorce was a nullity, because the Vice Chancellor who granted it had no jurisdiction over a citizen of Orange, where he resided. The jury gave a verdict of $1,000 for the plaintiff. Crosby, the defendant, is in California—was a member of the convention which framed the constitution now before Congress, and is said to be a member of the California Senate.

ALONE IN A STRANGE LAND.—Among the sufferers by the late explosion, visited by Alderman Franklin of New York, is the wife of a man who perished in the ruins; he had recently come to this country from England, where he had possessed some property, which, with his time and influence, was swallowed up in Chartist schemes. He reached New York with a few sovereigns, but before he could obtain a clerkship, for which he was competent, these were expended, and he was obliged to hire himself out as a common laborer at one dollar a day. He has left an intelligent and amiable wife—who resides in Brooklyn, where she has not a solitary acquaintance—and two or three young children. When Alderman Franklin announced his name she exclaimed, "I shall never forget the name of Franklin. The last extended conversation my husband had with me, a few days before his death, was on his return from the Printer's Festival, when he came home full of enthusiasm about Franklin and this free and happy country."

PAINFUL DEPRIVATION.—Alderman Franklin states that the family of one of the workmen killed in Hague-st. consisted of a widow and four children, living in a single, comfortless apartment. One of the children was lying helpless on a rude bed, with a disease of the spine; another was subject to fits of epilepsy, and required the constant care of the mother; the third, a little boy, had just been maimed in his right hand, two of his fingers having been crushed and wrenched off by machinery; and the fourth was an infant. The widowed mother had not a friend or even an acquaintance in the whole City.

ROUTE OF THE ERIE RAILROAD.—The route of the Erie Railroad, at its western end, has been determined upon. The annexed statement will show what changes have been made. The new line goes through the following places: Almond, Bakersbridge, Alfred, Andover, Wellsville, Scio, Phillipsville, Hobbieville, through Van Campon, Creek Valley, Friendship, Cuba; along the valley of Oil Creek to Hinsdale and Olean; thence to Allegany City along the Allegany Rum Valley to Little Valley Creek, where it leaves the old line of the road about 40 miles from Dunkirk, and runs north and north-west through the townships of Mansfield, New Albans, Persia, Dayton, Perrysburg, Havana, Forestville, and Sheriden, to Dunkirk. The old line from Little Valley Creek runs through Cold Spring, Randolph, Rutledge, Omar, and the township of Sheriden. The two lines, at the widest, are 10 or 12 miles apart, the new line being north of the old line. In the township of Sheriden, the most westerly of all, the lines approach within 2 or 3 miles. Of the adopted line, about 70 miles are graded or partly graded.

HOMESTEAD EXEMPTION.—During the last few months, bills have passed as follows:—Maine exempts a Homestead to the value of $500, and in the absence of a Homestead, personal property to that amount. Vermont exempts a Homestead to the value of $500; Iowa and Minesota, 40 acres of land, or a lot; California 320 acres of land, or a lot worth $2,000; Deseret, it is said, secures a home to every family. Georgia, Texas, Michigan, Wisconsin, Pennsyvania, Connecticut, had previously enacted the same. Other states are moving.

SICKNESS AT WHITESBORO SEMINARY.—The Utica Gazette says that about a month since, a typhoidal fever broke out in the Seminary at Whitestown, formerly the Oneida Institute, which became so prevalent and fatal, that the school was broken up. There were about a hundred students, more than half of whom have suffered attacks, which in eight cases proved fatal. The institution is located in a healthy vicinity, and no satisfactory cause can be assigned for this severe outbreak of disease.

CALIFORNIA PUBLIC SPIRIT.—Bayard Taylor, in giving an account of the recent fire at San Francisco, says "that a very few persons, out of the thousands present, did the work of arresting the flames. At the time of the most extreme danger, hundreds of idle spectators refused to lend a hand, unless they were paid enormous wages. Mr. Frank Ward, I am told, offered a dollar a bucket for water, and made use of ten thousand buckets in saving his property. The amount is no doubt exaggerated. All the owners of property worked incessantly, and were assisted by their friends, but *at least* 5,000 *spectators stood idle in the plaza.*"

THE CLERGYMAN AND THE CLOWN.—It has already been announced, says the *Watchman and Reflector*, that the Baptist Church at San Francisco have taken Rev. Mr. Wheeler off the hands of the Home Missionary Society, and have voted him a salary of ten thousand dollars per year. This sum sounds large, and some have thought *very large for a minister*. Nevertheless, there are few ministers here who have not more comforts than that sum would purchase in California. But mark the Californian rate of estimating salaries; a late paper states that the clown at the circus there, receives a salary of *twenty thousand dollars.*

SUMMARY.

At Fort Madison, Iowa, on the night of Jan. 21st, after a Temperance lecture by Mr. Ross, a mob of about forty persons attacked the Eagle Hotel, where Mr. Ross put up, breaking in the door with bludgeons and billets of wood. They were armed with guns, dirks and pistols. In repelling the assault, C. H. Perry, Esq. was badly wounded in the head—his skull being laid bare by a club. Judge Williams, being present, succeeded in quelling the riot. On the following morning the disturbance was renewed.

Dr. John Richard Jones, of Burlington, N. J., having been out gunning, was killed on Friday afternoon, by the accidental discharge of a gun, which he was handing to a workman, keeping the muzzle in his hands. The trigger caught in a root and caused the discharge. The whole charge entered into the left arm just below the shoulder, passed into the left side, and struck the heart and left lobe of the lungs, causing death in about two hours after the accident.

The new Militia law of the State of New York, which allows persons liable to do military duty, to commute, has been in operation two years, and works quite as well as its friends anticipated. A recent special report from the Adjutant General says, that reports have been received from fifty-two counties. The Treasurers of these fifty-two counties have received, as commutation fines, during the last year, $41,121 32, and there has been expended, $25,808 96.

James Stickney, of Boston, who arrived from California in the Empire City, drowned himself on Monday morning, near that place. He left his home at six o'clock, put his clothes under the Railroad bridge, and was found in six inches of water with his face downward. He had made a fortune in California, and probably committed the deed in a sudden fit of insanity.

In Bahia an epidemic has lately made terrible ravages among the inhabitants. It was of a typhoid character, and attacked all persons, whatever might be their age or sex, indiscriminately. The Bishop had ordered public prayers to be offered up, to stay the scourge, and the Board of Health, on the 12th December, published a long address giving sanatory directions to the people.

A new "Art-Union" has been started in Syracuse, to patronize one of the Home Artists in that city, who has agreed to furnish five original pictures, each worth $100, to be drawn in five different prizes by 100 members at $5 each. The drawings, &c., are to be conducted in the same manner as those of the American Art-Union in this City.

A beautiful silver goblet was recently presented to the Rev. Dr. Raphael, of New York, by the Baltimore Hebrew Congregation. It was a testimonial of their esteem, and high appreciation of his talents as a lecturer on Biblical Poetry.

On the 20th Dec. there arrived at the island of St. Helena, a herm. brig with Casseo, New York, on her stern, and with 330 slaves on board. She was a prize to H. B. M. steamer Cyclop. The Casseo was twice boarded by the officers of the Cyclop. The first time she was allowed to pass unmolested, in consequence of there being an American commander on board, showing American flag, papers, &c., and the hatches being under seal.

A train came over the Erie Railroad the other day, containing *forty-nine eight-wheeled cars*, all fully loaded with produce, &c. The train was a third of a mile in length, and is probably the longest train ever drawn over a merchandize road. Among the loading were 400 or 500 sheep, and any number of live and dead pigs, flour, whiskey, &c. The business of this road, when it reaches the Lake, will only be limited by its capacity for doing it.

The Coroner's Jury to investigate the causes of the recent fatal explosion in New York, brought in a verdict of censure against Messrs. A. B. Taylor & Co. for using more steam than they were informed the boiler would bear; also, against Messrs. Milligan & Walker, the manufacturers of the boiler, for allowing it to go out of their hands knowing it to be imperfect. They also censure Pease & Murphy for selling the boiler after being exposed for so long a time to the open air.

A letter from a young man of this city, (says the Newark Advertiser,) now in San Francisco, states that $20,000, bills of the Trenton Banking Co., were destroyed by the late fire in a gambling house in that city. The individual who suffered the loss, also had $1,000 in gold in the same place, which wss destroyed. He, however, said that he would make it up soon, and sure enough, in four days he informed the writer that he was as well off as before the fire.

The original manuscript of Washington's Farewell Address was sold by auction at the Exchange in Philadelphia, on the 12th inst. It was started at $500, and was run up to $2,300, at which price it was taken by Rev. Dr. Boardman, who purchased it for a gentleman at a distance. The attendance at the sale was quite large, and the bidding very spirited.

Dr. Wall, of London, has discovered and patented a process for manufacturing steel and iron through the agency of electricity, which promises to cheapen immensely the cost of their production, and at the same time improve the quality of the metal. It has been tested at several of the leading iron furnaces of Maryland and Virginia, with the most satisfactory results.

Mr. G. S. Kimberly, now in California, writes home, recounting the success he has met with in procuring gold from the beds of the rivers, by means of submarine armor. On one occasion he bagged $800 in 5 hours, at the depth of twenty-five feet. In six weeks he had realized the handsome sum of $18,500. He had been offered $5,000 for his armor, and had refused it.

A practical chemist of London, in a letter to one of the journals, referring to the loss of the ship Caleb Grimshaw, says that fire in the hold of a ship can easily be choked out by keeping a barrel of chalk in the hold, connected with a two-gallon bottle of sulphuric acid on the deck. The acid poured on the chalk will generate carbonic acid gas, which will *at once extinguish flame.*

Two men, known to the police as hotel thieves, named Kanense and Levi Cole, were taken into custody last week, upon a requisition from the Governor of R. I., charged with having robbed the Phœnix Bank of Westerly of $15,000. They were placed in charge of a magistrate of that town for trial.

At Holidaysburg, Pa., a few days ago, several kegs of powder in a house near the summit exploded, tearing the building to atoms and killing Mrs. Adams. Her husband was also injured badly, and has since gone deranged.

Capt. St. John, of the steamboat Oregon, has just made the trip to Havana and back in *twelve* days traveling time, having remained in Havana one day, and being absent from New York only thirteen days. This is going at a rate that might well astonish slow coaches.

The Havana Diaro of the 26th ult. publishes advices from Rio to the effect that the army of Rosas, to the number of 18,000 men, under the command of Gen. Urquiza, had invaded Paraguay, and that the Paraguayian authorities had surrendered.

The Europa, from Liverpool, brought the enormous number of *fifty-four thousand eight hundred and thirty-two letters*, of which nearly 18,000 were for New York!

Jenny Lind, the "Northern Nightingale," has made an engagement with Mr. Barnum, of the American Museum, New York, to visit this country during the coming Summer.

A Boston medical writer says that it produces chilblains, chopped skin, inflamed eyes, and colds, to go to the fire suddenly when you are cold.

A colored settlement has been established in Bedford County, Pa., by a large number of emancipated slaves, who have purchased a tract of land for that purpose. It is said they were recently set free by a Baptist clergyman in Virginia, who furnished them with money to buy land and obtain homes in a free State.

Francis Huber was ejected from the cars of the New York and Elizabethtown railroad, by the conductor, N. D. Hart, because he stopped at Newark, and took the next train, and did not buy a new ticket. Hart broke Huber's leg, and Huber has just recovered $5,000 damages.

Mr. Squier, Chargé d'Affaires of the United States to Guatemala, has sent some very extraordinary monuments from the Island of Zapatena, in the Lake of Nicaragua, to the Smithsonian Institution. They consist of two statues; one of which represents a tiger springing upon the back of a sitting figure. Both are carved in black basalt.

At Conway, Mass., on Friday, Mrs. Mary Towne was burned to death by her clothes taking fire. Mrs. T. was 76 years of age... On Saturday, a little daughter of Mr. Geo. Parsons, of Utica, was burned so severely by her clothes taking fire, that she died on Tuesday.

Mr. McDuffie and Mr. Preston of South Carolina, who have been among the most brilliant and commanding politicians of South Carolina since the days of Pinckney, are said to be now in utter and hopeless imbecility and idiocy, from softening of the brain—the disease which terminated the intellectual life of Southey, so long before his physical decease.

The Chickasaw indians have contributed $200 toward the erection of the National Washington Monument. In the Council, before which this matter was difcussed, these red men boasted that their nation never had spilt white men's blood in war, and that they regard the memory of Washington with the same veneration as their white brethren; he was alike the father of both races.

Gov. Trumbull of Conn., has appointed Friday, March 29, as Fast Day. He invites the prayers of the people to God, that He will confirm and render indissoluble our National Union, and frustrate the traitorous designs of all those who conspire its ruin.

A book has lately been published by the American Misson in Syria, which was written by one Dr. Niesbaka, of Damascus, formerly a Greek Catholic, then an infidel. He was converted by reading Keith on the Prophecies. His book is directed against popery, and, it is thought, will produce a great sensation.

The New Orleans Picayune of Jan. 29 says that the steamer Grey Eagle, Captain David R. Muggah, from St. Martinsville, with sugar and molasses, struck a snag in Grand Biver, on saturday, and she sunk in about ten minutes. All on board were saved, but the boat and cargo are a total loss.

Some time since a Committee from the Lowell Brass Band came to New York, and procured $600 worth of California lumps, which will be manufactured into a splendid gold bugle, worth $1,000, to be presented to heir leader.

Of 15,558 persons admitted to the New Orleans Charity Hospital in the year 1849, only 1782 were Americans. All the rest, except 132, whose nativity was unknown, were of foreign birth. The proportion of foreigners to Americans was about 8 to 1.

The directors of the Erie Railroad have issued an address to the stockholders, in which they estimate the income of the road, after it shall have reached Lake Erie, at three millions the first year, and three and a half the second, with a progressive increase thereafter.

James Watson Webb, Esq., Editor of the Courier and Enquirer of this city, has been rejected, by the Senate, as Chargé to Vienna, by a vote of 7 to 34, no Senator from New England voting for him.

The Teachers' Association of common schools have memorialized the Legislature in favor of such a law as will "effectually secure the education of every child in the city of New York.

Passengers for California seem to be as plenty as ever. The steamships Empire City and Cherokee sailed from New York last week, the former taking 385 passengers, and the latter 320.

A British transport ship, bound for Auckland, went ashore near the Cape of Good Hope, on the 19th of June, and forty-seven persons were drowned.

The ship Scotland cleared from Mobile on the 19th ult., for Liverpool, with a cargo of 3,040 bales of Cotton, weighing 1,543,164 bs. and valued at $163,047 92.

New York Markets—Feb. 18, 1850.

Ashes—Pots $6 62 a 6 75; Pearls 6 06.

Flour and Meal—Flour, 4 75 for Canadian, 4 81 2 5 00 for State, 5 06 a 5 25 for Michigan, 5 50 a 5 6a for pure Genesee. Rye Flour 3 12. Meal 3 00.

Grain—Good Genesee Wheat 1 28. Corn 59 a 60c. Rye 62c. Oats are steady at former prices.

Provisions—Pork 10 50 for new and 10 12 for old mess, 9 00 for new and 8 25 for old prime. Beef, 6 25 a 6 50 for prime, 9 50 a 10 00 for mess. Butter 7 a 10c. for Ohio, 10 a 17c. for State. Cheese 6½ a 8c.

Wool—Fleece 36 a 41c.; pulled 31 a 35c. Saxony fleece, extra fine, 42 a 53c. Full blood mixed, 36 a 40c.; one-half and three-quarter blood do. 36 a 38c.; common and quarter blood 33 a 35c.

MARRIED,

In Hopkinton, R. I., on the 13th inst., by Eld. Henry Clarke, Mr. LODOWICK BURDICK, of North Stonington, Ct., to Miss MARY S. KENYON, of Richmond, R. I.

In Brookfield, N. Y., Jan. 1st, by Eld. S. B. Crandall, Mr. ISAAC H. NASH to Miss CATHARINE WATERS.

In Brookfield, on the 17th of January, by Eld. S. B. Crandall, Mr. EDWARD C. MILLER, of South Otselic, to Miss JANETTE COON.

DIED,

At Shiloh, N. J., February 7th, after an afflicting illness of three weeks, LOVINA JANE, daughter of Mordecia and Sarah Jane Davis, aged seven years. She was a child of great promise. Her loss is sensibly felt by the family, and by the class in the Sabbath School of which she was a member.

LETTERS.

Eli S. Bailey, W. B. Gillett, S. B. Crandall, H. W. Stillman, Maxson Green, C. Wardner, J. Whitford, T. G. Bailey, C. D. Langworthy, E. R. Gallup, D. R. Stillman (found.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

E. R. Crandall, Philips Creek,	$2 00	to vol. 6	No. 52
R. F. Burdick, Alfred,	2 00	" 7	" 52
F. Hamilton, "	2 00	" 6	" 52
Thomas Williams, "	2 00	" 6	" 52
Wm. Maxson, Andover,	2 00	" 6	" 52
Charles Saunders, Clear Creek,	2 00	" 6	" 52
Jer. York, Oxford,	1 00	" 6	" 52
C. Wardner, Covert,	1 00	" 6	" 52
Evan Willis, New York,	50	" 6	" 35
M. A. Stillman, Westerly, R. I.	2 00	" 7	" 26
N. W. Phillips, "	2 00	" 6	" 52
Lafayette Coon, Mystic Bridge,	2 00	" 7	" 26
Calvin Waldo, Edinboro, Pa.	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

☞ On looking over our books, we find that a considerable number of subscribers have not yet paid for the current volume, although it is now nearly three-quarters completed. We beg leave to call the attention of such to our published terms—$2 per year in advance, $2 50 when payment is delayed till the close of the year. These terms will be strictly adhered to. Let those who would save us trouble and themselves money, see that their remittances are made in time—the quicker the better.

Information Wanted.

Information is wanted respecting the residence of the widow NANCY CRANDALL, formerly Nancy West. She had a sister Mary, who was the wife of Col. Zebulon Scrivens, of Grafton, Rensselaer Co., N. Y. If now living, she must be about ninety years of age. Any information of her residence, if living, and, if dead, that of her heirs, communicated to Mr. Tiba Hewitt, (administrator of the estate of widow Mary Scrivens,) Grafton, Rensselaer Co., N. Y., will be thankfully received. [34w3] By request, W. B. MAXSON.

Sabbath Convention.

With Divine Permission, a Convention will be held in Peterboro, N. Y., on Wednesday and Thursday, 27th and 28th days of February next, for the purpose of considering what are the import and obligations of the Sabbath, and what is the proper day and the manner of its observance. The Convention will meet at 11 o'clock A. M. It is expected that it will be attended by persons of other States as well as this.

ELI S. BAILEY, Brookfield.
WILLIAM B. MAXSON, Leonardsville.
CHRISTOPHER CHESTER, Verona.
SAMUEL B. CRANDALL, Brookfield.
JOSHUA CLARKE, Newport, N. Y.
NATHAN V. HULL, Alfred.
JAMES H. COCHRAN, Berlin.
JAMES R. IRISH, DeRuyter.
JAMES BAILEY, Little Genesee.
GERRIT SMITH, Peterboro.
THOMAS B BROWN, New York.
THOMAS B. STILLMAN, New York.
GEORGE B. UTTER, New York.
J. W. MORTON, New York.
LUCIUS CRANDALL, Plainfield, N. J.
W. M. FAHNESTOCK, Bordentown, N. J.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars of baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, in already published in Edinburgh, and the Americans edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed is always satisfactory evidence to the Publishers.*

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., entrance 54 Gold-st.

Miscellaneous.

Mrs. FARNHAM IN CALIFORNIA.

The Evening Post has been favored with the following extract from a private letter received by one of Mrs. Farnham's friends, announcing her safe arrival a San Francisco, after having been run away from at Valparaiso by the captain of the vessel in which she left New York, who had not even the common humanity to leave her young children behind with her, but took them along to California, while the mother was left to follow them as chance or the advice of strangers might dictate. But she found friends and a passage up the coast, arriving at San Francisco only two weeks after the vessel which had deserted her, and found her children safe and well. She writes by the last mail:—

San Francisco, Dec. 30, 1849.

I have been but two days here, but as the mail goes day after to-morrow, I am constrained to write you in the midst of a confusion that quite defies the attempt to say more than that I am here; that I came from Valparaiso on the Louis Phillippe, found the Angelique here a fortnight before me, and all things right. * * * Women are imprisoned here at this season by the horrible condition of the streets. We have to wear men's boots, and shorten our skirts as much as possible. I have been in the street but twice, and each time in that costume. * * Women are more in requisition than gold or any thing else. Those who came out with me had immediately offers of employment at $75 and $100 per month. If there had been five hundred instead of five, they could all have engaged immediately on similar terms. They must be got here in considerable numbers before society can take any shape or assume any character. I hope that while our good brethren at home are bestirring themselves kindly to send out churches and clergymen, they will nat forget that the best of all missionaries to such a population are resolute, virtuous, intelligent women.

One of the chief difficulties that were felt by the women who consulted me was the fear that they should not be protected against rudeness, or perhaps something worse. I reasoned then that it would not be so, but it was difficult to convince by argument. Therefore, let the *fact* be known, to all who care to know it, that the utmost possible deference and care are show to females; and that any woman, to experience rudeness or insult here, must expose herself much more imprudently than she would to incur the same risk in your cities. No woman need fear to come here who has the sense and energy to take care of herself elsewere; and she will have, in her capacity for any occupation suited to her sex, a better capital than the gold of the mines. If there had 1,000 families sailed last May, they would, all who chose to, be profitably employed this day. Everything is scarcer here than gold.

INTEMPERANCE AND CRIME.

In obedience to Resolutions of the Assembly, W. Edmonds, Esq., Warden of the Tombs, New York, has transmitted such statistical information relative to intemperance, and crimes resulting from it, as he has been enabled to gather from the past year's records of the Institution.

The total number of commitments to the City Prison and its branches during the year 1849, was eighteen thousand and forty-two.

Of this number, four thousand two hundred and seven males, and two thousand seven hundred and forty-eight females, were charged with being "so grossly intoxicated as to amount to a violation of public decency."

Three thousand four hundred and ninety-five persons were committed for assault and battery and for riotous or disorderly conduct; the acts of violence having been perpetrated, in almost every instance, while the offender was in a state of intoxication.

Two thousand two hundred and forty-six vagrants were sent from this establishment to the Penitentiary, each of whom was proven on competent testimony to be a common drunkard or prostitute, and an improper person to be sent to the Alms-House.

Two hundred and thirty-one lunatics were temporarily under the care of the prison Physician—in at least one half of these cases Alcohol had usurped "the throne of reason."

Two hundred and twenty-eight homeless beings who sought the shelter of the prison until otherwise provided for by the Governors of the Alms-House, with but few exceptions, acknowledged their own or their parents' dissipation as the cause of their poverty and degradation.

Thus nearly three-fourths of the entire number of prisoners were committed for offenses or misfortunes palpably and directly caused by the use of intoxicating liquor. Of the remainder, (who were accused of felonies and misdemeanors, embracing in their long catalogue every shape and shade of crime,) a large proportion were driven by the destitution consequent upon dissolute habits, to the commission of robbery, burglary, forgery, larceny, embezzlement and fraud; the more sanguinary and more beastly sins were the more immediate fruits of inebriation.

To farther analyze this gloomy calendar would but prove the correctness of the record of habits of life, from which it appears that about eleven-twelfths of the inmates were, according to their own voluntary confessions, persons of intemperate habits—the balance claiming to be moderate drinkers—for, within the range of my official experience, very few individnals acting on the principle of total abstinence, have been incarcerated in the prison.

The number under sixteen years of age *charged* with intoxication is small—not more than twenty of both sexes; the great majority of that class being either orphans or the neglected offspring of drunken parents, they were committed as vagrants. Some were sent to the House of Refuge, (under care of the Society for the Reformation of Juvenile Delinquents,) and for many of them, through the kind co-operation of the officers of the Prison Association and other humane persons, situations have been procured with farmers and mechanics in the country, in the hope that a removal from the evil influences of the city, with the acquisition of healthful and honest occupations, might restore them to lives of usefulness and honor.

THE GAINES CASE.

A Boston correspondent of the Buffalo Commercial Advertiser, furnishes the following:—

I see it stated in some of the papers, that a new claimant to the immense estates of "the late Daniel Clarke" (40 years dead) opposes the pretensions of Mrs. Myra Gaines. This is a mistake. The "new claimant," Mrs. Barnes, the wife of an able New Orleans Physician, entered her claim and protest against Mrs. Gaines' demand, more than twelve years ago. I know all the surviving parties in this matter. Mrs. B. is a lady of elegant and attractive exterior, in fact, what is sometimes called "a magnificent woman." She is generally believed to be the daughter of Daniel Clarke, by a French woman to whom he was never married; but she alledges, with some show of truth, that her mother (now deceased) had had a certificate of her legal union to the said Clarke. It is a queer story. The history of Daniel Clarke and his wives, or concubines, would make on interesting novel, without any embellishment. Daniel Clarke emigrated to to this country from Ireland in the latter part of the last century, and settled in New Orleans, as a clerk in a mercantile house. A few years subsequently, he went into partnership with his employers. Fortunes were more easily made in those days than at present, and by his contracts with the United States Government Mr. Clarke grew rich. Anticipating the rise in the value of property in Louisiana as soon as it should come into the possession of the United States, he made extensive purchases of land, especially in and around Bayou Rouge. In the meantime he lived with two or three women, it is believed, illicitly; but the children of two of them alledge that he was privately married to their mothers. In his will, he makes no mention of Myra (Gaines) and leaves only a few hundred dollars to Caroline (Barnes) whom he styles his natural daughter. The bulk of his property was left to his mother and sisters.

He was said to have been connected with Aaron Burr and Blennerhasset in the conspiracy to wrest Louisiana from Spain, and I have seen a pamphlet which he published to exculpate himself from the charge.

CONSEQUENCES OF FRIGHTENING CHILDREN.

A school-mistress, for some trifling offense, most foolishly put a child in a dark cellar for an hour. The child was terrified and cried bitterly. Upon returning to her parents in the evening, she burst into tears and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar!" The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever with delirium, frequently muttering, "Pray don't put me in the cellar." When Sir Astley inquired the reason, he found that the parents had learnt the punishment to which she had been subjected. He ordered what was likely to relieve her; but she died in a week after this unfeeling conduct.

Another case from the same authority may be here cited. It is the case of a child, ten years of age, who wanted to write her exercise, and to scrape her slate pencil went into the room in the dark to fetch her knife, when one of her school-fellows burst from behind the door to frighten her; she was much terrified, and her head ached. On the following day she became deaf; and, on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this had happened, and she continued in the same deplorable state of deafness.

A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum, having become imbecile from fright. When twelve years of age he was apprenticed to a light business; and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed; and all were let out with the exception of this poor boy, who was detained till past midnight. He became from this time nervous and melancholy, and sank into a state of insensibility from which he will never recover. The missing article was found on the following morning, exculpating the boy from the guilt with which he had been charged. [Glasgow Constitutional.

Strength of Gutta Percha.—A series of interesting experiments have recently been concluded at the Birmingham Waterworks, relative to the strength of gutta percha tubing, with a view to its applicability to the conveyance of water. The experiments were made upon tubes three-quarters of an inch in diameter, and one-eighth thick, of gutta percha. These were attached to the iron main, and subjected for two months to a pressure of 200 feet head of water, without being in the slightest degree deteriorated. In order to ascertain, if possible, the maximum strength of the tubes, they were connected with the Water Company's hydraulic proving pump, the regular load of which is 250 lbs. on the square inch. At this point the tubes were unaffected, and the pump was worked up to 337 lbs.; but, to the astonishment of every one, the tubes still remained perfect. It was then proposed to work the pump up to 500 lbs., but it was found that the lever of the valve would bear no more weight. The utmost power of the hydraulic pump could not burst the tubes.

Improved Planing Machine.—There is now in operation at the shop of Messrs. Van Slyck & Co., Buffalo, a machine of astonishing capacity. It is called Woodbury's Plaining Machine. It dresses lumber with unprecedented facility—turning out its 50,000 feet of flooring per day—taking it into the machine in the rough at one end, and rendering it at the other, ready planed, tongued and grooved for putting down. By hand, after the old-fashioned way of doing this kind of work, one man was thought to do well when he had prepared 200 feet of flooring in one day, ready to be laid. We are informed that the more rapidly the machine is run the more perfectly it renders its work. It has run through 1,000 feet in 11 minutes, and requires the close attention and hard labor of one person to feed it, and another to remove the dressed lumber and load it.

Disaster and Loss of Life in Ireland.—The Cork Examiner gives the particulars connected with the burning of a Branch Workhouse in Killarney, Ireland. The fire burst out about 11 o'clock, when the cries of the wretched inmates from the windows, for assistance to save them from the most terrible of all deaths, were truly appalling. After ladders had been procured, the work of rescue commenced most nobly. Every man vied with his neighbor in his efforts to save life. Protestant and Catholic clergymen, magistrates, physicians, police, and people—all did their duty. But the result was a reported loss of three lives. The most dreadful part of the business, however, remains to be told. The cry of "fire," and the livid glare of the flames, which forced its way into the brewery, (branch house,) awoke the sleeping children. Alarm for parents, friends and relations in the other house made distraction and confusion. They beheld the burning pile from the windows. In their eagerness to go forth, they rushed madly to the doors and windows, but they were locked or fastened. They then sought an unused loft for the purpose of egress, but the rotten planks gave way—twenty-eight females were instantly killed, and as many more frightfully mutilated.

An Indian's Idea of a Mother's Influence.—When residing among the Choctaw Indians, I held a conversation with one of their principal chiefs respecting the successive stages of their progress in the arts and virtues of civilized life; and first among other things, he informed me that at the first start they fell into a great mistake—they sent only their boys to school. They became intelligent men, but they married uneducated and uncivilized wives, and the uniform result was, that the children were all like their mother; and soon the father lost his interest in both wife and children. "And now," said he, "if we could educate only one class of our children, we would choose the girls, for when they become mothers they would educate their sons." This is to the point, and is true. No nation can become fully and permanently civilized and enlightened where the mothers are not, to a good degree, qualified to discharge the duties of the "home work of education."

Singular Discovery.—At a recent meeting of the Archæological Institute in London, an account was read of a singular discovery which was made in pulling down the walls of an old church in Somersetshire. On removing a sculptured figure and niche, a small chamber was found, closed by an oak panel let into the moulding. Within this chamber was a small oaken cup, in which was a mass of dry coagulated blood. The sculpture on the cup showed it to be of older date than the church, and it is presumed that at the destruction of the neighboring priory church of Woodspring, it was preserved by the pious zeal of some individual, and transferred to this church. The priory church was dedicated, as is known, to Thomas-a-Becket, having been founded not long after his murder; and it is therefore suggested as altogether probable, that the blood found was a portion of that of the archbishop and martyr. [Sun.

The Extent of our Country.—It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 1,150 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" *one hundred and twenty miles longer than the Thames.* Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains three thousand square miles more than Scotland. The harbor of New York receives vessels that navigate rivers, canals and lakes, to the extent of three thousand miles, equal to the distance from America to Europe. From the capital of Maine to the "Crescent City" is two hundred miles farther than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria and Turkey.

Preparation of the Soil for Seeds.—The ground for the reception of fine seeds of vegetables should be broken up in the preceding year, and well manured in autumn, and rendered fine in spring by repeated ploughing and harrowing, or raking. Plough and manure deep, for deep-rooted vegetables; but manure near the surface for all others. Potatoes and Indian corn answer well, and produce large crops in ground newly broken up. Very fine seeds should be sown in a newly-prepared, fresh soil, and covered only a quarter of an inch deep; larger seeds deeper in proportion to their size; and the ground to be immediately trodden hard, or rolled with a heavy roller. This enables the earth to preserve its moisture at its surface, while at the same time the seeds may receive the necessary degree of heat from the sun, and vegetate at once, striking root downwards. Fine seeds, if sown too deep, are liable to perish.

[Kendrick's Orchardist.

A Singulal Request.—Among the petitions recently presented to the Assembly of New York, was one from citizens of Jefferson county, the like of which, it would be difficult to find in the records of any deliberative body. The petitioners ask that lawyers, mechanics, merchants and others may be assessed and taxed upon the knowledge they possess, and exercise in their several callings, as upon so much *capital*. They maintain that the *profits* resulting from the possession of knowledge are greater than are derived from *actual cash capital*, while the *burthens* of government are thrown exclusively upon the latter. The memorialists, says the *Atlas*, base their application upon the increased taxation which, it is alleged, must result from the adoption of the Free School Law, in the benefits of which the classes alluded to must largely participate, and the burthens of which they should equally share.

Singular Freak of Nature.—The fable of Iphis and Ianthe, which forms one of the most striking tales in Ovid's Metamorphoses, was probably true after all. Just such a thing has happened in the State of Massachusetts. A petition was recently presented to the Legislature on the part of an individual in the town of Chilmark, stating that he had a child fifteen years old which was born a female [apparently] and christened Rebecca, but that recently it has manifested itself to be of the male sex. He therefore petitions that the name of this androgynous offspring may be changed to William. We are informed that this account is perfectly correct, and that the instance presents one of the most curious cases in physiology. Truth is stranger than fiction. [Boston Cour.

California Indians.—A correspondent of the Salem Register, writing from the Gold Mines on the Yuba River, 286 miles from San Francisco, says:—

"The Indians I have seen in California are the most miserable looking wretches I ever saw; the poorest clad, and the worst featured of any of the human family under the sun. They are a poor, cowardly race of men, living upon roots, nuts and acorns. Game they make but little account of. We have numbers of them around our camp every day. Most generally, they are in a state of nudity; but some of them wear a shirt, while others are dressed as well as any of the miners. We have employed a few of them for a short time. They will do a good day's work, for which we usually give them a quart of flour, a little fine salt, and a pint of sugar. They are just as well satisfied with these, as a Yankee would be with his $14 per day. Some of them will pan out dirt from some deserted claim, and perhaps obtain thereby from four to twelve dollars, which they always spend with us. We sell flour to them for $1 50 per pint, sugar ditto, and salt for $20 per pound. Of this latter article we have a large supply, and have sold the Indians considerable of it. They are very fond of it, and eat it as our Yankee boys and girls would eat confectionery."

Lion Queen Killed.—The folly of playing all manner of strange pranks with lions and tigers, has just been illustrated at Chatham, England, where a young woman, Ellen Bright, accustomed to enter one of the dens of Wombell's traveling menagerie, and there exhibit, to an audience gaping with astonishment, her tricks with a lion and a tiger confined together, has met with a shocking death. On entering the den for the purpose of going through the usual performances with the lion, she struck the tiger with a small whip, when the animal growled; then, after completing a part of the performance, she struck the beast again, when, rearing up, it seized her by the throat, and inflicted frightful injuries with its huge fangs. A keeper immediately rushed to her assistance, and by striking the animal a violent blow on the nose with an iron bar, succeeded in releasing her; but life was nearly extinct. She was immediately attended by a military surgeon who was present, but died in a few minutes, owing to wounds in the neck and chin, and also to the shock, which her system had received from excessive fright. The Coroner's Jury testified their dislike of the practice of allowing persons to perform in a den occupied by wild beasts.

California Gold.—The $190,000 of gold dust brought by Adams & Co.'s Express, in the Empire City, belonged to about two hundred consignees, in all parts of the country. The quantity varied from a few ounces up to $20,000 to each person. It was put up in every variety of packages, from a stocking leg to a pill box. Among the places to which the packages were forwarded were Boston, Worcester, Schenectady, Baltimore, Woburn, Cleveland, Taunton, Cincinnati, Philadelphia, Springfield, Salem, Washington, New Bedford, Bozrahville, Haverhill, Pawtucket, Newton, Lexington, Ky., Providence, West Troy, Bordentown, Cambridgeport, Bristol, Portland, Nantucket, Trenton, Camden, Beverly, Paterson, Stapleton, Hartford, East Haven, Charlestown, Newburyport, Gloucester, Compton, &c., &c., &c. Nearly one-third of the packages were directed to females, the mothers, wives, and sisters of the hardy diggers. These remittances will carry joy into many a family that has been deprived of its head by this California fever. [Tribune.

A Musical Prodigy.—In the neighborhood of Pimlico, England, is a girl seven years old, named Emma Nowell Cruise. Her musical genuis is wonderful. She plays on the piano forte, with firm touch and clear tone, the most difficult and complicated pieces. Besides the works of the best modern composers, she performs the sublime choruses of Handel, Haydn, and Mozart, and the most elaborate preludes of Bach, with perfect ease, regularity and feeling. She not only plays pieces at first sight, but readily transposes them into more difficult keys. In all her performances, she is said to give faithful expression to every phrase. It is only sixteen months since she was taught the first principles, and before she had been six months learning, she played one of Bach's grand *jugues* on the organ, as a concluding voluntary at one of the metropolitan churches.

A Long Voyage.—The ship Clarendon arrived at New York last week. She left this port in December, 1846, having been absent nearly 38 months. She has visited the following ports, (some of them a number of times,) viz: Liverpool, Batavia, Singapore, Penang, Akyat, Macao, Whampoa, Hong Kong and Amoy. She has gone into port, including her last entry, 23 times, and has sailed 75,492 miles, being nearly equal to 4½ times the circumference of the globe. She has worked down the China sea twice against the S. W. Monsoon, and has made three eastern passages to and from Singapore and Amoy, in the east coast of China, and during her whole voyage, has not lost a man by disease or accident.

Anecdote.—In a note to his life of Chief Justice Mansfield, Lord Campbell tells us that he once heard a judge at Stafford sentencing a prisoner convicted of uttering a forged one pound note, when after having pointed out to him the enormity of the offence, and exhorted him to prepare for another world, the dignitary thus concluded: "And I trust that through the merits and mediation of our blessed Redeemer, you may there experience that mercy *which a due regard to the credit of the paper currency of the country forbids you to hope for here,*"

The following is an official record of the bar-rooms for the sale of ardent spirits within the city of New York. Whole number, 4524; licensed, 3764; not licensed, 760; open on Sundays, 2920.

Variety.

The article in the Constitution of the proposed State of California, providing for common schools, provides also for the establishment of a University, as a part of the system of State education.

Mr. Tudor, the founder of the ice trade, informs the Boston Courier, that Boston alone has received $240,000 for ice shipped from that city, more than half by Mr. Tudor.

We have seen it stated that an excellent remedy for hoarseness, colds, coughs, and cases of incipient consumption, is horse-radish, cut into small pieces and chewed in the mouth.

If you wish to be happy, says l'Orleannais, keep busy. Idleness is harder work than ploughing, a good deal. There is more fun in sweating an hour than in yawning a century.

Dr. Franklin, speaking of education, says, "If a man empties his purse into his head, no man can take it away from him. An investment of knowledge always pays the best interest."

When a daughter remarks: "Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down that she will make a good wife.

Snow, as it falls, is twenty-four times lighter than water, which may be proved by melting twenty-four measures of snow, and they will be found to produce but one of water.

A large right-whale was taken recently in Provincetown harbor, by several persons who discovered him from the shore, and put off in boats to capture the visitor.

Counterfeit Fives on the City Bank, Providence, R. I., are in free circulation. They are unlike the true bills, which have a V. covering the entire centre.

A modern philosopher discovered a method to avoid being dunned! "How—how—how?" we hear everybody asking. Never run in debt.

The Camden and Amboy Company have reduced the fare on their emigrant line between New York and Philadelphia, from $2 25 to $1 50.

Three German Jews are in custody, in London, for having employed an engraver to forge Russian bank notes to the amount of £150,000.

The death of John H. Barber, Esq., for many years editor and proprietor of the *Newport* (R. I.) *Mercury*—a journal now in its 89th year—is announced in the papers of that place.

The number of Life Insurance companies projected in England during the year 1849, was sixty-three—an evidence of the vast extension of that business.

Two slaves were found secreted on board the British bark China, at Norfolk, Va., the other day, and were taken back into bondage again.

The *London Patriot*, a religious paper, charges five shillings and sixpence for one insertion of every advertisement of eight lines and under.

The Cooperstown Journal says a draft for $9,000, on an Albany Bank, was found in the paper rags at a paper mill in that place.

The colored people of this State have, during the past year, raised by voluntary assessment, $2,149 60 for schools.

Seven ladies, under female professors, are studying medicine at the Central Medical College, Syracuse.

A clergyman in New York had a volume of poems sent to him as a New Year's present, with $115 between the leaves.

A grand National Temperance Convention is to be held at Washington on the 4th day of March next.

One freight train on the Erie Railroad last week was a quarter of a mile long, and produced $2,700 freight to the Company.

Among the deaths in California, we notice that of a son of Rev. Dr. Welch, formerly of Albany.

The Regents of the University have granted a charter for a literary institution at Rochester.

Alexander Duncan, Esq., of Providence, has given $20,000 to the Butler Hospital for the Insane.

The free school returns of South Carolina, show the number of schools in the State to be 1023, teachers 1019, and scholars 9122.

A rich copper mine has been discovered in Litchfield, Connecticut, which is about to be worked on a large scale.

The salary of the Mayor of Boston is $2,500; that of the Master of Boston Latin School is $2,400.

Warm water applied immediately to blackened or bruised flesh, will prevent the blood from settling.

Dr. John F. Brooke, fleet surgeon to the United States squdron in the Chinese seas, died on the 17th of October.

The Winnipisiogee Bank at Meredith, N. H., has wound up its affairs. The bills are no longer redeemable.

The prospectus for a disunion paper has been issued at Washington by L. Hampton & Co.

England can import wools from Australia, a distance of 16,000 miles, as cheaply as from Hamburg, a distance of only 160 miles.

The number of immigrants landed at this port during January was 13,034, being 4,408 more than in January, 1849.

The receipts of the Syracuse and Utica Railroad during the year 1849, from passengers and all other sources, is about $465,000.

The Spectator of the Potomac estimates the number of Germans in this country at five millions.

There are upwards of 40,000 male servants in London, out of which number only 45 died of cholera.

The receipts on the Syracuse and Auburn Road very nearly reach $200,000.

The annual expenses of the Royal Family of Great Britain are estimated at $3,500,000

A Baptist church was organized at St. Paul's, Minnesota, on the 29th December.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel. reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 297.

The Sabbath Recorder.

☞ The following communication was received several weeks ago. Its publication was delayed at first in consequence of a press of matter, and subsequently by an oversight. We hope, however, that it has lost nothing by keeping.

MORE ABOUT HIRING MINISTERS.

To the Editors of the Sabbath Recorder :—

Did you ever see any poor fellow take a worse flogging than I did? I have been in a great strait betwixt two, whether or not to sit down in silence, and submit with patience to all that stigma and scandal which I think my reviewer has endeavored to heap upon me. But I came to the conclusion, that I ought to be allowed to put in a kind of salvo, at least, seeing he has so very badly misrepresented my language.

He says that I have overlooked his main object entirely, and seized with avidity on some incidentals of his article, to make out that he is a mere hireling; whereas I said not a word about his being a hireling of any sort. And, as to his object, I verily thought I was correct in what I said about that; and I can see it no otherwise yet. I said, "His object appears to be, to set the ministers, all hands, at work in good earnest—to learn the churches to offer good stout salaries to the ministers." Now let us see if such does not appear to be his object. After talking a while about the backwardness and wickedness of the churches, in that they have not promised their ministers a sufficient salary, and likewise something about the origin and cause of all this backwardness, he says, "But no matter what may be the origin of it, it is reasonable to suppose that sound instruction from the pulpit, and faithful pastoral culture, will effect wonders in removing the evil; and the minister's duty is to set about giving this instruction, and bestowing this culture, in the firm persuasion that his labor will not be in vain." Now, if all this, right on the face of his article, is not enough to make any man believe that his object was to set the ministers at work, and to learn the churches to offer good stout salaries to the ministers, I know not what language he could have used to make any one believe that such was his object. Yet does he not stigmatize me most severely, because I understood him just exactly as his language signifies? If indeed he had some other object in view, yet surely I should have taken this to be his most prominent object.

Again, I said, "His main, if not his sole object, appears to be, to push forward a state of things when the people shall be brought to believe that they are bound to support their located minister, without any secular labor on his part, and that they are awfully wicked if they do not do it; and also to bring the ministers into the belief, that it is wrong for them to connect with their ministerial labors any secular business." It is true, he did signify to the ministers that they need not be anxious about their temporal support, since the Lord had promised them that he would sustain them in doing their duty; but I had not the least idea that it was his main object to convince them of that, for I supposed that they knew as much about that as he did; I verily thought that his main object was to convince them that they ought not to connect with their ministerial labors any secular employment, Paul's doctrine and example to the contrary notwithstanding.

But my reviewer says that the passages I have quoted are nothing to my purpose. To which I will only say, that if he will insist that Paul's plain word for it, backed up by his own example, is nothing to the purpose, surely there is no hope of his being reclaimed by any amount of culture.

Again, he says, "Our correspondent has put in a kind of salvo to his general doctrine, by saying, 'After all we advise and admonish the people to look well to the wants and necessities of their located minister, especially if he is poor, and see that he does not suffer for the want of carnal things, for it is the duty of the people to administer of their carnal things to him as well as to other poor saints.'" He then says, "Here, then, we have it; if the minister is poor, if he is on the borders of starvation, if he is obliged to go in rags and tatters, why then carry him something, so that he does not suffer." Now, if this is not a flagrant misrepresentation of my language, I know not what could be. If he could make it out that no man is a poor man until he is on the borders of starvation, and is obliged to go in rags and tatters, then there might be some propriety in his language. But I have known a great many men, and some ministers, who were poor men, yet they had always had a comfortable living, and were never on the borders of starvation. But he, it seems, would fain make the people believe, that I meant for the church to let their minister suffer almost to death before they did any thing to keep him from suffering, which is precisely the opposite of what I said. And what but the most morbid sensitiveness, and sickly perversion of sentiment, could prevent him from seeing it? And then he exclaims, with mighty exultation, "And is it a deacon that writes in such a strain as this?" No, sir, be it known to you, and to all people whom it may concern, that "Deacon Billy" never wrote in such a strain as that. I admonished the people to see that their minister did not suffer; but he would make it appear, that I signified to them to let their minister suffer severely before they did any thing to keep him from suffering, and then carry him a little something, so that he does not quite starve to death. How many of your readers may be just fools enough not to see but that he has done me justice, I know not. Who would have thought that a minister would ever undertake to gain the argument by scandalizing his opponent?

Again, he says, "But, brother Stillman, do you not see that the state of things which your doctrine tends to bring about, is the very state that is calculated to make the minister poor, and keep him so." To which I answer, No, sir, I do not see it so. I think it is your doctrine, if it was carried out, which would unavoidably make the minister poor, and everlastingly keep him so, unless the people give him a good stout salary; and that, I conclude, is just what you wish for, and what you are laboring so hard to bring about. And you seem to think that by and by the Lord will take us in hand and make us so ashamed of ourselves, that we will turn to and promise him a salary that will be amply sufficient. But, as the Lord generally works by means, it is not likely that he will ever make us much ashamed unless some one or more of his ministers can be employed in the business; and I think my reviewer is not much behind in trying to do his part of it.

Again, he says, "We know, therefore, that brother Stillman's scheme is not Gospel." But I can say, with all confidence, that your scheme is not apostolic. How did he know what my scheme is? I had not prescribed any particular scheme about it. The most that I said was negatively, and to show some of my reasons for doubting the propriety of hiring men to preach and pray for us for so much money per annum. I have not told all my reasons; it would take too much time and paper. But one of my reasons is this—I think it has a tendency to produce leanness and barrenness in the church, because it prepares the way for laymen to excuse themselves from doing their appropriate duties; and just as sure as they do that, leanness of soul will follow. Yes, they will say, naturally, just as my reviewer has represented. If any have backslidden, or gone astray, or if any are anxious, or if there be any difficulty in the church, or whatever may be the matter, they will say, Let the minister see to it; it is his business; we cannot attend to it; we have as much as we can do to get the money to pay him for it. We think it would be hard indeed to pay him for doing our duty, and then have to do it ourselves. No, let the minister do it, it is his business—thus packing all the spiritual duties of the church on the minister. The members lose all the spirituality of religion, and the church becomes like a barren fig-tree. I say, is not such the natural tendency of hiring men to preach and pray for us? Now, from all I can learn from the Bible, I do not believe that the Lord ever intended that all the spiritual duties of a church should devolve on one member of the church, the preacher. I think that other people ought to have religion as well as the minister. The Scriptures teach us that God has set in the church diversities of gifts—apostles, prophets, pastors, teachers, helps, governments, &c., all to be occupied in their several spheres, according to the grace given to every man, not according to the grace given to only one man. I think it would be far better for the ministers to go to work to learn the churches that every member ought to improve his gifts in the church among the sick and the anxious, and not leave all such business for the minister to do, and then have to swing his hammer till midnight. If the members of the church could be brought to understand their duty, and have religion enough in their souls to do it, the preacher would have little more to do than saint Paul had when he was making tents, which was to reason in the synagogue every Sabbath day.

But my reviewer says, ironically, "Ah, but the minister must work!" O dear, what a dreadful thing it would be for a minister to soil his delicate fingers with a hoe-handle! I have lived more than four-fifths of a hundred years, and I have made a good many observations as I have passed along, and I think I never saw vital piety show itself more prominently in the church than it did when the minister labored with his hands, endeavoring to live independently, (remembering that it is written in the word of inspiration, "He that will not work, neither shall he eat,") and when the members of the church were exhorting one another, visiting and praying with the sick and dying, encouraging the anxious, not leaving all such business for the minister to do, and when, besides all this, a sufficient number of the brethren would volunteer to go and hoe out all the minister's corn in a day, and again volunteer to mow and rake all the minister's hay in another day, while others would volunteer to buy and carry the minister a barrel of flour, and in the fall of the year volunteer to buy the minister a good fat cow for beef, because he was a poor man, and we would not let him suffer nor go in rags and tatters. And when the brethren were doing his work in the field, the dear old man would come out with tears on his cheeks to express his thanks and gratitude for our kindness; and the more he expressed his gratitude, so much the more we were stimulated to serve him just so again. And again, if the minister wanted to go a journey, the brethren would turn to and give him twenty dollars for spending money. This is the way I was taught in my youth to support the minister, and it was all done by free will offering. Such a state of things in the church as this, I have witnessed in my day. Nay, more, I have seen the time when, if any other of the poor saints became unable to take care of themselves, such of the brethren as were able would take them home to their own houses, and give them just such fare as they themselves had, and when one had kept them two or three months, another good brother would go and take them off his hands; and I have seen the time when there was not less than five or six such poor saints at a time supported by the church in that same way; and my father, although he was quite a poor man, had much of that kind of business, and I do not believe he was any the poorer for it.

And now, if I should prescribe and recommend any thing as a scheme for supporting the minister as well as other poor saints, it would be something like what I have here stated, and I hardly think my reviewer, when he comes to know what my scheme is, would dare to say it is not gospel wise. Why should he condemn my scheme before he knew what it was? I know by experience, that such a method of proceedure as I have described strongly tends to beget love and Christian affection in the church. But supposing our minister, instead of expressing his thankfulness, had addressed us in language similar to that I lately heard from the mouth of a Seventh-day Baptist minister—"Are you doing this because you think you owe it to me? I want none of your help unless you owe it to me, for I will not receive any thing of you as charity." Do you suppose such language as that would not have had a tendency to quench that flame of love that was then glowing in every breast? Or, if he had addressed us in language like this—"Well, brethren, I am glad to see you doing a little in the way of your duty at last, and if you had done as you ought, you would long ago have promised me a salary of four or five hundred dollars at least." Do you suppose that would have stimulated the company to go right off and buy him another barrel of flour? It seems to me that it would not. And what is it, but just such kind of language, that we now hear from some of our ministers? "A soft answer turneth away wrath, but grievous words stir up anger." "Charity never faileth," for love begets love, and love is the essence of piety; and when pure love provokes the church to see that its minister does not suffer, how it instantly provokes the minister to love the church in return, thus provoking one another to love and to good works, and causing pure and undefiled religion to increase and abound in the church. But if the church agree with a man to preach and pray for them a year for five hundred dollars, there is no love begotten by that act; it is only making a bargain; and if the church pay him that amount, there is no more love in the performance of it, than there would be in praying for a piece of property. But I confess that I never understood the gospel in that fashion.

My reviewer says that it is wrong for ministers to connect with their ministerial labors any secular employment; and I must say, that it wounded me to the heart to see that he would treat some of our most worthy and beloved ministers in such a way as to suggest, that they do it because they are afraid that God will not fulfill his promise, or that they betray a lurking suspicion that he will not do it. But if it is wrong for ministers to labor with their hands, it would seem that Paul missed it most shockingly when he and Sylvanus and Timotheus did so for the very purpose of making themselves examples for others. See Thes. 3d chap. This one thing, however, is certain, that if it is wrong for ministers to labor with their hands now, it was wrong for ministers to do so then, and thus you would make the apostles transgressors, and unworthy of imitation. But when the writer in question perceives that we think Paul's doctrine goes hard against him, he then says, "Well, I did not mean that it is wrong for ministers sometimes to go to work to help some feeble church; such as do that, I hold in everlasting honor," says he, "Paul himself did so." Now if that is not a real sophistical come-off, I know not what to call it. For Paul there said not a word about feeble churches; he simply told them to do it to support the weak; and who does not know that ministers generally have weak ones enough in their own families to require all the labor they can do, without helping weak churches? Nay, I think it ought to be the pleasure and delight of the church to turn to and help him support his weak, if he is a poor man. And I know it was the delight of the church to do so when I was young. But take notice, that when I say a poor man, I do not mean a drunken wretch who goes in rags and tatters, and whose wife and children are on the borders of starvation. No, I despise such an idea, come from where it will. I mean a man of small property, that gets a good living by his industry; that is what I mean, and what could prevent him from seeing it?

But again, my reviewer seems to depend chiefly, if not entirely, for the support of his doctrine, upon the words of Saint Paul where he says, "Even so hath the Lord ordained, that they that preach the gospel should live of the gospel." But this, it seems, would not quite prove it, if it had not been for the two words, *even so;* and even these would not have been quite sufficient, if he had not written them in capital letters, and repeated them pretty often. He says EVEN SO signifies in the same manner; and if the priests did not have a stipulated yearly salary, yet they did have a specified per centage, which amounts to about the same thing. Now let us see for what this per centage was given. It was given them in lieu of their part and proportion of the land of Canaan, and all the rest that they received of the people, was a certain part of their free-will offerings; and if ministers now had as much hard labor to do as the priests and Levites did then, which was to kill and dress thousands and tens of thousands of sheep and oxen, cut wood and make fires, wash dishes and clean house, &c. &c.; I say, if ministers now had to do as much hard work as they did, I think they would begin to be willing that it should be some other how than *even so.*

Again, at the commencement of his reply, he says that he utterly disclaims the unworthy motive attached to him. But how it is that a man can disclaim a motive as being unworthy, and yet cling to it with so much eagerness, is what I confess I do not exactly understand. Or does he disclaim it merely because I used the words, awed or frightened? Well, if that is what he means, let me ask what would awe or frighten a well-disposed man more effectually to do a thing, than to make him believe that he is awfully wicked if he does not do it? And this is just what he says of the church that does not at the outset promise the minister a sufficient salary. Then pray tell me how it is that he disclaims such a motive.

He next says, "The real motive in writing that article was to induce the ministers to commit themselves to their appropriate work, without cherishing any undue anxiety about salaries." This, he says, I overlooked entirely. In this, however, he was quite mistaken, for I took particular notice of it, and considered it as a very necessary preliminary to the accomplishment of the main object, which I considered to be to get the people into the belief and practice of promising the minister a good stout salary; for he told us, at the commencement, that he believed one great reason why the people were so backward about promising the minister a salary, was that the ministers continued to labor in secular business, and consequently the first thing to be done to bring about the desired object, would be to get the ministers to cease from secular labor; and, to induce them the more readily to do so, he assures them that God will take care for their temporal concerns, about which, at the same time, they knew as much as he did. I do not pretend to say, that the man is not sincere in believing it to be the best way for the minister to do no secular labor, and for the church to give him a good stout salary for his support. But I happened to be of a very different opinion. I think it would be far better, and much more for his health and comfort, (unless he is naturally very lazy,) to labor in some secular business to support his weak children, and perhaps a weakly wife too, and let weak churches take care for themselves as well as they can; for if any man provide not for his own, especially for those of his own house, he hath denied the faith, (ministers not excepted;) and let the members of the church do much of the church's business (which he seems to think belongs exclusively to the minister,) otherwise what would be the use of that diversity of gifts that God has set in the church.

I must take leave of my reviewer, by saying, that I really think he had no cause of trembling for fear that some of his opponents would think he favored their cause. I do not believe that any one of them ever thought that he had done so in the least. I have shown those three articles to two men whom I considered as candid as any in the town, and whom, I supposed, would be as impartial and as free from prejudice in the case as any I could find. One of them told me that he should have drawn the same conclusion from them as I did, and that he did not see how any body could draw any other. The other's judgment I have not obtained; but one only is sufficient for my purpose.

WM. STILLMAN.

THE GENEROUS PLANTER.

The incident which is embodied in this story occurred in Cincinnati some years since, and was then published, but so long a time has passed that few will remember it. I am very sure none of my young readers will.

There is in Cincinnati a large class of freed colored persons, who, having been emancipated in the South and Southwest, have come up there to settle, and very many of them with the sole object in view of making enough money by their labor to redeem some near relation from bondage. We have known of remarkable instances of self-denial and patient labor that have finally been crowned with success, but we cannot recall one of which we have heard, that is so full of romantic interest as the one we are about to relate. Amongst the freed colored persons who were laboring to purchase the freedom of their enslaved friends, there was none so untiring in efforts as Susan Wilson, the heroine of this little story. She was up early and late; and although her occupation was a very laborious one, and not very profitable, yet by unceasing toil and the most rigid self-denial, she managed to lay by a considerable sum of money towards the purchase of her husband, who was still in slavery. Susan had been set free by will at the death of her mistress, whose favorite personal attendant she had been. This lady had owned but few slaves, and they were all in her own employ, so that they had always been comfortable. She had left Susan with her own children, free, but without making any provision for their support—thus showing that she thought the boon of freedom, even in a state of destitution, a sufficient restitution for years of unpaid labor, which she had exacted from her slaves. Whatever Susan thought of the justice of her mistress, she was not slow to avail herself of her freedom; and after long and anxious consultation with her husband, it was agreed that she should make her way to a free State, with her three small children, and by her labor endeavor to get money enough to buy him.

Ben, her husband, was an excellent carpenter, and lived with his master, very near Susan's mistress. He was an intelligent slave, and had always cherished the hope that he should one day be free. There did not seem a very bright prospect of this, when he saw his poor wife with her three little children set out upon their journey to a land of freedom. His heart almost failed him, but still he said to himself, "They must go. If they cannot do anything for me, they will do far better for themselves, in a free State, than they can possibly here, where they will not be thought even as good as slaves." And so they parted. She came to Cincinnati, and had been there about two years, laboring as a washerwoman, when my story commences. Her oldest child, Harry, was a fine stout boy of eleven years; Susan, the next, was a delicate, sickly child of nine; and the youngest a little boy of five. They were none of them old enough to be of much assistance to their mother; yet so great was their interest in the object for which she was laboring, that all were willing and anxious to contribute something toward their father's freedom. Harry could do most. He was, in fact, very useful—bringing and carrying clothes, fetching water, making fires, and everything of the kind that he could do. Then there was a large boarding-house in the neighborhood, where Susan not only got washing from the boarders, but almost enough broken victuals for the support of her and nice-looking, and he had as many customers as he could supply. It would be im-family—thus saving both money and time.

So great were her exertions, that a number of charitable ladies kindly undertook, not only to supply the children with clothes, but made them up for them. Thus the poor woman's earnings were almost all hoarded up for the purchase of her husband.

The children too were as self-denying as their mother. If any kind lady or gentleman gave them a small piece of money for a little service, instead of buying candy and cakes, as most children do, it was brought home and put in a mug where their earnings were kept. Harry, during the season of blackberries, was able to earn a good deal of money. His berries were always fresh possible to tell the little acts of self-denial by which these poor children strove to aid in the purchase of their father. To show how they all felt about it, we must relate one little incident.

One day, a lady, who was pleased with the frank, good-natured face of Ned, the youngest boy, called him in, and gave him half an orange. This was so nice that it created a desire for more. A few days afterward he had a small piece of money given him, and instead of taking it home to put in the mug, he bought two oranges with it. He no sooner had them in his possession, than he began to feel he had done something that his mother and brother and sister would not think very well of. So, instead of running home delighted to show them, he came in softly, and going straight up to his mother, said, "Good gentleman gave me money; I give it to man in shop; he gave me two orange." His mother looked sorrowfully at him, and told him she was sorry he had forgotten his poor father was a slave. And the other children said, "Oh! shame, Ned! to buy oranges with the money for daddy's freedom!" They would not touch a bit of them; and poor little Ned with tears in his eyes sat down in the corner and ate up the oranges by himself, and he was very glad when the last mouthful was gone. He said to his mother that he would never buy any more oranges, but bring the money home for his father.

One day, Harry had been gone to the boarding-house longer than usual for the fragments for the dinner. Presently they saw him coming with a large bundle of clothes, as many as he could carry; and he came panting in, full of some important information.

"Oh! mother," he cried, "there are so many strangers at Mrs. G.'s, and you'll get all the washing for them, for a good gentleman who sent you these says he will ask them. And he was so kind to me, and I told him all about how you were working for father's freedom, and put all your money in a box, and how we put all we could save in a little mug; and he gave me a whole quarter to put in a little mug; and he is coming here, and I am going to show him it's the largest piece we have got yet."

Thus he ran on to his mother, full of his good news, and none of them observed that a gentleman had followed him home, and was now standing near the door, in a very thoughtful mood.

Susan was the first to observe him, and how her heart sunk within her when she discovered the well-known face of her husband's master! He did not know her, and was surprised at her agitation. She sank down on the floor, and was not able to speak. She had not heard one word from her husband since she had left him; and in those two years what might not have happened! The cholera had been very fatal in the South, and he might be dead!

"Ah, master!" at last she cried, "my poor husband, Ben, is he alive?"

"Ben! what Ben? I don't know who your husband is."

"Oh, master! Ben Wilson, your carpenter."

The gentleman was very much agitated, for he had not expected to find his carpenter's wife and children here. But he hastened to relieve the poor woman's anxiety.

"What!" said he, "is my carpenter, Ben, your husband? Oh yes; he's alive and well, and as honest and faithful a fellow as he ever was."

"Thank God!" said the poor woman, "if he's alive, I know he's good."

The slaveholder sat down on the only chair the house afforded, and the poor creatures crowded about him, beseeching him in the most piteous manner to sell the husband and father to them.

"Oh! master, see," said Susan, "I have got almost all the money;" and bringing her box of hoarded savings, she put it down at his feet.

"See!" cried the children, "here is all ours too!" and in his haste little Ned upset the mug, and all the pennies and half-dimes rolled over the floor in every direction.

"Oh, master!" cried the poor wife, "won't you be willing to sell Ben? I know I've not got enough yet; for," she added, proudly, "I know Ben is worth a good price."

"Isn't there *almost* enough?" said little Susan.

"Do please let daddy be free!" said little Ned.

The planter was speechless. He was deeply touched by the scene before him. He had a heart, and it was touched. He had always believed that when slaves were freed they became lazy and improvident, living by begging and stealth; but here he saw the most untiring industry and rigid economy in a poor woman and three little children, whom he would have supposed scarcely able by all their labor to support themselves, saving a sum that seemed almost incredible. We know just how much he was surprised; for we have seen in all its force this fixed belief of slaveholders, that free colored people are not able to take care of themselves. He sat, looking pale and sad.

"Is master sick?" said Susan.

"Yes, good woman," said he, "sick of myself, sick of slavery, sick of everything."

Poor Susan was bewildered; but the planter, with great effort, calmly added:—"Susan, your husband has been worth more to me than all the money in that box. I have no right to any of it; keep it for yourselves. Your husband is free from this moment. May you be as happy as you deserve to be."

He then darted out of the house.

O how happy was that mother and children. The mother fervently thanked God for his goodness, and the children danced over the floor, knocking over the poor dinner which was set out on the wash-bench into the tub of suds. Harry looked a little sober at this catastrophe; but he quickly remembered the change, and cried, "Never mind; now we can buy some dinner, can't we, mother?"

When their joy had somewhat subsided, they had a nice, comfortable dinner, and there was an orange purchased for the poor, sick, little Susan.

But let us leave this happy family, and follow our planter. Having seen his injustice to one of his slaves, he was not long in perceiving that he had been unjust to all. He had inherited his slaves from his father, who was a simple-minded man, good-natured man, and he had never heard a word of the wrongs of slavery. Even when he went to the North, to one of the Universities, to be educated, he did not hear whispered a word of disapprobation. But he married at the North, and his wife could never be brought to like slavery. Her uneasiness first awakened a suspicion that all was not right. He encouraged her in her efforts to enlighten their slaves, and render their condition more tolerable. He was not very far from a right state of mind when he came to Cincinnati, and it only needed the unexpected meeting with the wife and children of his most valued slave, whose labor had already paid his market value twenty times over—working as slaves never work, and denying themselves every comfort of life, that they might purchase his freedom.

It was enough. He was convinced, and at once decided upon his future course. He immediately returned home, and as soon as he reached his plantation, he declared to all his slaves that they were free. They gave the best evidence that he had been a good master to them by many of them remaining on his place as free laborers, and his rich reward was in witnessing their happiness and contentment.

Among the most joyous was Ben, who soon set out to join his family; and we leave our readers to imagine their meeting, and the comfort they enjoyed as the reward of their labor and self-denial. [Friend of Youth.

DEATH OF MRS. SCUDDER.

A communication from Dr. Scudder, at Madras, respecting the death of his wife, was read at the Monthly Concert in Boston, on the first Sunday in February. She died on the 18th of November last, after an illness of only four days, and what is remarkable, just three days after the death of her son, Mr. Samuel D. Scudder, who was a student in the theological seminary at Brunswick, N. J. Dr. Scudder writes :—

"After we found that her disease was about to terminate fatally, we assembled around her dying couch, and heard her last words. The righteousness of Jehovah Jesus, which had been her joy and support in life, was her only trust in death. She retained her senses nearly or quite to the last, and although very weak, conversed with us until within a few minutes of her departure. The same ardent love for Christ and for dying souls which she exemplified in her life, shone forth brightly during her last hours.

"In respect to herself she remarked, 'I am a poor miserable sinner, full of imperfections. Heaven will be glorious because there will be neither sin nor imperfection there.'

"Just before she died she opened her eyes and exclaimed, with peculiar energy, 'Glorious heaven! glorious salvation!' Soon after this she voluntarily closed her eyes, and sweetly fell asleep in Jesus.

"When gazing upon her, as she lay before me, I exclaimed, 'How many prayers have come out of those lips. She literally prayed her children into the kingdom.'

"And now what shall I say about my own loss? I must sum it all up in one sentence. *It is irreparable.* * * * Thirty years have we been permitted to travel together, and to labor for the salvation of souls. Now I am left to travel and labor alone, so far as my beloved helpmeet is concerned. But all is well. Christ lives. I told her when dying, that we should not long be separated."

TAKE COURAGE BOYS.

Many a lad, whose courage has quailed at the formidable task of declaiming before his school-fellows, will take courage from the following fact from Daniel Webster's autobiography. It is communicated by a correspondent of the Independent, who states, that while a school boy, under the instruction of Dr. Buckminster, he made tolerable progress in all the branches, but there was one thing he could not do—he could not speak before the school. "Many a piece did I commit to memory, and rehearse in my own room over and over again; but when the day came, when the school collected, when my name was called, and I saw all eyes turned upon my seat, I could not raise myself from it. Sometimes the masters frowned—sometimes they smiled. Mr. Buckminster always pressed and entreated, with the most winning kindness that I would only venture once; but I could not command sufficient resolution, and when the occasion was over I went home and wept bitter tears of mortification." Surely this fact, so unlike what any one would imagine could have been true, who judges by Webster's senatorial and forensic efforts, should encourage every teacher of the young, not to give over at their first and unsuccessful efforts.

The Sabbath Recorder.

New York, February 28, 1850.

"HIRING MINISTERS."

On our outside will be found another article from the pen of Deacon Stillman, upon paying ministers. In the matter at issue between us and him, we have no desire to have the last *word*, being perfectly satisfied with having the last *argument*. It is not likely, that a prolonged controversy would serve to modify *his* views; for one who has lived "more than four-fifths of a hundred years," is not apt to see the force of those arguments which go to invalidate a long-cherished opinion. The hope of benefiting others, who might, peradventure, be influenced by his views, was all that induced us to enter the list with him.

As to the design of "crushing him under foot as quick as possible, in the estimation of our readers, lest he should in some degree retard the progress of our plan," we can assure him that he is quite mistaken. We could better afford to wait for the brief remnant of his warfare to be terminated, if we had any favorite plan, to the accomplishment of which we regarded him as a formidable obstacle, than to undertake "crushing him under foot."

We are sorry that he so pertinaciously insists, notwithstanding our disclaimer, that our object is to set all the pastors at work to learn the churches to give good fat salaries to their ministers. We must have been exceedingly unfortunate in the use of language, if we failed, so completely, to present the idea which was uppermost in our mind. Had we been managing a viva voce controversy, it is not at all unlikely that our "uncircumcised lips" would have blundered, and subjected us to the necessity of making repeated corrections; but we are not apt to miss it so widely with the pen, though we make no pretensions to that of "a ready writer." The prominent object—the *all-absorbing* object—which we had before us, when writing what has called forth so much censure, was to urge ministers to *commit themselves wholly to their appropriate work*; and we do not yet believe that we so entirely failed to present it, but what the majority of our readers well enough understood it. We believe that the minister's appropriate work is *to preach the gospel*—not to follow farming, or mercantile business, or tent-making. At the same time, we believe that he may lawfully engage in any of these occupations, when the church which he is serving is too feeble to give him an entire support, or when laboring in some field where no church has yet been gathered. We also consider, that if a minister's health is such that he cannot confine himself wholly to the labors of the ministry, he may so far vary his pursuits as to preserve his health. Still, his great work is to preach the gospel. And by preaching we do not mean merely going into the pulpit on the Sabbath day, and delivering himself of a speech about an hour long; but we mean studying the Scriptures, family visiting, visiting the sick, and all other duties which have direct reference to the welfare of souls. We wish ministers to give themselves wholly to this work. We wish them to do it without concerning themselves, *over-anxiously*, whether they will be well paid for it or not. They need not fear but what they *will* be paid; for he that trusts in the Lord, and does good, shall dwell in the land, and verily he shall be fed. Ps. 27: 2. They may safely leave this with Him who has given them his promise. Our article *did* say, and we reiterate the sentiment, that some ministers seem to act as if they were afraid to trust this promise, preferring to have something before them more tangible, in the shape of a farm or counting-house. But so did not Paul, although, for the sake of the weak, his own hands did sometimes minister to his necessities. On the other hand, we consider that when a church calls a pastor, it is in duty bound to *lay him under obligation* to serve its interests. They do so, when they pledge him what will be a sufficient support, without his being obliged to resort to some secular calling to help out the deficiency.

In conclusion, we have only to request our readers to refer to their files, and reperuse carefully what we wrote, and compare the same with the animadversions of our venerable correspondent. So far as our controversy with him is concerned, we are quite willing to let the matter rest here, especially as we cannot turn aside to deal in personalities. The main *subject*, however, is one which we shall continue to discuss, as circumstances may seem to call for it.

The Anglo Saxon Race.—Mr. Elihu Burritt has one of his telling articles in a late number of the Christian Citizen. He says that the Anglo-Saxon race numbers 60,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing every where by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 800,000,000 of souls, all speaking the same language, with the same literature and religion, and exhibiting all its inherent and inalienable characteristics. He concludes with the following glorious vision:—

"Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying, and subduing to its genius, all the continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day when that race will number its 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments. Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature and religion. Their unity, harmony and brotherhood, must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity, the peace and progress of the world."

DOCTORS OF DIVINITY.

The rapid increase of Doctors of Divinity in this country, is a common subject of remark. Scarcely any college, however insignificant, allows its anniversary exercises to pass without awarding the title to one or more of those ministers who have shown themselves particularly friendly, or who have in some other way entitled themselves to favorable notice. If one takes up a report of the meeting of any of the large benevolent societies of the day, or any printed document of such a society, he is confronted by a formidable array of D. D.'s, either as speech makers or honorary members. Indeed, so plenty have these titled dignitaries become, that it is rare to find a minister of any considerable distinction who is not, either willingly or unwillingly, numbered among them. We have been glad, rather than otherwise, to see the number increase so rapidly, because we have hoped and believed, that in this way the evil would eventually work its own cure. In that belief we remain still. Nevertheless, we are quite willing to help forward any measure which gives the least promise of hastening a result so devoutly to be desired. Hence we copy the following document, prepared by a body of ministers residing in Syracuse, N. Y., for which we bespeak candid and serious consideration.

Expose of a College of Evangelical Ministers—Title of D. D.

It was about the middle of the 12th century, that the practice of conferring the honorary title of D. D. on divines commenced. Peter Lombard was the first man thus honored, and this honor was bestowed upon him by the Faculty of Paris.

This practice thence spread to other kindred institutions; and in due time it passed from Roman Catholic to Protestant Universities. In this country the honor is conferred by all our Colleges, large and small, old and young, stable or moving, with or without character, with a single exception, namely, the "venerable Yale," which has opened its eyes and become too wise thus to trifle.

It is given as a title of honorable *distinction*; but on what just ground it is thus given, is often to the public an *inexplicable mystery*, as they are incapable of seeing, in many thus honored, *any distinguished marks* of professional excellence. It is not unfrequently bestowed upon men who have altogether turned aside from their appropriate business, as ministers of Christ.

Now we, the College of Evangelical Ministers of the city of Syracuse, do hereby protest against the whole system; and that, for the following reasons:—

1. It plainly contradicts the teaching of the only Rabbi that we are willing to acknowledge, namely, our Lord and Saviour Jesus Christ. He says, "But be ye not called Rabbi, for one is your master, even Christ and all ye are brethren." See Matt. 23: 7, 11. So some of our ripest biblical scholars understand this passage of the Scripture, such as Stuart of Andover, and Barnes of Philadelphia.

2. Its effect on the ministry is evil, and only evil, so far as their spirituality is concerned. Its tendency is to engender and foster feelings the opposite of humility and lowliness of heart, and *professional* equality; to excite envy and jealousy on the one hand, and pride and superciliousness on the other; to awaken unholy desires for the carnal distinction, and to prompt to improper influences and secret practices in order to obtain it.

3. We object to its source. If we must have ministerial distinctions, let them come from Christ through his church. But this cannot be, because he forbids them. Whence come they, then? They come from the Boards of Trustees of our Colleges, composed of worldly and irreligious, as well as religious men. And what right have they to invade the ministry of Christ, and sit in judgment, and say, who shall, and who shall not be Doctors of Divinity? Who gave them this power? It is a vicious usurpation, exerting a pernicious influence, and ought at once to be resisted by all the friends of Christianity. Like all other corruptors, the conferring source *has its price*, though this differs in different circumstances. It is an incorporated secular power, which has no soul, and of course no conscience. The degree as a title of distinction originally came from the Papal church, and it is worthy of its parentage. Being from beneath, it is 'earthly, sensual, devilish.' We therefore repudiate it.

We propose to destroy this anti-Christian disparity in the following manner.

Inasmuch as it is impracticable to *take away* the titles which have been conferred on *some* of our ministerial brethren, and as the title D. D. means a teacher of divinity, and therefore appropriately designates the profession of all ordained ministers of Christ, we propose to *assume* and *substitute* it, *as a professional title simply*, in the place of the Popish style of Reverend, Right Reverend, Most Reverend, and to recognize each other, and all our ministerial brethren, by no other official title. And should any considerable proportion of the Christian community see fit to unite with us, we shall at once extract the sting from the viper, and thus render it *harmless*.

We therefore cordially and earnestly invite such co-operation. Henceforth, then, let no minister of Christ be recognized by any other official title than that of *Doctor of Divinity*, or teacher of the Christian religion.

As our College is composed of Presbyterian, Baptist, Methodist, Congregational, Reformed Dutch, Lutheran and Wesleyan Methodist Doctors of Divinity, we respectfully ask the religious papers generally to publish this communication, and thus subserve the interests of our common Lord and Saviour Jesus Christ.

The above views were unanimously adopted, and ordered to be published in the different denominational religious papers represented as above in this meeting.

Attest: A. Pinney, Moderator.
Marshall Frink, Clerk.
Feb. 11, 1850.

SABBATH LECTURER PROPOSED.

Through the columns of the Recorder, I wish to call the attention of the churches of the Eastern Seventh-day Baptist Association, and particularly of the Executive Committee, to the importance of employing a person to labor within the bounds of the Association as a lecturer on the subject of the Sabbath. This course, I think, was recommended by the Association at its last annual session. Owing to the circumstance that no suitable person could readily be obtained, but little has been done in that line. Enough has been done, however, to encourage and stimulate us to increased action, and to warrant a persevering and continued agency. From letters received since returning from Maine, I infer that my visit to that region was not lost. Although the letters were private, yet I think there is no impropriety in my giving a few extracts. One brother writes:—

"I find some of my church a good deal exercised on the subject. One sister, with whom you dined, says she shall never feel right until she fully obeys the fourth commandment. But few who heard you attempt to oppose. Could you spend some time here, I think many more would interest themselves to hear on the subject. I have not preached a whole discourse on the subject, but half the people, and more too, admit what I say on the subject to be right.

"The editor of the Western Christian has the following:—'We adhere to our faith in the Christian Festival, not as coming in the place of the ancient Sabbath, or as deriving authority in any manner from the fourth commandment, but as an *independent institution*. We would neither give to it the name, nor apply to it the law of the Sabbath, but observe it as a day of social and religious worship and benevolent contribution. The belief that the fourth commandment is still in full force, save that the first day has been substituted for the seventh, is unauthorized. The Scriptures are profundly silent as to any such thing. The law is not amended. If in force, it is as it was at first enacted. If it is in force, we must keep holy the seventh day whatever we may do on the first."

A brother residing at Paris says:—

"Your lecture in this place awakened considerable interest on the Sabbath, and, as is usual, created much opposition and contempt towards those who observe it. Well, the Lord be praised; we have the assurance that his grace shall be sufficient for us, and we may boldly say, 'The Lord is my helper—I will not fear what man can do unto me.' There is a little handful in this region who love the holy Sabbath, and to whom its sacred hours are a delight. Though feeble in numbers, we feel that our feet are planted on the Rock of Ages, and we shall not be moved."

The above extracts show that what little we have done is enough to encourage us to enlarge our operations. And I here take the liberty of suggesting, to the churches and the Executive Committee, the importance of maturing some plan whereby such an agency as I have named may be sustained, if it should be thought advisable. I would also respectfully request, that any one having thoughts to offer on the subject, should communicate the same to me, so that they may be laid before the Executive Committe, or the Association, at their next session.

S. S. Griswold, Cor. Sec.

Hopkinton, R. I., Feb. 18, 1850.

TEMPERANCE LECTURES—CHURCH ORGANIZED—SABBATH LECTURES.

To the Editors of the Sabbath Recorder:—

Some time ago it came into my heart to visit our brethren residing in Marquette Co., Wisconsin, to learn their condition, and to become familiar with the prospects of some of the new settlements on the frontiers of our nation.

On my way I called at Hamilton, a little village on the Fox River, consisting of about twenty-five houses, all built since last June. Here my soul was stirred within me when I saw how intemperance prevailed, and I resolved on making an attempt to stay its progress. A room was procured in the tavern, and I commenced lecturing upon the subject of temperance on the evening following the New-Year Ball. After the third lecture, a Temperance Society was organized, with between forty and fifty members, some of whom acknowledged that they had been seen to wallow in the ditch.

Leaving Hamilton, I visited our brethren, who live some twelve miles down the river, and to whom I found Bro. J. M. Todd faithfully dispensing the word of life. They were enjoying a revival of religion. The first Sabbath after my arrival, they held a council, and resolved to become organized into a church, which was done on the 4th inst., Bro. J. M. Todd having been appointed to receive, in their behalf, the hand of fellowship. Ten were received by baptism, and twenty-one by letter and otherwise, making in all thirty-one members. It was truly cheering to see with what decision and joy those young converts, accompanied as they were by an interesting assembly, wended their way through the woods to the bank of Fox River, one mile from any dwelling, to follow their Lord into the liquid grave, going 'down into the water,' and coming 'up out of the water.'

Some three weeks previous to my arrival here, a Methodist Presiding Elder, by the name of Wilcox, had taken it upon him to preach a discourse in behalf of the change of the Sabbath. On my arrival I was furnished with a synopsis of his discourse, in replying to which I occupied two evenings, when the house was literally jammed, and much interest was manifested. It appears to me, that the time for God to elevate his holy Sabbath draws nigh. To use the language of a colporteur who stayed at my house a few weeks ago, "The seventh-day people do not know what a commotion there is in the Christian world on that subject."

O. P. Hull.

Western Sunday Schools.—There was a meeting at the Tabernacle, in New York, one evening last week, in behalf of Sunday schools at the West. The house was completely filled, and addresses were delivered by Rev. Dr. Babcock and Rev. Messrs. Chidlaw and Magoon. The eight missionaries of the Society, laboring in Tennessee, Kentucky, Ohio, Michigan, Texas, Iowa, &c., reported that during the past year, assisted by a number of agents employed for brief periods, they have visited and assisted 1,313 Sunday schools, embracing 8,310 teachers, and 59,451 scholars. The greater portion of these schools are new, and most of them have received donations in library and elementary books. The Reports speak of the efficiency, value and permanency of the schools generally, and contain earnest appeals for continued and increased aid. It was stated, that during the past year the schools of New York contributed upwards of $7,000 for their support. At the close of the meeting something more than $2,000 was contributed or subscribed, in furtherance of the objects of the Society.

SUNDAY CRIES OF THE NEWSBOYS.

The recent movement towards the suppression of the Sunday cries of the newsboys in our city, has led the New York Correspondent of the Baptist Register to make some very judicious observations, which, for the benefit of our readers, we transfer to our columns.

"In the security of civil liberty, it is difficult to say how far the laws of a State should go in the suppression of immorality, as well as certain practices which, though not immoral, may yet impinge the rights of others. It is right—I mean civilly right—for one to do as he pleases, provided he does not interfere with the rights of others. He may be ruining himself morally and physically as fast as his habits will permit him, but you have no right in nature or good civil government to arrest him by law; yet it is in keeping with the largest liberty that we shall not smoke a cigar in a public promenade, or poison in any degree a fountain opened for the common use. The privileges of a community and its mere outward morality will depend upon the education and taste to which it is accustomed. But true religion, which cannot be where morality is not, and which is not where morality often is, has the conversion of the soul at heart; and its redemption by the blood of Jesus does not contemplate any antecedent morality a whit more favorably than immorality. But how is it that the energies of many good persons, often discouraged in their personal efforts to bring men to the acknowledgment of faith in Christ, are directed to the establishment of some human laws, by which at best the appearance only of society is improved, the sepulchre whited, but still full of rottenness and dead men's bones.

"As you pass by the establishment of the Tribune of a Sunday all is quiet,—there are no signs of business,—an outward regard is held for the sanctity of the day. But a few steps onward, and you see a crowd of reckless newsboys waiting for the Herald; and upon the arrival of a steamer, the utmost activity is exerted by each carrier as he receives his papers to get upon his route as quick as possible. They resemble a hive of bees. But who will say that the real spiritual interests of the soul, as they are revealed by the New Testament, are better understood and inculcated by the former establishment than by the latter; or that vital, scriptural piety, is more diffused in the Fourierism of one proprietor than in the blackguardism of the other? Now, Christians have chiefly to do with the conversion of the heart, and with direct moral means, to remove those practices which they attempt to remove by the force of law. By this course, the prejudices of the wicked are aroused; for example, the chiming of the Trinity bells must by law be silenced for the same reason that the cry of the newsboy is. A sceptic may complain that he is disturbed by the bells in Christian churches, as much as a church-goer that the announcement of papers for sale disturbs him. The laws of liberty cannot favor either at the expense of the other. The infidel must kindly endure what to him are the greater nuisances of Christianity, and the professor of religion those of infidelity and wickedness, or they must still be placed by the alternative upon a level in a surrender of both practices, for the law is as deaf to a church-bell as to the voice of the news-seller. It would be bad for civil tolerance and the free power of truth were it otherwise. If a State permits what the church styles nuisances, it is best to let them alone, and let the thoughts and energies of every disciple of the Saviour be directed rather to the regeneration of the souls of his fellow creatures. As it respects the duties of the Christian as such, he would find as much to do in a city standing high for its outward morality as in one of an opposite character. It is therefore best to meet the adversary openly by the claims of the gospel upon the soul, and the necessity of repentance. The interferences of human law upon Satan's empire are rather desirable to him than otherwise, and whatever they may be, he does not dread them so much as the divine and all-involving law of spiritual regeneration. If the church govern the State, he will find quite enough to do then as now, from Boston to New Orleans, but his power is weakened when Christ governs the church; and when the great duty of professors is practiced and felt in various ways, by teaching and disciplining the multitude."

Trouble apprehended in China.—A letter from Rev. Mr. Williams, of Canton, China, to the American Board of Commissioners for Foreign Missions, under date of Sept. 27, expresses fears that the repose at present enjoyed in China may soon be interrupted. Among the various occasions of irritation between the Government and foreigners, he mentions the attack of the Portuguese on a Chinese fort, the capture of piratical Chinese junks by the British, and the increase of the opium trade. This trade which has long been a fruitful source of difficulty, is now thriving, and from fifteen to sixteen millions of dollars leave China annually for opium alone. The Government of India is said to be taking steps to increase the supply, and it is estimated that there will be sixty thousand chests, or nearly eight millions of pounds, brought to China in 1850.

Protestants in Hungary.—Dr. Merle d'Aubigné, the author of the "History of the Reformation," states in a recent letter to Dr. Baird, Editor of the American and Foreign Christian Union, that four millions of Protestants are to be found in Hungary. He says that "if the history of Hungary were generally known, the sufferings that have been endured by our brethren in the faith, in that distant country, would perhaps surpass in interest that of the Huguenots under the Valois and Bourbon Monarchs." While American Protestants unite in the welcome which has been rightly extended to a few noble refugees, let them not forget to sympathize with their humble brethren of a kindred faith, who are obliged still to remain in Hungary, and to endure oppression, the weight of which is increased by a religious as well as a political animosity.

Auburn Theological Seminary.—This institution, founded in 1821, has rendered important services. It appears by a late catalogue, that during the 28 years of its history, it has had 598 students in its classes, beside those who are at this time members. Of this number, 51 have died, and about 30 have failed from bad health and other causes to enter the ministry, leaving about 520 who are preaching the everlasting gospel. Many of them are settled in northern and western New York, others in the middle, western, and southern States, and nearly thirty are toiling as foreign missionaries among the heathen.

Minister from Hayti to the Holy See.—It is stated in a French paper, (the Courrier du Havre,) that the Emperor Faustin I. has just dispatched one of the principal members of the Haytien Senate as Envoy Extraordinary of the Emperor of Hayti near the See of Rome. He is sent, it would seem, with a view of obtaining from the holy father the creation of several bishoprics and two archbishoprics in the new empire, and the appointment to one of these bishoprics of the negro Sylvester, an almoner of the emperor, and distinguished, moreover, for his piety and worth.

Revival in Liberia.—The Liberia papers received by the last arrival, contain glowing accounts of revivals of religion at Monrovia, Millsburg, Caldwell, New Virginia, and New Georgia. We judge that nearly two hundred have been added to the churches, but principally to the Methodist churches, among whom the work seems to have begun. From 30 to 40 *native* Africans have professed conversion.

Selling Liquor on Sunday.—In Maryland, the law against selling liquor on Sunday is very stringent, and the authorities appear to be determined to enforce it. Over fifty indictments were recently disposed of in one day at the City Court of Baltimore. The persons convicted of violating the law were fined from $20 to $40 in each case, and notified that another offense would annul their licenses without the privilege of renewal. Nearly eighty more of the same kind of indictments were to have been disposed of last week.

An American Cardinal.—The President of Mexico announces, in his message, that Pius IX., in order to manifest his gratitude for the lively interest taken in his welfare by the high functionaries of the Republic and its Ecclesiastics, has signified his desire to confer upon some Mexican Bishop the dignity of Cardinal. A Pontifical agent is expected at Mexico, and, if this Cardinal is made, he will be the first dignitary of that sort on this continent.

Turning Baptists.—Rev. Joshua T. Russel, of the O. S. Presbyterian Church, was immersed, on the 18th January, at Jackson, Mississippi, and afterwards ordained as a minister in the Baptist denomination. Rev. Daniel L. Russell, his brother, who made a similar change a few months since, officiated, and delivered the charge on the occasion.

To the Editors of the Sabbath Recorder:—

We would give notice, through the columns of your paper, that there has been a Seventh-day Baptist Church of some thirty members organized in Christiana, Dane Co., Wisconsin. We would also take the liberty to recommend this place to Sabbath-keepers who think of settling in the West. It is as desirable a locality as can be found in the Western Country, and farms can be purchased at a small advance on government prices.

On behalf of the church,
Wm. H. H. Coon, Clerk.

Christiana, Feb. 8th, 1850.

Easy Divorces.—The new Divorce Bill passed the House of Representatives of Massachusetts on Monday. It provides that if any married person shall join any religious community who do not believe in the sanctity of the marriage relation, and shall continue so to live for three consecutive years, the person so deserting shall be deemed divorced by the marriage contract. The provision is said to have reference more especially to the community of Shakers.

Upon this the editor of the Albany Evening Journal remarks, that the Legislatures of some of our sister States have only to move a few steps farther to render the marraige contract a farce. Not a few of them have gone so far already, that it is about as easy to get rid of a wife, as it is to throw off an old coat. It would save a great deal of trouble to gentlemen law-makers, who appear so anxious to multiply cases of divorce, if they would at once enact a law tolerating unrestricted polygamy. That is the end to which we are hastening.

The Pope's Troubles.—Pius IX. has issued an encyclical letter to the faithful. In it, he complains bitterly of the progress of Christian truth. He "cannot refrain from tears" at seeing some Italians so perverse and abandoned, as not to shrink from diffusing "the depraved doctrines of wicked men." He charges those *abandoned* Italians with having formed a design to draw over the people to the opinions of Protestants. He thinks the first principle of the Protestants—that of *free interpretation of the Holy Scriptures by the private judgment of each individual*, helps on the "wicked cause." He is alarmed at "the depraved use of the new art of book-making," by which Bibles are scattered broadcast over the land. "Yet more," says his Holiness, "using the *resources* of Bible Societies, that have been for a long time past condemned by the Holy See, *they are not ashamed to circulate translated Bibles*, without having taken care to conform to the rules of the church, *in the vulgar tongue, profanely altered and perverted in a bad sense*, with unheard of impudence, and under a false pretext of religion, and to *recommend the reading of them to the faithful people*."

New York State Agricultural Society.—At a meeting of the Executive Committee of the New York State Agricultural Society, held at Albany on the 17th of February, a resolution was passed locating the next Fair of the Society at Albany, the ground selected being near the Bull's Head on the Troy Road. A Premium List for 1850 was adopted, and ordered published by the Secretary. The Trial of Plows is to take place at Albany during the 2d week in June, commencing on the 10th day of the month. Competitors are invited from all parts of the world.

Dr. Gutzlaff.—A highly complimentary address, signed by one hundred and sixty-seven Chinese shop-keepers and merchants, was presented to this gentleman on the eve of his departure for England. They tender it "to mark their sense of his genius, ability, and unremitting attention to his duties, since he came to this place." They say, "His official character has been spotless as water, and not a cash even has he received as a bribe. We bear in grateful rememberance the influence he has exercised in turning men to virtue."

Religious Interest.—In a business letter, dated Feb. 19, Eld. C. M. Lewis says:—"I have been attending evening meetings in North Stonington, Conn., for a number of evenings in succession, where I hope much good has been done. I have baptized fourteen who have professed faith in Christ, and the work is yet going on with interest and solemnity."

Permanent Clergy.—Rev. Dr. Spring, of the Brick Church, we believe, has been the longest settled of any of the clergy in New York. In Boston, Rev. Charles Lowell, Unitarian, has been settled 44 years. Rev. Daniel Sharpe, Baptist, 38 years. Rev. Hosea Ballou, Universalist, 32 years. Quite a number of others in that city have occupied the same pulpit 25 years.

Sunday Trains in Massachusetts.—Great efforts have been made in Massachusetts to secure the passage of a law to prevent the running of railroad trains in Sunday, *except* to carry people to church, and to convey the United States Mail. The Senate knocked the measure in the head by rejecting the bill—ayes 16, noes 19.

Bible-burning in Belgium.—A colporteur in Belgium, whose labors were blessed in six or seven families, appointed a religious meeting in one of them, in which a child was soon after taken with convulsions. The priest was sent for, and made the woman believe that the sickness was a punishment for receiving the colporteur; and discovering the Bible, he took off the lid of the stove, threw in the Bible, covering it with large coals, replaced the lid, and the book was consumed.

Baptists in Wisconsin.—The Watchman of the Prairies says that the General Association of Wisconsin held its annual meeting in Waukesha, Jan. 8. The attendance was good, but was limited by the cold, the uncertain traveling, and the fact that many pastors and churches were engaged in interesting and important meetings at home. The proceedings were spirited and harmonious. Measures were taken to increase efforts in the cause of Home Missions; also to establish a Baptist College in Wisconsin, and to unite with the Baptists of Illinois, Iowa, and Minnesota, in establishing a theological seminary.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Feb. 18.

Mr. Clay presented a petition from a single individual, asking that the first Senator who proposes a dissolution of the Union be expelled from the Senate. Laid on the table.

After some unimportant routine business, the Senate resumed the consideration of the special order, Mr. Clay's Compromise Resolutions. Mr. Downs, of La., having the floor, proceeded with a speech, which occupied, (with slight interruptions by Messrs. Clay and Seward,) the remainder of the day.

House of Representatives.

Mr. Sibly offered a resolution to inquire into the expediency of appropriating aid to Minnesota and Oregon, in the support of a University, which was adopted.

Mr. Doty offered a resolution, and moved the previous question, that the Committee on Territories be instructed to report a bill providing for the admission of California into the Union on an equal footing with the original States; with the boundaries and limits defined in her Constitution. Said bill not to embrace any subject matter outside of California.

This resolution led to a prolonged and successful effort to prevent action. Numerous questions of order were raised, the House was called nearly a dozen times, and the ayes and nays were taken about as many times on motions to adjourn. The time of the House up to about midnight was occupied in this interesting manner, when a motion to adjourn prevailed.

In Senate. THIRD-DAY, Feb. 19.

Mr. Downs concluded his speech on the slavery compromise resolutions, after which the Senate went into executive session.

House of Representatives.

Nothing was done but to listen to a speech of Mr. Venable on the danger of admitting California, and a reply by Mr. Campbell of Ohio.

In Senate. FOURTH-DAY, Feb. 20.

Slavery was again the all-absorbing topic. Messrs. Clemens of Alabama, Cass, Mason, Clay, Davis, Foote, Butler, and Dodge, were the speakers.

House of Representatives.

California and Slavery were discussed by Mr. Bay of Missouri, Thaddeus Stevens of Pa., and Mr. Buel of Mich.

In Senate. FIFTH-DAY, Feb. 21.

Mr. Seward presented the resolutions recently passed by the Legislature of New York upon the subject of slavery and the admission of California into the Union. Laid on the table and ordered to be printed.

Mr. Hamlin's resolution, submitted some time since, calling for information relative to the imprisonment and barbarous treatment of American seamen wrecked on the coast of Japan, was adopted.

Mr. Seward's resolution of inquiry into the propriety of giving some national testimonial to Capt. Cook of the British bark Sarah, was taken up and passed.

The slavery question then came up, and was discussed by Mr. Miller of N. Jersey, until three o'clock, when the Senate adjourned over to Second-day.

House of Representatives.

After some routine business, the order of the day was taken up, and Slavery was discussed by Messrs. Bissell, Winthrop, and Root, until the hour of adjournment.

TWO WEEKS LATER FROM EUROPE.

The steamship America, which sailed from Liverpool on the 9th inst., arrived at Boston on the 25th, with two weeks later intelligence.

Both Houses of Parliament were opened on the 31st ult., when the Queen's Speech was delivered by the Lord Chancellor. Her Majesty laments the death of the Queen Dowager; states that England is at peace with all foreign powers; represents the difficulty between Russia and Turkey as settled; says that the Governments of America and Sweden have coöperated with Great Britain for the repeal of the Navigation Laws; congratulates the people on the improved condition of manufactures and commerce; recommends the improvement of the laws regulating the relations of landlords and tenants in Ireland; and, in conclusion, "hopes and believes that by combining liberty with order—by preserving what is valuable, and amending what is defective—the Legislature will sustain the public institutions, as the abode and shelter of a free and happy people."

Ministers have not yet avowed the line of policy they mean to pursue in regard to the North American Colonies; but it is pretty well understood that, should these Colonies desire to become either independent States, or to annex themselves to the United States of America, no opposition will be offered by Great Britain to their so doing.

One of the most astounding projects of the age, throwing the American prospectus for a Sub-Marine Telegraph from New York to the Isle of Wight into the shade, has just been announced in London—the formation of a railway from Calais to Mooltan, in the midst of India; distance, 3,000 miles; cost, £38,000,000.

The neighborhood of Liverpool has been visited with the most severe storm encountered since 1839. The loss of the S. P. Whitney, of New York, is reported to have occurred in the gale.

Another expedition in search of Sir John Franklin has been resolved upon.

There has been a pretty formidable mob in Paris, growing out of an attempt on the part of the police to cut down certain of the Trees of Liberty planted during the Revolution. A hundred thousand men are said to have been under arms in one day; but matters were soon quieted.

For the hundredth time, "it is stated on authority that the Pope is about to return to Rome almost immediately." It is believed that the Spanish garrison would evacuate Rome on the arrival of his Holiness.

Accounts from the Dardanelles state that the Circassians have gained great advantages over the Russians, on the Ursa, the Russians having been compelled to retreat with great loss.

Advices from Athens to the 10th and 19th, inclusive, state that a serious rupture between the English and Greek Governments had taken place, and that a total suspension of relations existed between the two Governments.

Austria has made a demand for the extradition of some Poles who have taken refuge from the severities following the late Hungarian troubles, within the cantonments of Switzerland. The Swiss government has refused to surrender the refugees, except in cases where it is clearly proved that the refugees have intrigued in politics and otherwise misconducted themslves. In this position the Republic is sustained by the French Government. England will also, it is supposed, sustain the Swiss in their position.

AN EARTHQUAKE IN NICARAGUA.

The National Intelligencer publishes a letter from Mr. Squier, our Chargé to Nicaragua, giving an account of an earthquake which occurred there on the 27th of October last, at 10 o'clock in the morning. He says:

I was roused from sleep by a strong undulatory motion, which was sufficiently violent to move my bed several inches backward and forth on the rough-paved floor, and to throw down books and other articles which had been placed on my table. The tiles of the roof were also rattled together violently, and the beams and rafters cracked like the timbers of a deeply-laden vessel in a heavy sea. The people all rushed from their houses in the greatest alarm, and commenced praying in loud tones. The domestic animals seemed to share the general consternation; the horses struggled as if to loose themselves, and the dogs commenced a simultaneous barking.

The undulating motion lasted nearly a minute, steadily increasing in violence, until suddenly it changed into a rapid vibratory or horizontal motion, which rendered it difficult to stand upright. This lasted about thirty seconds, and was followed as suddenly by a vertical movement, such as one would experience in being rapidly let down a flight of stairs; then declined in violence, but nevertheless seemed to stop abrubtly. The whole lasted but about two minutes, and can be compared to nothing except the rapid movement of a large and loaded railroad car over a bad track, in which there are undulations, horizontal irregularities, and breaks.

No considerable damage was done. Some old walls were thrown down, and in various places around the country, I have observed that rocks were detached and portions of cliffs broken off by the shocks. The thick abode walls of my house were cracked in several places from the top to the bottom. Many other buildings suffered in like manner. The motion which seemed most dangerous to me was that which I have described as *horizontal*, in which the earth seemed to slip away from beneath my feet.

WISCONSIN.—The Legislature of this State adjourned *sine die* on the 11th inst. The Senate passed a bill to abolish Capital Punishment, but it was lost in the House, where the enacting clause was stricken out by a vote of 31 to 26. A joint resolution was adopted to instruct the Senators and Representatives in Congress from Wisconsin to oppose Mr Clay's Compromise Resolutions. The following are among the bills passed during the session:—

An Act to provide for the protection of married women in the enjoyment of their own property.

An Act to provide for the incorporation of Orphan Asylums.

An Act to provide for the incorporation of Insurance Companies.

An Act to authorize Free Masons, Odd-Fellows, Sons of Temperance and other similar Societies, to hold property.

A bill to amend the law for the sale of intoxicating drinks. [This bill obviates some difficulties in the former law, while it leaves less opportunity for the vender to escape its penalties.]

In addition to the above, about 200 acts of a private and local character, and memorials to Congress for mail routes, grants of land for Railroads, and to aid in the construction of Plank Roads, and for appropriations for the improvement of harbors at various points on Lake Michigan, &c., were passed.

RHODE ISLAND LEGISLATURE.—The General Assembly of Rhode Island adjourned after a session of six weeks. We learn from the Providence Journal that a good deal of labor, expended upon matters of public importance, was lost, through a disagreement of the two Houses. An important act, consolidating the school system, was thus lost, as were also bills for reorganizing the Militia, and for apppointing a State Auditor. The license law was amended so as to require complainants for its violation to give security for costs of prosecution. An act was passed for the establishment of a Reform School. Resolutions against Slavery, against grog, and flogging in the Navy, and in favor of a National Bureau of Agriculture, were passed.

A MAN MISSING.—Watkin Jones, a Welchman, aged 32, about 5 feet 5 inches high, by occupation a tailor, very strict and regular in his habits, residing at 141 Chrystie-st., N. Y., left his family, a wife and six children, about 4 o'clock on the morning of Sunday, 13th Jan., to take air and exercise, and has not been since heard from by his family. As he was in debilitated health, and laboring under a high degree of excitement, it is feared that something serious has befallen him. Any information relative to him would be gratefully received by his distressed wife, Anne Jones, as above, or his brother, John X. Jones, Novelty Iron Works, New York.

A special agent of the Post Office Department, recently arrested Frederick J. Mills, Post Master at Hogansburgh, Franklin Co., N. Y., charged with having committed sundry depredations upon the U. S. mails. Several letters containing sums of money from ten to one hundred dollars, it is said, have been traced directly to him, as well as the violation of the seals of a large number of other letters with and without articles of value.

REVIVALS.—At Taunton, Mass., the Baptist church has been enjoying a revival for two months, and some twenty have been baptized.

The Baptist churches in the town of Salem, N. J., below Philadelphia, are enjoying a precious revival. The First church has already baptized 17, and each have several more candidates who will soon come forward.

A revival of religion is enjoyed by the Baptist church and society in South Abington, Mass. Some thirty or forty are indulging hope, many of whom are young men, and there is still a company of inquirers.

There is an exceedingly interesting revival in progress in the Baptist church at Ogden, N. Y. Some twenty-five or thirty have been hopefully converted to Christ, and a large number are making the rational and important inquiry, "What must I do to be saved!"

The Congregational society in Taunton, Mass., are enjoying a time of religious interest. It originated in the Sabbath school, and many young men are the subjects of the influence.

THE UNIVERSITY OF ROCHESTER.—The provisional charter of the University of Rochester, says the Democrat, has been received from the Regents. It is as liberal as any which could be obtained. "To comply with its requisitions, $130,000 must be subscribed within two years, $30,000 to be expended in a site and buildings, and $100,000 to be invested as a permanent endowment. The subscription has been commenced in a spirit which promises speedy and complete success. A large and talented senior class, an able faculty, and many attached friends who expect to make Rochester their future home, are looking for a favorable result with the utmost anxiety. Should the subscription list warrant it, the first commencement of the University of Rochester will be held in Rochester next October."

NEW-YORK POST-OFFICE.—There are made up every day 4,480 mails, two thirds of which are made up thrice a day, making more than 7,000 per day. These are deposited in 260 separate locked bags. Two hundred large bags of newspapers are sent daily, and on Wednesday and Thursday 260 extra bags, and on Friday nearly as many more. The average of letters received at and sent from the office every day is about 50,000 or 60,000; of newspapers the number is about 112,000. There are seventy-six clerks, and thirty carriers; six of the former are night clerks, commencing at 6½ P. M., and leaving at 5 A. M. The others remain on duty all day, until half-past four in winter and five in summer, beginning at five A. M. This is exclusive of the Foreign and Pacific mail steamers. We believe that in no other post-office in the world is so much business so promptly performed.

MELANCHOLY AND FATAL ACCIDENT.—While the schooner smack Ocean Queen, Capt. James Rogers, of Waterford, Ct., was off Absecom, N. J., on Friday, Feb. 15, Mr. Jonathan Pember, a son of Mr. Asahel Pember, of New London, was thrown from the boom while in the act of shaking the reefs out of the mainsail, and striking against the davit head, went overboard. A boat was immediately sent to his rescue, and he was brought on board in about five minutes; though the wind was blowing nearly a gale, and the sea running high. Having on an oil-cloth hat, tied under the chin, the young man did not sink, being probably kept above water by the buoyancy of his hat. He was quite dead when taken on board. Mr. Pember was about twenty years of age.

SPEAKING IN AN UNKNOWN TONGUE.—Some forty years since, the family of Dr. Denormandie, formerly of Attleborough, Bucks Co., Pa. received a paper written in a language they did not understand. It was thought nothing of, except as a matter of curiosity, and remained among the family papers until lately, when it happened to be seen by some person who translated it, and, behold! it proved to be a will leaving to the family an immense estate. Dr. Denormandie left three sons, and perhaps other children. Two of his sons went to Kentucky about 1818, where one of them died; the other two, it is believed, are still living.

INFIDEL FRANKNESS.—An infidel in St. Louis has pledged $10 a year to the Sabbath School in that city, not that he cares about the spiritual or moral good of the children, but because it makes them behave better on the Sabbath. A wealthy Universalist, and proprietor of an iron furnace, in Connecticut, who is opposed to all the religious and benevolent operations of the day, gives something annually to the orthodox society in his village, because, he says, it gives his workmen a place to visit on Sunday, and keeps them out of mischief!

SUMMARY.

In the Senate of New York, on the 19th of February, Mr. Carroll, from the Committee to whom was referred the Postage question, made a lengthy report, in which the Committee recommend the adoption by Congress of a rate of postage not exceeding two cents on every half ounce, on all pre-paid letters, for any distance, and four cents if not prepaid—concluding by introducing a joint resolution of instruction to this effect to the Members of Congress.

A letter from Salt Lake City, in the Detroit Tribune, dated October 7, mentions that a party of eighteen emigrants from Michigan were attacked by Indians on the 16th of September. Joseph Warren and Jonathan C. Turner were killed, and several others badly wounded. A number of their animals were also wounded, and their cart with its contents burnt. The loss of the Indians was not known, but from the traces of blood it was thought that a number of them had been either killed or wounded.

The New Brunswick papers speak of the weather there as intensely cold. Two women, named Lindsey and Goodrich, who attempted to cross the river near St. John, were afterwards found upon the ice, frozen to death. They each had bundles with them, and it is supposed that they first became benumbed, and were finally so overcome as to lie down and never rise again.

Seven American mechanics, on their way to California, were lately induced, by an offer of high pay, to stop at Chagres and put up a building. Before the building was completed, six of the number were dead. The seventh took passage home in the Empire City, and breathed his last the moment she dropped her anchor in New York harbor.

The records of the Smithfield market in London, prove that within one hundred years, the average weight of the cattle killed for that market, has nearly doubled, rising from between four and five hundred to between seven and eight hundred, and the greater part of this increase has been in the last forty years.

Miss Rhoda Cook, of Hartford, who departed this life about two weeks since, left by her will about $1,500 for Foreign Missions, and the same amount for Domestic Missions. She also left a legacy of about $1,800 to the First Baptist church in that city, the interest of which is to be appropriated to the benefit of the poor of the church.

Mr. Burke, in his last report from the Patent Office, estimates fifty eggs for the consumption of each individual in the United States, and that each egg is worth half a cent. This will make *eleven hundred millions* of eggs consumed, and *five and a half millions of dollars* paid out for them.

The ship South Carolina, from San Francisco, August 8th, arrived at Boston recently. She sailed from New York, Jan. 24th, 1849, and has been one year and twenty-four days on the voyage. She is the first vessel that has returned to an Atlantic port since the golden epidemic broke out.

It is stated that a fever affecting the brain has broken out in Stamford, Ct., and that fifty farmers have already fallen victims to it. A similar disease prevailed thirty-two years ago, and it is alledged that the epidemic originated in the same house on both occasions.

Mr. Sawyer, a member of the Massachusetts Legislature from Berlin, drives the stage from that town to Acton, daily; arrives at Boston at 9 in the morning, delivers his packages and takes his seat in the Legislature, and then drives his stage home again.

Government Printing, bad as it is done, is an enormous item of expense. The aggregate cost, according to the Blue Book, is about $400,000—divided among the Departments as follows: State 11,500; Treasury 13,250; Interior 38,500; Navy 53,400; War 14,500; Post-office 77,800; Congress 182,300.

At McConnellsville, N. Y., on the 6th, George Wilbur and Mr. Nettleson were frolicking together, when Mr. Wilbur playfully snatched a frozen fish from a sleigh near by, and threw it at the other. The fish struck Mr. Nettleson on the neck, killing him instantly.

The Journal of Commerce states that by the aid of the telegraph wires the newspapers at Dubuque, Iowa, are enabled to publish the proceedings of Congress the day after they occur, and the news brought by foreign vessels to New York or Boston, within *twenty hours* after their arrival.

We learn from the Owensboro' (Ky.) American of the 7th inst., that Andrew H. Brand, the Kentucky Infant, died of pneumonia, a few days since, at the residence of his father, in Davies County, after a short illness. The deceased was in the 16th year of his age, and weighed over 500 pounds.

A tremendous freshet occurred recently in the Tombigbee River. The water rose so high that steamboats ran over plantations, and the telegraphic wires were submerged. It had rained during ten days and nights.

The Quebec Gazette says that at Portneuf, Canada, on Tuesday, the 5th day of February, the thermometer went down to 52 degrees below zero, and that during the entire day it was below 40!

Two young ladies, whose names are given as Miss Almira Fraim and Miss Mary Ward, have become regular students in the Medical Department of the Memphis Institute.

An interesting discovery has been communicated to the Church Missionary Society in London, by one of their agents in Sierra Leone, the Rev. Mr. Koelle. It is that of a written language existing in the interior of West Africa.

The public land movements at Washington affect the price of Land Warrants, and the price is unsettled. The quotation ranges from $120 to $128, with a considerable quantity pressing on the market.

There are said to be in the county of Suffolk, Mass., embracing Boston alone, 48 suits for divorce, now pending before the Supreme Court.

The largest hotel in America has just been completed in Cincinnati, at a cost of $225,000. It will lodge 550 persons.

A machine has been put in operation in Cuba, for the manufacture of cigars. It rolls them so fast, that one machine can give occupation to six men in the way of tipping and clipping them.

The Angelica Reporter says that on Tuesday last, the stage between Hornellsville and Corning, on the Canisteo River, was upset, causing the death of one man, fracturing the skull of another, seriously injuring another, and killing one of the horses.

Charles Nettleton of Webster, Mass., has been convicted at Worcester, on eight indictments, for the violation of the license law—the fines and penalties amounting to $713 65, and the alternative imprisonment to 135 days hard labor in the house of correction. He preferred the latter, and was committed.

The New Orleans Delta records the fact that for many years a settlement of Gipsies has existed at Biloxi, and along the southern coast of the Mississippi. They have subsisted by catching fish and oysters, and maintain, in all respects, their habits of idleness and quietude.

At Hastings, a boy, nine years old, ate two onions from a bottle of pickles, and drank some of the vinegar, which shortly afterwards suffocated him, some of the liquid having got into the windpipe.

Mr. Dickinson will soon bring into the U. S. Senate a bill to abolish copper cents, and to substitute a coin of the size of a half dime, to be composed of silver and copper. The alloy is in preparation at the mint.

Hon. John P. Robinson, in a communication in the Lowell Journal, says that the costs in the suit—*Melvin* vs. *Locks and Canal Co.*—a suit which was brought some 17 years ago to recover a little patch of land in Lowell, and which was lately decided in the Supreme Court of the United States in favor of the Company—have amounted to between $30,000 and $40,000!

At the Common Pleas Court, in Northampton, Mass, William Hemingway was asked if guilty or not guilty of stealing a blanket from the County while confined in jail for drunkenness, and replied: "Guilty, but I should like the privilege of showing the blanket to the Court."

The weather throughout this country, during the past winter, has been remarkably mild; but in Europe it has been severe almost beyond a precedent. In France, it is said, the roads have been rendered almost impassable, many flocks of sheep have perished, and the wolves, incapable of procuring food in the forests, have rushed into the villages to satisfy their hunger. Similar reports are made from other parts.

A Life Insurance Company in this city finds the number of deaths among its California risks, SEVENTEEN, instead of 3½, which they should have been according to the tables. This affords some idea of the hazards to life encountered by California Adventurers.

There was a fire in Batavia, N. Y., on Sunday, Feb. 17, by which six or seven buildings, estimated to be worth $50,000, were destroyed.

The recent fire in New Orleans destroyed 30 buildings, most of them large stores. Loss estimated at one million dollars.

Mr. Green, the "Reformed Gambler," has been examined on a charge of attempting to pass counterfeit Treasury Notes, and the complaint dismissed.

Elizabeth Roxbury, aged 18, killed herself in Philadelphia, the other day, with a dose of laudanum, having been disappointed in love.

The Free Soilers of Rhode Island are to hold a State Convention at Providence on the 13th of March.

The subscriptions for the endowment of the Western Reserve College, now amount to $100,000.

New York Markets—Feb. 25, 1850.

Ashes—Pearls $6 00; Pots 6 62.

Flour and Meal—Flour. State, Ohio, Indiana, and Michigan, from 4 87 to 5 37; pure Genesee 5 50 a 5 62. Rye Flour 3 06 a 3 12. Jersey Meal 2 87.

Grain—Wheat, Canadian 1 10, Ohio 95 a 1 12, Genesee 1 26 a 1 28, Jersey 1 13. Rye 61 a 62c. Corn 58 a 60c. Oats 33 a 35c. for Southern, 35 a 39c. for Jersey, 42 a 49c. for Northern.

Provisions—Pork, new prime 9 00, mess 10 50. Beef, 5 75 a 6 00 for country prime, 8 75 for mess. Butter is in good demand at 8 a 12c. for Ohio, 8 a 18c. for State. Cheese 6 a 8c.

Hay and Straw—Bale Hay at from 42 to 70c. per cwt.; loose do. 46 to 75c. Straw 1 50 a 2 75 per 100 bundles.

MARRIED,

In South Brooklyn, L. I., on the 17th inst., by Eld. J. L Scott, Mr. DANIEL CYRUS HOFFMAN to Miss SARAH FLYNN, both of New York.

In North Stonington, Conn., on the 17th inst., by Eld. C. M. Lewis, Mr. WILLIAM L. ROBERTS to Miss LYDIA ANN MCKEE, all of Hopkinton, R. I.

In Truxton, N. Y., Feb. 16th, by Eld. Jas. R. Irish, Mr. TRUMAN B. MAXSON, of Leonardsville, to Miss CAROLINE COON, of the former place.

In Middletown, Marquette Co., Wisconsin, on the 1st of January, 1850, by Eld. O. P. Hull, Dr. R. HULL to Miss LUELLA JANE DOGGETT. By the same, Mr. EZEKIEL W. CHASE to Miss LAURA ANN DOGGETT.

In Scio, N. Y., Feb. 17th, by Eld. Rowse Babcock, Mr. SILAS S. MILLARD, of Scio, to Miss JANE CLARK, of Amity.

DIED,

In Lincklaen, Feb. 11, brother GEORGE BURDICK, aged 72 years. He was one of the first settlers in the society of his choice, and has been long regarded as a pillar in the church.

In DeRuyter, Feb. 11, SAMANTHA C. MUNCY, daughter of Adonijah Muncy, aged 20 years.

At Andover, N. Y., on the 18th ult., SAMUEL B. CLARK, aged sixty-three years. He was a worthy member of the Seventh-day Baptist Church at Independence, and died in peace, with bright anticipations of the future.

In Plainfield, Otsego Co., N. Y., on the 15th inst., Mrs. PATIENCE CLARKE, widow of the late Capt. Perry Clarke, in the 87th year of her age, after a short and apparently slight illness. We trust that she has passed from a world of affliction to the enjoyment of the rest that remains to the people of God.

At Rockville, R. I., on the 16th inst., after a short illness, Miss ANN P. BURDICK, aged 20 years. During her sickness, it is confidently believed she obtained hope in Christ, and she departed in peace.

In North Stonington, Conn., on the 17th inst., Mr. JOHN MAIN, aged 70 years.

LETTERS.

J. R. Irish, I. D. Titsworth, D. F. Randolph, W. M. Fahnestock, A. M. Covey, Charles Saunders, O. P. Hull, Z. Campbell, Wm. H. H. Coon, C. M. Lewis, W. B. Maxson, J. F. Randolph, W. S. Dunham, R. Babcock, J. P. Livermore, S. S. Griswold, B. Church (paper not received,) Eli Forsythe, Anthony Hakes.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

N. B. Palmer, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Peleg Clark, "	2 00	" 6	" 52
Alfred Clark, "	2 00	" 6	" 52
N F. Chipman, "	2 00	" 6	" 52
Ira Brown, "	1 50	" 6	" 52
W. S. Dunham, Shiloh, N. J.	1 00	" 6	" 52
Henry Glaspell, "	2 00	" 6	" 52
Eli Ayers, "	2 00	" 7	" 37
Wm. H. H. Coon, Utica, Wis.	2 00	" 6	" 52
H. C. Crandall, "	2 00	" 6	" 52
A. P. Stillman, "	5 00	" 6	" 52
B. Church, Tallmadge, Mich.	2 00	" 6	" 52
W. B. Maxson, Leonardsville,	2 00	" 6	" 52
A. M. Covey, N. Brookfield,	2 00	" 6	" 52
Jesse Maxson, Adams,	2 00	" 6	" 52
Roswell Saunders, "	1 00	" 6	" 52
N. R. Crandall, Independence,	2 00	" 6	" 52
Joseph Flint, Scio,	2 00	" 6	" 52
Stephen Sweet, Scott,	2 00	" 7	" 37
Baton Miller, Southampton, Ill,	2 00	" 7	" 37

BENEDICT W. ROGERS, Treasurer.

☞ On looking over our books, we find that a considerable number of subscribers have not yet paid for the current volume, although it is now nearly three-quarters completed. We beg leave to call the attention of such to our published terms—$2 per year in advance, $2 50 when payment is delayed till the close of the year. These terms will be strictly adhered to. Let those who would save us trouble and themselves money, see that their remittances are made in time—the quicker the better.

Information Wanted.

Information is wanted respecting the residence of the widow NANCY CRANDALL, formerly Nancy West. She had a sister Mary, who was the wife of Col. Zebulon Scrivens, of Grafton, Rensselaer Co., N. Y. If now living, she must be about ninety years of age. Any information of her residence, if living, and, if dead, that of her heirs, communicated to Mr. Tiba Hewitt, (administrator of the estate of widow Mary Scrivens,) Grafton, Rensselaer Co., N. Y., will be thankfully received. [34w3] By request, W. B. MAXSON.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Mail Line between Boston and New York.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars of baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 4 o'clock P. M., and Stonington at 8 o'clock P. M. or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities. The C. VANDERBILT will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The COMMODORE will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday. For passage, berths, staterooms or freight, application may be made to the agents on the wharf, and at the office, 10 Battery-place.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy—The True Issue. 4 pp.
- No. 9—The Fourth Commandment—False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1653. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture; the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for producing seed. On the rolling of land. On the sowing of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land*," "*Stocking of a Farm*," "*Improvement of the Soil*," &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country*; and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the American edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., entrance 54 Gold-st.

Miscellaneous.

From the Independent.

MOTHER MARGARY.

BY GEORGE S. BURLEIGH.

On a bleak ridge from whose granite edges,
Sloped the rough land to the grizzly north,
And where hemlocks clinging to the hedges,
Like a thinned banditti straggled forth,
In a crouching, wormy-timbered hamlet,
Mother Margary shivered in the cold,
With a tattered robe of faded camlet
On her shoulders, crooked, weak, and old.

Time on her had done his cruel pleasure,
For her face was very dry and thin,
And the records of his growing measure
Lined and cross-lined all her shriveled skin.
Scanty goods to her had been allotted,
Yet her thanks rose oftener than desire,
While her bony fingers, bent and knotted,
Fed with withered twigs the dying fire.

Raw and dreary were the northern winters,
Winds howled pitilessly around her cot,
Or with rude sighs made the jarring splinters
Moan the misery she bemoaned not.
Drifting tempests rattled at her windows,
And hung snow-wreaths round her naked bed,
While the wind-flaws muttered on the cinders,
Till the last spark fluttered and was dead.

Life had fresher hopes when she was younger,
But their dying wrung out no complaints;
Cold and Penury and Neglect and Hunger—
These to Margary were guardian saints.
Of the pearls which one time were the stamens
'Neath the pouting petals of her lips
Only four stood yet, like swarthy Brahmins
Penance parted from all fellowship.

And their clatter told the bead-roll dismal
Of her grim saints as she sat alone;
While the tomb-path opened down the abysmal,
Yet the sunlight through its portals shone.
When she sat her head was prayer-like bending,
When she rose it rose not any more,
Faster seemed her true heart graveward tending,
Than her tired feet, weak and travel-sore.

She was mother of the dead and scattered—
Had been mother of the brave and fair—
But her branches bough by bough were scattered,
Till her torn breast was left dry and bare.
Yet she knew—though sorely desolated—
When the children of the Poor depart,
Their earth-vestures are but sublimated,
So to gather closer in the heart.

With a courage which had never fitted
Words to speak it to the soul it blest,
She endured in silence and unpitied
Woes enough to mar a stouter breast.
Thus was born such holy trust within her,
That the graves of all who had been dear
To a region clearer and serener
Raised her spirit from our chilly sphere.

They were footsteps on her Jacob's Ladder;
Angels to her were the Loves and Hopes
Which had left her purified but sadder,—
And they lured her to the emerald slopes
Of that Heaven, where Anguish never flashes
Her red fire-whip,—happy land, where flowers
Blossom over the volcanic ashes
Of this blighted, blighting world of ours.

All her power was a love of Goodness;
All her wisdom was a mystic faith,
That the rough world's jargoning and rudeness
Turns to music at the gate of death.
So she walked while feeble limbs allowed her,
Knowing well that any stubborn grief
She might meet, would no more than crowd her
To the wall whose opening was Relief.

So she lived, an anchoress of Sorrow,
Lone and peaceful on the rocky slope,
And when burning trials came, would borrow
New fire of them for the lamp of Hope.
When at last her palsied hand in groping
Rattled tremulous at the gated tomb,
Heaven flashed round her joys beyond her hoping,
And her young soul gladdened into bloom.

THE BENEVOLENCE OF GENERAL LAWS.

It happened, in a remote period, that a slater slipped from the roof of a high building, in consequence of a stone of the ridge having given way as he walked upright along it; he fell to the ground, had a leg broken, and was otherwise severely bruised. As he lay in bed, suffering severe pain from his misfortune, he addressed Jupiter in these words: "O Jupiter, thou art a cruel god; for thou hast made me so frail and imperfect a being, that I had not faculties to perceive my danger, nor power to arrest my fall when its occurrence showed how horrible an evil awaited me. It were better for me that I had never been." Jupiter, graciously bending his ear, heard the address, and answered, "of what law of mine dost thou complain?" "Of the law of gravitation," replied the slater; "by its operation, the slip which my foot made upon the stone, which unknown to me was loose, precipitated me to the earth, and crushed my body, never calculated to resist such violence." "I restore thee to thy station on the roof," said Jupiter; "I heal all thy bruises; and to convince thee of my benevolence, I suspend the law of gravitation as to thy body and all that is related to it. Art thou now content?"

The slater, in deep emotion, offered up gratitude, and expressed the profoundest reverence for so just and beneficent a deity. In the very act of doing so he found himself in perfect health, erect upon the ridge of the roof; and rejoicing, gazed around. His wonder at so strange an event having at last abated, he endeavored to walk along the ridge to arrive at the spot which he intended to repair. But the law of gravitation was suspended, and his body did not press upon the roof. There being no pressure, there was no resistance, and his legs moved backward and forward in the air without any progress being made by his body. Alarmed at this occurrence, he stooped, seized his trowel, lifted it full of mortar, and made the motion of throwing it on the slates; but the mortar, freed from the trowel, hung in mid air; the law of gravitation was suspended as to it also. Nearly frantic with terror at such unexpected novelties, he endeavored to descend in order to seek relief; but the law of gravitation was suspended as to his body, and it hung poised at the level of the ridge, like a balloon in the air. He tried to fling himself down, to get rid of the uneasy sensation, but his body floated erect, and would not move downward. In an agony of consternation, he called once more upon Jupiter. The god, ever kind and compassionate, heard his cry, and pitied his distress, and asked, "What evil hath befallen thee now, that thou art not yet content? Have I not suspended at thy request the law which made thee fall? Now thou art safe from bruises and broken limbs; why dost thou still complain?" The slater answered, "In deep humiliation, I acknowledge my ignorance and presumption. Restore me to my couch of pain, but give me back the benefits of the law of gravitation."

"Thy wish is granted."

The slater in a moment lay on his bed of sickness, endured the penalty of the violated law, was restored to health, and again mounted the roof. He thanked Jupiter from the depths of his soul for the law of gravitation, and studied and obeyed it the remainder of his life. [Combe.

A POET'S NOTIONS OF FAME.

Many years ago, says Bernard Barton, I wrote verses for a child's annual, to accompany a print of Doddridge's mother teaching him Bible history from the Dutch tiles round their fire-place. I had clean forgotten both the print and my verses; but some one has sent me a child's penny cotton handkerchief, on which I find a transcript of that identical print, and four of my stanzas printed under it. This handkerchief celebrity tickles me somewhat. Talk of fame; is not this a fame which comes home, not only to "men's business and bosoms," but to children's noses into the bargain! Tom Churchyard, an artist, calls it an indignity, an insult, looks scornfully at it, and says he would cuff any urchin whom he caught blowing his nose on one of his sketches. All this arises from his not knowing the complicated nature and texture of all worldly fame. 'Tis like the image the Babylonish King dreamt of, with its golden head, baser metal lower down, and miry clay for the feet. It will not do to be fastidious; you must take the idol as it is—its gold sconce if you can get it—if not, take the clay feet, or one toe of another foot, and be thankful, and make what you can of it. I write verses to be read; it is a matter of comparative indifference to me whether I am read from a fine bound book on a drawing-room table or spelt over from a penny rag of a kerchief by the child of a peasant or a weaver. So, honor to the cotton-printer, say I, whoever he be; that bit of rag is my patent as a household poet.

THE DIFFERENT COLOR OF THE JEWS.

Although the Jew becomes the subject of every form of government, from the autocracy of Russia to the democracy of America, he retains his theocratic creed. Neither barbarism the most rude, nor civilization the most refined, have succeeded in altering his peculiar countenance; for in the backwoods of the New World, and at the Court of the British sovereign, he is instantly known. Time, that changes all things else, seems to stay his rough hand when he approaches the Jew. Compare his lineaments, sculptured in marble and cast in bronze—for the arch and medal of Titus still exists—with those of the living Jew, and be convinced of his unchangeableness. This permanence of physiognomy is evidently traceable to a supernatural cause, which prevents the usual modification of features, in order to accomplish an important object. Into this it is not our province now to enter, yet we cannot help remarking, that the Jew is a witness, not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man with the most extensive diversity. His features have been cast in an eternal mould, but his color is dependent on outward causes. Natural law is forbidden to operate on the one, but left to take its course with respect to the other. A fixed physiognomy declares the unity of the people, while their diversity of complexion as distinctly manifests the influence of climate. Every shade of color clothes with its livery the body of the Jew, from the jet black of the Hindoo to the ruddy white of the Saxon. The original inhabitant of Palestine was doubtless dusky-skinned and dark-haired; but the cooler sky and more temperate air of Poland and Germany have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his features alone distinguish him physically from the native Hindoo.

THE AMERICAN SLAVE TRADE.

Mrs. Nancy Cartwright, a very respectable woman, who has lived for many years in New York, was once a slave, under the laws of Congress, at Alexandria. She has purchased her own freedom, and that of several of her children, by her own industry, aided by the kindness of friends; but has been compelled to leave one daughter, a young woman of great personal beauty, still in a state of Slavery. What the results of that condition may be in such cases, may be learned by reading the following letter from the virtuous daughter to her pious mother, in the middle of the 19th century, in the United States:—

ALEXANDRIA, Jan. 25, 1850.

MY DEAR MOTHER:—I take this opportunity of writing you a few lines, to inform you that I am in *Bruin's jail*, and Aunt Sally and all her children, and Aunt Hagar and all her children; and grandmother is almost crazy. My dear mother, will you please to come on as soon as you can? I expect to go away very shortly. Oh, mother, my dear mother! come now and see your distressed and heart-broken daughter once more. Mother, my dear mother! do not forsake me, for I feel desolate. Please to come now. Your daughter,

EMILY RUSSELL.

P. S.—If you do not come as far as Alexandria, come to Washington, and do what you can.

The case was brought to the notice of the Anti-Slavery Society, and Mr. Harned immediately wrote to Bruin, the slave dealer, to know on what terms Emily and the two families could severally be redeemed. The answer is as follows:

ALEXANDRIA, Jan. 31, 1850.

DEAR SIR:—When I received your letter I had not bought the negroes you spoke of, but since that time I have bought them. All I have to say about the matter is, that we paid very high for the negroes, and cannot afford to sell the girl Emily for less than EIGHTEEN HUNDRED DOLLARS. This may seem a high price to you, but cotton being very high, consequently slaves are high. We have two or three offers for Emily from *gentlemen* from the South. *She is said to be the finest looking woman in the country.* As for Hagar and her seven children, we will take $2500 for them. Sally and her four children, we will take for them $2800. You may seem a little surprised at the difference in prices, but the difference in the negroes makes the difference in price. We expect to start south with the negroes on the 8th of February, and if you intend to do anything you had better do it soon.

Yours, respectfully, BRUIN & HILL.
Wm. Harned, Esq., New York.

SINGULAR BOILING SPRING.—One of the most remarkable natural curiosities in the vicinity of Mobile, says the Mobile Herald, is what is called the "Thundering Spring," about twelve miles from the city. The country is considerably elevated above the level of the river, and is mainly of a sandy formation. The spring, or rather its embouchure, is apparently about three or four feet in diameter, and the fluid has an uncertain motion, like the ebullitions on the surface of boiling water—throwing up pure white sand. The remarkable characteristics of it are a low, rumbling, irregular noise, exactly like distant thunder, and a tremulous or nervous motion of the earth, which is also irregular. The ground for many yards in the vicinity of the spring is constantly shaking in this way, leaving an impression of insecurity and extensive hollows beneath the surface. The water issues from the side of the declivity, which presents the appearance for some distance of having sunk several feet below the original surface. The volume of water that issues from it, is not so great as one would suppose without examining the stream as it runs off. This deception originates in the paroxysms of the spring, which casts up huge bubbles mixed with sand that fall back into the basin, without being carried off.

TIME TO CUT TIMBER.

Timber (for building) should be cut early in the fall as possible, especially white pine. When cut in the spring, or after hard frost, it is full of sap, which creates the grub that destroys the lumber. I have seen rafters for buildings, which were cut when full of sap, that were entirely destroyed by the grub. Oak timber should be cut when the leaves are falling. Some mechanics prefer the old moon in February for cutting their oak timber, but then it is full of sap, and the worm will commence its work immediately. I have cut oak timber for wagon spokes in the old of the moon in February, which, before one year, was full of worm holes, and so much decayed, that it was not fit for working. I then cut some in the old of the moon in October, which I let stand for two years, and they were heavier, harder, and tougher, and had not a worm in them. Rail timber should be cut when the sap is down, no matter whether it is split until spring or not. When cut in the spring and lies until fall, it is full of worm holes, which admit the water, and which soon will rot the rail. I have seen fire-wood cut and piled in the spring, which stood for two years, and then it was scarcely worth hauling home. Chestnut should be cut when dry—when the nuts are ripe is a very good time. I have cut all my timber for the last two years in the fall, and I find I have not a third of the rotten wood I used to have when cut in the spring. Farmers do not pay enough attention to the proper time of cutting their timber. Much labor might be saved by cutting it down in the right time.

REWARDS TO INVENTORS.

The Commissioner of Patents, with a view of exciting and rewarding the inventive mechanical genius of the nation, proposes the following rewards:—

One of $10,000 for an invention whereby land can be worked without animals, a Locomotive Plow, or Plow and Harrow combined.

One of $20,000 for the first steamer or other vessel which may make three consecutive trips across the Atlantic at an average speed of not less than 20 miles per hour.

One of $100,000 for the first person who within — years shall render Electricity available as an economical, efficient, and general prime-mover; or who shall within the prescribed period make known the means by which Atmospheric Pressure can be profitably employed in sea-going vessels and land locomotives, as a general propeller, and of fixed machinery; or who develops an explosive or other prime-mover, applicable, energetic and economical as the vapor of water, and whose exciting and transmuting mechanism is less massive and costly than that of the steam engine.

THE LICENSE LAW IN WISCONSIN.—Among the other provisions of the license law of Wisconsin, is one which requires the venders of spirituous liquor to give bonds, with sureties, to respond in damages that can be traced to the sale of liquor by them. Under this law a suit was instituted by one Lovicy Keyser against Joseph Heath and his sureties, and on the part of the plaintiff it was proved that the principal, Heath, sold sometime in the month of October last, liquors at different times to Jacob Keyser, the husband of the plaintiff; that the said husband was attacked with *delirium tremens* in the month of November, and was the object of great care and attention on the part of his wife, from which care and fatigue she became sick, &c. The defense relied upon certain points, among which was the few number of times that Keyser had obtained liquors of Heath, which would render it impossible for the effects to have resulted from his vending solely, and that Heath and his sureties were only answerable for those effects which could be directly traced to the sales made by Heath, which could be directly traced to the sales made by Heath, which did not exceed ten or twelve times, we believe. The verdict of the Jury was for the plaintiff, $100—the extent of the jurisdiction.

VALUABLE DISCOVERY.—It has been discovered in England, that the golden Sulphuret of Antimony, mixed with India Rubber, and submitted to the action of heat at 280°, in a boiler, under pressure, from four to six hours, will produce what is known as Metallic Rubber, after which the goods will resist the action of extremes of heat or cold, yet retain for an indefinite time a much greater degree of elasticity than those produced by the melting of sulphur with lead mixed with rubber. Fabrics prepared according to this invention can be made to take all the most delicate tints of color, quite free from the odor of sulphur, so objectionable in other modes of vulcanizing. Mixed with gutta percha, images, the entire features of the face, which are capable of being distorted into innumerable and grotesque forms, have been produced. Overcoats have been made by this process, to weigh but twenty-two ounces, and capable of being crammed into the pocket. A single thread of the elastic fabric, no larger than a knitting needle, suspended the weight of fifteen pounds, after being stretched nine times its quiescent length, so strong is the substance after being submitted to the process. It is said to be the most valuable discovery yet made in connection with India Rubber.

CULTURE OF THE CASTOR BEAN.—The Ohio Cultivator expresses strong doubts of the success of this crop in Ohio, and advises farmers "not to make the experiment on a large scale at the first." The plant, the editor says, "naturally belongs to warmer climates that of Ohio," and, he thinks, "will be found to need a longer season than ours, to mature a full crop of seed." He continues:—

"In a few of the Southern counties of Illinois, and in portions of Missouri, the crop has been raised to some extent for a number of years past; but we believe it is not found very profitable; and that region is considerably further south than any part of Ohio.

"About the profitableness of this crop, we are not prepared to say much, but we know that it has been ranked by Illinois farmers among their good products."

NOT ENGAGED, BUT MARRIED.—Some ridiculous mistakes occur among foreigners at times, owing to different meanings applied to the same word in our language. During the absence of a physician of our acquaintance, the other day, a gentleman called to see him, and rang the bell at the door. The summons was answered by a Dutch servant girl, of whom he inquired if the Doctor was in.

"No."

"Was his lady in?"

"Yes."

"Was she engaged?"

The girl looked at him a moment, while a curious expression settled on her features as she replied—

"Why, no, she *is already married.*"

RETURNING GOOD FOR EVIL.—Thomas Haskell, of the West Parish, Gloucester, who is a practical as well as theoretical non-resistant, has posted up in the town of Essex a written notice, saying that if those boys or young men who sought to annoy him by unharnessing his horse several different evenings, (while standing near the Free Church in that town, during meeting-time,) will call upon him in West Gloucester, he will treat them with some good apples, and give them some friendly advice, which will be valuable to them as long as they live!

DEATH OF A HERMIT.—Mr. Bennett, coroner at Wurtsboro, Sullivan county, writes to the Sullivan County Whig, that he has been called to hold an inquest on the body of Nathan Leonard, about 60 years of age, who had for some time lived entirely alone in a rude dwelling near the Pine Kill, in that town, where he was found dead—apparently the victim of intemperance, his habits having been bad, and a jug containing a small remnant of liquor being found near the body. From papers found in his hovel, it appears that he was formerly a minister of the Baptist Church in New Hampshire, of good standing, and once had a wife and family, [Com. Advertiser.

WOODEN BOOKS.—Mr. Vattemare proposes specimens of our forest trees in the form of books. In a collection of the kind at Warsenstein, near Cassel, the back of each volume is formed of the bark of the tree, the sides are constructed of polished pieces of the same stock, and when put together a box is formed, inside of which is stored the fruit, the seed, and leaves, with the moss which grows upon the trunk, and the insects which feed upon the tree. Every volume corresponds in size, and the collection altogether, as may well be imagined, has an excellent effect.

POWER OF LETTERS.—Which three letters in the English alphabet are the most forcible? N R G, (energy.) Which two the most hateful? N V, (envy.) Which two contain the least? M T, (empty.) Which four the most corpulent? O B C T, (obesity.) Which two the most faded? D K, (decay.) Which four have a title of honor? X L N C, (excellency.) Which three the most wearisome? N U E, (ennui.) Which five are a popular doctrine? X P D N C, (expediency.) Which three are a mournful poem? L E G, (elegy.) Which three are a famous city? U T K, (Utica.)

Variety.

Adrian, the coadjutor of Ximines, in the government of Castile, was greatly disturbed by the libels which were circulated concerning them, while Ximines remained perfectly easy. "If," said he, "we take the liberty to act, others will take the liberty to talk and write. When they charge us falsely, we may laugh; when truly, we must amend."

Dr. Gall, of Albany, has, after a great deal of labor, succeeded in manufacturing spectacles with two distinct visions in a single lens. The one vision is for ordinary distances, the other for remote. The improvement has been examined by gentlemen skilled in such matters, and they pronounce it "good."

When the great and good Algernon Sydney was about to be executed, he calmly laid his head upon the block. He was asked by the executioner if he would rise again. "Not till the resurrection—strike on!" was the remarkable reply of Sydney.

So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick, still retains a very powerful odor, though it must be between 2,000 and 3,000 years old.

China proper has a population amounting fully to 367,000,000, being towards one-third of the inhabitants of our globe.

The estimated value of slaves in the United States is eleven hundred millions of dollars.

The population of Washington is estimated at 27,032; and the number of dwellings at 6,322.

There are fifty-one newspapers published in the Republic of Mexico.

Texas is *forty-four* times as large as the entire State of Vermont.

It is said that 750 persons now confined in the jails of Ireland are lunatics.

One fourth of the revenue in Great Britain is derived from taxes on drinks and drinking.

To supply London, daily, with milk, 60,000 cows are required, yielding 100,000 gallons.

The Sublime Porte has retained the old custom of proportioning the size of its letters to the rank of the person addressed. One of ordinary size is sent to a private individual, one a little larger to a military one. The recent dispatch under the Sultan's own hand to the Emperor of Austria is said by the Vienna papers to have been more than two feet across, while one to the Czar would have made a comfortable door for a Russian cabin.

An Irish paper gives the following directions for cooking potatoes. Put them in a pot or kettle without a lid, with water just sufficient to cover them. After the water comes nearly to boiling, pour it off, replace it with cold water, into which throw a good portion of salt. After they are boiled, and the water poured off, let them stand on the fire ten or fifteen minutes to dry.

The Gateshead Observer mentions having seen under a glass shade, of the size of a lady's thimble, a steam engine that might have served for a cotton mill in Lilliput. The whole machinery, fly-wheel included, stands upon a two-penny piece, yet so exact is the workmanship, that when a steam pipe is applied, for there is no boiler, the engine is immediately set in motion, and works with admirable precision.

Wordsworth, the poet, has no sense of smell. Once, and once only in his life, the dormant power awakened. It was by a bed of stocks in full bloom, at a house which he inhabited in Dorsetshire, some five and twenty years ago; and he says it was like a vision of Paradise to him; but it lasted only a few minutes, and the faculty has continued torpid from that time.

A letter has been received from the American Chargé d'Affaires, John P. Brown, Esq., at Constantinople, by Mr. Samuel Colt, the inventer of the firearms which bear his name, announcing that the next European steamer would bring out an elegant snuff-box, set in diamonds, of the value of $1,300, designed as an evidence of the very high appreciation of his weapon entertained by Mehemed Ali Pacha, Serosbi of the Army.

In the memorial to Congress in behalf of the establishment of a branch of the U. S. Mint in this city, it is stated that out of $24,153,000 which came into the country in the year 1849, twenty-one millions of it arrived at Boston and New-York, where there is no mint; while Philadelphia, that contains the principal mint in the Union, received only the inconsiderable sum of $256,000.

A paper is about to be established in France, under the direction of two priests, whose object is to popularize the idea that the celibacy of the clergy is an evil, and may be thrown off by common consent, as it is only an ecclesiastical regulation, and not based upon principles of divine right, of faith, or of morality.

In Tuscany, the priests have commenced prosecutions against two printers at Florence, for having printed a translation of the New Testament in Italian. The priests sent officers to the printing offices, to seize the sheets which had been printed.

The entire sum of money raised by the churches of Great Britain, for missionary purposes is about $1,750,000 and by those of America $750,000, making together $2,500,000; a sum *only equal* to the *annual* gifts of idolaters at Kalee's temple at Calcutta.

In Michigan there are 228 flouring mills with 568 run of stone, and an aggregate capital invested of $1,496,400. These mills employ 598 hands, and during the season of 1849 manufactured 719,470 barrels of flour.

Of 50 young men, who, with E. C. Delavan, the great temperance champion, 25 or 30 years ago, frequented a refectory where liquor was sold, 43 of them now lie in a drunkard's grave.

In 1849 there were erected in the three principal cities of the Union, the following number of new buildings:—New York, 1495; Philadelphia, 3000; Baltimore, 1894.

One hundred and seventy-nine vessels have been lost on the coast of Florida during the last five years, making a loss of nearly a million of dollars.

The United States produced last year 70,000,000 pounds of wool worth $25,000,000. During the same time over 11,000,000 pounds were imported to this country.

Common hemlock, is said to be an excellent substitute for the thorn in hedges—and being an evergreen is far more picturesque.

A sarsaparillla manufactory at Boston, it is said, has used up 500 barrels of alcohol the past year.

Xenophon tells us of an Egyptian who, being sent by his wife to purchase perfumes, brought her a jar of fresh water.

During the year 1849, 422 emigrants were sent to Liberia, by the American Colonization Society. The receipts of the society for the year were $55,000.

Capt. Connor of the U. S. Revenue Service, died on the 11th, at Erie. At the time of his death he weighed *four hundrvd and sixty pounds.*

There were brought to this country last year from Rio alone, 245,000 bags of coffee, which, valued at $17 per bag, amounts to $4,175,900.

The Pennsylvania Canals are to be opened on the 7th March, weather permitting.

Apples of no extraordinary quality are selling in N. Y. at *eight dollars* per barrel.

$2 notes on the Utica City Bank, altered to *tens*, are in circulation.

It is a general law or custom, in Germany, that apprentices, after the expiration of their service, shall travel two years before prosecuting their trade as master workmen. Hence the etymology of the word journeyman.

The Detroit Free Press states, that a few Sabbaths since, a family in that city went to church, leaving a child in charge of a small boy. The boy wanted to go out to play, put the child on the table, and *nailed its clothes* to the dinner board.

In 1647 all persons of New Amsterdam (New York) were forbid selling beer, wine, or strong drink, *during divine service* on the Sabbath.

The importations of California gold into the United States, within fifteen days, exceeded three and a half millions of dollars.

The population of Belgium is 4,337,196. Every acre contains three men.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks,
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific, embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M. (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

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N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

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The Sabbath Recorder.

NOTES OF A VOYAGE TO CALIFORNIA.—No. 5.

From letters of Dr. J. D. B. STILLMAN to his friends in New York.

CALLAO, June 6th, 1849.

Our ship sails to-morrow, and I sit down to give you a brief sketch of our visit at this place. We have now been in port five days.

On the morning after our arrival, we took a "shore-boat" and landed at the mole, a curved wharf, to keep off the heavy swell that renders landing on these shores difficult. We wandered around a short time, and found ourselves unexpectedly out of town. The town, you would say, was wretched; the houses are built of unburnt brick, and covered with matting and earth. This is the land of earthquakes, where rain and frost are unknown, or so much so as not to be provided for; and no traces of modern origin are observable around the country where I have been. The market-place is a square, with a few Indian women seated under an umbrella-like-awning, with their fruits and other articles scattered on the ground about them.

The same day, we went to Lima. On our arrival, we called on Mr. Clay, our Charge d'Affaires, where we sat an hour, talking of home and other interesting subjects, and then walked on, and took rooms at the Hotel Morin. We had heard much of the licentiousness of Peru, but you can have no conception of its extent. You may imagine all, when I assure you, that prostitution, here, is no crime, nor does a person lose caste by practicing it. The sickening details I will spare you. I do not wonder that friends should fear for those who visit the Pacific; few return, as they leave them, to their virtuous homes.

Lima is well supplied with fruit of every variety. Women generally tend the markets; and one of the most ludicrous figures that I saw, was a large woman, dressed in lace and silk, serving meat at a stall. No hats are worn by any except the Indians, but a shawl is used instead, which covers the head and most of the face. These are extremely beautiful and costly; it is not an uncommon thing to see a shawl worth $100 on the head of an ordinary woman.

We visited the churches; many of them are costly beyond all conception—perfect museums. The cathedral, here, has an altar thirty feet high of silver, and here is the tomb of Pizarro. The Convent of St. Augustine covers twenty acres. The dwellings are all low, and built of clay and gravel, with dirt roofs; but the walls are whitewashed, or painted with landscapes. Those of the better class are exceedingly tasteful and pleasant. They stand back from the street, and are surrounded by a high wall, with a sort of store-house in front, through which is a heavy gateway, which, being closed, is a strong defense to the whole premises. Carriage or horse enters through this, and is tied to the railing which surrounds the court. The court is paved with small round stones, in figures of sheep's joints, and the walls are always pictured, sometimes beautifully. The house is open, and the front almost entirely of glass. In the door-way hangs a globe lamp, and a table and lounge are in sight, with one or two indolent females, smoking cigars, and blowing the smoke through their noses!

It would take much more time than I now have, to tell you all I have seen; the bridge of Rolla, the wine-presses, San Christoval—a lofty mountain which I ascended, and where I saw the famous Cindor, the palace. In company with Mr. Falls, an American in the service of the Government, I took horse, and visited the hospitals, and then the mounds or pyramids, erected before the fall of the Incas—vast structures of unburnt brick; we rode to the top of one and dismounted. Then we went to "old Callao," and saw how severely wickedness is punished; we saw the bones bleaching in the sun, and moldering in the old vaults. Yesterday a party of several visited the island of San Lorenzo. This forms one of the sea-walls of the harbor, and is more than one thousand feet high. Convicts are kept here, and we landed with a permit. No rain falls on it, but the fogs of winter make the summit verdant; and, in the rich soil, we dug, what was the great object of our visit, the native wild potato. I shall send some home to see if we cannot restore health to the species. Then, after incredible labor, we descended to the opposite shore, and returned and landed at another point, where we visited the burial-place and town of the ancient Peruvians. There I found some interesting relics. Then we fired all our powder and shot away at ducks, pelicans, and other sea-birds, threw those into the boat that fell on land, returned to ship very hungry, and spent the evening in talking of the antiquities of America.

SHIP PACIFIC, at sea, off Cape St. Lucas,
July 15th, 1849.

A few hundred miles more, and this protracted voyage will be brought to a close. The same morning that we left Callao, the steamer arrived from Panama, with the news of communication again opened by steam with San Francisco; but no intelligence did it bring from home—not a paper from the United States. The last news we have, had from the States was up to Feb. 17th. At Juan Fernandes we picked up some of the Cabinet appointments—strange place to go for news!

It was nearly night when our anchor was up, and we stood out for the open sea. Mr. Falls had come out in his boat to see us off, and I really pitied him as he got down to go to his own vessel. He and his assistants, with the exception of one other, were the only Americans there, and as he left, he said he would go and give himself thirty lashes, and put himself in irons; and I confess I felt no small degree of sadness on leaving him. I never shall forget the scenes we witnessed together; the desolate island of San Lorenzo, barren, except at the height of 1280 feet, where the perpetual fogs of winter cause a copious yield of the wild potato, but which was yet as dry as a heap of ashes; with its ancient burial-ground of the aborignes, so dry and impregnated with salt, that bodies, and clothing buried with them, are in a good state of preservation; then its awfully wild south shore, where we journied for hours without water, over burning sand and rugged precipices. With him I had rode in Peruvian style over the mighty remains of the people whom treachery and bigotry have swept from the face of the earth. Together had we stood for a long hour on the summit of their loftiest monument, with feelings too deep for expression, overlooking the entire plain that had witnessed the rise and fall of the Incas' glory, the triumph and death of the bigot Pizarro, where the earthquake had swept a large city into the bosom of the ocean—a land never blessed with rain, where virtue has no preference, and where the curse of God is heard in the frequent rumbling of the pent-up fires of the mountains. With him I had explored the vaults of the ruined city, where the wild dogs and buzzards were feeding on the decaying carcasses of those who were too poor to pay for a *Christian* burial. Falls wore the gold band on his cap, and the Laama of Peru on his buttons, and we went everywhere, even to the moldering vaults where repose the few remains of the great Pizarro—(we might have bought of the venal priest the balance of his skull for a few dollars.) He now left us to return to his vessel, and we to the bosom of old ocean, to bid an everlasting adieu to this accursed country, where silver is a poor substitute for all that makes a country happy and prosperous.

We shaped our course for the "line," at long. 110°, and the Trades carried us steadily on. June 26th, we crossed, and steered a little more North, to lat. 6°, when a west wind carried us to lat. 16°. The wind then changed to N. W., and we had to stand South of West, but it was light, and some days there was almost a calm. But few incidents enlivened the voyage, now become tedious. Another exhibition of a water-spout gave rise to a great deal of animated discussion, as to whether the water rose from the sea, or fell into it. The result of my own observations was a conviction, that it was impossible for such an amount of water to be raised to such a distance; and all the phenomena were those of falling water. The cloud did not differ, materially, from a common rain cloud, but a spout seemed to shoot off in the form of a curve, contracting as it descended, and the cloud at its base was the fog raised by the stream, falling from such a great height. The spout was a little more watery and dark than the rest, as you will see "streaks" of rain darker than the rest in a common rain cloud. Both cases that I saw were much alike.

Disappointed in spending the Fourth on American soil, great preparations were made to do honor to the day on board. Day-break was announced by the firing of a volley down the main hatch, and a resolute determination, on the part of the more patriotic, not to allow the rest to sleep. At sun-rise all were on deck. The New England Regiment, dressed with black pants, and bright red shirts and belts, and California hats, fired thirteen volleys; at the same time our colors, with all the signals and flags on board, went up to flaunt the skies. Three cheers from all hailed the glorious day. The sea-nymphs only heard the glad shout; no echo was borne to our ears, and we were reminded how far we were from the rest of the world. At 10 o'clock, a drum (made of a keg and the skins of sheep killed on board) and fife, called all hands on deck. One of our company, who had held the rank of Brig. General, was in command of the troops. The New England Regiment, under its commanding officer, was divided into three companies with appropriate leaders. One man was Adjutant and Master Brig. Major. Another, who had formerly held the rank of Brig. Inspector, had been overlooked in the arrangement, and declined to serve in any other capacity than Ass't Surgeon, and so took his place with me in the Colonel's Staff. This Regiment formed on the starboard, and was a very soldier-like corps. Beyond, the Eastbrook Guards, with black California hats and pants, and red shirts with the letters E. G. on the breast, were formed, twelve strong. On the left was the Hartford Brigade—though only ten men, they were allowed to be a brigade, because they were armed with a pair of Colt's large pistols each. Beyond these was a Company, formed of such as were not connected with others; they were well dressed, and well disciplined. As all were reviewed, and making ready to march, the "Ocean Rangers" issued from the fore-castle, dressed in the order of the day, well-armed, and with mustache and imperial in burnt-cork, and under command of an able officer. The whole line presented arms, as they filed by and took their places on the extreme right. After marching down the windward, and up the leeward, preceded by the Captain as President of the day, with the Orator of the day, Reader of the Declaration, and Poet, with the Committee of Arrangements in citizens' dress, they were formed around the after hatch. The band played an appropriate tune, and all thoughts of levity were laid aside. Half a dozen men, with blue shirts, and high-crowned hats, with star on breast, acted the Police, and stood round to keep order. The President announced the Reader. He introduced the reading of the Declaration by some appropriate remarks. After him followed Gen. ——, of Hartford, in a short, but beautiful oration, in which his touching allusions to home and our peculiar situation, brought tears to every eye. Our music, too, was fine. The military dispersed, and some amusement from the Police, who were called into active service by the irregular conduct of one or two, for a while kept up the interest. The rebels were subdued, and order restored. Dinner was served in good style. The balance of the turkey, and pie made from preserved beef, with pastries and sweet potatoes, made us a good meal. The baggage was all removed through the length of the cabin, and room was made for all on board at the table. The cloth was removed, and a tub of punch was brought in; this was a signal for me to retire, and, taking a seat aside, I waited for the *Poem*. The toasts were disposed of, and a few were beginning to feel the punch, when, as a substitute for the Poem, we were entertained with a satirical relation of the leading events of the voyage. It made considerable mirth, but as the speaker was rather too personal for the occasion, he was interrupted by some, who were so stupified as to forget their own impropriety in the seeming impropriety of others. This broke up the good feeling on the part of a few, and marred the otherwise excellent celebration. At sun-down thirty volleys were fired, and our flags came down. It was a great day to us all, never to be forgotten.

Two days afterward, the wind was still light and ahead. The cry of "Sail, ho!" was made, and a vessel was discovered, too far in advance of us to determine what she was. The Captain was curious to get some information from her log, but when he had suggested going to her, there was quite a storm raised. A few of us, however, resolved to go, and were soon on our way in the "Crusoe," a name given to the boat, since its trip to the Island of Juan Fernandes. Never, during the voyage, had I seen such a storm of abuse, and, as we shoved off, groans only saluted us. The ship was going about four miles per hour. We had seven men, and pulled five oars. One man had got into the boat unbidden, and, to our great mortification, cramped his oar badly, and we fell astern. Cheers now saluted us. We put another man at the oar, and soon got far enough in advance to hoist our sail; but the wind was too much aloft for us, and with it alone we could not keep ahead. We kept four oars out, and pulled away until twelve o'clock. (It was ten before we could discern the vessel we sought.) At this time her hull could be distinguished, but the strength of the party began to fail. It could not be perceived that we were gaining. They were reminded that we were relying too much on the sail—that it was the *white ash* alone that must be depended upon. A vote was taken upon going or returning. Two declared they were sick, and unfit for the exertion. One, foremost and fearless, said we could not reach her before night. Two of us were urgent for going on. It was decided that we should change every fifteen minutes, and pull for one hour, and if then we did not see reason for continuing, should return. We pulled manfully. At the end of the hour it was not difficult to see that we had gained decidedly. We were now more than half the distance from our own ship, and half of the time we could see neither. The almost vertical sun shone down with fierce heat; the wind died away, until it was nearly calm; now was our time, and we redoubled our exertions. About half past two o'clock, we observed that we were discovered, by seeing the vessel back her topsails. She was a brig, but of what nation we knew not. My little flag was attached to a stick, and mounted in the mouth of a demijohn. As we neared her, we saw her lower a boat; not long after we saw it come, rising and falling. All sickness and head-ache now disappeared. They were soon in hailing distance of us, and they shouted, in a language we could not misunderstand, "What boat is that?" "From the ship Pacific," I replied, "bound for that brig, been out since 8 o'clock this morning, short of water, and nothing to eat." "What brig is that?" "Osceola, from Philadelphia." "Three cheers for the boat from the ship Pacific!" and those California hats went round most heartily. We peaked our oars, and standing up returned the cheers. "Come on," said they, and they pulled away to their vessel like men possessed. It was about 4 P. M. when we came up. The brig's boat got in first, as they had eleven fresh men, and passed the word that we were from the Pacific. Seventy men were on the rail and house, and oh, how they did roar a welcome! They lifted us out of the boat, and crowded around, eager to shake hands with us; and, sore as our hands were, blistered within with the oars, blistered without with the sun, we had to go through with it. We were ushered into the cabin, and nearly smothered with the press. One of the first men I saw was an M. D., to whom I had been introduced at Rio. Each one of us was immediately surrounded by a group of listeners. We told them the flattering news we had learned at Callao—how we had seen gold passed through a crowd in the street, to the amount of several pounds, of so little concern to the owner, that he did not care to watch it; and of a piece passed around the breakfast table, weighing twenty-six ounces. A table was soon spread for us, and we sat down to a dinner such as I never saw before. That dinner was worth all that it cost. Would you like to know what it was? Salt beef, pork, and Irish potatoes! These last were obtained at Chili. While we were discussing this, with coffee, they were discussing the news. We remained about an hour and a half, and again embarked in our own boat, received the three times three cheers for the "Crusoe's crew," returned the compliment, hoisted sail, and run down, with a free wind, for our ship, now a mere speck on the horizon; but she was close on the wind, while we were before it, and we approached her rapidly. They promised to return our visit if they were in sight in the morning. We reached our ship about a half hour after sun-down. All were now eager to know what the vessel was, where she was from, &c., to which inquiries, by concert, we made no reply; but, as soon as we were on board, and the boat secured, we repaired to the captain's cabin, and made our report; then told them all, and *delivered letters* to those who were most clamorous about our going, for fear we should detain the vessel—which was an impossibility, as our course was directly ahead, and if we failed to reach the brig, we had a free wind to return. We could not, at the lowest estimate, have gone less than thirty miles with oars, without food, and under a vertical sun. A wind sprang up from the west at night, and in the morning the brig could no where be seen.

July 16th.—To-day the Trades, which have been adverse since we first took them, are dying away. Our position yesterday was long. 128° 25', lat. 25° 45'.

It would amuse you to see the various devices resorted to, to consume time. The table under the main hatch is the great workshop, where all sorts of trades are carried on. I have made a sail for my boat, in a style that would not have dishonored a sailmaker. I put the stars on my little flag, and have made various things for my comfort.

July 31st.—For three weeks have we been within six days sail of our destined port, but the winds are always ahead. There is a degree of feverish anxiety that I have not before seen. "How does she head?" is asked all night, and all day long an anxious group stands around the binacle, with mournful looks, as though they were gazing at the face of a dead child. The wind does not "haul." One thing consoles us, our ship is never beaten "on the wind."

On the 19th a sail was discovered from the cross-trees, directly to windward; the next, she was seen from the top; on the 21st, her hull could be seen from the deck. We exchanged signals, but could not distinguish hers. Early the next morning, we were all roused to see the stranger. She carried the flag of Hamburg, and was crowded with passengers. Few more interesting incidents occur on a long voyage, than speaking a ship. Although very early, we were all out. As we dashed along on our converging paths, we gradually approached till we were startled with the short, imperious call from a brazen throat, "Ship ahoy!" "Ahoy!" we echo, equally imperious, and a little shorter. "Where are you bound from?" The question in order would have been, Where are you bound? but this was unnecessary. "From Callao, 42 days, sailed out of New York." "Where are *you* from?" "Panama, 73 days." "All well?" "All well." We were now so far from her that we could not tell what was said, and three cheers from the crowd on her deck, were responded to by a similar crowd on our deck. Three more for California were answered in a similar manner, and she dropped across our wake, and went to leeward. The next morning we could see her no more. Another vessel was now seen on our lee-bow. It was a small schooner, trying hard to get up to us, with a large ensign of the stars and stripes. We could not afford to lose the time necessary to speak her, and left her out of sight before night. Tuesday last, we were in long. 136°, lat. 26°; here the wind was baffling, and finally died out. The next day, the wind was West of North, and promised well, but at midnight it shifted to the old quarter; we continued, however, on the starboard tack. For the last twenty-four hours, the wind has been more northerly, and to-day our lat. was 34° 49'. We are quite confident of getting in this week. But I cannot realize it yet; so long have we been sailing with the port of our destination far removed, that we cannot make it appear near. It seems an age since we came on board this ship. We have become quite reconciled to privations of physical comforts. We drink our bitter coffee, without milk, with relish; we never grumble, at the salt beef and pork, while we have soft bread and vinegar, and "duff" or pie for desert. We have no variety, for we are short; pepper, butter, and such little delicacies, are forgotten, or return to us only in tantalizing dreams.

Aug. 4th.—We rose early to discover traces of land. The water was more green, and very curious specimens of kelp were frequently met with; one which we found, consisted of a rod, forty feet long, with a hollow ball or knob at one end, and tapering from it to a long lash, the smaller end of which had been attached to the rocks; from the ball, which was filled with air, and floated on the water, grew, by a small pedicel, a tuft of broad leaves, two yards long and four inches wide, with convolute edges. Pieces of wood, and flocks of shags, were watched with intense interest. Very many whales, seals, and small fish, which we had not seen for a long time, were swimming about. Two or three vessels were in sight, one of which we boarded at 2 P. M. It proved to be the bark Jubel, of New Brunswick. From her we had news of our wreck off Cape Horn? Fog shut out the sight of land, and at length night hid from our view the sea—we could hear only the quiet ripple of the water, and the cry of the sea-birds, as we startled them from their repose. We "turned in" early, that we might see the land with the dawn. The morning came, and the "Golden Gate" was before us. A thousand ducks were flying about, and a fine breeze bore us on. As the hills became more distinct, we distinguished innumerable cattle and horses grazing, and the rich green delighted us. We dropped anchor abreast the town in a crowd of ships. The Captain of the Port came on board, and took possession of the ship, and a few minutes after we were all on shore.

Thus ended our long and eventful voyage of 194 days from New York. We have had many difficulties, but have surmounted them all—have lost no life, and had but little sickness.

From the Southern Literary Messenger.

"TO MY DAUGHTER LILY."

BY THE LATE P. P. COOK.

"Six changeful years are gone, Lily,
Since you were born to be
A darling to your mother good,
A happiness to me.
A little shivering, feeble thing
You were to touch and view,
But we could see a promise in
Your baby eyes of blue.

"You fastened on our hearts, Lily,
As day by day wore by,
And beauty grew upon your cheeks
And deepened in your eye;
A year made dimples in your hands,
And plumped your little feet,
And you had learned some merry ways
Which we thought very sweet.

"And when the first sweet word, Lily,
Your wee mouth learned to say,
Your mother kissed it fifty times,
And marked the famous day.
I know not even now, my dear,
If it was quite a word,
But your proud mother surely knew,
For she the sound had heard.

"When you were four years old, Lily,
You were my little friend,
And we had walks and nightly plays,
And talks without an end.
You little ones are sometimes wise,
For you are undefiled,
A grave grown man will start to hear
The strange words of a child.

"When care pressed on our house, Lily,
Pressed with an iron hand—
I hated mankind for the wrong
Which festered in the land—
But when I read your young frank face,
Its meanings, sweet and good,
My charities grew clear again—
I felt my brotherhood.

"And sometimes it would be, Lily,
My faith in God grew cold,
For I saw virtue go in rags,
And vice in cloth of gold;
But, in your innocence, my child,
And in your mother's love,
I learned those lessons of the heart
Which fasten it above.

"At last our cares are gone, Lily,
And peace is back again,
As you have seen the sun shine out
After the gloomy rain;
In the good land where we were born
We may be happy still,
A life of love will bless our home—
The house upon the hill.

"Thanks to your gentle face, Lily!
Its innocence was strong
To keep me constant to the right,
When tempted by the wrong.
The little ones were dear to Him
Who died upon the Rood—
I ask His gentle care for you
And for your mother good."

From the American Messenger.

THE ONLY SON.

Soon after the Rev. Pliny Fisk and Rev. Levi Parsons left their mountain homes in Western Massachusetts, near the close of 1819, as the first American missionaries to Palestine, their young friend, Jonas King, from the same neighborhood, was elected Professor in Amherst College, and proceeded to Paris to pursue the study of Arabic with the celebrated De Sacy. He there became familiar with an American gentleman, then at the head of one of the first commercial houses in Paris, to whose care his correspondence was addressed.

In February, 1822, the lamented Parsons died, and Rev. Mr. Fisk without delay addressed a letter to Mr. King, requesting that he would meet him at Malta, and in the place of Parsons, accompany him as a missionary to Palestine, and fearing delay by waiting the action of the American Board of Missions, he in the same inclosure requested Mr. King's mercantile friend not only to second his invitation, but if possible to raise the sum of $1,500, requisite for his support for three years.

Mr. King, on receiving the letter in the merchant's counting-room, exclaimed:

"This is from my friend Fisk; I beg leave to retire to your private office and read it."

Oppressed with the weight of the proposition it contained, he spent an hour in prayer for divine direction; and hoping to gain further light as to the path of duty from the indications of Providence, sought the merchant's advice. He returned to the counting-room, and asked, with deep solicitude,

"What shall I do?"

Said his friend—"Go."

"But," said he, "what will become of my aged and infirm parents in America?"

"I will be a son to them in your stead," replied his friend.

"Then," said Mr. King, "I go up to Jerusalem, 'not knowing the things that shall befall me there.'"

"Now," said the merchant, "sit down at this desk, and write to my friends, Thomas Waddington, of St. Remey, France; Louis Mertens, of Brussels; Claude Cromlin, of Amsterdam, and John Venning, of St. Petersburgh: state to them the circumstances, and that you are willing to go; tell them I will give one-fifth of the $1,500, and leave it to their decision whether they will join me in filling up the amount."

By the return of the mails it appeared God had put it into the hearts of these gentlemen cheerfully to respond, to the appeal by enclosing each $300, making the sum required; and Mr. King lost no time in preparing for his departure.

A few months previous to this, Mr. King had established the monthly concert of prayer in his own hired upper chamber in Paris. At the first and second meetings, only three were present; at the third, the number was increased to ten; at the fourth, to thirty; and soon after his departure it rose to 300, and this concert is still continued with interest in that city. A large concourse assembled in the Church of the Oratoire to listen to Mr. King's farewell address, and join in commending him to the God of all grace; and he was cheered in a similar manner, on his way, by Christian assemblies at Lyons, Nismes, Montpelier, and Marseilles, where he embarked for Malta, whence he proceeded with Mr. Fisk to Jerusalem; and he is now the well-known, persecuted, but laborious and successful missionary at Athens.

His friend, the merchant, from time to time, wrote to the solitary parents, enclosing some tokens of regard "from their affectionate son;" the next year he returned to America; and early in the spring of 1824 he was at Northampton, about twenty-five miles from the parents, meditating a visit to their humble abode. He applied to the landlord, who furnished him with a wagon, with *his little son* for a driver; and freighted with a bag of groceries which extended the whole length of the wagon, they set off early in the morning, and after encountering snow-drifts and other obstacles by the way, arrived at the cottage about 2 P. M.

Leaving the lad with the wagon in the street, the gentleman knocked, saying as he entered:

"It is a chill, uncomfortable day, friends; would you be so kind as to allow a stranger to warm himself a little by your fire?"

He was welcomed, and seated between the aged couple, in whom he distinctly recognized the features of Jonas, and who in their turn fixed on him a scrutinizing eye. After a short pause, he said deliberately,

"I once had a friend who said to me, What shall I do?' Said I, 'Go.' 'But what,' said he, 'will become of my aged and infirm parents in America?' I replied, 'I will be a son to them in your stead.' 'Then,' said he, 'I go up to Jerusalem, not knowing the things that shall befall me there.'"

Instantly the aged couple sprang to him, exclaiming, "This is Mr. W——," and almost overwhelmed him with their tears and caresses. "Let us pray," said the father; and they unburdened their hearts at the throne of mercy.

Scarcely were they again seated, when the mother took from the shelf a new quarto Bible, saying she hoped her friend would not blame her for paying ten dollars for it out of the fifty he had sent her a few months previous. "Our old eyes," she said, "could not well read the small print of the other Bible; I told Mr. King I did not believe we could make any better use of the money, or should ever be the poorer for buying a Bible that we could read; and it is a great comfort to us." Their friend expressed his approbation of the purchase, admired the Bible, and before he returned it to the shelf, slipped into it, unperceived, a ten dollar bill; which she afterwards wrote him had been found on the floor when they were reading the Bible, and which she recognized as from the hand of God, having no knowledge by what means the exact amount expended had thus come again into their hands.

After a brief interchange of confidence and affection, she said to her esteemed guest, "I presume, sir, you have not dined, and must be in need of refreshment. I am very sorry we have not a cup of tea to offer you, but we have some nice ham and fresh eggs, which I will immediately prepare." Her friend remarked, "There is a bag in the wagon, containing several articles from 'your son,' and perhaps there may be tea among them."

The bag, with not a little effort, was transferred from the wagon to the cottage floor, and the mother addressed herself to the task of taking out its contents. Among packages of flour, rice, loaf-sugar, coffee, chocolate, raisins, and other articles, each of which she held up with new expressions of delight, as received from one she so much loved, she at length came to a package of four pounds of hyson tea, when she held it out to the father with streaming eyes, saying, "Look here, papa, Jonas is the same dear good boy that he always was; he knew we were out of tea sometimes; he don't forget his poor father and mother." Then, opening a package of Turkey figs, "And is this also," said she, "from Jerusalem? Papa, was there ever such a son as Jonas?" By this time all were overflowing. "Let us pray," said the father; and the exploring of the treasures was suspended, while they again united in thanksgiving to God.

It was not long before the little company were seated at a well-furnished table, refreshed by the gifts of the kind "son," mingling their sympathies, and recounting all the way in which they had been led. While thus conversing, the merchant affectionately asked:

"Do you never regret the sacrifice you have made in giving up your only son to be a missionary?"

The aged father replied:

"*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; and shall I withhold my only son from obeying the command of our ascended Savior 'Go ye into the world, and preach the gospel to every creature?'*"

All present were deeply affected, a tear standing in the eye even of the young driver; they again bowed in prayer; both the father and the merchant led in turn, commending the little company, the absent son, and a sin-ruined world to the God of missions.

The interview was an hour bright with the beams of the Sun of righteousness, amid the dark pilgrimage of life, an oasis in the desert, a season never to be forgotten by any one of the four persons who thus met for the first and the last time on earth.

That young driver, as he afterwards distinctly stated, here first had his mind impressed with the sacredness of the work of foreign missions. He gave his heart to Christ, pursued a thorough course of education, went *forth* to the heathen, and was no other than HENRY LYMAN, the noble martyr who fell by the side of MUNSON, in 1834, among the bloody Battas of Sumatra.

The aged father, in his will, bequeathed to the merchant, for the purchase of a book in token of his love, the sum of five dollars, which at his death was paid to the widow for the old small-print Bible, which is still possessed as a precious memento. The widow has entered into rest, and the stranger passing a rural graveyard in South Hawley, where the scenery opens in magnificence and beauty, reads on the tombstone of the father his reply just quoted to the question whether he ever regretted the gift to missions of his ONLY SON.

The Sabbath Recorder.

New York, March 7, 1850.

THE SABBATH CONVENTION AT PETERBORO.

Peterboro, N. Y., March 1st, 1850.

As the readers of the Recorder will be looking, with some anxiety, for an account of the Sabbath Convention at Peterboro, I transmit the following. It is, I am conscious, a very imperfect sketch; but a sufficient apology for that will be found in my inability, growing out of recent ill health, to give that attention which was necessary in order to a full report of the speeches made, and in the haste necessary in order to be in time for the mail. Owing to the bad state of the roads, the attendance was not so large as was expected, but those who were present seemed to take a deep interest in the proceedings.

At 11 o'clock, Fourth-day, the Convention was organized—Elder James Bailey, of Genesee, President; Elder N. V. Hull, of Alfred, Vice President; Elder James H. Cochran of Berlin, and Ephraim Maxson of West Edmeston, Secretaries.

The President, on taking the chair, made some very appropriate observations; remarking, that he believed this was the first Convention for Sabbath Reform, where entire freedom could be afforded for discussion. Generally, in such assemblies, the discussion is all on one side; and all opportunity for advancing sentiments foreign to the views of those who are concerned in originating them, is foreclosed. He looked for very important results from a meeting conducted on such liberal principles, and confidently expected that there would be entire harmony of feeling, though there might be difference of views.

The Business Committee reported a series of resolutions, which are subjoined:—

1. *Resolved*, That the Bible is exclusive authority in all matters of religion.

2. *Resolved*, That, whilst we learn from the Scriptures, that Marriage and the Sabbath were given to the human family in the beginning; and that, whilst we learn from other portions of the same Scriptures, that Jesus Christ explained both of these institutions, and vindicated both of them from Jewish abuses and perversions; we do not learn, that either Marriage or the Sabbath was abolished.

3. *Resolved*, That it is not the province of men to abolish, or in any wise change, a law of God; nor was this the province of the Son, who came into the world, not to destroy, but to fulfill, and who testified, that, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" nor can it be true, that with "the Father of Lights is no variableness, neither shadow of turning," if He needs to amend His laws.

4. *Resolved*, That, notwithstanding the heart of man can, in its atheism and madness, conceive that this world is the offspring of chance, the Sabbath is, nevertheless, a sublime and perpetual monument, both of the existence of God, and of his creation of the world.

5. *Resolved*, That the Heaven-commanded rest from labor on the Sabbath, affords special opportunities for the private and public worship of God, which it is exceedingly criminal to neglect.

6. *Resolved*, That whatever propriety there might be in subjecting the first day of the week to a peculiar observance, such observance would not make the first day of the week "the Sabbath of the Lord God."

7. *Resolved*, That to abolish the observance of the seventh day as the Sabbath, is to abolish the Sabbath.

8. *Resolved*, That civil penalties for the violation of the Sabbath are to be condemned—not only for the reason that they are incompatible with free conscience and free religion, but, also, for the reason that they prejudice the cause of the Sabbath.

The discussion upon the first resolution, was, of course, all on one side; for what Christian would array himself against the sentiment of it? Valuable and impressive remarks, however, were elicited from the several speakers who participated in the debate.

The next resolution brought out a great deal of warm discussion. I say *warm*—not *angry*, however, for the utmost good feeling and forbearance were maintained throughout. The principal speaker in opposition was a Mr. Crozier, of New York, a gentleman of considerable ability, who seemed to have drilled himself in the anti-sabbatarian doctrine most thoroughly. I would be glad to furnish a complete report of his several speeches; but I was not able to take notes, and should fail to do him justice from memory. Suffice it to say, that anti-sabbatarians had in him an able champion. The ground he took was, that the Sabbath had no existence previous to the Exodus of the Israelites; that it was an institution, national, local, and temporary; and that after the resurrection of Christ, it ceased to be of binding obligation. But notwithstanding the ingenuity with which he sustained his position, he was most triumphantly refuted by Bro. J. W. Morton, who, by a thoroughly critical analysis of the fourth commandment, showed, that the Sabbath must of necessity have originated at creation, and that it is of perpetual and universal obligation. Gerrit Smith, Esq., also took part in the debate, and sustained the moral obligation and perpetuity of the Sabbath with great ability. A Mr. Wheaton, of Syracuse, addressed the Convention in opposition to the resolution. The debate was also extensively participated in by other members of the Convention, among whom were Elders N. V. Hull of Alfred, and L. Crandall of Plainfield, N. J., whose remarks were very able and convincing. During the whole debate upon this resolution, the house was well filled, and there seemed to be a disposition, on the part of the audience, to lose nothing of what could be offered on this very important question. After the resolution had been adopted, a protest, prepared by Mr. Crozier, and signed by himself and others, was presented, of which the following is a copy:—

"The undersigned, believing the institution of the Sabbath to be abolished, and believing that the first day of the week is, by the resurrection of Jesus Christ, and by the example of the primitive church, consecrated to rest and religious worship, as a distinct Christian institution, do protest against the foregoing resolution."

The third resolution brought out a good deal of discussion, but was finally adopted by a large majority. It was stoutly opposed by Mr. Crozier, who contended that certain laws had been changed by Christ, and instanced the law of retaliation, as allu ded to in Matt. 5: 28. He was confronted by Mr. Morton, Gerrit Smith, and others, who showed very conclusively, that Christ simply forbids men to take the law of retaliation into their own hands, and did not at all mean to teach that it was wrong for civil government to render equivalent justice to transgressors.

The other resolutions all received their appropriate share of attention. The discussion on some of them took a wide range, but the interest of the audience seemed to be kept alive till the last. Mr. Crozier brought forward his anti-sabbatraianism at every opportunity, and no attempt was made to hinder him from expressing himself freely. Upon the eighth resolution, some discussion arose, Bro. J. W. Morton taking the negative. He said he had no hesitation in saying, that civil government had no right to impose penalties for the non-observance of Sunday, but he was not ready to take the same ground in reference to the Sabbath. To some of the distant readers of the Recorder, who do not understand the position in which Mr. M. stands, it may seem strange that a Sabbatarian should take ground apparently in such opposition to all just notions of religious liberty; but it must be borne in mind, that though a Sabbatarian, he is still a Covenanter, and tenaciously advocates the peculiarities of that people in regard to civil government.

The resolutions being disposed of, the next business which came before the Convention was an Address to the Christian People of the United States, submitted by the Business Committee. This elicited some discussion, and after slight amendments it was adopted by a hearty vote. Of its character the readers of the Recorder will judge for themselves.*

The regular order of business, as presented by the Committee, being brought to a close, Bro. Morton submitted a resolution, which was adopted, protesting against the practice of first-day keepers in denouncing us as Sabbath breakers, as being a breach of the ninth commandment. One in regard to the proper manner of keeping the Sabbath, was also adopted, of which I have no copy.

The Convention then adjourned, after a session of two days, to meet at Berlin, Rensselaer Co., N. Y., on the Thursday preceding the third Sabbath in May next ensuing.

T. B. B.

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* The Address will appear in connection with the official proceedings of the meeting, which the Secretaries were instructed to forward for publication in the Recorder.

NEWS FROM OUR MISSIONARIES.

By the ship Hosburg, which sailed from Shanghai on [illegible] of November, and arrived at New York last week, we have letters from brethren Carpenter and Wardner to Nov. 2. They were at that time in the enjoyment of good health, and much encouraged in their work. There had been an unusual amount of sickness in Shanghai, Ningpo, and the surrounding country, during the Fall, supposed to have been caused by the great quantity of rain which fell in the Spring and early part of the Summer. The London Mission had lost by death two of its brightest ornaments—Rev. Mr. Southwell and Mrs. Wylie. Several other foreigners had died, and some who were then ill had but little prospect of recovery. Rev. Mr. Lowder, chaplain of the foreign community, was drowned a short time previous, while bathing in the surf near Ningpo. Mr. Tobey, of the Southern Baptist Mission, was about to embark for America, on account of the ill health of his wife. Rev. Mr. Spaulding, of the American Episcopal Mission, who started for home in September, in consequence of declining health, was supposed to have been drowned, together with the officers and crew of the bark Coquette, in which he sailed. This bark left Woosung Sept. 1, for Hong Kong, and a vessel supposed to be her was seen about 200 miles from Hong Kong, on the day before the terrific typhoon of Sept. 13. She probably foundered on that day. Her commander, Capt. Prescott, is believed to have been a native of Portsmouth, N. H., and was highly esteemed by all who knew him.

—Since the above was in type, a letter from Mrs. Carpenter to a friend in this city, has fallen into our hands, from which we are permitted to make the following extract:—

"Thank you for your good wishes. We are all in most excellent health, and have also to thank God for the cheerfulness arising from seeing some little result of our labors. I have told you that our cook has been baptized, and added to our church. Would that you—that all our dear friends—could have seen his cheerful devotedness of himself—could have seen at least the baptismal rite. It took place at five o'clock P. M., in a small canal just outside the city gate. The banks were washed by the tide, just then at its height, where many a Chinaman was busy with his boat, his water-pails, or his burdens of various kinds. Some left their occupations while the rite was performed, and looked on in vacant wonder. Some listened with attention while we sang a native hymn, and prayer was offered to the one true God. Many saw how cheerfully the candidate descended the stone steps—how calmly he sank beneath the wave, and rose again as calmly; not a muscle of his face moved, that I could see; and when Mr. Wardner stepped to the water's edge to give him his hand, there was such a calm, sweet expression on the dripping features as made one feel, that nothing but the peace of God that passeth all understanding, could have so beamed from the countenance of one hitherto known as a heathen and an idolater. Oh, that was a time to make one in love with a missionary's life.

"But do you not think that the course of the mission work in China has been singularly eventful and sad? Soon after our arrival, Rev. Mr. Lowrie was drowned while returning from this place to his station at Ningpo. The following spring, Dr. and Mrs. James were drowned near Hong Kong. A few months after, Mr. Pohlman was drowned on his passage from this place to his station. About a month since, Rev. Mr. Lowder, of this place, was drowned near Ningpo, while bathing. And now it is supposed that Rev. Mr. Spaulding, who sailed for home two months since, is also drowned. The ship was seen near Hong Kong, just as a terrible typhoon arose, which drove it back, and it has not been heard from since. Mr. S. had been for some time in a decline, and was going to America for his health. He had been, perhaps, the most robust looking man among us, and was much esteemed, but we shall see him no more. Besides these six drowned, Mr. Farmer was also buried in the sea, having died near Ceylon, on his way home. We have also had death in our midst. Two weeks since Mr. Southwell, of the London Mission, died of fever, and two days after Mrs. Wylie, of the same Mission. Mrs. Southwell sailed in company with Mrs. Lowder for England a week since. Nearly all the mission families except our own have had sickness this season. Mr. and Mrs. Tobey are also ordered to leave the field on account of her health. Thus you see how trial after trial has come upon the laborers here. Pray for us, that if we too are to be thus tried, we may have grace to sustain us."

WESTERN FARMING.

Many persons residing at the East, amid improvements from one to two hundred years old, suppose that the farmers and new settlers in the Western States must be subjected to deprivations and inconveniences truly revolting to such as have been accustomed to the best improvements of wealthy communities. While residing at the East, I have heard of persons in the West pounding their own wheat and corn in a hollow log, by a large pestal suspended like a well-pole, or having to go ninety miles to mill with an ox team, &c. Inquiries which I have received from eastern friends lead me to conclude that some of my correspondents imagine it to be so now in Illinois. No impression could be more incorrect, as it respects these parts, at least. To give your readers just ideas of these things, and of the circumstances of farmers in general, within the range of my acquaintance in Illinois, I will state a few facts that I have learned by personal intercourse.

Fulton county is thirty-six miles long, and from twenty to thirty wide. So far as I know, there are within the county three steam grist mills, and five water-wheel grist mills. Yet there is a scarcity of mills to accommodate the growing population. Being a river county, it has great facilities for export and import trade. I believe there are five landings, with store-houses, on the Illinois River, within the county. There are seven inland villages of considerable importance as trading posts and mechanics' residences, with a number of other points selected, each with a nucleus for gathering a village population around it. The stores in general are well furnished with all kinds of merchandise, and most of the trades required in a farming population are well represented by ingenious workmen from the Eastern States. Still, there is quite a demand for more mechanic shops. By an Act of the Legislature, our townships have all been named within the last two months, with names selected by a majority of township electors. Ours is named Farmington township. Last year this township, six miles square, had six school districts; two gentlemen called on me to-day with a petition for the formation of the seventh. There are two weekly papers published in the county. There is every probability that the Spoon River will soon have a slack water navigation the length of the county from S. E. to N. W., and a railroad connecting the Illinois and Mississippi rivers, 137 miles above the mouth of the Illinois, as a large amount of stock is already taken for these two objects.

I have already said, that there is a large amount of land yet unsettled. Many persons, unacquainted with the circumstances, are afraid they cannot get timber to fence with, in so large a portion of prairie land. There are but few farms that have prairie and timber land on the same tract. This difficulty is remedied in the following manner. Besides the numerous groves in the interior of the county, there is a belt of heavy timbered land stretching along the Illinois River, with an average breadth of five miles. Farmers who are able, furnish themselves with a lot of this timbered land; others, making a new farm, buy several acres of the timber, and cut it and cart it during the winter; and others will haul a load of grain to the River, and purchase a load of rails for loading home. In these ways, in the course of one winter, they will obtain rails enough to fence a considerable farm. A similar process is gone through in obtaining building timber and lumber. One of my friends who has tried both, says that he would rather make a prairie farm and draw his rails twenty-five miles, than to make a farm in a heavy timbered country, where his rail timber would be all on the ground. It is common for new settlers to hire land the first year. After providing a dwelling, and fencing a part of the farm, it is common to break up twenty, forty, or eighty acres, as the settler's means will permit, and plant or sow it, as his own preference, or the season of the year, may direct. Twenty-five bushels of wheat to the acre, and fifty bushels of corn, is an average crop. Some get thirty-five bushels of wheat, and some seventy-five bushels of corn, to the acre.

Farmers in this vicinity have told me, that they can, single-handed, with a single team, raise one thousand bushels of corn, and three hundred to four hundred bushels of wheat, in one season. The wheat, hauled to market, will bring seventy-five cents per bushel. The surplus corn would fatten thirty-five hogs, worth about two hundred dollars, besides making pork for a family; or, hauled to market, it would bring about two hundred and forty dollars, at thirty cents per bushel. Several farmers in this vicinity have driven two hundred hogs to the slaughter house the present winter, and received twelve hundred dollars in cash for them.

The labor attending this mode of operations is not all hand labor; there is as much contrivance for labor saving here, as in any part of our country. At the pork slaughtering houses, they kill as many as two hundred and fifty head per day. Large crops of corn are raised without taking a hoe into the field. I have seen one man go on a marked furrow and drop corn, while another followed with a light one-horse plough to cover it up. Of course by such a method forty acres are soon planted. A large portion of the wheat harvest is now cut by a machine drawn by four horses, called by some a Harvester, by others a Reaper. With one of these machines, a man and four horses will cut eighteen acres per day. The usual charge is fifty cents per acre. Then a large part of the wheat is threshed in the field. The threshing machines are superior to any I ever saw in any other part of the world. They are so constructed as to thresh and dress the grain fit for the market by a single operation. After passing the grain through the attached fanning mill, it is passed through a square tube into a large box set to receive it, whence it is sacked up for market. Corn is picked with the husks on, and thrown into large rail pens, containing two or three hundred bushels, and with a few boards, or a covering of straw on the top, it never spoils. That which is designed for market, is now threshed without husking. The operation is as follows; A large threshing machine of eight-horse power is furnished with a cylinder having teeth much shorter than for threshing wheat, and a large hopper for the corn in the place of the bench for receiving the wheat sheaves. The man who feeds it is provided with a flat wooden shovel, by which he pushes in the ears of corn, shucks on. It takes six hands to attend it, and will thresh and clean six hundred bushels of corn per day; and, with more attendants and a change of horses, may be made to thresh and clean a thousand bushels per day. The price for threshing wheat is four cents per bushel; for corn, two cents per bushel.

As our climate is highly favorable to out-door labor at all seasons of the year, it is easy to see that such a process as I have described, on a soil so exceedingly rich as a large part of this country is, must soon bring competence and wealth to the hand of industry and economy. Intelligent persons may form some good idea of our climate, when I inform them that the sweet potato, the peach, the plum, and apples of the best varieties, grow as fine, both as to size and flavor, as I ever saw them in the Philadelphia market.

S. D.

REVIVAL INTELLIGENCE.

Our exchanges continue to bring very cheering notices of what God is doing for his cause in various parts of the country. A few examples will suffice to give an idea of the extent and character of the work which is going on.

The people of Franklin and Meredith, Delaware Co., N. Y., have enjoyed a very interesting revival. Between seventy and eighty have been added to the Methodist people, and fifty-four have united with the West Meredith Baptist church. Twenty-two have united themselves with the church in Franklin, and there are others who will probably connect themseles with the various churches.

A revival has been progressing in North Adams, Mass., which has extended to all the Churches. The Baptists have immersed sixty-seven; the Methodist have received into their class fifty-six; the Congregationalists have propounded to their church twenty-nine, and there are with them many more who are entertaining the hope that their hearts are renewed.

A letter from Ann Arbor, Mich., says that a revival of religion is in progress in that place. About fifty have been converted, and a great many reclaimed. The house is crowded with anxious hearers, and the altar with penitents, every evening. Scarcely a meeting but more or less are converted. The work appears to be increasing in interest.

At Peoria, Ill., the good work is going on. More than fifty have found peace in the Lord, and forty have joined the church on probation.

The Minutes of the Alabama State Convention say, that though many of the letters sent to the Convention did not speak of the state of religion, those that did contained cheering intelligence. Within the bounds of three Associations, over one thousand were added to the churches during the year.

A Methodist preacher on the Fredericksburg Circuit says that the Lord is doing much on that circuit. About seventy souls have lately found peace in believing, and fifty-two of that number have joined the M. E. church, and the good work is still going on.

The St. Louis Presbyterian publishes an account of a revival in M'Kendree College, at Lebanon, Illinois, in which upward of thirty young men have professed conversion, six of whom are sons of ministers.

The results of a revival in Lexington, Va., are thus summed up: "More than 50 cases of hopeful conversion have occurred—of these, 39 have joined the church on examination—and of this number, 20 are gentlemen, and 19 are ladies—six or eight others are now candidates for church-membership. Of the gentlemen received on examination, four are lawyers and six are heads of families. These six have all established family worship."

A Baptist Missionary among the Cherokee Indians, represents a revival in that nation as having resulted in the hopeful conversion of seventy-seven precious souls, and their baptism on a profession of their faith in the atoning Savior. Subsequently, several others of the Cherokees were baptized on a profession of their faith, and the divine influences seemed to be pervading all the stations. At Delaware Town, a meeting of four days was held, and it was computed that not less than twelve or thirteen hundred persons were usually present at the preaching services.

Temperance in Norway.—The February number of the *American and Foreign Christian Union* states that the temperance cause is making "glorious progress in Norway." A few years ago the Diet passed an act to abolish all the distilleries of the kingdom in ten years. They next imposed a heavy tax on all *stills*, which broke up the small distilleries. In addition to this, they have employed agents to visit the distillers, with authority to compensate them for losses, if they will abandon the business. This is regarded as only preparatory to an act to sweep away all distilleries from the land.

Decline of an Anti-Mission College.—The Baptist Register says that a few years ago, in consequence of the excitement caused by the converstion of a student in the Free Church Institution in India, an Anti-Mission College was got up upon a magnificent scale, the sum of $150,000 was promised as an endowment, about $16,000 was paid in, and the school went into operation with 700 boys as students. But now the monthly subscription has dwindled down to seven rupees, or about $3.50, most of the teachers have been dismissed, and the college is likely soon to be closed. In the mean time, the schools of the missionaries have been constantly increasing.

House of Refuge in New Jersey.—A bill has passed both Houses of the New Jersey Legislature for the establishment of a House of Refuge for juvenile offenders. It provides for the appointment of three Commissioners to select a suitable site, to be approved by the Governor, for the buildings, at a price not exceeding $6,000, and then the Governor shall appoint three Commissioners to contract for the erection of the buildings, on the most approved plan, at an expense not exceeding $15,000, making the whole amount authorized to be expended for the purpose $21,000.

Revival in Exeter, R. I.—A letter from Eld. John Green, dated Feb. 17, says:—"I have just returned from Exeter, R. I., where I have been laboring between three and four weeks. I never witnessed a more pleasing work of grace. It was very deep and searching; many backsliders were reclaimed, twenty-six were added to the church by baptism, and the work was still going on."

To China via California.—The *Louisiana Spectator* says, that T. J. Roberts, who has been a missionary to China for fourteen years, delivered an address upon the social and religious condition of the Chinese, on the third ult., at the Baptist church in New Orleans. Mr. Roberts went from Mississippi, and is now on his return to the Celestial Empire, via California.

Such a Missionary!—A Mr. Jones advertises his plantation for sale, in a Southern religious paper, and includes in the advertisement "fifty or sixty servants," which are constantly increasing in value and number. He wishes to sell, he says, as he has a desire to become a Missionary.

Where is thy Brother?—Theodore Parker, in his spirited appeal to the manhood of our people against the everlasting degradation of the African race to an equality with the brute, has this passage:—

"*America, where is thy Brother?* This is the answer: 'Lo! he is there, in the rice swamps of the South, in her fields teeming with cotton and the luxuriant cane. He was weak, and I seized him; naked, and I bound him; ignorant, poor, and savage, and I overmastered him; I laid on his feeble shoulders my grievous yoke; I have chained him with my fetters, beaten him with my whip; other tyrants had domain over him, but my finger was thicker than their loins; I have branded the mark of my power with red-hot iron upon his human flesh; I am fed with his toil—fat, voluptuous on his sweat, and tears, and blood; I stole the father, stole also the sons, and set them to toil; his wife and daughters are a pleasant spoil to me.'"

Northern Travel.—The Hudson River is now open to Hudson, so that passengers for the North may take steamboat to Hudson, and the railroad thence to Albany. When navigation is fairly open, it is expected that besides the usual number of boats on the River between Albany and New York, two will run daily between Albany and Poughkeepsie, to connect with the Hudson River Railroad and the trains from Albany to Buffalo. By this arrangement passengers may leave New York at 7 o'clock A. M., reach Albany at 1 P. M., and be at Syracuse, Auburn, or Rochester, in time for a late tea. A reduction of the fare from Albany to Buffalo to two cents a mile is contemplated, in order to secure the travel to the central route, which is now being diverted to the Erie Railroad. The fare from New York to Geneva, by the Erie Railroad and a steamboat on the Seneca Lake, is $6¼.

A Duel, almost.—There was much talk at Washington, last week, of a duel between Col. Jefferson Davis, U. S. Senator from Mississippi, and Col. Wm. H. Bissell, a member of the House of Representatives from Illinois. It seems that Mr. Sedden of Virginia, in a speech before the House, put forth a claim, that in the Battle of Buena Vista, a Southern Regiment met and repulsed the enemy in a very critical moment when the Second Illinois Regiment gave way. This claim was denied by Col. Bissell in a speech soon after. Whereupon Col. Davis, the commander of the Southern Regiment in question, sent a challenge to Col. Bissell, which was accepted. The interference of the President and other friends, however led to a rconciliation.

Early Closing of Stores.—There was a great gathering at the Tabernacle in New York, one evening last week, to devise measures for the relief of the 2,000 retail dry-goods clerks in this city, by securing the early closing of stores. Mayor Woodhull presided, and speeches were made by Rev. T. L. Harris, Dr. Sherman, Rev. Mr. Thompson, Dr. Dixon, and John Van Buren. Resolutions were passed setting forth the importance of the measure proposed; and documents were adopted, for the signatures of merchants and citizens, by means of which it is hoped the time of closing stores may eventually be fixed at 7 o'clock in the evening, thus giving the clerks, most of whom are young, an opportunity for improvement, by reading, study, &c.

Dr. Achilli at Liberty.—It is now announced, upon reliable authority, that Dr. Achilli, who has for several months past been imprisoned at Rome on religious grounds, is again at large. The manner of his "escape" is not definitely stated. It is believed, however, that the intervention of the French Government had something to do with it. Dr. Achilli's friends say that the French military was fraudently obtained for his arrest, and that the French government was falsely informed that he was imprisoned for murder and other crimes.

"No Compromise."—A few months ago a slave living about eight miles from Washington, who was owned by a good, pious member of the church—"mother in Israel"—ran away, leaving a wife, who is now in slavery. Wishing to be with his wife, he offered to compromise with his *pious* mistress, but she rejected his offer after the following spirited manner:—

"February 2d.—When my man Gabriel Campbell pays me the sum of three hundred dollars in cash, and the sum of fifty dollars in jail fees that I paid for him in the District jail, then I will give him his *free* papers.

Letetia Lanham."

A Rally for Land Reform.—On the evening of March 1st, there was a grand rally of Land Reformers and others at Tammany Hall, N. Y., to respond to the propositions before Congress for free grants of public land to those who will till it. Letters were read from Daniel Webster, Lewis Cass, Wm. H. Seward, Gerrit Smith, Bishop Hughes, and others. Resolutions and an address were adopted, and speeches were made by John Cochrane, Horace Greeley, L. B. Shepherd, T. E. Tomlinson, M. Walsh, T. A. Devyr, W. V. Barr, and R. N. Havens.

Missionary Labor.—Rev. Mr. Dulles, one of the missionaries of the American Board, writes from Madras, under date of Nov. 6, 1849, a very interesting letter, published in the Philadelphia Observer. The Mohammedans, he says, insult and revile the name of Christ in the streets; but there are gratifying signs to encourage to renewed missionary effort. He says:—

"At present a great work is going forward in Madras. It is the revision and re-printing of the whole Scriptures, by a most able committee, and in a most beautiful style. The committee are Mr. Winston, Mr. Spaulding, Mr. Percival, Wesleyan, and Mr. Brotherton, Church Missionary. We do not commonly give away the whole Bible, except to well-known cases; but I could not refuse an old man who applied to me a few days since. He had come from Sadras with salt fish. Once before, I had given him parts of the Scriptures, but this did not satisfy him; and a few days since, when he came to me again, I gave him the whole Bible. He immediately invoked the blessing of Heaven upon me, applied the sacred volume to each cheek, kissed it, and then, clasping it to his bosom, wrapt it in his mantle, and went on his way rejoicing. He is a Roman Catholic, but renounced their errors and seemed hungry for the truth. Beside himself, he says, there is one Christian in Sadras, an East Indian, named John."

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Feb. 25.

After some unimportant routine business, the Senate resumed the consideration of Mr. Clay's Resolutions relative to Slavery. Mr. Miller concluded his speech in favor of the immediate admission of California.

Mr. Foote made an effort to get up his resolution, proposing a committee of thirteen to take into consideration all the questions growing out of the institution of Slavery. Several persons expressed themselves in favor of referring the whole subject to a special committee; others expressed doubts whether any good would come from such reference. In the course of remarks, Mr. Foote, of Mississippi, expressed his solemn conviction, that this subject must be compromised during the present week, or that it would be out of their jurisdiction; unless something was done at once, he was perfectly convinced that, before Saturday next, circumstances would occur of a character which he would do nothing more than allude to (!) Mr. Clemens also asserted, that if the discussion was to be continued two weeks longer, it would not be in the power of man to save the Union. The subject was finally postponed, and the Senate adjourned.

House of Representatives.

Mr. Wentworth presented a remonstrance against admitting Deseret into the Union, which, in spite of some objections, was read. It was from Wm. Smith, representing himself as the only surviving brother of Joe Smith, and his successor, and complaining that Brigham Young is the head of an armed body of Mormon assassins; that Orson Hyde set fire to the Nauvoo Temple; that he is acquainted with the names of those appended to the Constitution of Deseret, and knows them to be enemies of the United States; that he has heard them declare, that when they got into the valley of the Salt Lake they would rob and plunder emigrants until they got as much as they lost by Missouri and Illinois; that he knows them to be in favor of a kingly government; and that they have a plurality of wives, and live in adultery, and other hard things. No disposition was made of the memorial.

Mr. Bowdon offered a series of resolutions, asserting that there ought to be a great Railroad, or other thoroughfare, connecting the Atlantic and Pacific Oceans, over the public lands, national in its character; and, as a preparatory measure, that Congress should establish a line of electric telegraph, and military posts, from St. Louis to San Francisco.

The House rejected the petition of a few Abolitionists for a peaceable dissolution of the Union—by a vote of 162 to 8—every Disunionist in his seat voting to reject the petition unconsidered.

In Senate. THIRD-DAY, Feb. 26.

Nothing of general interest was done in the Senate. Adjourned at 2 o'clock for the purpose of attending the funeral of Geo. McNeil, late of New Hampshire.

House of Representatives.

After several motions of no importance, the House listened to a short speech by Mr. Millson, of Va., and then adjourned to attend the funeral of Geo. McNeil.

In Senate. FOURTH-DAY, Feb. 27.

Mr. Seward presented a memorial of citizens of the Valley of the Rio Grande, east of that River, asking for the establishment of a Territorial Government for them. Referred to the Committee on Territories.

Mr. Benton made a speech upon Mr. Clay's Compromise Resolutions, in which he showed that Slavery *was* abolished throughout every portion of Mexico long prior to our conquests, so that a slave cannot be legally held there until there is some law for so holding him.

Mr. Rusk next took the floor, and proceeded to address the Senate in vindication of the right of Texas to all the territory claimed by her east of the Rio Grande, and in opposition to the third resolution of the series introduced by Mr. Clay, in relation to the boundary of Texas. Without concluding his speech, Mr. Rusk gave way to an adjournment at half past two.

House of Representatives.

Two or three land bills were introduced; also a bill to reduce postage, and one to establish a branch mint in the city of New York.

The House then went into Committee of the Whole, and Mr. Doty presented a bill for the admission of California. Mr. Green gave notice of an amendment establishing the Missouri Compromise line.

The Slavery question was debated at considerable length, on the part of the South by Messrs. Toombs, McLane, Colcock, and others, and on the Northern side by Col. Baker, of Illinois. The Slavery propagandists indulged in their usual strain of bravado and threats of dissolution, and were sharply replied to by Col. Baker.

In Senate. FIFTH-DAY, Feb. 28.

Hon. John Bell, of Tennessee, submitted a plan for the settlement of the Slavery question, which provides for the immediate admission of California, and the erection (with the consent of Texas) of a Slave State out of that portion of the Territory of Texas lying between the Trinity and Colorado Rivers—the cession to the United States of the unappropriated land South of 34°, and between the Colorado and Rio Grande, (said territory ultimately to form a Slave State,) and the cession to the United States of the jurisdiction over all the territory of Texas lying North of 34°. Mr. Bell made a few remarks in support of his proposition, in the course of which he repudiated the Nashville Convention, and said he was willing to trust the question of Slavery in the District of Columbia, and the apprehension of fugitive slaves, to the good faith of Congress.

Mr. Butler asked that Mr. Calhoun's views in regard to Mr. Clay's compromise may be read to the Senate on Second-day.

Mr. Walker, of Wisconsin, submitted an amendment to Mr. Clay's resolutions, recognizing more distinctly the fact that Slavery has been abolished in the territory obtained from Mexico, and can only be introduced there by positive statute.

Mr. Rusk concluded his speech against the Wilmot Proviso.

House of Representatives.

The House had up the President's California Message in Committee of the Whole, and was addressed by Messrs. Conrad, of La., and Parker, of Va. Mr. Conrad admitted that California was justifiable, under the circumstances, in forming a State Government; and, as part of a scheme for settling the slavery question, he would vote for her admission, but not as an isolated proposition.

In Senate. SIXTH-DAY, March 1.

After the transaction of routine business of no general interest, the Senate went into Executive session.

House of Representatives.

The House spent most of the day in Committee of the Whole on private bills.

TWO WEEKS LATER FROM CALIFORNIA.

The steamship Alabama, from Chagres, arrived at New Orleans on the 28th Feb., with sixty-five passengers, and half a million in gold dust. She also brings advices from San Francisco to the 24th of January, being two weeks later than our previous accounts. They were received at Panama by the steamship California.

The City of Sacramento has been overflowed by water. But few spots of land are visible, and the inhabitants are suffering terribly from this dreadful calamity. The loss is estimated at over $1,000,000. Immense herds of cattle and other property have been swept away. While this great flood, however, destroys a great deal of property, it will probably wash out the gold in immense quantities.

A party of Chilians had made an attack upon the Americans at the mines in the vicinity of Stockton, in which two of the assailed were killed, and the others imprisoned, though the latter were afterwards released. This affair created great excitement, and it was supposed that all the Chilians would in consequence be expelled from the mines.

Accounts from the Isthmus state that Mrs. Fremont had recovered from her illness, and, with her husband was about leaving for the United States.

FREEDOM OF THE PUBLIC LANDS.—A meeting of citizens of the towns of West Bloomfield, Lima and Mendon, N. Y., was held at the Brick Meeting-House of North Bloomfield, on Friday, the 22d ult., for the purpose of considering the propositions lately introduced in the United States Senate, to make free grants of public lands to Hungarian refugees and American citizens. The meeting was addressed by Alderman Grieg of Rochester, and by Charles Paulk, Esq., of Honeoye Falls. E. A. Stillman, from the Committee appointed for that purpose at a preliminary meeting, reported a series of resolutions, which were taken up separately, and after discussion of some of the points involved, adopted without a dissenting voice. We copy three of the resolutions:—

Resolved, That the Freedom of the Public Lands, in limited quantities, to actual settlers, is a measure justified by every consideration of right and sound policy, and one the consummation of which ought no longer to be deferred.

Resolved, That the aggregation of large quantities of the Public Lands in the hands of speculators, is a strange anomaly in the policy of a Free Government—equally opposed to the natural rights of man, to the interests of the States, and to the prosperity of the whole country.

Resolved, That the large gifts of land and money, to the houseless citizens of this State, by one of our most extensive landholders, is an example not more remarkable for its singularity, than for the liberality and true republicanism of the act.

"AMERICAN INTOLERANCE IN LIVERPOOL." A paragraph with this heading is going the round of the English press, much to the annoyance of Anglo-Americans. It describes a disturbance created by American captains and mates at a public house. One of these, a Mr. Stowfort, had discovered that there was a man of color in one of the rooms. He chose to take offense at this, entered the room, and cried out, "Come out of this; we will have no negroes here." The Englishmen present resisted the tyranny, and there was a disturbance. The case came before the civil court, and among other things, Mr. Rushton, the respected magistrate, characterized the disturbance as arising from American "prejudices." "Because a man with a colored skin was in an adjoining room, he was to be ejected and maltreated. *Such conduct would not be tolerated in England.*" Mr. Stowfort was fined £5, with the alternative of 42 days' imprisonment.

ONE WAY TO GET HEARERS.—A Burlington (Vt.) paper gives an account of a novel temperance meeting in that town. Mr. Ross, an enthusiastic lecturer on temperance, hired a number of rum-sellers to attend his lecture, promising them 25 cts. each, per hour. They were ranged along on the front seats, a fair mark for the speaker, from whom they bore, with great equanimity, some rough usage, which would have been fatal to any but rum-sellers. Mr. R. spoke for two hours and ten minutes, at the end of which time he paid them each 55 cts., taking their receipts for the same. On a subsequent evening, he lectured again, but his self-denying friends "struck" for an increase of pay—demanding 50 cents an hour—which Mr. R. gave them—thinking, perhaps, that if laborers should be paid in proportion to the work performed, or suffering or hardship endured, they abundantly earned their wages.

ACCIDENT LAST SABBATH.—On Sabbath morning last, at 8½ o'clock, the steamboat Clifton, Capt. Boon, left Salem, N. J., on her first trip to Philadelphia. Just as she reached the wharf at New-Castle, Del., her boiler exploded, instantly killing Charles Foster, of Salem, fireman, and scalding five other persons. A Mr. Gilmer of Philadelphia, and Mr. Massie of Delaware City, were very severely scalded. The cause of the explosion is unknown. At the time of the unfortunate occurrence, the steam-guage showed but a small press of steam, and the boilers were full of water.

THE BIBLE IN CALIFORNIA.—An active agency of the American Bible Society is already engaged in giving wider circulation to the sacred Scriptures in California. A Bible depository is soon to be opened in a Presbyterian church in San Francisco. Among residents speaking the Spanish language, the demand for the Bible is encouraging, and several copies have been sold among them. A society called the San Francisco Bible Society, auxiliary to the American Bible Society, has been formed, and officers have been elected. On this occasion two hundred dollars were subscribed, and several persons were made life members of the society.

MELANCHOLY TERMINATION OF A WEDDING.—Miss Bridget Lynch, who had acted as bridesmaid at the wedding of a friend at a boarding house in Philadelphia, on a recent Sunday evening, was fatally burned by the explosion of a camphene lamp, while going up stairs, accompanied by the bride, to retire. Her light dress was in a full blaze at once; she ran down stairs in her fright, and her appearance in a sheet of flame startled the company below. It was thought she could not recover. The screw being loose, the fluid of the lamp when it was tilted came in contact with the burner, and thus caused the catastrophe.

A TERRIBLE CASE OF DEPRAVITY.—A drunken man named Wm. Finny, residing in a miserable garret in Theatre Alley, N. Y., was arrested for being drunk and disorderly. At the time of the arrest the accused was in company with his mother and two sisters, all of whom were beastly intoxicated, the mother just before having purchased a quart of rum. Finny was taken to the police office, when soon afterwards some persons went to the garret, where they found the old woman dead, she having been smothered by one of her inebriate daughters, who while insensible had prostrated herself across and over the head of her mother.

HOMESTEAD EXEMPTION BILLS.—During the last few months, household exemption bills have passed as follows:—Maine exempts a homestead to the value of $500, and in the absence of a homestead, personal property to that amount. Vermont exempts a homestead to the value of $500; Iowa and Minnesota, 40 acres of land, or a lot; California, 320 acres of land, or a lot worth $2,000; Deseret, it is said, secures a home to every family. Georgia, Texas, Michigan, Wisconsin, Pennsylvania and Connecticut, had previously enacted similar laws.

THE LEARNED PROFESSIONS OF NEW-YORK. There are 1200 lawyers in New York city, of whom 500 only are estimated to have a paying practice. The estimate of the three professions, in the tax lists of the State of New York, is set down as follows: lawyers $600 a year; physicians and surgeons $600; clergymen $340 09. The average income of the clergymen is ascertained; the others, of course, are estimated.

SUMMARY.

Capt. Sutter, the pioneer of California, has signified his intention of presenting two tracts of land, fifty acres each, as glebes to the church (Episcopal) about to be erected at Vernon and Sacramento City. Messrs. Cornwill and Lee, for the erection of of an Episcopal church at the latter place, gave a lot worth $2,000, as also did a Mr. Crosby and Mr. Schoolcraft. An Episcopal church has already been built at Panama.

The case of Moore against the Auburn and Syracuse Railroad Company, has just been tried at the Circuit Court at Auburn. The case excited much interest, as involving the liability of railroads for injuries received by passengers. The plaintiff was scalded and otherwise injured in a collision on this road between Auburn and Syracuse in 1848. The jury returned a verdict of $2,000 for the plaintiff.

The Supreme Court of Massachusetts has granted one divorce on the ground of desertion, the evidence (says the Traveler) proving that the marriage occurred in 1840, and that defendant in 1842 left her husband, and *joined the Shakers* in Harvard, where she has remained constantly up to the present time, against the consent and wishes of libellant.

A citizen of Galveston has discovered a process for making what is called "Meat Biscuit"—by grating which an excellent soup may be made in a few minutes, and one pound of the biscuit is estimated as an ample three-days' allowance of food for one man. It is a good invention for the purposes of the California diggers.

A gentleman of Baltimore has patented an invention which manufactures *Hydro-carbon Gas* at fully *one-twelfth* of the price charged by the Gas Company of that city, as experiments have fully proved. The gas is manufactured of rosin and water, and burns with a clearness and softness far superior to any other light used.

The Vermont Chronicle, published at Windsor, Vt., says that on the morning of the 6th ult., the thermometer fell in that village as low as thirty-five degrees below zero; in Woodstock, thirty-eight, and at Northfield, forty. In New York city, at 7 A. M., it was 16° above zero.

There was a large fire in New Orleans on Saturday, the 16th ult., by which about thirty large stores were destroyed, and the printing office of the *Picayune*, notwithstanding which the proprietors issued their sheet, as usual, on *Sunday* morning!

It is stated that as soon as navigation opens, two new steamers, recently built to navigate Lake Ontario, are to be brought down the River St. Lawrence and the Atlantic Ocean to New York, where they will be fitted up for service between Panama and San Francisco.

The Judiciary Committee of the New Jersey House of Representatives have reported in favor of amending the Constitution of that State by striking therefrom that feature which recognizes color as a prohibition to the exercise of the Elective Franchise.

The cholera broke out on board the steamer Dove during her last trip from New Orleans to Camden. When she reached Monroe eight of the passengers had died; of those who landed there, thirteen have since died.

Those in favor of Mr. Clay's Compromise Resolutions were invited to meet at Castle Garden, N. Y., on Monday night of last week. A great concourse of people was present, and among many good sentiments uttered by the speakers, there was a needless amount of vituperation lavished upon those honest, self-sacrificing men, called Abolitionists. There was a warm reponse to Mr. Clay's resolutions.

Capt. Harrison, of the steamship America, reports that his last passage across the Atlantic was the most stormy he ever experienced. All the floats but three on the larboard wheel were carried away, and half on the starboard wheel. The steamer left Liverpool in a heavy gale, and was 17 hours to Holyhead, which usually takes 7, and not being able to discharge her Liverpool pilot, brought him to Boston.

Hon. Elijah Risley of Fredonia, Member of Congress from the Chautauque and Cattaraugus District, fell upon the track of the Erie Railroad at Binghamton, while in pursuit of the cars, one day last week, and received what was supposed at the time to have been a very slight injury in the head, and from the effect of which it was thought he would recover in a day or two. But he has experienced a relapse, and fears are entertained for his life.

Hon. Edward Gilbert, Editor of the Alta California, who was formerly an apprentice and journeyman printer in Albany, which city he left three years ago as a volunteer in Col. Stevenson's Regiment, and has just returned a man of ample property and a Member of Congress, has been invited by a large number of citizens of Albany, without distinction of party, to meet them in a Public Dinner, which he has consented to do.

On Friday last, the remains of another body were found in the ruins of the building in Hague st., which, though much charred and mutilated, were recognized by some part of the apparel still clinging to a portion of them, to be those of John Stafford, aged 17, residing at 126 Delancy st. He was a fine young man, the main support of a widowed mother, with a family of five children beside himself.

Capt. Young, of the bark D. Godfrey, from Rio de Janeiro, arrived at New York on Sabbath last, reports that the yellow fever had made its appearance in that place, and that the prince, the next heir to the throne, had died a few days previous to his sailing from that port.

A dispatch dated Detroit, Mich., Feb. 27, says: The steamer Arrow is firing up for Buffalo and the intermediate ports, with every prospect of getting through. Boats are now plying regularly from the Western termination of the Central Railroad, to Chicago and Milwaukie.

A dispatch from Milwaukie, Wis., dated Feb. 27, announces the death by drowning of Judge Thomas and Rev. Mr. Harlow, two prominent and worthy citizens. The same dispatch says that boats have commenced running regularly between Milwaukie and Buffalo.

The jewelry store of Henry Richards, 71 Market st., Pittsburg, was entered on the 22d ult., and robbed of about eighty gold watches and a considerable amount of jewelry. A reward of $500 is offered for the recovery of the property.

As the train from Philadelphia on the Camden and Amboy Railroad reached White Hill, N. J., on Friday, last, the locomotive boiler exploded, killing James Leward and Martin Fisher, engineers, and severely wounding Mr. Greenleaf, fireman, and a brakeman, whose name we did not learn. The wounded men are not expected to recover. The explosion set a shed and a barn and a sloop's sails on fire.

The Chancellor of New Jersey has granted an injunction against the New Hope and Delaware Bridge Campany, on a bill filed against it by a creditor, and receivers have been appointed to take the property into their own hands, and close up their affairs as an insolvent institution.

Sixty vessels, manned by about 500 men, have left Gloucester, Mass., for George's Banks—an unusual number for this time of the year. Twenty vessels are now on the stocks or contracted for at Essex for the same port, and will be ready for sea about the 1st of July next.

The Cincinnati Nonpareil notices the fact that Mr. David Carr, who recently died in that place, bequeathed the sum of $15,000 to be appropriated for the erection of an asylum for indigent females.

A young girl named Susan Davis has recovered a verdict of $5,400 against her former employer, a Mr. Smedley, a manufacturer of worsted shawls, &c., in Kensington, Philadelphia county. It appears that after she left his employ, he commenced a series of persecutions, and on three occasions had her arrested on the charge of stealing, she being in each instance honorably discharged by the magistrate.

A bill has been prepared dividing Upper Canada into three dioceses—Toronto, Kingston and London. The three Bishops are to be nominated from among themselves by the clergy in convention, and each name to be submitted for approval to the English Bishops, and afterward for confirmation and appointment to the Queen.

Two wagons and their contents were seized recently on the Canada side of the suspension bridge at the Niagara Falls, it being illegal to take any merchantable commodities over the frontier on Sunday.

Edinburgh has lost the most admired and most beloved of her citizens. Lord Jeffrey died on the 19th ult. He was born in Edinburgh in 1773.

President Taylor visited Richmond, Va., week before last, and was present at the laying of the corner stone of a monument to Washington.

Miss Ruth Case, the teacher of a school in Hartland, Ct., has just recovered $1,572 72, with costs of suit, of Lyman B. Marks, of that town, for slander.

It is estimated that the oak tree lives in a state of nature 1,500 years.

Vaccination was first tried upon condemned criminals, in the year 1721.

The establishment of a theological seminary in Texas is contemplated by the citizens of that State.

It is generally believed that Green, "the Reformed Gambler," who was recently arrested on a charge of obtaining goods under false pretences, and also for having in his possession a counterfeit Treasury Note, was the victim of a base conspiracy among the gamblers, whose trade he has so much injured.

There are 23 Farmers in the Texas Legislature, only 2 Mechanics, 9 Lawyers, 1 Trader, 2 'Rangers.' Fourteen of the members are natives of Tennessee, and 4 of South Carolina. There is 1 native of Prussia, 1 of England, 1 of Ohio, and one each of New Jersey and Pennsylvania.

The Quebec Gazette says, that on the 5th ult., the mercury fell, at Portneuf, on the St. Lawrence, 20 miles S. W. of Quebec, to fifty-two degrees below zero, and continued below forty during the whole day.

We understand, says the Louisiana Spectator of the 8th ult., that the cholera is now at Opelouas and Washington in the parish of St. Landry; and that it is very bad at Baton Rouge.

There is a fine steamboat now building above the falls of St. Anthony, intended to run on the Mississippi above that natural barrier. The river is said to be navigable about 200 miles above that point.

A mariner's church has just been erected at Detriot, though the beneficence of two sisters. The house cost $14,000. The church is free of debt, with a handsome annual revenue for church expenses.

A bill has passed the Senate of Ohio authorizing the Commissioners of the several counties to subscribe for one copy each of the leading newspapers of each political party printed in the county, and to have the same bound and preserved in the office of the Recorder.

A proposition is before the Virginia House of Delegates to incorporate a company for the construction of a Monument to the Mother of Washington—to be known as "The Mary Washington Monument Company."

The Corner-Stone of the Washington Monument was laid at Richmond, Va., on the 22d of February, by President Taylor. There was a large turn-out of the military and citizens.

Mr. T. B. King says there are several thousand Chinese in about San Francisco, and that they are driving a most lucrative business in putting up Chinese houses, built in Canton, and imported in American ships.

The National Intelligencer has lately published six or seven columns of extracts from the Southern press, all denouncing the movements of the congressional disunionists.

The International Art-Union announces, as a prize for the best picture, an income of $600 a year for two years from 1850, to enable the successful competitor to study abroad.

Thecelebrate dcemetery of Pere la Chaise, near Paris, contains 95 acres; Mount Auburn, near Boston, 100; Laurel Hill, Philadelpia, 21; Green Mount, Baltimore, 60; and Greenwood, New York, 185 acres.

We have in the United States eighty-eight colleges, twelve law schools, ninety-six medical seminaries, twenty divinity schools, and more than one thousand classical seminaries.

There are at present in the Jefferson Medical College, Philadelphia, 517 students, of whom 220 expect to take their degrees at the next examination.

Mr. M. P. Filmore, a son of the Vice President, a very promising young gentleman of 21, has just been admitted to the bar of the Supreme Court of the United States.

An apprentice in Philadelphia has lately been freed from his indentures by the Court of Sessions, because his master required him to work on Sunday.

The Wheeling (Va.,) post-office was robbed, on the night of the 20th ult., of letters containing drafts and remittances to the amount of $10,000.

The unlicensed liquor shops of Boston sell what they call the "Essence of Molasses," which tastes marvellously like brandy, or rum, or gin.

A little daughter (five years old) of Patrick Higgins, Boston, was burned to death the other day by her clothes taking fire.

The Senate of Maryland have passed a bill from the House, allowing slaves to come into the State without restriction.

The largest subscription for the construction of a church in California, was given by a gambling house, viz., $5,000.

Rev. C. P. Montgomery, of Zanesville, Ohio, has been elected as Catholic Bishop of California.

New York Markets—March 4, 1850.

Ashes—Pearls $5 87 a 6 00; Pots 6 62.

Flour and Meal—Flour, 4 75 for Canadian, 4 87 a 5 00 for State, 5 25 a 5 37 for Michigan and Ohio, 5 50 for pure Genesee. Rye Flour 2 65 a 2 75. Meal 2 81.

Grain—Wheat, 1 10 for Canadian, 1 10 for Southern. Rye 61c. Barley 70c. Oats, 42 a 44c for Northern. 34 a 37c. for Jersey, 30 a 33c. for Southern. Corn 53 a 56c.

Provisions—Pork, 10 50 for Mess, 9 00 for Prime. Beef, 5 75 a 6 00 for country Prime. Lard 6½c. Butter 7 a 12c. for Ohio, 8 a 14c. for common State, 15 a 22c. for prime State.

MARRIED.

At Alfred Center, N. Y., on the 7th of Feb., by H. G. Greenman, Esq., Mr. ALANSON I. LANPHEAR to Miss MATILDA HILL, both of Arkport, Steuben Co.

In Westerly, R. I., Feb. 26, by Eld. D Coon, Mr. JAMES BROOK BECKWITH, recently from Europe, and Miss LUCINDA BLIVEN, of Westerly.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Clark Saunders, Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Wm. Lanphear, "	2 00	" 6	" 52
Daniel Babcock, "	2 00	" 7	" 26
Edgar Ayars, Bridgeton, N. J.	2 00	" 7	" 37
Geo. C. Babcock, Dartford, Wis.	2 00	" 6	" 40
John Russel, Milton, Wis.	1 00	" 7	" 7
E. Russell, Sacramento City, Cal.	1 00	" 7	" 11
S. P. Burdick, Albion, Wis.	2 00	" 6	" 52
S. P. Crandall, Jr., Genesee,	2 00	" 6	" 52
Alanson Kenyon, Wirt,	2 00	" 6	" 52
E. R. Clark, Nile,	2 00	" 7	" 29
H. G. Greenman, Alfred,	2 00	" 7	" 37
Ezekiel P. Rogers, Oxford,	2 50	" 6	" 52
Ethan Rogers, "	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

Notice.

The regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will take place in New York, on the evening of the 1st day of April next, a 7 o'clock. T. B. STILLMAN, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I, consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.

HOPKINTON, Feb. 25th, 1850. 38w3.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy—The True Issue. 4 pp.
- No. 9—The Fourth Commandment—False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Scientific and Practical Agriculture.

HENRY STEPHENS, F. R. S. E., of Edinburgh, the celebrated author of the "BOOK OF THE FARM," and PROF. NORTON, of Yale College, New Haven, are preparing for the Press, a Book to be entitled,

AGRICULTURE—SCIENTIFIC AND PRACTICAL.

It will embrace every subject of importance connected with Agriculture in all its various branches, both Theoretical and Practical. "*Science*, in as far as it has, up to the present time, been made available to *Practice* by *Experiment*, will be treated in its relation to every operation as it occurs in the course of the seasons." The work will be arranged under four distinct heads, representing the seasons, beginning with Winter and ending with Autumn. The following are among the subjects to be treated of in the first and second seasons, including the Introductory, viz:

INITIATION.—On the best of the existing Methods for acquiring a thorough knowledge of Practical Husbandry, the Difficulties to be encountered in learning practical husbandry, and on the Means of overcoming them; the different kinds of farming; the persons required to conduct and execute the labor of the farm; the branches of science most applicable to Agriculture: the Institutions of Education best suited to Agricultural science; the evils attending the neglect of landowners and others to learn Practical Agriculture; on observing the details and recording the facts of farming by the Agricultural student.

PRACTICE—WINTER.—On the treatment of farm-horses in Winter; the treatment of the farmer's saddle and harness horse in Winter; the fattening of swine; the treatment of fowls; the rationale of the feeding of animals; on the accommodation of the grain crops in the steading; threshing and winnowing of grain; on the forming of dunghills and composts in Winter; on the construction of liquid-manure tanks and carts; sea-weed as manure; on gaulting or claying the soil.

PRACTICE—SPRING.—Summary of the field operations, and of the weather in Spring; on the advantages of having field-work always in a state of forwardness; on the calving of cows; the milking of cows; the rearing of calves. On the sowing of spring wheat; on drilling up the land; on the sowing of beans, and peas, and tares. On the transplanting of turnip bulbs for pro- [illegible] of oats, lucerne, and sainfoin. On the lambing of ewes. On cross-ploughing land, and ribbing land for the seed-furrow. On the sowing of grass-seeds and barley. On the turning of dunghills. On the planting of potatoes. On paring and baring the surface. On the farrowing of sows; the hatching of fowls, &c.

The Work will also embrace many important operations not included in the ordinary routine of farming, such as "*Judging of Land,*" "*Stocking of a Farm,*" "*Improvement of the Soil,*" &c., &c.

The contributions by Prof. Norton will add greatly to the value of the book, *by adapting it to the Soil, Climate, Growth, &c., of our own Country;* and the united labors of two such distinguished men will make this work one of the most complete and valuable to the American farmer, ever issued from the press.

The work will be comprised in about 18 Nos. of 80 pages each, with a steel engraving in every number; besides which it will contain more than 600 wood engravings, in the highest style of the art. It will be handsomely printed on fine paper, and sold at 25 cents a number, or $4 in advance for the eighteen numbers.

The First Number will be issued in the month of January, and the work will be completed in about one year. The first volume, written by Mr. Stephens, is already published in Edinburgh, and the Americans edition will be printed from the stereotype plates imported for that purpose.

Booksellers and Dealers in Periodicals will be furnished on liberal terms.

Postmasters and others remitting the money for three copies at the above prices, will receive a fourth copy gratis. Remittances will be at the risk of the Publishers, if the mailing of the money is proved—otherwise at the risk of the parties remitting. *A postmaster's certificate of the money being duly mailed* is always satisfactory evidence to the Publishers.

LEONARD SCOTT & CO., Publishers,
No. 79 Fulton-st., entrance 54 Gold-st.

Miscellaneous.

DISCOVERIES IN THE ARCTIC OCEAN.

Some discoveries have recently been made by the captain of a Sag Harbor whaler, that possess no little interest to the geographer, the naturalist, and in fact the scientific world at large.

Captain Royce for a long time has believed that a new and more profitable whaling ground exists to the north of Bhering's Straits, an opinion he formed from reading the voyages of Capt. Cook, Clark, Beechy, and others. The principal reason which induced him to put away for that ocean, was a remark which he recollected to have read in Beechy's voyages, viz:—"Off here we saw a great many black whales, more than I remember ever to have seen even in Baffin's Bay."

The Captain, describing his voyage, says: "I entered the Arctic Ocean about the middle of July, and cruised from continent to continent, going as high as latitude 70, and saw whales wherever I went, cutting in my last whale on the 23d of August, and returning to Bhering's Straits on the 29th of the same month. On account of powerful currents, thick fogs, and the near vicinity of of land and ice, combined with the imperfection of charts and want of information respecting this region, I found it both difficult and dangerous to get oil, although there was plenty of whales."

During the entire period of his cruise there, no ice was seen; the weather was ordinarily pleasant, so that the men could work in light clothing. In most parts of the ocean there was good anchorage in from fourteen to thirty-five fathoms. During a part of the time the vessel was there she lay at anchor. The first whale was taken at twelve o'clock at night. It was not difficult to whale the whole twenty-four hours, so light was it that at midnight it was easy to read in the cabin. The whales were quite tame, but entirely different from any which Captain Royce had ever before seen or taken. He took three different species, one of the largest yielding two hundred barrels of oil. The first species much resembled the Greenland whale, yielding about one hundred and sixty or one hundred and seventy barrels; the second was a species called Polar whale, a few of which have been taken on the North-west coast; and the third a small whale peculiar to that ocean. The last three whales which were taken yielded over six hundred barrels.

The American coast has been explored, and found to be inhabited. Capt. Royce discovered that the Asiatic coast was also peopled by numerous Indian tribes, and he expresses the opinion that they are well supplied with valuable furs that could be easily purchased. There are no good charts of the Asiatic coast, unless they are in possession of the Russians.

On entering the straits, seven canoes, containing forty men each, were seen crossing from the American to the Asiatic coast. There are three small islands situated in the passage, hence rendering it easy for the dwellers on the American and Asiatic continents to pass and repass.

Capt. Royce did not hold any communication with the Indians, as his vessel was but partially armed, and in one instance the Indians showed that they were disposed to make him a hostile visit when becalmed, but a favorable breeze springing up, soon carried the vessel beyond the region of danger.

FEROCITIES IN HUNGRRY.

Lord Dudley Stuart, in his recent speech in the House of Commons, horrified the House by details from a work written by a Hungarian lady, who was in that country at the time, and was now in England—a book which was about to be published. The following is the passage from Madame Pulazky's work:—

"The sad consequences of this plot manifested themselves everywhere, but nowhere more dreadfully than in the remote mountain district of Zalatuya.

The civil officers of these parts were suddenly surrounded by wildly fanatical Wallachs, arms in hand. In this state of things, about 1,200 faithful servants of their sovereign assembled. They were of all ranks, from the highest to the lowest, old and young, accompanied by their wives and children. All joined in the purpose to proceed together to the town of Enyed, at several hours' distance from Zalatuya, to be sheltered from the wild hordes, which were ready to attack every one who chanced not to be a Wallach, and who wore another than a peasant's coat. It was yet at some distance from Zalatuya when the officers were overtaken by a great troop of armed Wallachs. Not willing to oppose those who pretended to be acting in the name of the monarch, a negotiation was entered upon. Its result was, that the emigrants agreed to deliver up their swords and muskets, under condition that they should not be prevented from freely proceeding to Enyed. Before the disarming was completed the evening had come on.

Several carriages were laden with the arms, and they waited for dawn to continue their journey. In the night the Wallachs was an Austrian officer at Zalatuya, to inquire what they should do with 'their prisoners.' The messenger returned with the laconic reply, 'Put the wretches to death.'

When the peremptory order of murder arrived, the riotous people itself was thunderstruck, and for a long while no one attempted to break the pledge of a free passage. Both parties hesitated for some instants to take any decided step; at last the disarmed set themselves in motion. Slowly the procession advanced until some circumstance, which has never been precisely ascertained, was considered by the Wallachs a signal to attack.

Now followed a horrifying scene. One part of the disarmed were cudgeled to death, others pierced through with pointed mountain sticks. Some hanged on trees were mangled with hay-forks; others thrown into pits were buried under blocks rolled down upon them. Women and maidens were mutilated and murdered in the most dreadful manner.

The slaughter lasted long. Rainbold, a German, the Inspector of Zalatuya, to whom clung his wife and two grown-up daughters, not seeing any possibility of averting their dreadful fate, drew out his double pistol, which, more distrustful than his companions, he had retained, shot down first his two daughters, loaded again, shot his wife, and lastly killed himself. The haste and the excitement in which he achieved this awful deed, rendered his hand uncertain; his mutilated wife survived this horrible catastrophe, and related it. Of 1,200 persons, about 110 remained wounded among the bodies of their comrades. Of these survivors, about 70 or 80, most of them women, one the wife of Judge Császár, bleading from countless wounds, dragged themselves before the gates of the fortress of Gyula Jehárvár (Karisburg); but the commander of this place, which was occupied by Austrian troops, drove the exhausted victims from the gates, where, after having been refused admittance, they had sunk powerless to the ground."

EDUCATION IN WISCONSIN.

The First Annual Report of the State Superintendent of Public Instruction in Wisconsin, has been published, and gives a very lucid statement of the condition of the School System. From it the following interesting items are culled.

In the 29 counties of the State there are 1,430 whole school districts, and 455 parts of districts—some of which have not reported. The whole number of children stated as attending school is 32,147; which is believed to be below the actual number. The average, complete, is calculated at 146 for each town, or 46,574 for the whole State. The whole number of children between 4 and 20 years of age, residing in the State, is reported to be 70,457; of whom 36,168 are boys, and 34,299 girls. The smallest number reported in any town is 26; while the City of Milwaukie is particularly blessed with 3,945. The fullest attendance of schools in proportion to the number of children is in Rock County. The number of children under 4 years of age attending is 268; over, 20,219. The average amount of wages paid to male teachers is $15 22; to females, $6 92. The highest wages paid to teachers is in the town of Southport, Racine Co., where the rate is $40 to males, and $20 to females. The whole valuation of school-houses amounts to $79,810 75 in 134 towns; 189 not reporting under this head. These make an aggregate for the whole State of $180,474. The highest valuation of any school-house is $5,000, (in Southport;) the lowest 75 cents. There are 94 unincorporated private schools reported, with an average attendance of 25 pupils; 2,359 children attending them in all. The number of incorporated Academies reported is two.

The amount of public money received is stated to be $17,313 61. The amount expended for teacher's wages is $12,788; for libraries, $725; for other purposes, $1,054; and balance on hand is $2,541.

The School Fund is estimated at $6,000,000. About $300,000 of the valuation of the School Land so far reported is preëmpted.

The Superintendent recommends the adoption of a system of Normal Schools for Wisconsin, similar to that now practiced in Massachusetts and New York, or to combine the peculiar features of each. He reccomends, also, that the support of the State be given to Teacher's Institutes.

WASHING DAY IN GERMANY.

The Boston Traveler has extracts of a letter from an American lady in Germany to her mother, from which the following account of the washing-day, or washing week, is copied:—

It is one of the chief glories of German house-wives to possess abundance of linen, and for the purpose of displaying their wealth, they put off their washing till all is used up—some three weeks, some six, some half a year, and those who are more affluent have but one a year. Every house contains a "*Schwartzyash-hammer*," where the dirty clothes are kept hung up on poles or lines in the air. When the drawers and presses are nearly empty, two or three washerwomen are hired, who come at two in the morning, take each a cup of coffee and some bread, which is repeated at the usual breakfast time. In the forenoon they again have bread, with wine or cider; dine at twelve; at three or four they again have a cup of coffee with bread, and then wash till supper at eight. They wash in very large oval tubs, at which four or five can stand at once. So it goes on for some days, according to the number of clothes. The remainder of the week is spent in ironing—sheets, pillow-cases, and all the ungathered clothes are mangled, and towels, stockings, children's handkerchiefs, &c. are only half folded. During the whole week no women in the family can think of any thing but the wash, and by the end of it, some have sore hands (for they use lye) and all are out of humor. When I tell them how much less disturbance our week's wash makes, they acknowledge it is a better way, but they say they fear people would think they had but two shirts apiece, if they washed every week. Another answers that if the Americans wash every week, they can do nothing else, for washing week no one can think of anything besides. It made me think of the old lady who wondered how people could comb their heads every day, when she could hardly bear to [illegible]"

STATISTICS OF COTTON SPINNING.

The reports of the Statistical Bureau of Prussia, show that at the end of the year 1840, there were in operation in Prussia 152 cotton spinning machines, with 160,433 spindles. The number of persons employed was altogether 5,883, of which 1,605 were children under fourteen, and 788 adults above fourteen. The provinces of East and West Prussia, and Posen, posses no cotton spinning factories; in Pomerania, Bradenburg, and the province of Saxony, the number is trifling, being altogether but seven factories, with 5,890 spindles. This branch of industry is concentrated, therefore, in Silesia, Westphalia, and the Rhine provinces. In Silesia, there are in three of its larger factories 30,892 spindles in operation, which employ 1,441 work people. Silesia, has also eight smaller factories, in which 4,632 spindles and 308 hands are employed. In Westphalia there are two large factories with 7,162 spindles and 208 hands (at Eilde and Rouendel, in the circle Hagen.) The remaining ninety-one factories are all very small, and employ altogether only 43,220 spindles, and 440 hands. The forty-one factories in the Rhine province employ 109,547 spindles, and 2,163 hands.

The total number of spindles in operation in the Zollverein is, according to Von Districi, 815,000; of which Saxony owns 531,868, and Prussia 170,433; making a total of 712,301 for these two States alone.

The article concludes by exhibiting a general view of the number of spindles at work in various parts of the world.

	Spindles.
Great Britain	17,500,000
France	4,300,000
United States, where cotton spinning commenced in 1824,	2,500,000
Zollverein	815,000
Russia	700,000
Switzerland	650,000
Belgium	420,000
Spain	300,000
Italy	300,000
Giving a total of	28,995,000

THE BLASPHEMER'S DEATH.

There is something so terribly startling, says the Monmouth (Eng.) Nerlin, in the following facts, and so fearfully exemplifying the grievous sin and extreme peril of blaspheming the name of the Eternal, that had we not made minute and careful inquiry, even among the very haunts of those living where the occurrence took place, we should have believed the whole to be an exaggerated rumor of some ordinary and every day casuality, rather than the awfully true narrative of a dreadful judgment.

On the morning of Sunday last, a married woman, residing in the Friars Fields, named Sarah Morgan, was observed with an infant in her arms, was observed with an infant in her arms, near her own house, disputing with a woman named Elizabeth Volan. A quarrel of a very violent character, so far as words went, shortly afterwards ensued, and in reply to an observation made by the woman, Sarah Morgan exclaimed that she hoped God Almighty would strike her blind, deaf, dumb, and stiff, if she did not revenge herself upon her in a particular manner. Almost ditrectly she staggered, let her child fall from her arms to the ground, and would herself apparently have fallen, but that her neighbors immediately assisted her into the house.

From the moment that she was thus mysteriously stricken to the hour of her death, at half-past 1 o'clock on Wednesday morning, the only words she uttered, and just after she was borne in, were, "Lord, have mercy on my poor soul—have mercy on my poor children!" and then her voice failed her, and she became dumb, her sense of hearing was destroyed, her eyes became glassy and sightless, and in about sixty hours from the moment in which she was struck down, Death placed his icy hand upon her, and she became a corpse. This fearful event has produced a painful sensation even among the abandoned creatures of the locality in which it occurred.

PEPPER.

One of the most useful vegetables in the hygenia, says the New Orleans Delta, is red pepper. Especially in warm countries has it been considered invaluable as a stimulant and auxiliary in digestion. Among the Spanish and French races it is used in large quantities, and they invariably enjoy most excellent health. Of late, particularly since the cholera visited our State, our planters have begun to discover the virtues of this vegetable, and mingle large quantities of it with the food of their negroes. Considerable attention has been drawn to the selection and cultivation of the best kinds of pepper. Among those who have appreciated the importance of this vegetable, is that admirable planter and exceedingly practical gentleman, Col. Maunsel White, the proprietor of "Deer Range," commonly known as the Model Sugar Plantation. Col. White has introduced into the State the celebrated Tobasco red pepper, the very strongest of all peppers—of which he has cultivated a large quantity, with a view of supplying his neighbors and diffusing it through the State. The Tobasco pepper yields a small red pod, less than an inch in length, and longitudinal in shape. It is exceedingly hot, and but a small quantity of it is sufficient to pepper a large dish of any food. Owing to its oleaginous character, Col. White found it impossible to preserve it by drying, but by pouring strong vinegar on it after boiling, he has made a sauce or pepper decoction of it, which possesses in a most concentrated and intense form all the qualities of the vegetable. A single drop of this sauce will flavor a whole plate of soup or other food. The use of a decoction like this, particularly in preparing the food for laboring persons, would be found exceedingly beneficial in a relaxing climate like this. Col. White has not had a single case of cholera among his large gang of negroes, since that disease appeared in the State. He attributes this to the free use of this valuable agent.

NEW APPLICATION OF LITHOGRAPHY.

Mr. Ackerman, Lithographer in New-York, is said to have brought to the highest perfection of any one in this country, the method so much talked of in the papers, for a few years past, by which copies of engravings may be multiplied to an almost unlimited extent, at very trifling expense, and without the use of the original plates.

An impression from a steel or copper plate may be taken upon prepared paper. This paper is then laid upon the lithographic stone, and passed through the press a number of times, after having been well moistened. The face of the stone receives the impression, and the paper is then carefully removed. This impression is next deepened by an acid, and darkened by prepared ink, when it is ready for use. From one such impression three thousand copies can be taken before it becomes necessary to renew it. Thus it is only necessary to get one good impression from a plate, and it may be multiplied to any extent. Steel plates, therefore, will no longer be needed, for any softer metal can be used, of sufficient firmness to secure one or two fine impressions, and these may be then used while the original is laid aside.

This is a valuable discovery, not only as a scientific fact, but as a practical art. It renders the durability of engravings almost infinite. It will place within the reach of thousands a copy of any of the costly engravings, at a very small sum comparatively, and furnish new means of improving the public taste.

JUDGE RIGHTEOUS JUDGMENT.

The monthly periodical, called the Christian Union, which is understood to be the organ, in some sense, of the "Evangelical Alliance" in America, has for its leading article in the December number a chapter entitled "Editorial Remarks." The object seems to be to show, that in the advocacy of Christian Union some stronger measures are necessary than the mere excitement of kind feelings and pleasurable emotinns. The writer asks—

"Why is it, that amidst the incessant ebullitions of denominational prejudice and passion, which are manifested in our religious press, it is so difficult to enlist in the cause of Christian Union the earnest, active coöperation of the large majority of our clergy?"

And, a little further on, he affirms—

"No character, indeed, is so popular in our day, as that of a man of earnest, fearless determination, whose opinions on all subjects are made up irrevocably and exhibited recklessly, on all possible occasions. Such a Boanerges will always gain a hearing in the religious world: and whether the result of his bravery be to split a church asunder, or to wound the heart of many a Christian brother, his aim will be attained! popularity will be his reward. A similar course is pursued, whether the object be to establish a paper, to build up a church, or to propagate a sect: a bold avowal and unflinching defense of denominational or individual peculiarities is considered essential to success."

Here are three distinct charges laid against three descriptions of people. The "religious press" is charged with being manifestly characterized by "incessant ebullitions of denominational prejudice and passion." The "large majority of our clergy" are charged with not enlisting in earnest and active support of "the cause of Christian Union." And the body of Christian people in our day, "the religious world," are charged with being most attracted and influenced by the class of preachers "whose opinions are made up irrevocably and *exhibited recklessly* on all possible occasions."

As being connected with all these classes of people, thus arraigned before the public, we put in the plea of *not guilty* to all these grievous charges. They are wanton and calumnious accusations, which nothing can properly atone for but a frank and humble retraction. It will not do to alledge the advocacy of different sets of opinions and practices by papers of different denominations, to support the charge of "the incessant ebullitions of denominational *prejudice and passion*." Neither is the failure of the "Evangelical Alliance" to awaken interest or coöperation among the clergy, any proof of their unwillingness to coöperate in "the cause of Christian Union." The notion of regarding the Alliance as the embodiment of that "cause," is purely ludicrous. Neither must the fact that the people had rather listen to earnest argument with a view to zealous action, than to read or hear vapid homilies on Union, closed with exhortations to nothing, be taken as proof that "the religious world" is chiefly pleased with sectarian opinions "exhibited recklessly on all possible occasions." The "Evangelical Alliance" is like a costly and complicated mill, without the millstones. It has a great many wheels to move, and it makes a great deal of noise when in motion; but it grinds no grist, and it yields no meal. It is a great cost without return. [The Independent.

HOW THE LAWERS GOT THEIR SAINT.—"And now, because I am speaking of pettyfoggers, give me leave, saith 'Notes and Queries,' to tell you a story I met with when I lived in Rome. Goeing with a Romane to see some Antiquityes, he showed me a chapell dedicated to one St. Evona, a lawyer of Brittanie, who he said came to Rome to entreat the Pope to give the lawyers of Brittanie a patron, to which the Pope replied, That he knew of no Saint but what was disposed of to other professions. At which Evona was very sad, and earnestly begged of the Pope to think of one for him. At last the Pope proposed to St. Evona that he should goe round the church of St. John de Latera, blindfold, and after he had said so many Ave Marias, that the first Saint he layed hold of should be his patron, which the good old lawyer willingly undertook; and at the end of his Ave Marias, he stopt at Saint Michael's altar, where he layed hold of the Devill, under St. Michael's feet, and cry'd out, This is our Saint, let him be our Patron. So being unblinded, and seeing what a Patron he had chosen, he went to his lodgings so dejected that in a few months after he died." [Tribune.

FUNERALS IN CALIFORNIA.—A correspondent of the Independent writes from San Francisco thus:—"A funeral here is most heart-rending. A mule or horse cart drives up to the door, generally the same day of the death. Perhaps a few men may be seen hanging round, but frequently no minister is in attendance. A coarse pine box, something in the shape of a coffin, stained black, or a dirty red, is then placed on the cart, containing all that is left of poor humanity. Sometimes a glazed black cloth is thrown over it, and away starts the cart. Not unfrequently the roads are so bad, that all descriptions of urging and whipping the poor animal takes place. The few friends who follow, and attempt to reach the burial ground, at some distance from the city, go straggling all about to pick their way through the mud. They reach the ground after frequently sinking to the knees, and there they find scores of new-made graves, and others in process of being dug. They hastily commit their friend to this most miserable looking piece of earth, and escape from it as soon as possible. Every recollection of the last resting place of husband, freind or brother is most revolting; and the imagination sickens at the thought of the charnel house in California."

BROKEN-HEARTED.—Rev. J. L. Hodge, Pastor of the First Baptist Church, Brooklyn, preached a discourse in which he commented on the recent calamity in Hague-st. Among other affecting incidents, he mentioned the death of Mrs. Gulliver, whose funeral he attended that afternoon. Mrs. G., was an aged lady, and had three grandsons in the building at the time of the explosion. The charred remains of two were brought home, and the third has ever since been hanging between time and eternity in consequence of the injuries received. The old lady was as well as her grandsons when they left the house on Monday morning. She loved them—they were her pride. When the mangled remains of two and the disfigured body of a third were brought home, she could not weep, but sat in the old arm chair, the picture of grief. She continued thus, without giving any external evidence of disease, until Friday morning, when she fell asleep—in death. She died of a broken heart.

GROWING POTATOES.—As 'Spring-time of year is coming,' a correspondent of the N. Y. Tribune sends the following seasonable account of a method whereby (he says) people having very little ground, some leisure, and no fear of a little work occasionally, may grow a very decent bin of potatoes for next Fall or Winter:—

"You procure a cask or sugar hogshead with both heads taken out, and place it over some soil prepared in the usual way. You then plant six or more of your seed potatoes, place the cask over them, covering them with earth as usual, and earth them up well when the vine is of the usual hight for hoeing; you keep earthing till a month or so before digging. The vines will grow in some instances six feet, and at every joint there will be a crop of potatoes, so that in some cases ten-times the usual crop will be procured with less labor and land being occupied."

A STRIKING TERMINATION TO A THRILLING STORY.—We find the following in the New Haven Daily Journal, where it appears as editorial. We therefore conclude that it is undoubtedly authentic:—

"Many of our readers will doubtless remember a beautiful ballad written many years ago, by Mrs. Seba Smith, on the death of a woman who perished in the snow-drifts on the Green Mountains of Vermont. True, however, to the instincts of woman's nature, she tore the covering from her person and wrapped her infant in it. The mother was found locked in the arms of death, but the babe survived. That infant, thus preserved from the snow of the mountain, is now Speaker of the Ohio Senate!"

GRAIN FIELDS OF THE WEST.—James Davis, of Waverly, Ross County, Ohio, cultivates 1,800 acres exclusively in Indian Corn, and has this Winter a corn crib filled which is *three miles long*, ten feet high, and six feet wide. We presume this is the largest cornfield in the world owned by a single individual. On the great Miami Bottom, near Lawrenceburgh, Ind., about 25 miles below Cincinnati, there is one field seven miles long, by three miles broad, extending in fact to Aurora, which has been regularly planted down to corn for nearly half a century. Although corn is one of the most exhausting crops, no manure is ever used, and the soil is as fertile as ever. The Wabash Valley is also remarkable for the extent of its cornfields. We should be glad to see the statistics of some of the corn-fields on the Illinois prairies.

RELIGIOUS CUSTOM.—There is a custom that has long been prevalent throughout Peru and Chili, which to the stranger is quite imposing. It is this: At nine o'clock in the morning, at noon, and at six in the evening, the great bell of the cathedral is tolled for one minute; during this time all business is suspended, every one takes off his hat, is expected to kneel, cross himself, say his prayers, and the more devout to kiss the pavement. In the streets, shops, private dwellings, and hotels, all business, all motion, all conversation, is suspended, until the great bell ceases to toll; then all is life and activity again; the bugles at the palace gates and the convent bells sound merrily, and business and conversation are resumed at the point where they were dropped.

Variety.

There have been ten operatives married every year from a single boarding-house in Lowell, Mass., during the last five years! The matrimonial thermometer always runs up to ten, in hot or cold weather, and makes that the sticking point. One would suppose it would be an object for many single ladies to become inmates of a house so prolific in double blessedness.

The Rev. Mr. Gannett, of Boston, reckons that each individual averages three hours' conversation daily, at the rate of a hundred words a minute, or twenty pages of an octavo volume in an hour. At this rate we talk a volume of four hundred octavo pages in a week, and fifty-two volumes in a year.

A young man in a machine shop in Rochester, was lately caught in the back of his vest by a revolving shaft, and for a few minutes whirled with great rapidity. Before the machinery could be stopped, he was thrown from the shaft entirely denuded of his clothes.

A conductor on the Utica and Schenectady Railroad was lately robbed at Little Falls of $2,000. The money was subsequently found in the cleft of a rock near that village.

If children's clothes are dipped, after washing, into alum water they will not burn into flame. Thus many fatal accidents may be avoided. A solution of Phosphate of Magnesia will effect the same thing.

A bill has been reported in the Virginia house of delegates appropriating $30,000 per year for the removal of free negroes to Africa.

A new locomotive upon the Utica and Syracuse Railroad on its trial trip, consumed in running time but 54 minutes for the fifty six miles.

It is stated that 25 millions of persons die every year, 2,852 every hour, and 47 every minute.

The entire coinage of the four United States mints up to January was $162,182,400.

The stem of the holly-hock contains a blue dye superior to the finest indigo.

There are over 14,000 children under 17 years of age in prison in France.

A native of Hayti lately entered the Central College at McGrawville.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, [illegible] Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1.50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M.; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M. (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

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NOTES OF A VOYAGE TO CALIFORNIA.—No. 6.

From letters of Dr. J. D. B. STILLMAN to his friends in New York.

SAN FRANCISCO, Aug. 15th, 1849.

We are now encamped about half a mile from the town, in the "Happy Valley." The sandy shore of the bay is in front of us, and around us are sand-hills, covered with a low growth of evergreen oaks. We have four tents, and though our fare is coarse, we feel better than while on ship-board.

You will hear all sorts of stories from this country; but, in a few words, I will tell you the situation of things here. Provisions and goods of every description are cheaper than in New York. Labor is enormously high, though, from the great number here who have not the means to go to the mines, it is not so high as it has been. I should think the population now was about 5000. More than one half of the houses are made of canvass; and a little house for which our company paid about $300, including the freightage from New York, was sold for $2,250. Freights are very high up the river, and higher still to the mines. There is no law established but the natural law of justice; and yet I never saw a better state of society, where the genial influence of woman is not felt. I have not heard of a theft, or crime of any sort, amenable to the laws at home, since I have been here. Fire-arms are thrown aside as useless, and are said to be given away along the road. Many, who go to the mines, return unsuccessful, and report that the exertion of getting gold is too great. We know that there are some who have come to California, because they had an idea that they were to get rich without effort. I have seen many from the mines, and I can say, safely, that a man of ordinary strength, patience and perseverance, will, as soon as he has learned the art, realize all that a reasonable man could expect. It is our intention to winter at the mines, build a log hut, and lay in provision.

This is a strange climate—no rain, but cold fogs, except at mid-day, when it is very warm. It is said to be much pleasanter in winter, when the warm sun and rains change the whole face of the country.

SACRAMENTO CITY, Sept. 13th.

We staid at the "Happy Valley" until the 10th of September, during which time I was not idle. There was much dysentery there, and towards the last of my stay I had considerable business. But the "El Dorado" was not reached; and, at length, the arrangements of our party being completed, we set sail, in company with another party of six, about 8 o'clock A. M., Sunday. Passing through the crowd of shipping, we stood out for the Island of San Angels, just discoverable through the haze. Then we took the flood tide, and swept on into Pablo Bay. The beautiful straits, which connect with Luison Bay, we nearly missed, and were being borne with a strong wind among the heavy rollers on the flats, when we saw a vessel making for the other shore, and, conjecturing the true state of the case, we saved ourselves the disagreeable necessity of being swamped, trying to beat off, or losing our cargo (about a ton and a half.) The straits of Carquines are exceedingly beautiful, and the new city of Benicia is situated here. It was about three o'clock P. M., when we entered Luison Bay. This is said to be dangerous to small boats.

We overtook a whale boat, with one man, before entering the bay, and I got in with him to assist in the management of his sail. He was a "buck-eye," and his boat was badly rigged, and, altogether, we had a bad time of it; but finally reached the mouth of the Sacramento River about night-fall, the iron boat a little ahead. She made signs to us to go ashore, and we hauled up to go to the same place with her. It was a muddy lee shore, and we could not get far enough into the tules to protect us, and had to get off. We then stood for a small willow island opposite. The iron boat reached it, but we could not manage our sail, and were driven off. It was now so dark that those in the other boat could not see where we were, and thought it safest to remain there till morning. We drifted on up the river, (which is here a mile wide,) a distance of four or five miles, before we could find a place where the boat would lie well. At length we ran into the bushes, and made fast to them. We ate what remained of our provisions, which was not enough for a cayote's supper, and taking a pair of blankets, we laid down on the bottom of the boat. I felt the loss of my bedding, for the wind was piercing cold; but the "buck-eye," as he tucked up the blankets around us, made his laconic prayer, "May the Old Gentleman take good care of us," and before I had thoughts of such a thing, he was snoring well. I slept, too, as well as I could, rocked by the waves, and the dew-drops patting in my face. We arose early, and clambered up the largest bush, to see whether, in the night, we had gone the wrong way, as there are many "mouths." We could see nothing but marsh. We endeavored to return, but the wind was against us, and we feared the other boat might have passed us; so we kept on, and fastened to a brig, anchored in the stream. She had been lying there three weeks, waiting for a favorable wind to get down. We found the Captain sick with fever, deserted by all but two men, and entirely destitute of provisions; a boat had gone down for their relief, but had not returned. We had nothing, not so much as a biscuit, for ourselves. We hoisted sail under the lee of the brig, and stood off. The other boat came up soon after, and I stepped out of the stranger's, wishing *him* good luck, but no good to his *boat*.

As we passed on, we got beyond the high winds, and had delightful voyaging through the remainder of the day. We passed many vessels aground, that had started several days before us. The delta of this river is very extensive, and intersected in every way with sluses or arms, which make the way difficult to those unacquainted. We continued on till 2 o'clock P. M., but seeing no vessels, or other signs that the stream was frequented, we stopped to lunch and deliberate. I never saw a more beautiful river. Its banks here were lined with oaks, sycamores, willows, and other trees with which my boyhood was familiar. Hawks, jays and black-birds, cranes, ducks, and other birds of our own land, were frequent, and I could hardly realize, at times, as we floated along, that I was so far from my native river. We went on shore, and I climbed up a sycamore to take a view of the country beyond the river's banks. The timbered belt along the shore was narrow, and beyond this the vast plain was covered, as far as the eye could reach, with tule. There were marks of wolves and Indians, but nothing recent. Satisfied that we were on the wrong way, we pulled back ten miles, and took another arm. We soon came to what we thought was called, *par excellence*, "The Sluse." For many miles, we saw nothing but bulrushes, about six feet high. At night-fall we came to another fork, and, doubtful which course to take, we hauled up to the shore, where we saw a clump of trees. A dead tree made an open spot, and there we effected a landing with hatchet and lantern. We cleared a place under the vines and bushes, built a large fire, made some coffee, and, by dint of pulling and lifting, we opened a place where we could spread our blankets, and spent a pleasant night—for fatigue makes sleep pleasant any where.

We started early the next morning, and were pleased to find that we were very fortunate in landing there, as there was no other dry ground about us; we were indebted, in the darkness of the night, to accident. About 9 o'clock A. M., we found ourselves again in the main river, below where we left it the day before. We continued on that day up the Sacramento, monotonous, but always beautiful. At sundown we landed, built a fire, and prepared our supper. Soon after, a breeze springing up, we continued on all night, and arrived, all in good order, the next morning at this *canvas* City. Men, mules, oxen and dust! Bales, boxes, barrels, innumerable, piled every where in the open air! The trees are all standing here—magnificent great oaks—and a crowd of ships are fastened to the trees along the bank. Soon we shall start for the head waters of the Sacramento.

LAWTON'S RANCHO, Sacramento River, Oct. 16th.

We broke our camp at Sacramento City on Sunday, Sept. 16th. Our boat was 24 feet long, 5 feet beam, of iron. She was loaded with two tons of provisions, with our party of six. We stopped for the night about two miles below Vernon. We encamped on a high bluff, where, for the first time, I had a view of the extensive prairie, with its droves of wild cattle and horses. Vernon is the village on the right bank of the Sacramento, at the mouth of the Rio Plumas. Opposite is Fremont. A few tents compose these villages. Here we spent the most of the day, in making inquiries of our route. Accounts were somewhat discouraging of the difficulties of the navigation of the river, but we decided to attempt it. Snags, rapids, and hostile Indians, made the result doubtful. The last boat that had attempted it had a conflict with the Indians, and returned. Above the mouth of the Feather river, we stopped to cook dinner, and wait for two other boats—one a whale boat, the other an iron boat (the Alida) heavily laden, and owned by a company of Ohioans, seven in number. At night we camped ten miles above. Here two men who were passengers on board the whale-boat, and who were to assist at the oar, were sea-sick, and determined to forfeit their passage money, and return, thoroughly disgusted with navigation. The river was very winding and rapid, but beautiful in the extreme. I was constantly reminded of the Mohawk, with its high alluvial banks. Willows, button-wood, and oak, continued to be the prevailing trees. Grapes were numerous and fine; in a few minutes we could pick bushels. As we were now beyond the borders of the settlements, our boats kept close together for protection. Tracks of grizzly bear and elk were seen; few were the traces of men. We traveled in such a way as to avoid the extreme heat of the mid-day sun.

Tuesday, 17th, we encamped for nooning in a dry ravine. I left the place to go down the river a short distance, and became so entangled in the rose-bushes and briars, that I began to despair of ever finding my way out, and but for my sheath-knife it would have been night before I returned. As soon as clear from them, I set them on fire, and the whole thicket was soon roaring and cracking in the flames. It alarmed me some, but I had no idea of the extent of the destruction I was making. We hurried into our boat, and left the spot. In the evening, we saw a grizzly bear scrambling up the steep bank. We landed at the spot; and when the Ohio men came up, we all went into the small thicket in pursuit of him, but he had made good his retreat. Encamped that night on a high bank, among the wild peas, and evidences of "grizzlies," in great plenty, for our quiet repose.

Wednesday, we passed a stream coming in on the right. A wild-cat, seated on the bank, was fired at without success, except in driving it away. Just at night, shot a large bird, which proved to be a golden eagle, measuring over nine feet from tip to tip of wings. We made an early encampment, in order to give time for all to get in before sundown. The following day, the current was less rapid, and considerable progress was made. The "Alida" led, and camped early. One of their riflemen shot a fat doe, about a mile from camp, and we had a good supply of the very best meat. The next day, there were traces of Indians. A thin film of mist extended over the plains, beautiful as meadows. We started about 7 o'clock; about ten o'clock, four Indians stood on the bank, all naked, except that one had a red cap on his head. We spoke to them in Spanish, but they made no reply, nor could we tell whether they were friendly or not. Soon after, we saw great numbers, near a hundred, men and boys, running along, and trying to keep up with the boat. Then the opposite bank was swarming; and among them we distinguished one dressed in Spanish costume, and another old man with a blue shirt, who, from the deference paid him by the others, we concluded was the head chief. His face had a benign aspect, that prepossessed me in his favor; but when we heard him ask, in Spanish, "What do you want here?" we thought there was trouble ahead. We made no reply to the question, but asked him how far it was to the head waters of the river. He replied, "Who knows? I don't." I assure you, I felt "a little kind of unsettled" in my mind. We stopped about noon for dinner, and put all our arms in readiness; and when we started again, every man had his gun by his side. Soon after, we saw two armed Indians walking towards us, on a sandy bar, and talking in a very serious, authoritative tone, but none of us could tell what was meant. The principal spokesman was dressed in a blue shirt and pants, with red sash; the others were naked, and we were soon in the presence of twelve armed Indians. Their weapons were bows and arrows and spears; the arrows and spears were pointed with glass and flint. We made friendly demonstrations to them, and they were soon in confidence. We gave them fish-hooks, and they gave us arrows and grapes, which they call "vaumee." They made an equal distribution of the trifles presented them, with the exception of a long silk scarf, which was the *lion's* share. Having produced the desired impression with their finery, they stripped themselves of it, and disappeared. We were a little fearful of treachery, and for the first time kept sentry during the night. The night passed quietly, however, nor did we see any more of our new friends.

Friday, we passed two boats, descending the river, discouraged by the difficulties of the way. Encamped two miles below the Indian fishery, where the trains by land stop for water. Here are many Indians, who have frequent intercourse with the whites, and we bought salmon of them. The next morning we stopped at the fishery. Here the "Alida" left us to return. The following day we pursued our way. The fish weir is a strong fence or dam thrown across the river, and so interwoven that fish cannot pass. They opened a place for our boat, and we crowded through, but not without unshipping our rudder, and our consequent drifting down upon the dam in the strength of the current; but by passing a line to the shore, we got off. When we stopped for dinner, the Indians swam the stream, and gathered around us; and when we had done, we tendered to them the remainder, which they devoured with avidity. We encamped late, on a high bank, with an extensive prairie view. The party being indisposed to go on the next day, we spent two nights at this encampment. We made ineffectual attempts to get within rifle shot of some deer. Indians were seen lurking about, but were very shy. The second night we discovered the woods and grass on fire, and the flames approaching us rapidly. We kept a watch till late, but finding the flames traveling less rapidly, we all slept. The tracks of bears that we see so frequently, are truly enormous; one that I saw here measured eight inches in breadth. Here we saw some large oaks—one was nearly twenty-five feet in circumference.

We broke camp early the next day, and worked diligently at the oars, but made slow progress. Rapids are so numerous, that one is scarcely passed before you come upon another. We found it necessary to get out into the water, and tow, every half mile. At one time our boat was carried on to a snag, broadside to the current, and all our efforts to extricate her were for a long time unsuccessful. For several days we had a repetition of these scenes. One day we took some Indians to pilot us, and they were quite serviceable, but there was not "bull-dog" enough about them for such service. They visited our camp; we fired a revolver, and they continued to back off, as the barrels were discharged, until, finally, one began to run, which occasioned no little merriment. We entertained them well, and, when they left us, they gave a general shout. Soon after, we visited one of their villages. The acorns, which are a great article of food with the natives, were now ripe, and they were curing them for winter store. They dry them with the shells off, and pack them in layers, in willow cribs. Grass-seed is used by them, and the regular beat of their flails was heard by us, early and late. Their women are the most wretched objects that I ever looked upon—filthy, disgusting slaves. We bought some salmon and moved on.

Sept. 30th, we arrived at Chico Creek, and went over to a rancho owned by a Mr. Potter, where we hoped to have procured some milk—an article I had not tasted since I left home; but he asked six dollars a gallon, which we thought a pretty round price, even for California. He had fine horses and cattle, and a large number of dependent Indians. Here we learned that the terminus of our journey was about twenty-five miles distant. We returned to camp, moved on about six miles, and encamped again. Two of our company were taken sick, and we were all way-worn. Our encampment was a beautiful one. The distant moutains began to show themselves, and wild geese, deer, and ducks, were very numerous, while we were supplied with a profusion of grapes.

To-day, Oct. 6th, we again started on our way. The scenery on the river has changed entirely. Instead of alluvial banks, the shore is a hard clay, often mixed with pebbles, like conglomerate rock. The bed of the river is growing rocky, and willow and cotton wood (which is a species of willow) skirt the river about half the distance. We made some progress to-day, but lost our afternoon's work. We were nearly through the rapid, when the current got a shear on the boat, and in spite of all we could do, we were thrown broadside on the bar. It was late in the day, and by lighting the boat, and some hard work, we got her into the channel, and drifted down for encampment to where we stopped for dinner. We passed a grizzly bear on the bank, but it was getting dark, and it was mistaken for a horse. We shot a blue heron, and the bear wheeled off into the thicket.

We are now, after three weeks, at Lawton's Rancho, on Deer Creek. No boat has ever before ascended the waters of the Sacramento so far, and I doubt if it is ever attempted again. Here we have bought a wagon and cattle and mules of the overland men, and to-morrow we shall go on by land. Hundreds are coming in daily over the mountains, sick and destitute. They meet only with harpies here to prey upon them, and they are often compelled to sell their teams for food enough to last them down to Sacramento City.

SACRAMENTO CITY, Nov. 9th.

I am once more in the land of the living, and among the abodes of men. * * We had the first rain of the season while encamped at the mouth of Deer Creek. It continued three days, and was cold. Our spirits fell; one and another had chills and fever; but the weather improved, and we set out to continue our journey up the country with the oxen and mules. We crossed the creek, and proceeded about three miles, when it was found that the sick could not endure the riding, and the team was not strong enough for the load, and we returned two miles below our old camp, where the animals could find feed. Our own party of six were in condition to travel; none of the others were. We left their baggage and their mules, and, getting an additional number of oxen, we resumed our journey, two days after. Our progress was slow over the dry roads, and we camped from place to place as we found water and feed for the cattle. One of our men was taken sick, and was placed on the baggage. At every place where water was to be found, were camps, nearly all sick, and sometimes so much so as to be dependent on passers-by for water. Few were well, and the farther we advanced the worse it became. We went as far as the Cotton-wood Creek, where we met with Capt. Haines, who led the "Alida." He had gone back, purchased mules, and entered the mountains three weeks before us. He had left his party along the way sick, and was returning, himself yellow and emaciated. We could rely on his statements implicitly; and though we were within one day's journey of the place of our destination, yet from his representations of the paucity of the country in every thing desirable, even feed necessary to support cattle for a single day—of the impracticability of sustaining ourselves through the winter, and many other reasons which I have not time to mention to-night—(I have an unexpected opportunity to send by a steamer of the 15th)—we turned our teams about, and directed our steps again to this place.

I have not time to dwell on the events of the journey down—through a region differing little from prairie country, except that on the streams there is no grass, tree, or water. The streams we crossed are given on Fremont's map. They do not fail in the dry season, but grow smaller as the dry earth drinks them up. We reached the Feather River, and encamped two nights, as we had gone two days without water or food for cattle. It was on the route of the overland men, and it was no uncommon thing to see a small hillock—with a stick at one end, and the name of some deceased way-farer written thereon, in pencil—for the first rain to level again. They were melancholy spots, those uncoffined graves. We crossed the Yuba, Bear, and other golden streams, and reached this place on the same day that the steamer left San Francisco. I have given you a hurried account of our journey; the details you will be entertained with around the social fire. We went 150 miles farther up the river than Wilkes' party thought the river navigable for boats. We endured much from fatigue, hunger, thirst, and sickness; yet we never reached the gold mines.

On arriving at Sacramento City, I made arrangements to leave my nomad life. Proposals were made me, by two physicians in practice here, to join them in a Hospital, one of which I accepted. We have rented a building for $900 per month, and can fill it with patients at from $10 to $25 per day. It is the only thing of the kind in the place, and there is not another house in town, for the sick, that is weather-proof. The physician whom I have joined has been but three weeks in business, and has cleared $900, with business increasing.

HOW MEN DIE WITHOUT THE BIBLE.—The Rev. Dr. Cox, of Brooklyn, at a late Anniversary of the American Bible Society, stated, with thrilling interest, a private conversation he had with a gentleman of renown, (whose name he would not mention,) just before going to his account.

"As for the Bible," said the sage, "it may be true—I do not know."

"What, then," it was asked, "are your prospects?"

He replied in whispers, which indeed were thunders, "Very dark, *very* dark."

"But have you no light from the Sun of Righteousness? Have you done justice to the Bible?"

"Perhaps not," he replied; "but it is now too late—*too late!*"

THE STREAM OF DEATH.

BY E. W. CANNING.

There is a stream, whose narrow tide
The known and unknown worlds divide—
Where all must go;
Its waveless waters, dark and deep,
'Mid sullen silence downward sweep,
With moanless flow.

I saw where, at that dreary flood,
A smiling infant prattling stood,
Whose hour had come;
Untaught of ill, it neared the tide,
Sunk, as to cradled rest, and died
Like going home.

Followed, with languid eye, anon,
A youth, diseased, and pale, and wan;
And there alone,
He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form, in manhood's strength,
Came bustling on, till there, at length,
He saw life's bound.
He shrunk, and raised the bitter prayer—
Too late!—his shriek of wild despair,
The waters drowned.

Next stood upon that surgeless shore
A being bowed with many a score
Of toilsome years.
Earth-bound and sad he left the bank,
Back turned his dimming eye, and sunk—
Ah, full of fears.

How bitter must thy waters be,
O Death! How hard a thing, ah me!
It is to die!—
I mused—when to that stream again
Another child of mortal men
With smiles drew nigh!

"'T is the last pang," he calmly said;
"To me, Death, thou hast no dread;
Saviour, I come!
Spread but thine arms on yonder shore—
I see! ye waters bear me o'er!
There is my home!"

HOWARD'S HABITS OF LIVING.

The manner in which the Philanthropist, amid his enormous labors, was preserved from exhaustion and disease, is shown in the following extracts:—

Considering that his health had previously been so delicate, it is not a little astonishing that no fatal effects should have followed his daring intrusion into so many fever-haunted dungeons. In truth, he appeared to bear a charmed life. Whatsoever the danger into which he entered in the cause of the wretched, he came out unscathed. God was about his footsteps. His trust was in Almighty aid, and in the holiness of his own intention; and his Father, the Friend of the Wretched, did not fail him in his hour of need. The secondary reasons for his impunity are also worth considering. Howard ate no flesh—drank no wine nor spirits—bathed in cold water daily—ate little, and that at fixed intervals—retired to bed early—rose early. Such was the programme of his personal course. This regimen enabled him to penetrate fearlessly dungeons into which gaolers and physicians even, dared not follow him. From his youth upward—the lesson of abstinence had no doubt been learnt in his father's puritanical household—his diet had always been of the simplest kind, and as he advanced in years the habit of temperance grew stronger and stronger.

Some details of his way of living while at Warrington have been preserved—which, as they were of a kind with his usual habits, are not unworthy of record in this history. Every morning—though it was then in the depth of winter—he arose at two o'clock precisely, washed, performed his orisons, and then worked at his papers until seven, when he breakfasted and dressed for the day. Punctually at eight he repaired to the printing office to inspect the progress of his sheets through the press. There he remained until one, when the compositors went to dinner. While they were absent, he would walk to his lodgings, and, putting some bread and dried fruit into his pocket, sally out for his customary exercise—generally a stroll in the suburbs of the town—eating, as he trudged along, his hermit fare, and drinking therewith a glass of cold water begged at some cottager's door. This was his only dinner. By the time that the printers returned to the office, he had usually, but not always, wandered back. Sometimes he would call upon a friend in his way, and spend an hour or two in pleasant chat—a recreation he rather liked; for, though anything but a gossip, he had all the social instincts largely developed in his nature. At the press he remained until the men left off their day's toil, and then either retired to his modest lodgings, took a simple dish of tea or coffee, performed his household religious services—a sacred duty, which he never under any circumstances, whether at home or abroad, suffered himself to omit—and retired to rest at an early hour; or, repaired to the residence of the Atkinses, to consult with the future doctor upon any corrections or alterations which might have occurred to him during the day; in which case also he retired at his regular hour.

Beyond the safeguard of this severe and patriarchial regimen, the precautions taken by Howard to repel contagious diseases were very simple at first—such as smelling a phial of vinegar, while in the infected cell, and washing and changing his apparel afterwards; but, in process of time, even these expedients were abandoned as unnecessary. The question of how he preserved himself free from contagion being often pressed upon him, he replied—and his words are eminently note-worthy—"Next to the free goodness and mercy of the Author of my being, Temperance and Cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, 'I fear no evil.'" And in this belief and fearlessness of ill, he passed all perils—like Shadrach, Meshach, and Abednego of old through the fiery furnace of the Persian King—without a hair of his head being injured. In all ages of the world such has been the defensive armor of heroes and martyrs—such the inspiration and the impulse of all great thoughts and holy deeds!

SILENT INFLUENCINGS.

We do not always understand how powerful these are; if we did, we should be almost afraid to live. When some incident occurs to remind us of it, or some noticeable illustration of it is given in our experience, we are startled for the moment into surprise and awe. Our ordinary life seems wonderful and fearful; it becomes invested upon the instant with an immeasurable responsibility.

A parent lets fall a remark before a thoughtful and sensitive child, which arrests his attention. It may have been merely the tone in which it was uttered, or the peculiar collocation of its words, or some equally insignificant circumstance connected with it which makes him notice it, and the parent has no idea that he *has* noticed it. He hardly thinks of it, indeed, again, but loses it in the instant rush and press of life. But it sticks for some reason in the child's thoughts, and will not out; and, years after, it is freshly remembered. A whole system of action and belief has sometimes been drawn out of such a remark, and the destiny has been shaped by it.

A man of cultivation and social attractiveness, especially if he hold some position of influence and distinction, as a journalist, a statesman, a professional man, is often little aware—because he has strangely forgotten the days of his own boyhood—how wide and permanent are the influences he leaves upon the society he passes through. What he says, may not be remembered; but what he *is*, will be. Many think of him with pleasure, and with a secret wish to know him and be guided by him, of whom he does not think at all. And if his life and words consistently show forth the true, generous, high-minded character, he will do much toward training the quick and eager minds about him, to the same high qualities. The memory of his example will repress their inclinations to wrong, and will stimulate to new effort for nobleness of character and largeness of culture. So a beautiful, accomplished and winning woman, is the cynosure of more eyes than she herself knows of, and there are many young and ardent hearts, in her sex and in the other, who love to think of her, to imitate her social manners, to train their thoughts and words into the fashion of hers; whose hope it is, and the star of their desire, some day to win her thought and regard. Even after she has passed away from the earth, the thought of her gentleness and grace and truth of character, may linger like an essence about the thoughts, and with regret for her loss, will mingle the joyful recollection of her excellencies, and the glad hope of meeting her in heaven.

It is a wonderful, intricate, sensitive system—this of human thought and life. The influences that circulate through it are silent as light, and yet binding as gravity. They pass noiselessly into the soul, but they stand there oftentimes more durably than if cut into Egyptian granite. They imbue and characterize the spirit indelibly. It *is* a fearful thing to live and move—either as influencing or as being influenced—in such a system; and it gives motives to individual watchfulness and holiness, and the continuous exercise of all gracious and kindly affections, which it seems impossible to surpass. [Independent.

OLD PSLAM TUNES.

To forward the favorable reception of such Tunes, two facts as to their original intention must be practically borne in mind. They were sung faster than we usually sing hem, and, what is far better, by a far greater number of voices. It is a great mistake to suppose that the old tunes should be sung in a heavy, drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sung in a quicker and livelier manner than is commonly conjectured. The Old Hundredth tune is made a dirge in our days; but in theirs it was a joyous and animated canticle.

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

In like manner, York tune, which is shelved among the dull and obsoleto, was, little more than a century ago, the liveliest and most popular tune of the entire kingdom. But to hear old tunes to advantage they must be sung in old style. Not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, "by all the people together," as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross; "three or four thousand singing at a time in a church in this city is but a trifle," said the excellent Roger Ascham in a letter from Augsburg, dated the 14th of May, 1551. [Hackett's National Psalmist.

WIRT'S OPINION OF DR. WATTS.

"I bought, the other day," he says, in a letter to his wife, "a copy of Watts' Psalms and Hymns. Do you know that I ever think of the man with such emotions as no human being ever inspires me with? There is a loftiness in his devotion, and an indifference, approaching to contempt, for the praise or censure of the beings of this nether world, which is heroic and sublime. It is so awfully grand, that even old, surly, growling Johnson, with all his high-church pride and arrogance, felt its influence, and scarcely dared to whisper a criticism in his life of Dr. Watts, which is a curiosity in this particular. What a soul of celestial fire, and, at the same time, of dissolving tenderness, was that! How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the Saviour! He was, indeed, 'ever journeying home to God;' and seems to have stopped half way between earth and heaven, to compose this excellent book. His was a wrapt soul, and I never feel my own worthlessness so forcibly as when I read his compositions, and compare my spirit with his."

The Sabbath Recorder.

New York, March 14, 1850.

THE LATE SABBATH CONVENTION.

Owing to the circumstances under which our sketch of the late Convention at Peterboro was prepared, we had no time for those reflections which the occasion seemed to demand. The Call for the Convention was so liberal and comprehensive, as to embrace not only the observers of the seventh, but those of the first day of the week, and not only the friends, but the enemies of the Sabbath. It was designed to have the meeting conducted on the most catholic principles, to throw open the door for free discussion, and to repudiate that narrowness of spirit which looks only to the triumph of a particular party. Under such circumstances, it was reasonable to expect, that the Convention would be attended by a goodly number of all parties. In this, however, we were disappointed. Our own denomination was respectfully represented; but of other persuasions there was not a man to show his face, otherwise than as a mere spectator, except Mr. Crozier of this city, Mr. Wheaton of Syracuse, and Mr. Stowe, a minister of the village. Why was this? It is true, these brethren defended their respective views most manfully, especially the two first named. As for Bro. Stowe, he seemed not to take very decided ground. The anti-sabbatarians could not have been more ably represented, than they were in Bro. Crozier and Bro. Wheaton; still we should have been better pleased if they had not been left to stand alone. But where were the advocates of the *change* of the Sabbath? Where were those who have been moving the elements, for the last ten or a dozen years, to bring about the universal sanctification of Sunday? Where were Dr. Edwards and his coadjutors? Not one of them came near us. Where they were, we pretend not to know; but we are certain, that they could not have been uninformed of our convocation. To us it looks as if they were disposed to shrink from the light. Yet they will continue, no doubt, to assert their favorite dogma, with as much effrontery as if it were an unquestionable element of God's truth, and even to invoke the aid of civil law in its behalf. We shall hear of their holding Conventions through the length and breadth of our land, from whose deliberations free discussion will be promptly rejected; and proclaiming, with trumpet blast, that God requires men to keep their Sunday, upon pain of his eternal displeasure. So they will go on, and never will they venture within reach of an argument, till the clamors of the honest common people shall drive them to it. Now we call heaven and earth to witness, that we have not been sparing of efforts to bring these pseudo-reformers to a better sense of propriety. Some years ago, a so-called Sabbath Convention was held in Utica. One of our worthy ministers was present, and, at first, was allowed to participate in the proceedings; but as soon as it was discovered that he was a Seventh-day Baptist, a gag was put upon his mouth. Again, a Convention was assembled at Saratoga. Two Seventh-day Baptist ministers were present, and endeavored to obtain a hearing. But the wire-workers got a resolution passed which effectually shut their mouths. The memorable "Lord's Day Convention" at Baltimore was held. Sabbatarians were there also. But even before they had opened their lips, and while Messrs. Magruder and Lemon, of the order commonly called Campbellites, were expressing some doubts of the propriety of calling the first day of the week the Sabbath, a clamor was raised that the troublesome Seventh-day Baptists were in the assembly; and, if our memory serves us correctly, cries of "put them down" were shouted from all parts of the house. These are specimens of the manner in which we are generally received, when we attempt the introduction of our views. And now a Convention has just come off, at which these very advocates of the first day of the week were perfectly welcome to appear, and express themselves freely; but not one of them ventured to show his head. How much confidence they manifest in the strength of their own views, the public will not be slow to judge. Still we hope the time will come, when they will be shamed into a more liberal course.

We are under the impression, that the late Convention will be found to have produced good results. The influence may not be very extensive, beyond the vicinity where it was held, but we think that the people there must have learned, that there is a strength in the argument for the Bible Sabbath, which they never before dreamed of. Those who have never before been brought into contact with us, are wont to cherish the idea that we are a sort of Judaizing sect, who lay a great deal of stress upon works of righteousness, and make very little account of the Saviour. The manner in which our sentiments are often introduced to their notice by their teachers, who ought to know better, contributes not a little to this impression. What is more common, than for our first-day brethren, when attempting to confute our views, to spend a great deal of time in showing that "by the works of the law no flesh can be justified"—that "Christ is the end of the law for righteousness"—that believers "are not under the law, but under grace," &c.? As if we did not as fully believe these points as they do themselves! Hence the impression with their hearers, that our doctrine in respect to the Sabbath rests upon a denial of these fundamental principles. But the time will come when such dishonorable methods of treating us will be fully exposed. We are not Judiazers; on the contrary, we cling to the cross of Christ as our only hope. But we believe that whosoever transgresseth the law committeth sin (1 John, 3 : 4;) and is Christ the minister of sin? God forbid.

MINUTES OF THE SABBATH CONVENTION,

HELD AT PETERBORO, MADISON CO., N. Y., ON THE 27TH AND 28TH DAYS OF FEBRUARY, 1850.

The Convention assembled in the meeting-house of the "Church of Peterboro," on the fourth day of the week, at 11 o'clock A. M., and was temporarily organized by calling Eld. Eli S. Bailey to the chair.

Prayer was offered by Eld. W. B. Maxson.

Gerrit Smith, T. B. Brown, and James Hubbard, were appointed a Committee to nominate officers for the Convention.

After a brief consultation, the Committee submitted the following nomination, which was adopted by the Convention:—

President—Eld. JAMES BAILEY, of Genesee, N. Y.
Vice-President—Eld. NATHAN V. HULL, of Alfred, N. Y.
Secretaries—Eld. JAMES H. COCHRAN, of Berlin, Rensselaer Co., N. Y., and EPHRAIM MAXSON, of West Edmeston, Otsego Co., N. Y.

On motion, a Committee, consisting of Gerrit Smith, J. W. Morton, and T. B. Brown, was appointed to prepare business for the action of the Convention.

During the absence of the Committee, the Convention was addressed by Eld. Eli S. Bailey, on the authority of Christian practice.

A motion was adopted, extending the privilege of membership to all who might choose to have their names enrolled.

The Business Committee reported a series of resolutions for the action of the Convention. Their report having been accepted, the resolutions were called up in their order for discussion. The first resolution was as follows:—

1. *Resolved*, That the Bible is exclusive authority in all matters of religion.

Pending the discussion of this resolution, the Convention adjourned for one hour.

AFTERNOON SESSION.

Prayer was offered by Eld. J. R. Irish, of DeRuyter. The first resolution was farther discussed, and adopted.

The second resolution was called up, and after much discussion was adopted, as follows:—

2. *Resolved*, That, whilst we learn from the Scriptures, that Marriage and the Sabbath were given to the human family in the beginning; and that, whilst we learn from other portions of the same Scriptures, that Jesus Christ explained both of these institutions, and vindicated both of them from Jewish abuses and perversions; we do not learn, that either Marriage or the Sabbath was abolished.

The discussion of this resolution occupied the remainder of the afternoon and evening. During the discussion, various phases were presented by those who participated in it, among whom were Elders Crozier and Morton of New York, Crandall of New Jersey, Timothy Stowe and Gerrit Smith, Esq. of Peterboro, N. V. Hull of Alfred, Varnum Hull of Scott, E. S. Bailey of Brookfield, Mr. C. A. Wheaton of Syracuse, and others.

SECOND DAY—MORNING SESSION.

After prayer, the discussion of the second resolution was resumed, and was brought to a close only at the close of the session.

AFTERNOON SESSION.

Prayer by Eld. Joshua Clarke.

The third resolution reported by the Committee, was taken up for consideration:—

3. *Resolved*, That it is not the province of men to abolish, or in any wise change, a law of God; nor was this the province of the Son, who came into the world, not to destroy, but to fulfill, and who testified, that, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" nor can it be true, that with "the Father of Lights is no variableness, neither shadow of turning," if He needs to amend His laws.

On motion, this resolution was divided into three separate items, as follows:—

(1.) That it is not the province of men to abolish, or in any wise change, the law of God;

(2.) Nor was this the province of the Son, who came into the world, not to destroy, but to fulfill, and who testified, that, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;"

(3.) Nor can it be true, that with the Father of Lights is no variableness, neither shadow turning, if He need to amend His laws.

The first item was adopted without debate or dissent. The second was discussed by Messrs. Smith, Morton, L. Crandall, Crozier, V. Hull, and others, and adopted, a few members voting in the negative. The third was adopted without discussion, but not without some dissenting votes.

The fourth resolution was:—

4. *Resolved*, That, notwithstanding the heart of man can, in its atheism and madness, conceive that this world is the offspring of chance, the Sabbath is, nevertheless, a sublime and perpetual monument, both of the existence of God, and of his creation of the world.

This resolution was advocated by T. B. Brown, and adopted, with one or two dissenting votes.

The fifth resolution, explained and enforced by G. Smith and L. Crandall, was adopted, *nem. con.*, as follows:—

5. *Resolved*, That the Heaven-commanded rest from labor on the Sabbath, affords special opportunities for the private and public worship of God, which it is exceedingly criminal to neglect.

Upon the sixth resolution, there was some discussion, which was participated in by N. V. Hull, Irish, Crozier, Wheaton, and others. It was adopted, a few voting against it, as follows:—

6. *Resolved*, That whatever propriety there might be in subjecting the first day of the week to a peculiar observance, such observance would not make the first day of the week "the Sabbath of the Lord God."

The seventh resolution was the following:

7. *Resolved*, That to abolish the observance of the seventh day as the Sabbath, is to abolish the Sabbath.

Short addresses, both in favor of and in opposition to the resolution, were made by several speakers. It was nevertheless adopted, a few voting against it.

The eighth, and last, resolution reported by the Business Committee, was adopted, after being advocated by several speakers, and opposed by J. W. Morton, of New York:

8. *Resolved*, That civil penalties for the violation of the Sabbath are to be condemned—not only for the reason that they are incompatible with free conscience and free religion, but, also, for the reason that they prejudice the cause of the Sabbath.

Adjourned for one hour.

EVENING SESSION.

Prayer was offered by Eld. S. B. Crandall, of Brookfield, Madison Co., N. Y.

The Business Committee submitted for the consideration of the Convention, an Address to the Christians of the United States. This was taken up, and after some slight amendments adopted, as given below.

The following resolution, submitted by Bro. J. W. Morton, was adopted:—

9. *Resolved*, That those who represent the observers of the seventh day as Sabbath-breakers because they secularize the first day, are, in our judgment, guilty—though perhaps unwittingly—of a flagrant violation of the ninth commandment.

The Convention also adopted the following:—

10. *Resolved*, That the Sabbath is to be sanctified by a holy resting, all that day, even from such worldly employments and recreations as are lawful on other days, and by spending the whole time in the public and private exercises of God's worship, except as much as is to be taken up in works of necessity and mercy.

It was also voted, that the proceedings of this Convention, with the Resolutions and Address, be forwarded to the Sabbath Recorder, the Christian Contributor, and the Liberty Party Paper, for publication.

Also, that the thanks of this Convention be tendered to the people of Peterboro for their kindness and hospitality towards us during the session.

It was farther *Resolved*, That this Convention adjourn to meet in Berlin, Rensselaer Co., N. Y., on the fourth and fifth days of the week, May 15 and 16, 1850.

JAMES BAILEY, President.
JAMES H. COCHRAN,
EPHRAIM MAXSON, } Secretaries.

The Address.

To the Christian People of the United States:

DEAR BRETHREN,—The age in which we live is emphatically *the* age of investigation. Doctrines and systems that were once supposed to be beyond dispute, are now become subjects of the fiercest contention, while nothing can be said to be truly stable, but that which resists all efforts, both human and satanic, to overturn it. How refreshing to the true believer is the thought, that the system of Revealed Truth, with all its doctrines, its promises, its laws, its ordinances, and its everlasting rewards, is one that neither earth nor hell shall shake!

We are of the number of those who rejoice, and will rejoice, at every honest effort to "try the spirits" that are abroad in the earth, by comparing their teachings with those of Infinite Wisdom; and it affords us no small gratification, to find that the multitudes of the sons of Adam, to whom the voice of heavenly wisdom is addressed, have begun at length to realize the importance o hearing that voice for themselves, and of weighing, under a sense of individual responsibility, the important lessons it inculcates.

The doctrines commonly taught on the subject of the Sabbath, are among those which have, for several centuries, been call in question by many, and are especially controverted at this present time. Many of them, we think, we have "weighed in the balances of the sanctuary," and found "wanting." We are aware that, on this subject, most of you feel little uneasiness—little fear of being found in the wrong. But we beseech you not to be too confident of being right. God's commandment is exceeding broad, and perhaps you have not yet examined it in all its length, its breadth, its height, and its depth; nay, it is possible, that few of you have ever been led, in the good Providence of God, to give to this whole subject that careful examination which its importance demands.

The following are a few of the doctrines which have been preached to us, on this subject, and which, after mature deliberation, we have felt constrained to reject:—

1. Some of you have told us, that the first day of the week is the genuine Sabbath of the fourth commandment. We cannot conceive how this can be, inasmuch as this commandment requires the sanctification of "the Sabbath day," or "*the day of the rest*," which seems to refer to the rest of God on the seventh day of the first week, the "*day*" of which would be the same day, *relatively*, in every succeeding week. Besides, the commandment says, that "the Lord blessed and hallowed the *seventh day*," but affords no such information in regard to any other.

2. Others of you have told us, that the fourth commandment has been changed, and in part abolished; namely, that that part of it which enjoins the rest of the seventh day has been superseded by a new law requiring the sanctification of the first. All we ask is, that you prove what you assert from the Scriptures. Find this rescinding act, and the new law to which you refer, and we will cheerfully bow to their decision. We cannot find them.

3. Others of you tell us, that all God requires of us is, to keep holy the seventh part of our time, and that it is no difference which part we keep. This would do very well, if God had actually made use of this language; but he has not. If he had meant, "Remember the seventh part of your time, to keep it holy," he could, and *we* think he *would*, have said so. But he has not said so; therefore we conclude that such was not his meaning. *You* may think it is no difference which day of the seven we keep; but God has made a difference, by specifying the seventh, and leaving the others out of the question.

4. Others of you have told us, that there was no Sabbath prior to the Exodus of the Israelites, and that it was instituted and first kept in the wilderness. We have sought for the teachings of God's Spirit on this subject, and find, that God "rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because in it he had rested (or kept Sabbath) from all his work which God created and made." Genesis, 2 : 2, 3. Now, according to this Scripture, there *was* a Sabbath before the Exodus, and God himself kept it. Nor can we believe that God "*rested*" because he was weary, but to afford an example to man, whom he had created in his own image, and who, for that reason, could not but rest in like manner. Besides, we find, in reading the account of the Exodus, that while the rulers of the congregation had *forgotten* this institution, the common people generally remembered it, and commenced observing it in the wilderness, not only without any special order to do so, but in apparent contradiction to an express command. Exodus, 16 : 19, 20—"And Moses said, let no man leave of it till the morning. Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." Verse 22—"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses."

5. Others of you have told us, that the fourth commandment was peculiar to the Jews, was abrogated at the death of Christ, and is no longer law to God's creatures. This would perhaps justify the rejection of the ancient Sabbath, were there any evidence of its truth. But we cannot see how you know that this commandment was peculiar to the Jews. Do you say this, because it was first given to them in a written form? So were the other nine—so was the whole of "the Law, the Prophets, and the Psalms." You admit that blasphemy and murder are sinful, that is, contrary to law; how, then, can you assert that Sabbath-breaking, which is forbidden by the same inspired code, is not a sin in the sight of Heaven? What text of Scripture says so, directly? Or, do you make this assertion on the ground that the Apostle has said, (Colossians 2 : 16, 17,) "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of good things to come: but the body is of Christ?" Is it not evident, that the Apostle is here speaking of Sabbaths which were "a shadow of good things to come," while the body was of Christ? Were there not many Sabbaths given to the ancient church, besides the weekly Sabbath? and is it not almost always spoken of, in the writings of the Evangelists and Apostles, in the singular number? We cannot see how you claim the right to assume, that the weekly Sabbath is, or ever was, "a shadow of good things to come," of which Christ was the substance.

6. Finally, we are told by some of you, that if we keep the Sabbath we reject our Christian liberty. What do you mean by liberty? Do you mean, the right to do what God forbids, and neglect what he commands? Do you mean, absolute independence of Him that made you? What pleasure or profit could you derive from breaking the Sabbath, if you even had a right to do so? Alas! we fear that you who take this ground hate the Sabbath of the Lord, and can not, till your hearts are powerfully stirred by the Holy Ghost, count it "a delight, the holy of the Lord, honorable." The liberty to break the Sabbath—what is it? Most heartily do we beseech God to deliver us from all such liberty!

Brethren, we do invite your serious attention to this subject. However you may boast the strength of your convictions, your conduct always betrays an abiding consciousness of the weakness of your cause. Rarely indeed have we succeeded in persuading any of you to look us in the face, and give a reason of the hope that is in you. There are occasional and honorable exceptions to ~~this~~ rule; but they are like angels' visits, few and far between. Why is this? Are we so contemptibly weak, or so hopelessly profligate, that you consider us beneath respect, or beyond the pale of sympathy? Or are you fearful lest your fine gold may turn to dross, in passing through the fire of controversy? Gird up your loins like men, and meet the discussion of this subject. You *may* put it off a little farther from you, for the time being, but you cannot stifle it. Why do yon hesitate? If you are on the side of the "Lord of the Sabbath," and he has abolished this institution, or given us another in its place, we tell you, He is able to carry you through, and to cover us with confusion. But if, on the other hand, *we* are in the right—if we are on the Lord's side—then rest assured, that the strongest among you shall be shorn of his strength, while the Lord alone shall be exalted.

Protests.

☞ A protest to the second resolution was drawn up by H. P. Crozier, of New York, signed by himself and some others, and presented to the Convention, as follows:—

"The undersigned, believing the institution of the Sabbath to be abolished, and believing that the first day of the week is, by the resurrection of Jesus Christ, and by the example of the primitive church, consecrated to rest and religious worship, as a distinct Christian institution, do protest against the foregoing resolution."

Mr. Morton also gave notice that he should protest against the eighth resolution, which he did as follows:—

The undersigned respectfully protests against the adoption of the eighth resolution, as above, for the following reasons:—

1. According to that resolution, the Jews, God's peculiar people, who were restrained from Sabbath-breaking by civil enactments, had, for fifteen hundred years, neither liberty of conscience nor freedom of religion—which I cannot believe.

2. Moses and the elders of Israel *did*, as civil rulers, apprehend and imprison a man for violating the Sabbath, at a time when no law existed on the subject besides the fourth commandment. See Numbers 15 : 32—36. They seem to have regarded this commandment as a part of the law of the land, and to have enforced it as such. But if civil rulers had a right to enforce this law then, and were empowered to do so by the commandment itself, they ought, it seems to me, to have the same right now; for the Decalogue was in no part—*in no sense—Jewish.*

3. The sphere and duties of civil government are no where in the Bible definitely pointed out, except in the Mosaic Code, and in the approved examples of those who, from time to time, administered it. Neither that code, nor those examples, can be viewed by this Convention as a rule of legislation; for both do most unequivocally *establish* the very principle which this resolution so pointedly condemns. See Exodus 31 : 12—16, and Nehemiah 13 : 15—22. Now it seems to me, that we must either take the Bible as it is, or reject it altogether, as a rule of civil legislation. If we reject it, we have nothing left but the conscience of erring man, as affected by the light of nature, which has, at one time or another, sanctioned every enormity done under the sun. I am not prepared to say to the civil magistrate, "Lay aside your Bible, and learn your sphere of action from the light of nature."

4. This resolution seems to lay the blame of Sabbath desecration on the Author of the institution. Having established civil magistrates over the land of Israel, he ordained that they should punish the Sabbath-breaker, which they continued to do for several hundred years. This, says the resolution, "prejudices the cause of the Sabbath." But it was done by divine authority. Who, then, is most to blame, if the Sabbath has fallen into disuse? Did God know that these penalties were prejudicial to the Sabbath cause? or, knowing it, did he intend to kill his own institution?

5. The doctrine, upon which this resolution is evidently founded, that civil government has no right to punish the violators of the first table of the Decalogue, is, in my humble opinion, a mere speculation. *It is not taught in the Scriptures.* It reflects upon the wisdom and justice of God, as displayed in that only model of civil government to which he has ever affixed the seal of his approbation. It is contrary to sound reason. It both begets and nurtures various kinds of licentiousness, and would, I fear, if carried out, lead to infidelity, if not to atheism.

J. W. MORTON.

WORKS OF VARIOUS MISSIONARY BOARDS.

The Alabama Methodist Conference met in Columbus, Miss., in January. During its session, the Secretary read the following interesting statement of the comparative operations of the different Missionary Boards in the United States. He remarks:—

"The American Board employ 407 missionaries—more than one-half of whom are females—in the foreign field, and their revenue last year was $291,705, received principally from the Congregationalists, New School Presbyterians, and Dutch Reformed, which churches contribute about $100,000 besides for Home missions. The Baptist Missionary Union employ 109 missionaries in the foreign field—at a cost of $115,000, besides $30,000 for Home missions. The Presbyterian Board employ 63 missionaries—12 of them females—in the foreign field: their revenue was $110,209, besides $67,000 for Home missions. The Methodist Episcopal Church, north, has 55 missionaries in the foreign field, and 102 German and Swedish missionaries laboring among the foreign population in the United States, together with other Home missionaries; their revenue is $84,045. The Methodist Episcopal Church, south, has but two mission families in the foreign field; it employs missionaries among the Germans, the Indians, and the blacks in the United States, besides other Home missionaries; its revenue last year was $73,000. It is not necessary to particularize the movements of the smaller sects. Upon examination it will be found, that the churches which support the American Board contributed *one dollar* per member, the Presbyterian *ninety-three cents*, the Baptist Union *twenty-one cents*, the Methodist Episcopal Church, north, not quite *thirteen cents*, the Methodist Episcopal Church, south, about *sixteen cents* per member."

VALUE OF RELIGIOUS PAPERS.—A minister in North Carolina, in sending to the Richmond Watchman and Observer the advance subscription for five new subscribers, says that although a goodly number of papers are taken in his congregation, still he wishes that there were more, because he considers them "invaluable helps" to the ministry. The man who reads a religious newspaper regularly, will almost certainly be found a more wakeful, attentive, and thoughtful listener on the Sabbath, than one who does not; and such an one, when objects of benevolence are presented, will as certainly give more than his neighbor who does not subscribe for any paper containing items of religious intelligence. It is a well-established fact, that the great plans of benevolence in which the church is engaged, are almost entirely sustained by the patrons of religious papers.

LICENSE LAW IN MASSACHUSETTS.—A bill is before the Legislature of Massachusetts, which treats the business of licensing liquor-selling very much to our liking. It provides that liquor may be sold in less quantities than 28 gallons, for medicinal and mechanical purposes *only*, by persons employed by the selectmen of towns and mayors of cities; as many to be appointed and paid for the duty as the public convenience may require. Persons not thus appointed, who shall sell in less quantities than 28 gallons, are to be punished by *imprisonment not less than ten nor more than sixty days*, and to be fined $20. On a second conviction, they are to be imprisoned for *twice the length of time.* No licenses to be granted except such as are provided for above.

DEATH OF MISSIONARIES.—Our paper of last week conveyed intelligence of the recent death of two missionaries in China. Several other deaths among missionaries are announced in the English papers. Two of the London Missionary Society's laborers—the oldest and the youngest—have fallen. One of them, Rev. J. H. Schemelen, was 72 years old, and had spent the last twenty years at Kouraggas, in South Africa. The (English) Baptist Missionary Society has also lost two missionaries—Rev. J. Davis of Ceylon, and Rev Joseph Merrick of the African Mission.

ABOLITIONISM IN NORTH CAROLINA.—At a numerous meeting of the citizens of Ogle county, North Carolina, on the 25th ult., a series of resolutions was adopted, the spirit of which is somewhat at variance with the popular voice in that quarter when slavery is spoken of. The first resolution "hails with joy" the admission of California, *with a constitution prohibiting* slavery and slave traffic within her borders. The second condemns Mr. Clingman, and other of their representatives, for *resisting the Wilmot Proviso* and other kindred measures. The third extends to their brethren of the Northern States, who have instructed their Senators to resist the introduction of slavery into the new territories, their warmest sympathies, and earnestly hopes that they will persevere and succeed in their good intentions. The fourth comes vigorously down upon Mr. Buchanan for conceding to Texas "a great part of New Mexico, for the purpose of establishing in it domestic slavery." The fifth "frowns down every attempt to dissolve this glorious Confederacy, and will seek to maintain the Union forever in its pristine purity." The sixth solicits the editors of all journals favorable to the cause of liberty, North and South, to notice these proceedings.

EXHIBITION OF LANGUAGES AT ROME.—The Roman Propaganda held the celebrated Exhibition of Languages in Rome on the 14th of January, in spite of the disturbed condition of the times. Fifty-two different discourses were delivered in forty-four different languages, without reckoning the Salutatory in Latin, which was pronounced by Kugan, the East Indian from Agra, and the beautiful concluding oration in Italian, by a favorite little negro from Rio Janeiro, Signor Teodor Ribeira, who had before spoken in Portuguese. The expressive gestures of the pupils, and their peculiar intonations, which more or less betrayed their nationalities, gave an interest to the exhibition, even to those who could not understand a word of what was said.

DISTRIBUTION OF THE LITERATURE FUND.—At a meeting of the Regents of the University, held at Albany, New York, on the 28th day of February, the distribution of $40,000 of the income of the Literature Fund for the last year, was made among the several Academies entitled to participate therein. The Brooklyn Female Seminary received the largest sum, being $767 79. The Albany Female Seminary was second on the list, and received $755 68. Alfred Academy received $620 05; De Ruyter Institute $278 55; Brookfield Academy $222 84; Friendship Academy $70 25; Jefferson County Institute $266 44; Oxford Academy $346 36; Troy Female Seminary $540 11; Whitestown Seminary $472 30.

PETITION FOR PEACE.—The "Peace Congress Committee for the United States," has issued a circular, urging the people of our whole country to sign petitions which have been prepared, asking Congress to act in favor of stipulated arbitration, or a Congress of Nations for the settlement of national difficulties. The Committee also hope to see delegates from every State, Congressional District and town, at the Peace Congress, which is to be held at Frankfort on the Maine, in August next.

SOUTH AFRICAN MISSION.—We learn from the Independent, that advices from South Africa have been received to Sept. 12. Within four or five months three new churches had been formed; and since April, more than twenty had been received to Christian fellowship, and several more were soon to be admitted. It is stated in the Annual Report, that forty-five persons had been admitted to the church during the year. They propose to establish five new stations, which will give them a line of stations extending all along the coast, occupying the most eligible portion of the country.

RELIEF OF THE SUFFERERS.—The Treasurer of the Committee charged with the collection and distribution of funds received for the benefit of sufferers by the recent explosion in New York, announces that the receipts, up to March 6, amount to $26,674 36. This money, after supplying the immediate necessities of the sufferers, is to be invested in such a way that small sums will be paid from time to time until they are able to provide for themselves.

PEW-LETTING AMONG THE METHODISTS.—In the Methodist denomination, the churches are usuallay free; only one Methodist house of worship in New York assigns by vote or leave pews to families. This is so unusual at the West, that a new Methodist church in Cincinnati, where the pews are leased, cannot get a preacher. The Times, in that city, says:—

"The Conference absolutely refuse to assign Union Chapel a minister, nor will any one, a member of the Ohio Annual Conference, preach in the pulpit! What is the reason such deferential respect is paid to the details of church polity, while the weightier matters of the law are forgotten? The rank offense of this people is, not that they are objectionable men and women, morally, religiously, socially, politically, or any thing else—but that they desire to sit in family groups, the husband with the wife, and parents with their children, and to have a pew of their own, a fixed place, around which their natures will cling, as does the heart around the domestic hearth, and with which are connected the most hallowed associations. This congregation are determined to please themselves in the matter, and have purchased and fitted up this place of worship."

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, March 4.

After the usual routine business, and the presentation of several memorials and petitions, the Senate took up Mr. Clay's Compromise Resolutions. Mr. Calhoun's views upon the subject were read, the substance of which will be found on our fourth page. At the conclusion of his article, it was arranged that Mr. Hamlin, Mr. Wakler and Mr. Webster, should speak upon the subject on three succeeding days. Mr. Hale also gave notice of his intention to reply to what he considered "the Romance of History of the Anti-Slavery Agitation," presented by Mr. Calhoun.

House of Representatives.

Soon after opening, the House took up the President's California Message in Committee of the Whole. Mr. Sackett, of New York, made a strong speech against Slavery and in favor of the admission of California. He was followed by Mr. McWillie, of Mississippi, who said it was not his intention to make a partizan speech; so he made a Slavery speech, the principal point of which was, that unless the people consent to blacken the now free territory of the United States with the curse of human Slavery, the Union ought and will be dissolved. Mr. Van Dyke, of New Jersey, made a speech on the other side of the question.

In Senate. THIRD-DAY, March 5.

Mr. Foote, of Mississippi, rose to make an explanation, and said that he should soon ask the Senate to proceed to the organization of his proposed Committee of Thirteen. In the course of his remaks he alluded to Mr. Calhoun's views in such a way as to call that gentleman up, and a pretty warm discussion was carried on for a half hour.

The Senate then took up the President's California Message, and Mr. Hamlin spoke in favor of admitting California.

House of Representatives.

A Message was received from the President, transmitting correspondence between the Department of State and the British Minister. The purport of this Message is, that Sir Henry Bulwer asks certain privileges for British vessels in our coasting trade, in return for what England has done, and remonstrates against the contemplated increase of duty on iron. Referred to the Committe on Foreign Affairs.

The House then went into Committee of the Whole on the State of the Union, and took up the California Message. Mr. Hall, of Mo., made a speech in favor of admitting California. Mr. Cabell, of Florida, followed in a speech about "matters and things in general," particularly the aggressions upon the South.

In Senate. FOURTH-DAY, March 6.

Mr. Seward presented a petition of citizens of Pennsylvania, asking that Slavery and the slave trade may be prohibited in the territories of the United States. The yeas and nays were taken upon its reception—19 for it, and 18 against it.

Mr. Clay's Compromise Resolutions were taken up, and Mr. Walker addressed the Senate, contending that Slavery does not exist in the recently acquired territories. The subject was laid over before the speech was concluded.

House of Representatives.

Hon. Edward Stanly, of North Carolina, made a speech on the California question, which seems to have created quite an excitement. He announced his intention of voting for the admission of California.

In Senate. FIFTH-DAY, March 7.

The great event in the Senate, was a speech by Mr. Webster on Mr. Clay's Compromise Resolutions. He first reviewed the circumstances which had led to the present difficulty, commencing with the Mexican War, and ending with the application of California for admission as a State. The object of the war with Mexico he considered to be the acquisition of territory. Territory was acquired, but the common expectation that it would be slave territory was disappointed. Mr. Webster then went into a historical consideration of the institution of Slavery. In the early ages it was not justified on the ground that the more intelligent and stronger had a right to domineer over the weaker. Christianity regarded Slavery as a sin, and incompatible with brotherly kindness. When our Government was organized, Slavery was considered as a political evil, and the general expectation was, that the importation of slaves would be suppressed, and the institution would soon die out. Since then, the opposition of the North to Slavery had grown stronger, while the South had become more in favor of it as the raising of cotton had increased. Mr. Webster expressed himself opposed to the organization of any new Slave States, or the acquisition of slave territory. He thought, however, that Texas had been admitted with Slavery—that an irrepealable (natural) law existed, by which, if new States were created out of that territory, they must be Slave States. On the other hand, he thought that Slavery was excluded, by a law of nature, from California and New Mexico; for which reason he would not vote to exclude it from that territory—it would be a re-enactment of the will of God. The North, in Mr. Webster's opinion, ought to give proper aid in the capture and delivering up of fugitive slaves, and on this point he thought the South right, and the North wrong. He expressed his conviction, that during the last twenty years money enough had been subscribed in the North for abolition presses, societies, and lectures, to purchase the freedom of every slave in the land. The idea of a peaceful secession of the South from the Union, Mr. Webster scouted—this great country could not be broken to pieces without convulsion. In conclusion, Mr. Webster paid an eloquent tribute to the value of the Union, and the spirit of patriotism and philanthropy which would maintain it.

House of Representatives.

An interesting discussion took place in relation to printing the Patent Office Report, but no conclusion was arrived at.

The discussion on California took rather a personal turn, and Mr. Hilliard, of Alabama, figured quite largely in it.

In Senate. SIXTH-DAY, March 8.

Mr. Foote attempted to get up Mr. Bell's Compromise Resolutions, for the purpose of having them referred to a Committee of Thirteen, before proposed. Failing in this, the Senate resumed the consideration of Mr. Clay's resolutions, and Mr. Walker concluded his speech. Adjourned to Second-day.

House of Representatives.

The House was engaged on private bills, twelve of which were passed.

TWO WEEKS LATER FROM EUROPE.

The steamer Canada, with two weeks later news from Europe, arrived at New York on Second-day last. A decline in the price of cotton, and an improvement in American provisions, is reported.

The English news is unimportant. There is no political intelligence of moment beyond the fact that Parliament has been engaged during the fortnight in debating the Free-trade policy of Government, and in some alteration of the Irish law of election.

From Ireland the news is not important. The potato was about to be sown extensively this Spring, and the tide of emigration has set in.

There is nothing new from Italy, except an eruption of Mount Vesuvius. The Pope had not returned.

The sentence of death passed on 23 Hungarian officers at and on the 16th of January, has been commuted by Baron Haynau to terms of imprisonment in irons, varying from 15 to 5 years.

A serious collision had taken place between two regiments of infantry at Innspruck, in which 30 men were wounded.

The Refugees have been sent to the Adriatic Provinces of Turkey. The recent attempt to assassinate Kossuth is being investigated by the Turkish Government.

In the settlement of the paltry affair of Greece, the mediation of France has been accepted by Lord Palmerston, and M. Gros has been appointed to carry the good offices of his Government into effect, but it is thought, if England does not moderate her demands, that reconciliation will be improbable. Meanwhile the blockade extended along the whole coast has continued with unabated vigor. Several Greek steamers and small vessels of war, together with a host of merchantmen, have been seized and sent to Malta, Corfu, and other stations.

THE CALIFORNIA NEWS.

The news from California, up to Jan. 15, is now received in detail. Previous to that time, in the diggings, the rains continued without cessation. All the rivers were swollen to an alarming hight, but the miners still continued to work a part of the time.

On the night of the 8th of January, the Yuba River, at its junction with Feather River, rose fifteen feet, flooding about half the town of Yubaville. The inhabitants were moving to a bluff about eight feet higher, which it was supposed would be secure from inundation. No lives were lost.

The Sacramento River has overflowed its banks, both above and below Sacramento City, and in many places, the flood extends nearly the whole breadth of the valley, resembling an immense sea, the course of the river being only marked by the thickets on its banks. Great numbers of horses and cattle have been swept away and drowned. Along the banks of the river many persons were engaged in wood-cutting and charcoal-burning; the flood rose so suddenly that they were obliged to climb into trees and wait for some chance of relief.

Sacramento City was entirely submerged on the night of Jan. 9. The next morning, the water was rising at the rate of an inch per hour, chiefly from the American Fork. The flood on the Yuba had not reached the city.

These unprecedented floods have been occasioned by two or three excessive falls of snow in the mountains, followed by two days of warm summer weather. On Feather River, a fall of snow two feet deep entirely disappeared in one day.

There was a rumor—which it is feared is but too true—that between one and two thousand persons were imprisoned in Sutter's Fort by the water, unable to escape, through want of boats, and with very little means of subsistence.

Owing to the rise in the rivers, there are now three steamers plying between Sacramento City and Yubaville, a distance of about seventy-five miles; fare $15. Provisions were plenty on all the northern rivers. The prices remain about the same as at previous advices.

The "burned district" in San Francisco is now almost entirely built up. The Exchange, El Dorado, and Parker House, are again in operation. The growth of the town in all directions is even more marvelous than heretofore.

The California had on board *a million and a half* in gold dust, including the sums brought in private hands.

An opposition line of steamships to run between San Francisco and Panama, is about being organized. A meeting was held in that city to consummate the matter, and open books for the subscription of stock, &c.

A sale of water lots in San Francisco came off on the 3d of January, and brought high prices. One-fourth cash, one-fourth in three months, one-fourth in six months, and the balance in nine months. Amount of sale $635,130.

The propeller Hartford arrived safely at San Francisco on the 7th January, 1850, having left New-York on the 24th January, 1849.

Diggers on the banks of the Tuolumne are realizing from four to eight dollars per day.

The following additional particulars of the overflow of the Sacramento, are copied from the Placer Times of Jan. 14:—

We conversed with a passenger who came down in the Senator last evening, to whom we are indebted for the particulars of this calamitous event. When the Senator left, *the entire city was under water*, boats were navigating the streets, and carrying passengers from the *second stories* of houses. The only means of getting about was by boats, and every imaginable craft was engaged in navigating the streets. The ridge of high land about two miles in the rear of the city was literally studded with tents, and human beings were mingled with affrighted animals who had also taken refuge upon terra firma. Sutterville was overflowed, but the fort was still dry. Numbers of small tenements had been washed away, and the front of a large brick building, near the new steamboat landing, had fallen in. Dewy's Hotel and the City Hotel were peopled like beehives, and passengers were taken from the second stories in boats. Many of the inhabitants had taken refuge on board the shipping, and some were still living in the upper stories of buildings; but these habitations were insecure. The fees demanded by those having boats were very exorbitant, illustrating the proverb, that "what is one man's meat is another man's poison." But the extent of the calamity does not end here, according to our informant; for the ranches back of the river are also under water. The cattle, horses and mules were lining the river's banks, deep in water, browsing upon the spare herbage yet visible above, presenting a most woful picture of misery. We dread to hear of the loss of many lives and much distress and suffering.

Already, we are informed, lives have been lost, two men having been drowned in the streets of Sacramento by falling from boats. We also understand that Vernon and most of the little towns above are flooded. We shudder at the contemplation of the utter disaster which must be caused by this untimely catastrophe. There is no knowing when the flood will stop, and what further ravages may succeed those which the relentless rush of waters has already occasioned. Hundreds of persons who were prosperous, comfortable and happy, are now deprived of nearly their all, and thrust forth at a moment's warning from their homes.

TWO WEEKS LATER STILL.—The steamer Georgia, from Chagres, arrived at New-York on the 9th, with the mails, and a portion of the passengers, brought by the steamer Panama, which left San Francisco on the 1st February. The trip from San Francisco was performed in 35 days—the quickest on record. The news is not important. The flood at Sacramento City had partially subsided, and it was thought that in a week after the date of the latest advices many establishments would resume business. The general opinion was, that many new bars, formed in the rivers by the recent floods, would amply reward the gold-diggers.

NAVAL REFORM MEETING.—A large meeting of those who desire the abolition of the brutal and degrading system of flogging in the Navy, was held at the Tabernacle in New York one evening last week. Watson G. Haynes, the principal champion of this much-needed reform, made a statement of the extent to which flogging is practiced by Naval Officers, from which it appears that on board the U. S. Frigate Independence, during her last cruise on the Pacific, the enormous number of 44,435 lashes were inflicted. On board the brig Somers, while under command of Capt. McKenzie, the use of the lash was equally popular, as will be seen from the following record of one day's proceedings:—

June 16—Read prayers and punished the following boys with a colt, by order of the captain, viz: Jonas Davis, 9 colt for being noisy; Edward White, 9 do. do.; Horatio Olyphant, 9 do. do.; Thomas Tobin, 12 colt for fighting; John Leverich, 12 do.; John Phelau, 9 colt—skulking; Garney Stevens, 9 colt, do; W. Odell, 9 colt, do; Billinger Scott, 9 colt, do; Peter Graham, 9 colt for swearing.

Mr Haynes was followed by several other speakers, among whom were Horace Greely, Mr. Bergen, and a Mr. Wilson, who was on board the Somers when young Spencer was executed by order of Capt. McKenzie.

SEWING GIRLS IN NEW YORK.—Speaking of the grievous wrongs inflicted upon the poor women of New-York, who obtain a living (or an apology for a living) by plain sewing, the Independent says:—

"An establishment in Broadway, in the neighborhood of Trinity church, keeps a standing advertisement in some of the penny papers, for 50 or 100 shirt makers. Numerous applications are daily made, and almost every applicant is permitted to take a shirt, bosom-piece, or collar, home, upon which to exhibit their capacity and taste of workmanship. Many are returned each day, and more than half, perhaps two-thirds, on some false pretext, are rejected as defective in workmanship, and consequently neither pay nor farther employment is given them. This is the habitual practice of some of these wholesale dealers, and in this way they get large quantities of work done by poor sewing girls *for nothing!* The truth of this can be demonstrated; yet its heartlessness and wickedness cannot easily be described."

THE ERIE RAILROAD.—The Erie Railroad Company have made contracts for completing the entire line of their road from Hornellsville to Dunkirk on the new line, through the following places: Almond, Bakersbridge, Alfred, Andover, Wellsville, Scio, Philipsville, Hobbieville, through Van Campon Creek Valley, Friendship, Cuba; along the valley of Oil Creek to Hinsdale and Olean; thence to Allegany City, along the Allegany Rum Valley to Little Valley Creek, where it leaves the old line of the road about 40 miles from Dunkirk, and runs north and northwest through the townships of Mansfield, New Albany, Persia, Dayton, Perrysburg, Havana, Forestville, and Sheridan, to Dunkirk. The extension to Hornellsville is to be completed by Sept. 1st., 1850, and the entire line to Dunkirk, on Lake Erie, in April, 1851.

INDIAN OUTRAGES IN TEXAS.—A report was submitted to the Texas Legislature, on the 11th ult., by Mr Kinney of the Senate, and Mr. Williams of the House, Chairman of the Joint Committee on Indian Affairs. From this it appears that during the last year 204 persons were killed, wounded, or carried Into captivity by the Indians. There were many more whose names could not at that time be ascertained by the Committee. The horses and other domestic animals stolen from the Texans during that time, according to the report, amounted in value to $103,277.

STATISTICS OF THE JEWS.—An official publication informs us that there are hardly more than from 4,000,000 to 5,000,000 Jews in the whole world; whereas Buddhism numbers 400,000,000 adepts; Brahmism 200,000,000; Christianity, 230,000,000 to 250,000,000; Mahometanism, from 130,000,000 to 150,000,000; and Fetishism (or pure idolatry,) from 80,000,000 to 100,000,000. The 5,000,000 Jews are thus distributed: There are some 500,000 in Syra and Asiatic Turkey; 250,000 in European Turkey; 600,000 in Morocco and North Africa; 50,000 to 80,000 in West Asia; 100,000 in America; and about 2,000,000 in Europe—viz: 13,000 in England; 1,594 in Belgium; 850 in Sweden and Norway; 6,000 in Denmark; 70,000 in France; 52,000 in the Low Countries; 1,120,000 in Russia (more than one-fifth of the entire race;) 631,000 in Austria and its dependencies; 214,431 in Prussia, 175,000 in the German States; and 4,000 in Italy.

AWFUL DISASTER—30 LIVES LOST.—A telegraphic dispatch, dated Montgomery, Alabama, March 7th, says that the steamer St. Johns was burnt to the water's edge, near Bridgeport, Dallas county, on her upward trip to Montgomery, at 6 o'clock on Tuesday evening. It is supposed that about 30 persons were burnt to death and drowned. The fire was accidental, and the ladies on board, numbering 7 or 8, were lost. Lieut. Rice, of the U. S. A., lost $225,000; several Californians also lost their all. The boat was insured for $20,000. She cost $40,000.

NORMAL SCHOOL IN MICHIGAN.—The State of Michigan has appropriated 25 sections of salt lands, for the establishment and endowment of a Normal School, to be located at Ypsilanti. These lands, the Detroit Tribune says, are valuable, and will readily command a market. The School is to commence about the first of November next. Each county will be permitted to send every year three times as many students as they have representatives in the Legislature. This School will be the first of the kind established west of this State.

SUMMARY.

A National Free Soil Convention has been proposed by some of the papers, but no formal call has been published. At the recent Free Soil Mass Convention at Faneuil Hall, Boston, Dr. Phelps offered a resolution to consider the expediency of calling a National Free Soil Convention, to meet at Washington, or some other suitable place, in June next, to consist of delegates three times as numerous as the Senators and Representatives in Congress.

The steamships Europa and Hermann sailed from New York on the 20th ult., for Europe. The Europa's mails contained 43,089 letters, and the Hermann 23,649; total, 56,736, of which 20,000 were deposited in the Post-Office at 9 o'clock, and were sorted, inclosed in mail-bags, and on board the vessels within 1½ hours.

The peach buds in Ohio (except along the lake shore) have been killed by the winter. In northern Illinois, not only have the buds of the peach been destroyed, but the cold has been so severe as to destroy the trees. In the vicinity of Syracuse, N. Y., the peach and apricot buds are uninjured, and there is a fair prospect of an abundant crop of these fruits.

It is stated that the city of London mercantile committee on postage have presented Mr. Rowland Hill with a check for £10,000 with an intimation that they reserved, till some future opportunity, the pleasure of making a more public presentation of the fruits of their labors on his behalf.

The whole number of New York Volunteers, for the Mexican War, exceeded eleven hundred. They went into the Mexican war, hardy, robust men; but the climate, fatigue, sickness, and the battle-field, have made fearful havoc among them. Less than two hundred are now known to be among the living.

Last year the girls (farmers' daughters) of three counties in Massachusetts turned out straw hats and bonnets valued at $1,646,596. The result is, they have rosy cheeks and money in their purses. That's better than spinning street yarn.

Some opulent men in the John street Methodist society, in New York, have purchased a lot of ground on the corner of Irving Place and Fourteenth street, where they propose to erect a beautiful house of worship. The site cost $18,000.

The Harrodsburg (Ky.) Whig states that Hon. C. A. Wickliffe, who filled the office of Postmaster General under President Tyler, is in imminent danger of becoming blind, a disease having fastened upon his eyes which apparently baffles medical skill.

S. Hosack Mix, Esq., Editor of the Schoharie Patriot, has been prosecuted for libel by Demosthenes Lawyer, County Judge and Surrogate of Schoharie County. The judge considers himself "much injured and damnified" in consequence of certain publications in the Schoharie Patriot aforesaid.

In the list of passengers for California, by a ship which recently sailed from Boston, we find the names of 21 ladies (mostly unmarried) from "away down East" in the State of Maine, who have gone to try their luck in the gold region. We wish these fair adventurers a quick voyage and short courtship.

The journeymen house carpenters of New York held a meeting on the 15th ult., and resolved that they could not afford to work after the 10th inst. for less than $1 75 per day.

A letter from Mr. B. F. Bourne, mate of the schooner John Allyne, dated at Callao, Jan. 8, confirms the previous account of his escape from the Patagonians in the Straits of Magellan, and his safe arrival at Callao in the schooner Hopewell.

As the Disunionists talk of holding a Convention at Nashville in June next, it has been suggested that the friends of the Union in the South, meet in Convention at the same place on the 4th of July next.

Leander M. Cutchin, charged with robbery of the mail, at Salem, Ill., at various times during the last year, has been arrested. He was taken to Springfield, where he is in jail, awaiting an examination.

Died, in San Francisco, on the 27th Jan., Mr. Samuel Pearson, of Troy, N. Y. The deceased was a passenger in the ship Tarolinta, and is the tenth death which has taken place among her list of passengers, since her arrival.

In the Court of Common Pleas at Boston, James Power recovered a verdict for $823 against the Fall River Railroad Company, as owners of a violent dog, which had severely bitten the plaintiff's child.

A gold mine has been found on Ezra Hubbard's land, in Westfield, Mass. The gold is fine, found in small scales, and is said to be plenty.

The President of the United States has nominated Hon. Richard W. Thompson, of Ind., to be Chargé d'Affaires to Austria, in place of Col. James Watson Webb, rejected.

Kentucky refuses to sanction the Nashville Convention. The proposition in the Senate of that State, to send delegates there, was rejected by 9 yeas and 26 nays.

Gov. Briggs has appointed Thursday, April 11, as a day of Public Fasting, Humiliation and Prayer in Massachusetts.

A bill has passed the Legislature of California calling on Congress to reduce the rates of postage, and make the mails regular.

The residents of San Francisco City were startled on Wednesday, Jan. 16, by several shocks of earthquake.

Mr. Bailey, of Honolulu, Sandwich Islands, is about to establish an express between that port and San Francisco.

One hundred and eleven young doctors graduated from the Medical Department of the New York University on the 8th inst.

Last Sabbath, two men were drowned near the Atlantic Dock, Brooklyn, by the upsetting of a small boat.

Several attempts have recently been made to fire buildings at San Francisco.

Fast-day in New Hampshire, Thursday, April 4.

Gov. Dana, of Maine, has appointed Thursday, April 4, as a day of public fasting.

The Hudson River is open, and boats are running regularly between New York and Albany.

New York Markets—March 11, 1850.

Ashes—Pots $6 50; Pearls 5 87.

Flour and Meal—Flour 4 87 a 5 37 for State and Michigan, 5 50 a 5 62 for pure Genesee. Meal 2 75 a 2 87. Rye Flour 2 87.

Grain—Wheat is in good demand; Canadian 1 20, Genesee 1 30. Corn 54 a 56c. Rye 58 a 59c. Oats 31c. for Southern, 35 a 37c. for Jersey, 42 a 44c. for Northern. Rye is scarce.

Provisions—Pork, 8 94 a 9 00, for Prime, and 10 44 for Mess. Beef, 6 00 for country Prime, 9 00 for Mess. Butter, 7 a 12c. for Ohio, 10 a 22c. for State. Cheese 7 a 8c.

Hay and Straw—Sales of bale hay at from 50 to 68¾c. per cwt.; Loose Timothy 56¼c. to 81¼c. Straw 1 50 to 2 75 per 100 bundles.

MARRIED,

In Alfred, N. Y.. Feb. 17, by Eld. Spencer Sweet, Mr. NATHANIEL GROVE, of Jerusalem, Yates County, to Miss RHODA SMITH, of Alfred.

At the same time and place, by the same, Mr. JOHN C. SMITH, of Alfred, to Miss OLIVE SCRIVEN, of Andover.

In Hopkinton, R. I., Feb. 18, by Eld. Daniel Coon, Mr. PELEG TUCKER to Mrs. SUSAN ENNIS, both of Charleston.

By the same, March 3d, in Westerly, Mr. WM. LEWIS to Miss ABBY A. PERKINS, both of Westerly.

At the same time and place, by the same, Mr. THOS. H. COLLINS to Miss ELIZABETH LEWIS, all of the above place.

DIED,

In Brookfield, N. Y., on the 25th of February, of dropsy in the chest, Widow LUCY COON, aged 63 years.

In Plainfield, N. J., Feb. 25, of inflammation on the lungs, WILLIAM P. WILLIAMSON, aged 46 years—a worthy member of Society.

At the Mines, in California, Oct. 26th, 1849, of typhus fever, Doct. FREDERICK A. MURPHY, of Newport, R. I.. son of Widow Barbary P. Murphy, aged 37 years, leaving a son 14 years old at the Mines, and a wife and two children at Newport, R. I. The deceased was an exemplary member of the Methodist Society.

In Vernon, Windham Co., Vt., Feb. 28th, SYLVANUS, son of Erastus and Mary E. Harris, aged nineteen months and ten days.

In New London, Ct., on the 5th inst., of dropsy on the brain, ELLEN M., daughter of Peleg L. and Deborah B. Berry, aged one year.

Yet we who o'er our infant's bier
  Now shed the bitter drops like rain,
Hope that a brighter, happier shore,
  Will give her to our arms again.

In Alfred, N. Y., February 10th, HARRIET, daughter of Ezekiel and Clarissa Saunders, aged 7 months and 17 days.

A dew-drop pure, at early dawn,
  Fell glittering from the sky,
But morning's beams absorbed it soon,
  And called it back on high.

So Jesus took sweet Harriet home;
  We feel the heavy rod;
The Lord did give and take away,
  And blessed be our God.

LETTERS.

C. P. Rood, H. G. Greenman, R. W. Utter, J. D. Babcock, Daniel Coon, Edgar Ayers, Samuel Davison (yes,) J. R. Irish, S. R. Miner, Erastus Harris, P. L. Berry, D. P. Curtis, Gideon Hoxsey, Daniel Coon, H. W. Stillman, J. Edwards, E. Maxson, J. Maxson Jr., S. S. Griswold, John Green, P. C. Burdick.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. F. Stillman, Westerly, R. I.	$2 00	to vol. 6	No. 52
S. Sutherland, Sharon, Pa.	2 00	" 6	" 40
Chas. Maxson, Albion, Wis.	2 00	" 6	" 26
Electa Coon, "	1 00	" 6	" 26
Gideon Hoxsey, Scituate, R. I.	2 00	" 7	" 26
Edon Blake, Hopkinton, R. I.	2 00	" 7	" 38
A. M. Dunham, Plainfield, N. J.	2 00	" 6	" 52
Erastus Harris, Vernon, Vt.	2 00	" 6	" 52
Asa Sisson, Alfred,	2 00	" 6	" 52
Josiah Witter, Almond,	2 00	" 6	" 52
Lois Edwards, Little Genesee,	2 00	" 6	" 52
Abram Coon, W. Edmeston,	2 00	" 6	" 52
F. F. Dennison, Brookfield,	2 00	" 6	" 52
Geo. D. Chester, New York,	2 00	" 6	" 13
David Smith, "	2 00	" 6	" 52
Thos. Harrison, "	2 00	" 6	" 52
C. McCarty, "	50	" 6	" 47
R. S. Meekins, "	50	" 6	" 40

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

George P. Maxson,	$5 00	Thos. B. Stillman,	$25 00
Daniel Burdick,	5 00	Joseph Stillman,	25 00
Wm. Rogers,	5 00	Wm. B. Maxson,	25 00
Silas Greenman,	5 00	John D. Titsworth,	25 00
Luke Crandall,	5 00	A. D. Titsworth,	25 00
John Cundall,	5 00	Randolph Dunham,	25 00
Jonathan R. Wells,	5 00	Lucius Crandall,	25 00
Welcome Babcock,	5 00	Aug. M. Dunham,	5 00
Randall Wells,	5 00	David Dunn,	25 00
Daniel Babcock,	5 00	Isaac H. Dunn,	5 00
Wm. D. Wells,	5 00	Jacob Titsworth,	5 00
Daniel Lewis,	5 00	John Pope,	5 00
C. C. Lewis,	5 00	Asa F. Randolph,	5 00
Dr. Daniel Lewis,	25 00		

BENEDICT W. ROGERS, Treasurer.

Notice.

The regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will take place in New York, on the evening of the 1st day of April next, a 7 o'clock. T. B. STILLMAN, Rec. Sec.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.

HOPKINTON, Feb. 25th, 1850. 38w3.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We think it an able work, comprising the results of extensive reading and research, and well adapted to fill an important chasm in our literature.—*Lutheran Obs.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

"The author appears to have brought to the execution of this great work, unwearied industry, genuine and thorough scholarship, and scrupulous fidelity."

RUFUS BABCOCK, *late Pres. of Waterville College.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

From Milne's Poetry for the People.

ALMS-GIVING.

When Poverty with mien of shame
The sense of Pity seeks to touch—
Or, bolder, makes the simple claim
That I have nothing, you have much—
Believe not either man or book
That bids you close the opening hand,
And with reproving speech or look
Your first and free intent withstand.

It may be that the tale you hear
Of pressing wants and losses borne,
Is shaped or colored for your ear,
And tatters for the purpose worn;
But surely Poverty has not
A sadder need than this, to wear
A mask still nearer than her lot,
Compassion's scanty food to share.

It may be that you err to give
What will but tempt to further spoil
Those who in low content would live
On theft of others' time and toil;
But sickness may have broke or bent
The active frame or vigorous will;
Or hard occasion may prevent
The exercise of human skill.

It may be that the suppliant's life
Has lain on many an evil way
Of foul delight and brutal strife,
And lawless deeds that shun the day;
But how can any guage of yours
The depth of that temptation try!
What man resists—what man endures—
Is open to one only eye.

Why not believe the homely letter,
That all you give will God restore?
The poor man may deserve it better,
And surely, surely, wants it more;
Let but the rich man do his part,
And whatsoe'er the issue be
To those who ask, his answering heart
Will gain and grow in sympathy.

MR. CALHOUN ON SLAVERY AND THE UNION.

As leader of the southern faction in Congress, Mr. Calhoun's views upon the great question at present agitating the nation, have been looked for with intense interest. Notwithstanding his recent severe illness, from which his entire recovery is still considered doubtful, he attended the Senate on the 4th inst., stated his inability to speak in person, thanked the Senate for the courtesy extended to him in permitting his views to be read, and then requested Mr. Mason to read the speech he had prepared. We copy the report of it furnished for the New York papers.

Mr. Calhoun commenced by asking, What can be done to save the Union? It was necessary, first, to find the cause of danger, before a remedy could be applied. The danger arose, first, from the discontent in all the Southern States, which commenced with the agitation of the Slavery question, and has continued ever since. The next question was, what has caused the disquiet? It resulted from the conviction, on the part of the Southern States, that they could not live in the Union, under the existing state of things, with safety to their honor and interests. He proceeded next to show, by statistics, that the equilibrium of the different sections of the Union has been lost, in consequence of the increase of population in the North. This state of affairs places the control of the Government exclusively in the hands of the North, making them a majority of the States, and a large majority of the population, which would be largely increased by the next census. In addition to this, the newly acquired territory would also add speedily at least five new States to the North, while no additional Territories were progressing in the South. He next proceeded to show that the action of the General Government has been such as to give control to a sectional majority, by which the South has been deprived of its share in the Territories. The first act having such effect was the ordinance of '87, the next the Missouri Compromise, and the last the act by which the South were excluded from Oregon, the result of all which has been to exclude the South from three-fourths of the territory acquired by the Federal Government, giving her one-fourth only. The North had also unsettled the equilibrium between the two sections, by adopting a system of revenue and disbursements which has imposed unequal burdens upon the South to the advantage of the North. The action of Congress, in the next place, had resulted in a concentration of power in the Federal Government, to the manifest disturbing and violation of State Rights. The result of all this series of measures and this course of policy was to give the North an ascendancy in every department of the Government.

He then proceeded to consider the views and feelings of the people of the North relative to the institution of Slavery, which the South felt to be necessary to her social organization, and which, he said, was looked upon with greater or less hostility by the whole North, all the people of which felt bound, at least, to discountenance it, while they of the South felt themselves impelled to defend it. He reviewed the course of the Slavery agitation by the North, commencing with the first battle upon the Right of Petition, and coming down the present day, for the purpose of showing that encroachments upon this point had been continual, gradual, and always successful, until imminent danger to the Union itself had now arisen. He contended that the first organized movement by Abolitionists had continually increased in numbers, importunities and demands, until their work has reached a point which has demanded immediate and earnest efforts for its arrest. What, then, could be done to arrest its progress, and what could save the Union? Disunion would not be effected by a single blow—it was the work of time—for the cords which bind the Union were too numerous to be snapped all at once. One of the many cords which had bound the Union together was the Religious Cord, the sympathy between the associations of various religious denominations of both sections. The first of the cords which snapped was that of the Methodist Episcopal Church. The next, the Division of the Baptists into two opposing sectional parties. The Presbyterian Cord had not altogether given way, although some of its strings were broken—the Episcopalians only, of the four great denominations, remained firm and unbroken. The next great cord which had snapped was that of political party organization, which had held together until recently, when it had been severed by the increased agitation.

Again: how could the Union be saved? It could only be by adopting such measures as will satisfy the Southern States that they can remain in the Union with safety and honor to themselves. It could not be saved by eulogizing the Union, nor by appealing to the memory of Washington; neither was there any thing in the life and example of that distinguished man which could deter the South from seceding. On the contrary, there was much to encourage them to secession, as a remedy for oppression and deprivation of their rights. Mr. Clay's plan, or the plan proposed by the Administration, could not save the Union. The latter was nothing but a modification of the Wilmot Proviso, and still more objectionable than that measure. Its very object was to deprive the South of its rightful participation in the Territories. Looking at the Constitutional question, he contended that the power of legislation for the Territories is vested exclusively in Congress. In this view, the action of the people of California, in forming a Government for themselves, had usurped the power of Congress. Their conduct in this respect was revolutionary and rebellious in its character. He expressed his full conviction that the people of California had been influenced in their action by persons acting under the suggestions and authority of the Executive. He also proceeded with an effort to show that the action of California, and the Executive proposition for her admission into the Union, was in direct violation of all the past action of Congress. What, now, would the Senate do? Much depended upon their action. If they admitted California into the Union they would sanction all she had done. Were Senators prepared, in admitting her, to surrender the Constitution, in view of their oaths to support it? He denied that there was any such State as California—it had no legal existence and could not have, without the sanction of Congress. They could only form a Constitution when Congress had given them leave so to do. There was but one way by which the Union could be saved, and that was by the full and final settlement, upon the principles of justice, of all the questions at issue between the two sections. The South asked for simple justice, less than that she ought not to take. She had no compromise to offer but the Constitution, and could make no surrender or concession. By satisfying the South that she could remain honorably and safely in the Union, and by restoring tranquility, could this be done? Yes, easily—not by the weaker party, for it could not protect itself, but by the stronger. The North had only to do justice, by conceding to the South a participation in the Territories, by doing her duty in causing the arrest and delivery of fugitive slaves, by ceasing the agitation of the Slavery question, and by providing an amendment of the Constitution, such as would restore to the South the power to protect herself, which she possessed before the equilibrium between the sections was destroyed by the action of the Government. Would the North agree to this? Yes, if her love for the Union was half as great as her professions. At all events, the responsibility of saving the Union rested on the North, and not upon the South. The South could not save it by any act of hers, and the North might save it without sacrifice. If this question was not now settled, there was no telling when it would be. If you, said Mr. Calhoun, cannot agree to settle these questions on the principle of justice and duty, say so, and let the States we represent agree to separate, and part in peace. If you are unwilling we should part in peace, then tell us so, and we shall know what to do when you reduce the question to submission or resistance. If you remain silent, you will compel us to infer what you intend. In that case, California will become the test question. If you admit her, under all the difficulties that oppose her admission, you compel us to infer that you intend to exclude us from the whole of the acquired Territories, with the intention of destroying irretrievably the equilibrium between the two sections. We would be mad not to perceive, in that case, that your real objects are, power and aggrandizement, and we would be infatuated not to act accordingly. In conclusion, he repeated, that he had all along endeavored to repel these aggressions of the North, by arresting the agitation, with the intention of saving the Union, if possible, and if not, to save the section where his lot had been cast. Having done his duty, let what would come, he would be free from all responsibility.

THE MANORIAL FARMS.

The Attorney-General, in his report to the Legislature of New York, upon this subject, gives the history of an action commenced by the State, involving the title to a large tract of land in Western New York, known as the Gorham and Phelps tract.

"Massachesetts originally claimed a presumptive title to this tract, and the claim was compromised between Massachusetts and New York. The boundaries of the tract were defined by a joint Commission in 1798. Soon after, Massachusetts sold her interest in this large tract to Phelps and Gorham, who soon conveyed it to Robert Morris, of Philadelphia. About this time, Mr. Williamson, a Scotch gentleman, came to America, and after being naturalized, took a conveyance of the whole tract to himself from Mr. Morris, in secret trust for Sir William Pultney, an alien, and therefore incapable of holding real estate in this country. Williamson was soon after elected a member of the Legislature, and procured the passage of a law "to enable aliens to purchase and hold real estate, within this State." The law was to continue in force three years and three days before it expired. Williamson conveyed the whole tract to Sir William Pultney, for whom he was supposed to have held it previously in secret trust.

"Sir William died in 1805, intestate, leaving Henrietta Laura Pultney, better known as Countess of Bath, his only heir. She died in 1808, without issue, and intestate as to her real estate, leaving Sir John Lowther Johnstone her heir. In 1807, an act was passed by the Legislature explanatory of the act of 1798, securing the estate to the heirs and devises of the aliens, who could "purchase and hold" under that act. Sir John died in 1811, without issue, but it is said that he made a deed of disposition in Scotland, and a will in London, devising this Pultney estate in fee to Ernest Augustus, Duke of Cumberland, Masterton Ure, and Andrew Cathcart (Lord Alloway,) in trust, first to pay and discharge the debts and incumbrances on his estates in Scotland; second to pay and discharge the debts and incumbrances on his English estates; and third, to purchase copyhold estates in Scotland, and directed his trustees to sell the lands and close the trust.

"Nearly half a century has elapsed, and the trust is not yet closed. The lands are still unsold. Of the old trustees, the King of Hanover and Masterton Ure still live and draw from this estate a yearly income of over $400,000. Who are the successors of the other trustees, is unknown. The whole estate is valued at over $2,000,000—three-fourths of which draws an interest of seven per cent annually. The estates have been trebled in value within a few years past by the construction of railroads, canals, &c., yet the owners of it have not contributed a single dollar of the means by which this has been accomplished."

JOHN HOWARD AND THE PIRATES.

At Smyrna, Howard found a vessel bound for Venice, and in her he took his passage. The voyage was long, and would have been tedious had it not been checkered with the greatest perils. Howard had already had several hair-breadth escapes—but none, perhaps, so near as this. Shortly after leaving the port of Moden, in the Morea, where the vessel had put put in for fresh water, they were suddenly borne down upon by a Barbary privateer—the Venitian republic being then at war with Tunis—which fired into them with great fury. For a while the Venition sailors defended themselves with desperate courage, for it was a question of victory or perpetual slavery with them; but their numbers were limited, their arms indifferent, and, altogether, the contest seemed too unequal to last long.

It was the first actual fighting in which Howard had been present; but the imminency of the danger, and the sight of conflict, appealing to the strong combative instincts of his race, he fought on deck with the coolness of a Saxon, and the courage of a knight-templar. Indeed, it was his self-possession which proved the salvation of the crew. There was only one gun of large calibre on board—and of this he assumed the direction—though he had probably never fired a rifle in his life; but in the hour of peril, fighting seemed to come to him—as to most of his countrymen—by inspiration. This gun he rammed almost to the muzzle with nails, spikes and similar charge, and then steadily waiting his opportunity, as the privateeer bore down upon them, with all her crew on deck, apparently expecting to see the Venitians strike their flag—he sent the contents in among them with such murderous effect, that, after a moment or two of consternation, the corsairs hoisted sail, and made off at the best of their speed. Not, however, until the enemy were beaten off, did our countryman know the extent of his danger, for he then learned, that the captain, determined not to fall into the hands of the Tunisians, had made preparation to blow up his vessel as soon as it should have been boarded by the pirates!

AN INCIDENT.

About ten months ago, Mr. John M. Spear, upon one of his usual visits to the Police Court, one morning, noticed among the prisoners a youth who was poorly clad, and for some cause was weeping. The philanthropist sat down by his side, and the following conversation took place:—

"Why are you here, my son?"

"I am accused of selling newspapers, sir, without a license."

"Are you guilty?"

"Yes, sir."

"Have you been arrested before?"

"Yes; twice."

"What for?"

"For selling newspapers."

"Why do you persist in doing it?"

"Because I don't know what else to do to get a living."

"Have you a father?"

"No, sir; my father is dead."

"Is your mother living?"

"My mother is a drunkard; she does not take care of me; I don't know where she is now."

As he uttered these last words, the deep waters of the little fellow's soul burst forth afresh, and he expressed his grief aloud.

"Where do you lodge?" continued the philanthropist.

"Near Union street, sir; I pay ninepence a night for my lodgings in advance, and I buy two plates of beans in the course of the day, for which I pay as much more."

"How do you spend your evenings?"

"I walk about the streets, or go into the auction rooms."

"Why don't you sit down in the house where you lodge, by the fire, and read?"

"Because the woman who keeps the house is very poor. She has no room for me at the fire."

"Would you be willing to go to the country and work, if a place could be obtained for you?"

"Yes, sir; I would be glad to go and work for my living. I don't want to stay in Boston, but I have nobody to get a place for me. I don't want to go down to the jail again."

The philanthropist now spoke to the judge respecting the prisoner.

After some conversation the Judge reduced the fine to one cent and cost, which the philanthropist paid, and then taking the boy by the hand they both left the Court.

Mr. Spear took the boy to his own house and supplied him with food and clothing, and then obtained a good place for him in the country.

Last week, the day before Thanksgiving, the grateful boy for the first time came into the city to see his benefactor. He has been steadily at work in the place which Mr. Spear provided for him, and is still at work there, earning nine dollars a month and his board.

[Chronotype.

Crowded Population.—The greatest crowding of population in a neighborhood, is a district in Liverpool, England, containing a population of 8,000 on 49,000 square yards of ground, being in the proportion of 657,962 to a square mile. The next most crowded district is in the city of Boston, in the United States, a section in ward 8, bounded by Hamilton street, Humphrey Place, Oliver, Battery, March, and Broad streets, and Washington Square, containing 3,131 inhabitants, where the people are crowded upon each other in the ratio of more than 656,000 to the square mile. On this spot in Boston the cholera prevailed most severely during the past season.

IGNORANCE OF MOHAMMEDAN WOMEN.

The London Evangelical Magazine for January, has an interesting letter from a Missionary laboring in the Teloogoo country, in India. The account which he gives in the following passage, of the ignorance and misery of Mohammedan women, is instructive and painful. It is Christianity alone that can ennoble woman, and shed light upon her otherwise dark path:—

"Last Saturday a group of Mohammedan women came to the Bungalow—a class of women who are scarcely ever seen away from their own homes, and to whom access is very difficult. They looked about for some time, when I went out and asked them why they had come to this country. As usual with native women, they asked how many children I had, where they were, why I had left them in another country, &c. They were greatly amused with my little girl, who was nursing her doll by my side. One old woman, whose noble bearing would have graced a mansion, particularly excited my attention, and drew forth my sympathy. I asked her what God she worshiped? "*Mohammed*," she replied. But I said, "Mohammed is not *God*; he was only a man; you should worship *God*." "Ah, my mother," said she, "many, many years have I lived in this jungle, and no one ever told me about God; how then should I know? I eat rice—wear cloth—soon I shall *die*, and be put in the ground, and what then, *I do not know*."

OLD ROTHSCHILD.

It was not an unvaried sunshine with this gentleman. There were periods when his gigantic capital seemed likely to be scattered to the four quarters of the globe. He had also other sources of apprehension. Threats of murder were not unfrequent. On one occasion he was waited on by a stranger, who informed him that a plot had been formed to take his life; that the loans which he had made Austria, and his connection with governments adverse to the liberties of Europe, had marked him for assassination; and that the mode by which he was to lose his life was arranged. But though Rothschild smiled outwardly at this and similar threats, they said, who knew him best, that his mind was often troubled by these remembrances, and that they haunted him at moments when he would willingly have forgotten them. Occasionally his fears took a ludicrous form. Two tall mustachioed men were once shown into his counting-house. Mr. Rothschild bowed; the visitors bowed; and their hands wandered first into one pocket, and then into another. To the anxious eye of the millionare, they assumed the form of persons searching for weapons. No time seemed allowed for thought; a ledger, without a moment's warning, was hurled at the intruders; and in a paroxysm of fear, he called for assistance to drive out two customers, who were only feeling in their pockets for letters of introduction. There is no doubt that he dreaded assassination greatly.

"You must be a happy man, Mr. Rothschild," said a gentleman who was sharing the hospitality of his splendid home, as he glanced at the superb appointments of the mansion.

"Happy—me happy!" was the reply. "What! happy; when, just as you are going to dine, you have a letter placed in your hand, saying, 'If you do not send me £500, I will blow your brains out!' Happy—me happy?" And the fact that he frequently slept with loaded pistols by his side, is an indirect evidence of a constant excitement on the subject.

MIRAGE ON THE PRAIRIES.

It appears that the optical illusion so common on some seas, and in the wide sand deserts of Africa, known as the mirage, is sometimes seen on the Western Prairies. The editor of the Chicago Tribune describes the appearance thus:—"One day last week we took the morning train for St. Charles. In order to enjoy the bracing air and the scenery, we chose to stand upon the platform in front of the passenger-car. As the sun came up from the Lake, we observed that objects to the west of us became suddenly elongated vertically. Stacks of hay lifted themselves to an amazing altitude. The story-and-a-half houses on the prairie towered up with all the pretension of five-story palaces. As we approached these objects, they gradually contracted laterally, both from above and below, towards the centre, the upper cone being inverted. Approaching still nearer, the upper cone commenced slowly vanishing from the apex upwards, and at the same time rapidly receded towards the horizon, while the lowest one, the real object, gradually contracted to its natural proportions. In a little while the upper cone had become reduced to the faintest possible line upon the eastern horizon, and as it disappeared entirely, the house once more resumed its usual appearance. We were informed by Mr. Allen, the conductor, that he had often witnessed the same thing while crossing the prairie in the morning."

REMINISCENCE OF DR. PARKMAN.

Dr. Parkman was one of our wealthiest citizens. His property is estimated at about half a million. The Doctor was a large owner of real estate, and had numerous poor tenants, from whom he made his collections himself. He was punctilious in his business habits, but bestowed much charity in an unostentatious way. A politician once stopped him in the street and asked him to subscribe to a fund for firing a salute in honor of some party victory. "Just step with me round the corner," said the Doctor. Taking him up a dirty alley, through a dark door-way, and up three flights of rickety stairs, the Doctor tapped at a door, which was opened by a wretched, pale-faced child. A poor woman, apparently in the last stage of consumption, was sewing upon a shirt. There was no fire in the stove, although it was a cold March day. "Now," said the Doctor, turning to the politician, "here are ten dollars; you may either fire it away in powder, or give it to this poor woman. I won't attempt to bias you." The Doctor darted out of the room and down stairs, leaving the nonplused politician standing by the bedside of the invalid. He did not hesitate long as to the disposition of the money, but handed it to the sufferer, and departed a wiser man.

[Boston Republic.

Aeronautation by Balloons.—The editor of the Scientific Journal in Washington has attacked the persons now at the seat of Government asking for aid to mature their plan of aeronautation by balloons, on the following grounds, viz:—

Nothing can float in the air unless it be 800 times lighter than water; such a body therefore must, of course, carry 800 times less power than might be used in a steamboat. But the utmost power that a steamboat can carry, will not enable it to make the least headway against wind blowing 200 miles an hour. How then is it possible for a body of 800 times less power to make any headway against even a gentle wind blowing three miles an hour?

In navigating the air, we can obtain no fulcrum but the air itself, and that is yielding, and but a small portion of even the power which can be carried would prove effective.

If a body, so comparatively solid as water, causes a loss of power, the loss must be vastly greater in a body 800 times lighter, and exceedingly elastic. When to all this we add 800 times less power than a steamboat, and at the same time bear in mind the further fact, that a steamboat cannot make the least headway against wind blowing 200 miles an hour, the fallacy must be apparent.

Flying of Kites in Canton.—A foreign Missionary thus writes of kite-flying in Canton:—

"The sky is in a universal flutter of kites. I counted this afternoon from my window ninety-three, which were flown at various heights, with great skill. Some represented hawks, and admirably imitated their manœuvres in the air, poising themselves, and sailing and darting; gaudy butterflies floated around; and dragons, formed of a long succession of circular kites, with a fierce head, flew about the sky. The majority were of merely fanciful shape. Loud noises, like a wind instrument, could be heard from them. The most amusing form was that of a huge fish, as it swam through the blue above, moving its tail and fins with a ludicrously natural effect. Those like animals, are also flown in pairs, and made to fight."

Lord Ross's Telescope.—In an English scientific paper it is stated, that the light of the star Sirius, seen through this telescope, a six feet reflector, by the unprotected eye, is insupportable, yet when properly viewed, the star appears as an intense, sharp bead of light. The same authority states some of the difficulties in working in speculum metal, which is as hard as steel, and yet so brittle that a slight blow will shiver it, and so sensitive to changes in temperature, that a little warm water poured on the surface will crack it in all directions. A deviation of one hundred thousandth part of an inch from the parabolic form, would render a reflector of such a size as that of Lord Ross's telescope optically imperfect, and one of a millionth of an inch could be detected.

Night Destitution.—Those who habitually lay their heads upon comfortable pillows, (says the New York Commercial Advertiser,) can scarcely believe that every night hundreds of men and women are wandering houseless about the streets of this great metropolis, without a place to shelter themselves. The Chief of Police reports that during six months preceding last November, 21,620 persons were furnished with lodgings in the various station houses in that city, and what an amount of misery is concentrated in this single fact! And what is the fact in relation to destitution in New York, is true to a greater or less extent in every large city.

Agriculture in Indiana.—According to an estimate made by Mr. Merrill, late President of the State Bank of Indiana, the agricultural products of the State during last year, were: 45,000,000 bushels corn; 8,000,000 bushels wheat; 18,000,000 bushels oats, rye, barley, &c. The average price of wheat was 50 cents per bushel—near a market it being 50 to 70 cents; and remote from ene, 40 cents. The price of corn ranged from 10 to 30 cents, according to situation. Of the 22,400,000 acres of land in the State, it is estimated that 14,200,000 are first rate farming land, 4,450,000 inferior farming land, and 3,750,000 refuse land. 1,300,000 hogs were fattened in the State during the year, of which it is supposed 650,000 were exported.

Father Mathew's Seal.—The editor of the Old Colony Memorial saw a letter from Father Mathew recently. Upon the wax with which the seal of the letter was impressed was the following inscription:

"Drink from the bubbling fountain,
Drink it free;
'Twas good for Sampson,
And 'tis good for thee."

Amount of Tea exported from China.—From July 1, 1848, to July 1, 1849, there was exported from China for the United States, in 37 vessels, 18,672,000 pounds of tea, of the different kinds and qualities. For Great Britain, during the same period, the amount exported was 47,242,700 pounds, in 86 vessels. For all the rest of Europe, only 96,700 pounds were exported, in eight vessels.

Works on China.—The Chinese Repository for August, 1849, gives the titles of 279 works on the Chinese language and on China to be found principally in the English and French languages. Thirteen English periodicals are also enumerated, which are devoted more or less to China, and forty-five works in English and French on Japan, Cochin China, Corea, &c.

Books for the Million!—It is stated that the sales of Webster's Spelling Book have for the last six years averaged *one million* per annum—and that the total sales now amount to 30,000,000 copies. As the boys who learn the Spelling Book will want the *Dictionary*, Messrs. Merriams are likely to have their hands full. It is said that in Boston alone, 4,000 copies of the *quarto* edition of the Dictionary have been sold in about two years.

No man who employs his leisure hours in useful reading and study, can hardly fail of becoming distinguished in his profession or business—while he who spends his time in idleness or self-indulgence, is sure to occupy an inferior position in life.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes. Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works &c.

N. B. All baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company, and checks or receipts given therefor.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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NOTES OF A VOYAGE TO CALIFORNIA.—No. 7.

From letters of Dr. J. D. B. STILLMAN to his friends in New York.

SACRAMENTO CITY, Nov. 19th.

* * * I will say a few words about this city. When I passed through here in September, there were not more than half a dozen wooden buildings in the city, with a population of five thousand men. There are now several hundred buildings; yet the great majority of the inhabitants sleep upon the ground, under tents already impregnated with water, and the weather as cold as November at home. The population is much increased, and the place is thronged with miners, who are driven from the mines for want of provisions, which it is difficult to carry, on account of the bad state of the roads. The rains came earlier than usual, and caught them unprepared. As a consequence, thousands will be compelled to leave the mines, and crowd the towns. Building material cannot be obtained fast enough to construct shelters from the storm; many are preparing to winter in their tents, by covering them over with pitch. Thousands will try to winter it through, by living on the supplies already there, and the cattle they have driven across the Plains. Under such circumstances, there must be a great amount of sickness and suffering this winter. There has been so little grass in the valley during the recent dry season, that cattle have died, by thousands, after having crossed the Sierra, many falling by the road, others lying in groups around a pond or sluse, where they had gone for water, and were too weak to get away; and, now that the roads are miry, wagons are often abandoned in the road. Men come down for provisions for companies, and are unable to return.

There is good order here, and but little depression of spirits. All who are settled are getting rich; but, alas! for the unfortunate! You have heard of the "battle of life"—it is a *reality* here. The fallen are trampled into the earth, and the *poor* wounded are left to the tender mercies of the earth and sky. No longer ago than last night, I saw a man lying on the ground, unknown, unconscious, uncared for, and dying. To-day, some one, with more humanity than the rest, will have a hole dug for him; some one will furnish an old blanket; he will be rolled up, buried, and his friends, who may be as anxious as any, will never know what has become of him. Money, money, is the all-absorbing passion, and men are here, who would hang their heads at home at the mention of their heartless avarice.

We board at the City Hotel, and pay $24 per week, until our arrangements are complete at the Hospital. We are causing to be erected a building 55 by 35 ft., one and a half stories, with a main hall through, an apothecary's office, consulting room, private wards for eight persons, and dining room, on the first floor, and a main ward on the second floor. These are to be furnished better than any apartments in the city. For the private wards, we shall charge $20 per day, and for the common ward, which will accommodate forty persons, our charge will be $10 per day. For the building, we expect to pay $900 per month, and line it ourselves, which we shall do with muslin and paper—the mode of doing things in this country. We employ a cook at $250 per month, apothecary at $300.

* * * * *

I know that many will inquire my opinion of California. I have thus far said but little, even here. It is not an unpleasant country; and for a residence, with the comforts which one could bring with him from the States, few places would be more desirable than a choice location on the banks of the Sacramento. The greatest drawback is the long dry season. The rains have been frequent since the first of the month, and grass is growing finely. The weather is cool, but we have not yet felt the want of fire. For several days it has been very pleasant, and the roads are quite passable. The spring is said to make a perfect flower-garden of the whole country. Yet there are few who intend to make this country a permanent residence. Many are sending or going for their families, and the society here will be much improved.

So far as making money here is concerned, it is easily done by those who are calculated for it. It will be made just as it is in New York and elsewhere, taking the relative prices of labor as a basis—it may be 75 cents there, it will be $10 here. Too large expectations, and too little knowledge of what they had to encounter, has caused so much disappointment and misfortune. It requires a great degree of determined perseverance, under the most trying circumstances, to ensure success; and then one must have health. Those not thus qualified *have* succeeded by a fortunate stroke, and the persevering and healthy *have* failed. One of our passengers, a young man of great refinement, and of a most excellent family in New York, asked me the other day if we could furnish him with employment in the Hospital in any capacity. He had brought out goods, but, for want of energy, had allowed the season to pass, looking for fortune to come to him—but such things do not happen in this country.

A most melancholy instance of the weakness of some young men, when the restraints and support of friends are removed, occurred last evening. A well-dressed young man was seen, very drunk, lying on the ground; and a couple of boys we have with us took him to a shelter, and medical aid was rendered him; but he died and was buried. No one knew him. He had an ounce of gold in his pocket, a note-book, and a Bible. To-day he was recognized, by these relicts, as a young man from Binghamton, N. Y.—the pride of the village, noble, generous, and gifted. He drank, gambled his money away, and drank deeper to drown his trouble. The friends, who had claimed his effects as his administrators, showed his Bible here to-night. It was a miniom edition, with gilt edge and tucks. In one place was a beautiful card, on which was written, "*Remember your friend and ——.*" In another, was a card, worked with worsted, and mounted with silk ribbon, such as we see in ladies' books as ornaments—the motto was, "*A sister's prayers go with you.*" It affected me to tears. What can be expected of such young men, of whom there are too many here, but intemperance and suicide? If you have a friend who is anxious to come to California, and he be not a man of *stern virtue*, he had better stay at home. There will be an immense amount of gold dug next season, without a doubt, and there will be many going home, discouraged and destitute. A few will go home with higher virtue, and characters formed in the "refiner's fire;" but far the greater number will return, with gold perhaps, but with morals and manners ruined, with habits and feelings that will make them poor members of society. The risk is too great for the reward. I can think of but very few men whom I would advise to come to California.

SACRAMENTO CITY, December 23d.

We are now in our new Hospital. It is, without doubt, the finest building in California. We have just opened, and are not yet complete in our arrangements. It cost, when turned into our hands, $15,000, and still it is no better than a building which, at home, could be erected for $1,000. We pay a rent of $1,500 per month! It is furnished inside with bleached muslin, except the main ward, which is a garret, with half windows. Our private wards are very neat, even for home—the white muslin walls and ceiling doing well for plastered walls; there are no bed-rooms in all California so nice.

We have spent about $2,000, and have not the furniture for a country tavern. To give you an idea of the prices of such things here, I will mention a few items: No. 2 cook-stove, $140; small air-tight stove for hall, $70; pipe for the latter, $90; dining-table, roughly made of Oregon boards, $50; kitchen do., $12; crockery, $125; cots, $20 each;—for pillows, I cut up the tick that I brought out with me, and made a dozen *myself*, stuffing them with hair from an old matress;—Chinese spreads, per dozen, $96; boards, for shelving, from $8 to $15 each; nails, 25 cents per pound; scales for drug store, $50; drugget for hall and rooms, $2 per yard; chairs $5 each. We bought two sofas from the Bark Croton for $35, and were offered, before we got home again, more money for one of them; and so on.

One thing we had to encourage us in our new enterprise; it was, that we should be doing some good. The public, at home, have no conception of the amount of suffering in the neighborhood of this city. Hundreds are encamped in tents through the rains and storms, scantily supplied with food and covering. Many were driven from the mines for want of a supply of food, and are begging for employment for their subsistence. These are overland men, chiefly ignorant and improvident.

Yesterday there were twenty-five deaths. Many of them were of the best families, and and wealthy at home; here, "none so poor as to do their homage." One of our patients is a noted gambler, whose father is one of the wealthiest men in Kentucky. He has had fever, and was taken with bleeding at the lungs. He was sick in a miserable bunk, surrounded by the companions of his craft, smoking and drinking. His physician, finding that he must die, advised his removal to our Hospital—he will probably die with us. The climate is not bad, however, not worse than "the valley of the Mississippi;" but the sickness springs from exposure and imprudence.

SACRAMENTO CITY, Jan. 11, 1850.

* * * We are witnesses of another great act in the drama of California adventures. Perhaps, before this reaches you, you will be informed of the calamitous flood that is now spreading destruction and death through the valley. Sometimes I laugh, and sometimes I weep, at the strangeness of our situation. We are all—about forty of us—in the upper story of our Hospital; Dr. Morse and myself writing; Dr. Higgins of Kentucky reading *Raphael;* the cook preparing something for breakfast; others—two or three—quartered with us, talking in an under tone; some asleep, and a few patients raving in delirium; a lone woman, sick and destitute, curtained off in one corner of the room, who lost her husband on the Plains, and supported herself in a tent, by the assistance of a few friends, until water drove her out. She was brought here, with six others, night before last; some are dying on the floor, and two, having died, are wrapped in blankets, and sunk in the dead-room below, where the water is now four feet deep. Dr. Morse pours some brandy into his ink, to give *spirit* to his letter; and another bottle stands on the table, from which I pour—to quiet the apprehension which mine may waken—*laudanum*; then we all laugh, and go on as before.

The water is still rising. Tents, houses, boxes, barrels, horses, mules, cattle, are sweeping by with the swollen torrent, that has now spread itself out into a vast sea, extending farther than the eye can reach. There are but few two-story houses; and as the water rose, which it did at the rate of six inches an hour, men were compelled to get outside. To-day there is no first-floor uncovered in the city. But for the vessels in the river, there is no telling what awful scenes would have been witnessed. They are now all crowded with people.

Oh, God! what a night was that of the 9th of January. A warm wind from the south-east, with rain, melted the snow on the Sierra, and the river during the day rose rapidly, and about night began to overflow the levee. We took warning, and cleared our first-floor as fast as we could, (fortunately, our second is a spacious one,) and about 12 o'clock, everything was off the floor that could be injured by water. As the water has risen, we have continued to bring up things, so that we have as yet sustained no great loss, except in the bleached muslin linings and curtains in our nice wards. When our lower story was inaccessible, they would come to us through the upper windows—men begging to be taken in, or bringing some valuables to be kept for them. We would take only the sick, and no sick man was refused. To-day we went out with a boat to find some bedding, but in vain, and came back with a little fuel, of which we had been deprived. All sorts of means are in use to get about—baker's troughs, rafts, and india-rubber beds. To-day the sound of gongs and bells is not heard—the yelling of some man on a roof, or the howling of a dog from the place of his retreat, or the boisterous revelry of the men in boats, who find all they desire to drink floating about them, makes the scene awfully sickening. We see only *one or two* lights in the second city of California. * * * I think the worst is now over, though the water is gaining on us. The wind may rise, and the waves tear us in pieces—this is my greatest fear. We are in an ocean of water, and a strong wind may make it awful. The *Senator* carried down the Bay all that it could, and we are in hopes of aid from below, in time.

Sunday 13th. * * * The water has not risen or fallen since the 11th. Yesterday we found it necessary to bury the dead. I spoke a whale-boat that was passing, and, for $40, we got the use of it, and deposited the three bodies on board. Mr. Mulford, who is staying with us and watching the sick, Mr. Cannon the druggist, and myself, with two sailors, started for an island we had discovered with a glass from our window. We could get no coffins, but dug a large grave at the foot of an oak. The two white men, we placed side by side, in blankets, and the black man at the foot. We found a natural cross in digging the grave, formed by a branching root which intersected the pit in both directions. This we erected at the head, and covered the mound with the soft green sod. It was a beautiful day. The meadow-larks and blackbirds were flying about us in great numbers, and along the shores wild geese were feeding on the young grass. It was about a mile from Sutter's Fort.

To-day, two more poor emaciated remains have been deposited below. The weather is cooler, and the water, to-night, is falling a little. The vessels are all crowded with people, and the land in the vicinity of the Fort is crowded with tents, dogs, and cattle. There has been no loss of human life, that I have yet heard of, though it seemed unavoidable. When there are no women or children to provide for, *men* manage very well to look out for themselves. But cattle have perished in immense numbers.

On my return from visiting a sick man on board the *Phœnix*, I found one of the patients, a man who came in yesterday, furiously insane. He had got the idea that some one was dealing foul with him, and was determined not to stay. As we sat down to table, he broke a pane of glass, and called out to a boat to take him to the bark "*Mousaw*," and he would pay them fifty dollars, but they had no time. I went to him to find some solution for so sudden a paroxysm. He had seen the dead carried out, and the dying, and became melancholy, and finally insane. I talked sympathizingly with him, and won his confidence. He said, after looking in my face for a long time, that I had an honest face, and he wished he could put confidence in me, but there were strange things going on in this house. He spoke of his wife and children in Hudson—said he should never see them again—he was sure that he was to die. As I turned from him, he took my hand in both of his, and begged me, as I had a wife I loved, to be his friend. He would end his own life, but in that case the insurance on it would be forfeited, and his wife would thus lose the benefit of all that was valuable in him. He begged me for a cup of tea, with some poisonous drug in it. He pressed my hand to his lips, and wept bitterly. I have seen the most melancholy cases of insanity here, and have seen the poor unfortunate tied hand and foot and carried out of town, and left on a heap of brush to perish. My watch is about up. It is two hours past midnight. I have given my new friend half a grain of morphine, and he is quiet.

January 14th.—My portfolio arrived this afternoon by the last trip of the *india-rubber bed.* The water has begun to fall. * * * I have been reading passages of your last letter to our monomaniac. What fond memories they woke in his sinking soul! He wept, he pressed my hands, and hung upon my neck. He is an altered man. He has found one who can sympathize with his misfortune; and from a suicide, he is converted into a happy, contented man. How he implored me, last night, as I had a wife I loved, to drug him to death, and so give his wife the benefit of his *life insurance;* he would do it himself, but then his insurance would be lost. I pointed him to-day to the glowing sky; his soul caught a ray of hope. I told him of a season of plenty coming. "Stillman," he would say, "you have an honest face, but oh, my God!" and then he would bury his face in his hands. He is poor, and we take him without hope of reward, except the gratification of doing good.

* * * To those who have no loved ones at home, the life here is not unpleasant. It does not differ much from that of soldiers in active service; without their discipline and experience, we "go it blind." One would hardly believe it possible, that men could do and dare so much as the Californians do, from wet, cold, hunger, and sickness. Our home-cradled men do not know how much they can endure.

January 23d.—The water has left our floor, though it still surrounds the house. We found four barrels of pork, one of beef, and a case of wine, left on our premises *for us to take care of*, worth about $200.

SACRAMENTO CITY, Jan. 25th.

* * * I have not yet seen the season of flowers in California; but I think I can hazard this opinion of the country, so far as I have seen it, that it has but *one* redeeming feature. The summers are fiercely hot by day, from the want of moisture to take up the excess of free heat, and the whole valley is as glowing as a brick-kiln—so dry and hot, that the very lizzards and insects cannot be found, except on the streams; and from June to November, there is no *green* thing on the plains to be seen—(except it be *yourself*, as you humbly look inward and downward.) In the mean time, pestilence is walking abroad, and wasting at noon-day. Men insist that this climate is not so very unhealthy, and I have been myself persuaded so; but observation and bitter experience have satisfied me to the contrary. Of the 20,000, who came over the Plains, and traversed almost the breadth of the continent, through every exposure of hunger, fatigue, and climate, and crossed the Sierra with arms strong and hearts resolute, one-tenth, it is estimated, have found graves in this valley. The natives themselves are sinking away before a pestilence for which they know no remedy. I have seen them shaking with an ague fit, in real Anglo-Saxon style, and have traveled over very many of their depopulated towns. The coast is equally unpleasant; the temperature varying from 20° to 40° each day, from noon till four o'clock P. M., when cold fogs sweep with a strong wind through every "crack and cranny" of your tenement. When at length rain does fall, and lays the dust, and clears the blue haze that is spread perpetually between you and the mountains you would look upon, it comes in earnest. Winter is begun; it is rain, mud, and a little sunshine, but *mud* you will always have in plenty—if it is not always *on hand*, it will pretty surely be found *on foot.* At length the whole vast valley is innundated with the swollen and bloated river, sweeping, in its drunken riot, every thing in its course, until it converts the prairie into an ocean. Such is the valley of the Sacramento; San Joaquin is no better; and even the charming little valley of San Jose is said to be inundated. It would seem that in the maidenhood of the world, this State of California had *sold its virtue for gold.* It is a great place to get money, if one keeps his health, is judicious and industrious; but woe to him who falls sick by the way! * *

Our city is almost deserted. Business is at a complete stand, and will remain so until the roads again open, when the business to be done will be enormous. The sick, who have the means, have chiefly left for "dry diggings." * * * * *

Pine lumber will be cheap for firewood here, before fall. There is no calculating for these markets. Lumber has fallen from $600 to less than $100 per thousand this winter. The knowing ones will buy what *must* be sold, and somebody loses. Iron boats, if taken to a proper market, will always be in demand. The Novelty Association sold their little eleven-feet boat for $150, just before the flood, and then $500 could not buy it. I could have sold 100 of them at that price. The most of the boats are sacrificed at San Francisco. They are too small for the passage up the bay, and are sold to get rid of them. Boats, to come out here and be the most generally useful, should not be less than 14 feet long. That memorable boat that was owned by the New England Company, and bore us through so many adventures by sea, and through the rapids of the Sacramento—never was there so admirable a boat. Over the ocean's wave and river's snag, she triumphed—bruised, battered, yet unbroken. We at last sold her for some jaded oxen—honest, hard-working countrymen of ours—*Spot, Bright, Brandy, Polk and Dallas, Lion, Dave, Bill*, and some more. I had a hand in driving them, too; gee, Bill—haw, Dave, &c.; but I could not *beat* the poor beasts that had survived the journey over the Plains; and "Old Bright," if the flood has spared him, feels a heap of gratitude for the defense I made on his behalf, when a *nautical* man in our company belabored him unmercifully for *inability* to clamber up the steep bank of the Yuba with *him* on his back, and a wagon at his heels, and for the *ability* which he used, *as any sensible creature would have done*, to throw the son of Neptune into his own element.

A GRAMMARIAN'S FANCY.—Dr. Willis, an old grammarian, who wrote upwards of a hundred years ago, in noticing the significant roots of the English language, gives various examples. The words formed upon st, always denote strength, analagous to the Latin *sto*, as stand, stay, staff, stop, stout, steady, stake, stamp, stately, &c. Words beginning with str, intimate violent force and energy, as strive, strength, stripe, strike, stress, struggle, stride, strip, &c. Thr implies forcible motion, as throw, throb, threaten, thraldom, &c. Wr, obliquity or distortion, as wry, wrack, wrest, wreath, wrestle, wring, wrong, wrangle, wrath, &c. Sw, silent agitation or lateral motion, as sway, swing, swerve, swim, sweep, &c. Sl, a gentle fall or less observable motion, as slide, slip, sly, slit, slow, slack, slink. Sp, dissipation or expansion, as spread, sprout, sprinkle, spit, spill, spring. Terminations in ash, indicate something acting nimbly and sharply, as crash, dash, gash, rash, flash, lash, slash. Terminations in ush, something acting more obtusely and dully, as crush, brush, hush, blush, gush. The most that can be argued from some specimens, we imagine, is this, that the analogies of sound have had some influence on the formation of words.

THE WANING MOON.

BY WM. C. BRYANT.

I've watched too late; the morn is near;
  One look at God's broad, silent sky;
Oh, hopes and wishes vainly dear,
  How in your very strength ye die!

Even while your glow is on the cheek,
  And scarce the high pursuit began,
The heart grows faint, the hand grows weak,
  The task of life is left undone.

See, where, upon the horizon's brim,
  Lies the still cloud in gloomy bars,
The waning moon, all pale and dim,
  Sails up amid the eternal stars.

Late in a flood of tender light,
  She floated through the etherial blue,
A softer sun, that shone all night
  Upon the gathering beads of dew.

And still thou wanest, pallid moon;
  The encroaching shadow grows apace;
Heaven's everlasting watches soon
  Shall see thee blotted from thy place.

Oh, Night's dethroned and crownless queen!
  Well may thy sad, expiring ray
Be shed on those whose eyes have seen
  Hope's glorious visions fade away.

Shine then for forms that once were bright,
  Far sages in the mind's eclipse,
For those whose words were spells of might,
  But falter now on stammering lips.

In thy decaying beam there lies
  Full many a grave on hill and plain,
Of those who closed their dying eyes
  In grief that they had lived in vain.

Another night, and thou among
  The spheres of heaven shall cease to shine,
All rayless in the glittering throng
  Whose lustre late was quenched in thine.

Yet soon a new and tender light
  From out thy darkened orb shall beam,
And broaden till it shine all night
  On glistening dew and glimmering stream.

COLPORTAGE IN NORTHERN NEW YORK.

Two students of the Union Theological Seminary, New York, have been engaged recently in colporteur labors in the Northern part of the State. The destitution of portions of Northern New-York, as shown by the report which these colporteurs make, is equal to that of the Valley of the Mississippi. An extract from this report cannot fail to enlist the sympathy and interest of the reader:—

By far the most interesting portion of our field lay in the more destitute and secluded districts. We met the people of one of these remote districts in their school-house, ene Sunday evening. It was well filled, and the people appeared much interested in our remarks. On the following day, we went among them with our books. You can hardly conceive the cordiality with which we were received. Having taken dinner at a poor man's house, we asked him what we should pay him. Looking up, as if surprised, he replied, "Come and board with me for a week, and you shall be free." Men left their work, and came in from the fields as they saw us coming, to examine our books. We could seldom leave a house without stopping at least two hours. Each, furnished with a book, seemed intent upon devouring its contents before we left the house. Thus, surrounded by a hungry family, we have sat an hour in silence, with nothing to interrupt the stillness but the busy lips of children, and the hasty turn of a leaf. At length the father would say, "We want your books; but I have no money." It was no small satisfaction, under such circumstances, for us to lend a volume, to feed the hungry mind. Returning through the neighborhood the next day, the people anxiously inquired what had been our success, and invoked God's blessing upon us.

Such are the days that cheer the heart of the colporteur, and fill him with enthusiasm in the discharge of his duty. But each day is by no means equally replete with interest. Yet, though we have traveled all day over a dreary plain, sweltering beneath a burning sun, and finding but here and there a few scattered log-cabins, the homes of poverty and misery; and again have climbed rugged hills, where spiritual dearth seemed to reign unbroken, where there was no heart to buy a religious book, or taste to read one, and where few could even be persuaded to look at one; we never lay down at night, without feeling that we had been richly paid for the labors of the day. Here the heart-broken wife and mother opened to us all her grief; here the inquiring spirit would listen to our words with tender emotions; and here an unfortunate family, upon whom God had laid a heavy hand, seemed to be waiting for some one to administer a word of consolation. The satisfaction of relieving a burdened spirit, and thus preparing the way for the page of spiritual truth, was very great.

A part of our time was spent in searching out destitute families scattered among the hills and mountains, some of them at least five miles from any stated preaching. Although we found many of them were very poor and often ignorant, yet most of them were tender on the subject of religion, and we saw many bright examples of piety, to whom a religious book was indeed a luxury.

GOLDEN ENVELOPS.

A touching incident is related in the last number of the Christian Union, of a poor servant girl in England, who had attended the ragged schools and received spiritual, as well as intellectual benefit from them, and who, one evening, at the close of the school, put into the rector's hand, much to his surprise, a note containing a half sovereign, i. e. a gold piece of the value of $2¼. Her entire wages were only $40 a year. She offered this as a thanksgiving tribute to God for the blessing she had received from the schools, very modestly and beautifully remarking, that it was not much, "But, sir, I have wrapt it up in an earnest prayer, and with many tears." Here is indeed a most rare and beautiful envelop. Would that our offerings, as we lay them upon God's altar, were more generally enclosed in such golden envelops, "an *earnest prayer* and *many tears*." Sweet child, thou shalt be recompensed at the resurrection of the just.

CONSCIENCE AND THE CROW-BAR.

The following incident in the history of a dying man, is used by Dr. Cheever, in his article on Retribution, as illustrative of the power of conscience and of memory:—

Persons drawing near to death not unfrequently remember the minutest incidents of childhood, or things of later life long utterly forgotten. And solemn and awful it is to see with what tenacity and power the minute recollections of guilt cling to the soul.

I knew a rich old man dying, who suddenly sent to a poor widow the price of an iron crow-bar, of which he had defrauded her many years before. A mountain of iron lays not so heavy on the earth, as the remembrance of one sin on a guilty man's conscience, when nearing the passage into the eternal world. No human being beheld the transfer of that iron bar from the possession of that poor widow into the possession of that rich man. It might have been at first a simple act of borrowing, with the intention to return still deferred, till the iron bar become inventoried, as it were, as a fixture of the rich man's own. But conscience and the memory glide not over life so superficially as men might wish, in their selfish, careless disregard of what belongs to others. Conscience and the memory came to the dying man's bedside, and asked him what he would do now with the poor widow's crow-bar, and the soul was compelled to its decision. But if there be such minuteness of recollection, and such power of conscience in little things, in all schemes of fraud and injustice, planned in whatever apparent security. Security? There is an omnipresent conscience, and an all-recording memory, that constitute not only a security, but a certainty of retribution for your guilt, an assurance infallible for its knowledge and discovery; but there can be no possibility of security *against* it; there is an assurance infallible for its knowledge and discovery, in your own being; but there is no possibility of *concealment*, there is no such thing as success in guilt or an escape from its consequences. Even if you could keep it from the knowledge of others, you do not keep the key of your own memory; you are not the master of its possessions, to confine them or bid them forth at your will. You may shut the chest, in which you think to keep buried in the caves of memory your secret sins; you may lock it, and throw away the key; but conscience will wrench it open, and scatter its letters of shame to the eye of the universe. It may be a safe against all the ordinary fires of human investigation, and even providential discovery; but put it into the fires of conscience, and it shrivels like a scroll. Or if it were even possible that the fires of conscience could not touch it, then there are the fires of the Last Day.

ANECDOTE OF CHALMERS.

A person well known in Glasgow for superior talent and scientific attainments, but withal for a tinge of scepticism in religion, was met by an old companion hurrying to the Tron Church, while the bells were ringing for the afternoon service.

"Come," said his friend, "and hear Chalmers."

"I shall do no such thing," was the reply. "Do you think I would trouble myself to hear a madman?"

"You had better judge for yourself by coming for once." And, taking his arm, they were both speedily seated in the densely crowded church. What was the astonishment of the sceptical gentleman, when the Doctor gave out for his text—

"I am not mad, most noble Festus; but speak the words of truth and soberness."

He felt that his false judgment of the preacher was rebuked, as it were, by a voice from heaven; and the sermon which he heard, the object of which was to fix the charge of madness where it ought to be fixed, on those who, believing in a future world, continue to live without God and without hope, while it was shown that truth and soberness were only with those who act according to their belief and profession of the gospel, was admirably fitted for deepening the impression made by the text, and for removing the flimsy arguments of "philosophy falsely so called." From that day forth, the gentleman became a constant hearer of Dr. Chalmers, a confirmed believer in the doctrines, and a steady performer of the duties of the Christian faith.

It occasionally happened, about this time, that Prof. Young, of the Greek chair in the University, a man of great learning and genius, of singular metaphysical *acumen*, was led to the Tron Church from his unbounded admiration of Dr. Chalmers, and nothing could more strongly mark the power of the preacher's eloquence, than the effect it produced upon that distinguished individual. His massive countenance at first became radiant with intellectual delight; then, as the Doctor warmed in his discourse, it swelled out under intense excitement. His lips, which "Peter's Letters" describe as having the firmness of a blacksmith's vice, were puffed out and drawn in with prodigious force and velocity, till at length, fairly overpowered by the magic influence of the preacher, he threw his head backwards, his expansive chest heaved, till the termination of a thrilling paragraph, which afforded the congregation a momentary breathing time, allowed him to remove and clear his spectacles, in preparation for another burst of eloquence. [Church Magazine.

A man's genius is always in the beginning of life as much unknown to himself as to others; and it is only after frequent trials, attended with success, that he dares think himself equal to the undertakings in which those who have succeeded have fixed the admiration of mankind.

The Sabbath Recorder.

New York, March 21, 1850.

CIVIL POWER IN THINGS SACRED.

Our readers have, no doubt, paid some attention to a document embodied in the proceedings of the late Peterboro Convention, as published in the Recorder of last week, purporting to be a "protest" against the resolution of that body which condemned civil penalties for the violation of the Sabbath. We have always entertained views different from those set forth in the protest, and notwithstanding the unpleasantness of disagreeing with a brother who loves the Sabbath as well as Mr. Morton does, we shall proceed to state them. We do so, however, more for the sake of eliciting farther inquiry, than with any view of disputation. If we are wrong on this point, it is high time that we were set right.

We hold—

1st. That the great purpose for which the Jews were separated from the rest of mankind, and constituted a peculiar nation, was that they might attend to the work of foreshadowing the Messiah.

2d. That God became their political Head—their King—in such a sense as He never did to any other nation. By the Shekinah, He resided among them, as a King dwells among his people. The Tabernacle was his palace; the Ark was his throne. Exod. 29: 43—46.

3d. That, as the atonement of Christ has respect to the moral law, so, in order to foreshadow him, two things were necessary—(1.) a lively and glowing representation of divine justice as calling for the death of the sinner, and (2.) a representation of the propitiatory sacrifice which satisfies divine justice. The first of these was given in the civil penalties which were inflicted for a breach of the Decalogue. The transgressor died without mercy, when convicted by two or three witnesses. The second was given by the sacrificial offerings of that dispensation, particularly by the bullock and goat of the sin-offering on the great day of atonement, when blood was sprinkled by the High-Priest upon the mercy-seat, beneath which the tables of the law were deposited. Lev. 16.

4th. That there was, therefore, a necessity for the infliction of civil penalties for breaches of the Decalogue among the Jews, which does not exist among any other people, and, from the nature of the case, can no longer exist, Christ having come and offered the great atonement.

5th. That God's having given the Jewish nation authority to punish breaches of the Decalogue, and that for a special purpose, which was fulfilled in the death of Christ, does not, by any means, prove that other nations have such authority.

6th. That if the fact that the Jewish nation was authorized, and expressly commanded, to punish with civil penalties the violation of the Decalogue, proves that other nations are authorized to do so, it also proves that they are authorized to inflict the *same kind* of penalties that the Jews did. Hence the Sabbath-breaker, the blasphemer, the idolater, the disobedient to parents, must all be put to death.

7th. That it is the province of civil governments, now, to punish men for such acts as are a violation of rights mutually equal. The murderer should be punished, because his neighbor has the same right to life as himself. The thief should be punished, because his neighbor has the same right to his property that he himself has. But the Sabbath-breaker invades the rights of no other person. His Sabbath-breaking does not hinder his neighbor from Sabbath-keeping. His idolatry does not hinder his neighbor from worshiping the true God.

Some of the inferences, which Bro. Morton has made the eighth resolution responsible for, do not appear to us to be well founded. He says, "According to that resolution, the Jews, God's peculiar people, who were restrained from Sabbath-breaking by civil enactments, had, for fifteen hundred years, neither liberty of conscience, nor freedom of religion."

We suggest, that as God dwelt among that people, as a king amongst his subjects, there was always opportunity to consult Him, and obtain his decision with regard to such acts as might be supposed to be violations of the law. Hence the final decision was always marked by infallibility. There was no possibility of there being any mistake. The man who was found gathering sticks on the Sabbath day, (Num. 15: 32,) was shut up in ward, in order that the final decision of God might be obtained upon his case. The rulers seem to have been in doubt—not whether the Sabbath breaker should be put to death, for that had been commanded already, (Exod. 31: 15,) but, whether his conduct could be construed as an actual and wilful breach of the law. And who does not see, that there are likely to arise thousands of cases, in which it would be difficult for fallible men to decide whether they were breaches of the law of the Sabbath or not? Some would have one opinion, and some another; and, in the absence of a divine oracle, such as the Israelites had in the tabernacle, (Exod. 29: 42,) and in the absence of inspired prophets to pronounce an infallible decision, we hold that it would be impossible for the civil magistrate to exercise a coercive power, without infringing upon liberty of conscience. If we had among us inspired prophets, as the Israelites had, or if we had a tabernacle of witness to resort to, and obtain an infallible decision, the case would be different. But these we have not. And when a civil magistrate undertakes to compel us to keep holy what he thinks is the Sabbath-day, we cannot help thinking that he is a fallible mortal like ourselves, and that, on that very account, he invades our liberty of conscience. When we are sure that God commands, we count it no invasion; for we acknowledge him as Lord of the conscience.

Mr. Morton says, "The Decalogue was in no part—*in no sense—Jewish.*" If he means, by this, that the duties it enjoins are binding alike upon all men, and not upon the Jews merely, we fully agree with him. But we hold that, besides the *moral* obligation under which the Jews were held to the Decalogue, in common with all the rest of mankind, they were held under a peculiar, *covenant* obligation. The Ten Commandments are expressly called "the tables of the covenant." Heb. 9: 4. They were the basis of that covenant which God entered into with the Israelites, when He brought them under a pledge to give strict adherence to that system of religion which He was about to enjoin upon them by Moses, and which He then proceeded to enjoin in the Levitical law. Because they were the basis of that covenant, penalties, to be inflicted by the civil magistrate, were annexed; and as the covenant has "waxed old and vanished away," the penalties have vanished with it. The *moral* obligation of the Decalogue still remains; but we hold that we are under no such *covenant* obligation to it as the Jews were. We acknowledge no other covenant obligation to it, except what is imposed upon us in that "new and better covenant," confirmed by the blood of Christ, which guaranties no authority to the civil magistrate to enforce its duties.

We are no better "prepared," than Bro. Morton, "to say to the civil magistrate, Lay aside your Bible, and learn your sphere of action from the light of nature." We believe that the Bible is a very important help to the civil magistrate. But we believe that the Bible, properly understood, inculcates the great principle for which we contend, viz., that the rights of men, in civil government, are mutually equal. "All things whatsoever ye would that men should do to you, do ye even so to them," is a principle just as applicable in government affairs, as in private intercourse. But we leave the subject here, for the present, hoping that if we are wrong we may be set right.

SEVENTH-DAY BAPTIST CHAPEL IN SHANGHAI.

The members of our denomination are aware, that our missionaries have, for more than a year past, been preaching to the Chinese, "in their own language, the wonderful works of God." The place where they hold their Sabbath exercises, is a room in their own house, which, though large enough to accommodate all who attend, is in such a secluded part of the city, that the prospect of gathering in any considerable number of hearers, is by no means flattering. Good policy requires that a more eligible place be secured, if possible. A very desirable lot is offered for sale, and our missionaries are anxious to secure it, and to be furnished with the means of erecting upon it, at as early a day as practicable, a good substantial chapel. The Board cordially approves the plan, and the Corresponding Secretary has encouraged Bro. Carpenter to secure the lot, if he can do so at a reasonable price, of which there appears to be no doubt. It is estimated that the lot can be bought, and a comfortable chapel built, for about *thirty-five hundred dollars.* If it were judged best to put up a more commodious edifice, *five thousand dollars*, it is supposed, would cover the entire expense. It will be recollected, that a Circular appeared in the Recorder of Jan. 10, proposing to raise the requisite amount, by subscription, in sums of fifty and one hundred dollars each. One brother pledged himself to be one of ten to raise the sum of $500 to purchase the lot, and one of thirty to raise the sum of three thousand dollars to build the chapel, or one of fifty to raise $5,000 for the same purpose. As yet only one other brother has responded to the appeal.

That our brethren may understand that we are in earnest, and mean not to abandon the project till it is carried through, I now make another appeal to those of our denomination whom God has constituted stewards of his bounty, and entreat them to ponder prayerfully, whether they can make a safer and better investment of their money, than by contributing to place our China mission upon a more enlarged and permanent footing. I would suggest, that each pastor in our denomination immediately set about seeing what can be accomplished in the church to which he ministers, and let the whole matter be carried through as quickly as possible. Where there is no pastor or regular minister, let some leading brother, who has the cause of missions at heart, undertake it. I would farther suggest, as there may be some churches which do not contain members who are able to give so large a sum as fifty dollars, that they allow their pastor to pledge the amount in his own name, and then proceed to raise the amount in smaller subscriptions. I transcribe the resolution adopted by the Board at its last quarterly meeting, and hope that we shall be able to announce, before long, that the subscription is entirely filled:—

"*Resolved*, That the Corresponding Secretary be instructed to open a subscription to raise $3,500, to purchase a lot and build a Chapel in Shanghai, in sums of $50 each."

THOS. B. BROWN, Cor. Sec.

"THOU SHALT NOT KILL."

Copied for the Sabbath Recorder from a Lecture delivered at Shiloh, N. J., Feb. 13, 1850.

The sixth commandment says, "*Thou shalt not kill*," and is evidently intended to guard human life against violence—to render it a sacred thing, which is not to be touched but by Him whose gift it is, and who has a right to resume it at his pleasure. It is justly understood to forbid suicide, and for this plain reason, that we have not absolute power over our own life, but are bound to employ it for the ends for which it was bestowed, till the gift is resumed by the giver. We know of no circumstances that will justify self-murder. Neither disgust of life, which can only exist in an ungrateful mind; nor severe affliction, which, coming from the hands of the Deity, it is our duty to bear with patience; nor the apprehension of evil, which may not befall us, and to which, if it come, we are bound to submit without a murmur—can be plead in justification of suicide. We are not to commit violence against the image of God, in the persons of our fellow men, nor in our own person. We are not to rob the society to which we belong, or any part of it, of the service which any of its members might do it, neither are we to rob it of what we might do. We are not to send our fellow man prematurely out of the world, neither are we to send ourselves out, but we are bound to wait with patience all the days of our appointed time.

The great prohibition in this command is murder. As to the manner in which it is committed, whether a person do it himself, or employ another; whether he do it by force, or fraud, or color of justice; accusing falsely, or taking any undue advantage; these make but little difference in the guilt, farther than that the most artful and studied way is generally the worst. Not only the outward act of murder is prohibited, but all the causes which lead to it. If a person does not directly design the death of another, yet if he designedly does what he knows or suspects may probably occasion it, he is, in proportion to such knowledge, guilty. Nay, if he is only negligent in matters which may affect human life, or meddles with them when he has cause to think that he understands them not, he is far from innocent.

The spirit of the precept I have quoted, plainly interdicts all callings, occupations, and practices, which are injurious to the health or safety of the community, or which may tend to shorten the lives of individuals, such as the manufacture or sale of articles of food or beverage, which we have reason to believe will be abused to the hurt or death of our fellow creatures. In like manner, all incompetent practice of the medical art, all competing trials of speed in steamboats, all pugilistic combats, and whatever goes to wound, cripple, or maim the body, and thus endanger life, comes fairly within the range of this sixth commandment.

You will all, probably, agree with me in saying, that, to contribute in any manner toward taking away the life of a fellow creature, immediately, is criminal; and, is it not criminal to contribute, willfully and knowingly, to the shortening of it? Is it no violation of the spirit of that law which prohibits suicide, to shorten the period of our lives by indulging an unnatural and depraved appetite? Shall the man who voluntarily makes use of a beverage which, in many instances, renders a great part of his life not only useless to himself, but worse than useless, both to himself and to the society in which he lives, be called innocent? Or, shall that man be held guiltless, who, with a knowledge of the effects which they produce, continue the occupation of making or vending alcoholic liquors, to be used as a beverage by his fellows?

That these liquors, when used as a daily drink, do shorten the lives of those who thus use them, admits not of dispute. The testimony of hundreds of the most learned and able physicians and physiologists of the age, abundantly prove that fact, and the point is as firmly settled as any other physiological question that depends upon the same kind of evidence, viz. the experience and observation of practical physicians. Dr. Cheyney, of Dublin, after thirty years of medical practice, observation, and experience, gives the following opinion:—"Let ten young men begin, at twenty years of age, to use but one glass of only two ounces a day, and never increase the quantity, nine out of ten of these men will shorten life, on an average, more than ten years." We might produce the testimony of hundreds of the most enlightened medical men of the present day to the same effect. But let us take the half of this number for moderate drinking, and say farther, that drunkenness shortens life fifteen years. Suppose that there are in the United States twenty-five moderate drinkers to one drunkard, and that there are three hundred thousand drunkards; alcohol would cut off more than forty millions of years of human life, equal to twenty years each of two millions of men. And this, in ordinary times, without any special sickness, and under the operation of only the ordinary causes of mortality. In seasons of special sickness, and prevalent epidemics, the number might be greatly increased. Intemperance of any kind, but especially in the use of distilled liquors, has been, it is stated, a more productive cause of cholera than any other, and indeed than all others. Reports from India, Moscow and St. Petersburg in Russia, London, Paris, Canada, and different parts of the United States, corroborate the assertion, that this disease fastens its deadly grasp on the class of men who use intoxicating liquors.

When such facts are taken into consideration, it must be evident to all who are acquainted with them, that the number of deaths occasioned by the drinking of such liquor must be exceedingly great. Men, therefore, who, with a knowledge of these facts, continue to drink it, to sell it, to manufacture it, or rent buildings for the sale of it, are guilty of aiding in the destruction of their fellow men. They are, undoubtedly, guilty of a flagrant violation of the spirit of this sixth article of the Decalogue, which says, "Thou shalt do no murder." They, certainly, are not guiltless, if, as I have previously endeavored to show, the command not to take away our own life, binds us to avoid, not only direct suicide, but every thing that has a tendency to bring our own lives, or the lives of our fellow men, to an untimely close.

ANTI-SLAVERY PETITIONS.

The subject of Slavery is now prominently before the people and the Congress of the United States. Everywhere the question is being discussed, whether the cruel and arbitrary laws to reclaim alledged fugitives from Slavery shall be enforced—whether Slavery and the slave-trade shall be abolished in the District of Columbia—and whether Slavery shall be excluded from the New Territories? This is the time for the Friends of Freedom to be on the alert, and make known their opinions and their wishes. They ought now to speak out—in their school districts and town gatherings—through their local papers and by their petitions—in favor of the dumb and down-trodden slaves. The Executive Committee of the American and Foreign Anti-Slavery Society are bestirring themselves to make the most of the present exigency. They have prepared, and caused to be circulated throughout the country, forms of Petition upon the subjects most prominent before the nation. These Petitions ought to receive the signature of every friend of the slave, and be forwarded to Congress in such numbers that their influence will be felt. We copy them below, and hope that in each neighborhood to which they come some one will be found ready to canvass for signitures.

Petitions.

To Secure to alledged Fugitives the Right of Trial by Jury.

To the Congress of the United States:

The undersigned, citizens and electors of the State of , residing in , in the county of , respectfully request that provision be made by law, that whenever a person shall be arrested as a fugitive slave, in any State other than that in which he is alledged to be held to service, he shall not be delivered to the claimant or his agent except on the finding of a Jury that he is the slave of the claimant.

For the Repeal of all Laws enacted or adopted by Congress for the support of Slavery in the District of Columbia.

To the Congress of the United States:

The nndersigned, citizens and electors of the State of , residing in , in the county of , respectfully pray for the repeal of all laws and parts of laws adopted or enacted by Congress, by which Slavery or the slave-trade is authorized or sanctioned in the City of Washington or the District of Columbia; and that, in the event of their non-repeal, the seat of the National Government may be removed to some more suitable location.

Against the Admission of more Slave States into the Union.

To the Congress of the United States:

The undersigned, citizens and electors of the State of , residing in , in the county of , respectfully pray that no State be hereafter admitted into the Union, unless the Constitution of such State shall expressly prohibit the existence of Slavery within its limits.

For the Establishment and Protection of Freedom in the Territories of the United States.

To the Congress of the United States:

The undersigned, citizens and electors of the State of , residing in , in the county of , respectfully pray that Slavery and the slave-trade may be expressly prohibited by act of Congress in all the Territories of the United States.

SCENE AT A BETHEL CHAPEL.

At the "Floating Church of our Saviour," moored on the East River side of New York, a solemn and impressive scene occurred on a recent Sunday. It seems that Capt. David Cook, of the bark Sarah, and Capt. Hoxie, of the ill-fated Caleb Grimshaw, met there, and sat beside each other on the same seat. It is usual for the officiating Chaplain to read the notes requesting prayers for God's protection and preservation of sailors bound to sea, and of those just returned in safety, desiring to thank God in his sanctuary for His merciful guardianship and interposition in their behalf, in preserving them from the dangers to which they have been exposed on their last voyage. Among these latter, read on this occasion, was one to the following effect:—

"Capt. Wm. Hoxie, of the ship Caleb Grimshaw, on behalf of himself, wife, and child, and his passengers, officers, and crew, desires to return thanks to Almighty God, in His house, for His merciful interposition in rescuing them from an awful death, after many of them had been eleven days exposed to conflagration on their burning ship at sea."

The Chaplain, Rev. R. C. C. Parker, then delivered a discourse, suited to the occasion, from the text, "The voice of the Lord is upon the waters." As the circumstances connected with the burning of the Grimshaw, and the saving of the passengers by the Sarah, were portrayed, the excitement of the congregation, a large part of whom were seamen, became intense. There was scarcely a dry eye in the house during the delivery of the latter part of the discourse, and the preacher was himself so affected that several times his utterance seemed to be choked.

After the benediction, it was proposed that a Bible be presented, in the name of the congregation, to each one of the officers and crew of the bark Sarah, and contributions for the object were accordingly deposited in a box appropriated to such purposes. Then, by request, Mr. Braine, the consignee of the Sarah, and Capt. Hoxie, conducted Capt. Cook to the door of the Church, where all, on retiring, had an opportunity to take him by the hand, and express to him their thanks for his noble conduct.

New Mode of Catching Slaves.—A letter to the editor of the "True Wesleyan," says that on the last Sunday in February, a local preacher of the Methodist Episcopal Church, named Mayhew, gave out an appointment to preach near Antrim, Guernsey Co., Ohio, and a large concourse assembled to hear him.

"After the sermon, he deliberately walked from the stand to the outskirts of the congregation, and laid hold of a colored sister in the church, who had a child of her own in her arms, and proceeded to draw a rope from his pocket, to tie her, claiming at the same time that she was a fugitive slave of one of his neighbors, and saying that he was sent after her, and took this plan to find her, in order to secure the reward of $75 offered for her. Upon remonstrance by some of the bystanders, he played the bravado, by displaying sundry revolvers and bowie knives from his pockets, and stated, that if any one would dare to interfere, they would feel the effects of them; then he deliberately put her in his buggy, tied her, and drove off. The woman is a widow, who has resided in the country for several years."

Congress is just now importuned by the South to pass more stringent laws for the reclaiming of fugitive slaves; and distinguished statesmen have gone so far as to assert, that it is the duty of every good citizen to aid in the work. Contemplate the business, as it is exhibited in the above paragraph, and determine what course you will pursue.

Reprisals by Virginia.—Gov. Floyd, of Va., has recently sent a message to the Legislature of that State on occasion of the refusal of the Governor of Ohio to surrender a free negro charged with a criminal offense—that offense being, as we believe, the incitement of slaves to obtain freedom in the natural way. Gov. F. goes for reprisals on the States which offend in this way. He says:—

"I am of the opinion, that a system of taxation under the License Law can be so arranged as to transfer entirely the trade from those States, which have trampled under foot the Constitution of the United States, to those which are still willing to abide by its compromises and recognize our rights under it. This would be a peaceful and efficient remedy, doubly recommended to us, because it is under our own exclusive control, and the work of our own authorities. We now tax a tin pedlar ten dollars a year, while a clock pedlar has to pay fifty. The venders of all articles manufactured in the recusant States could be taxed one hundred per cent., and the vender be required to show where the articles were made. Pains and penalties could be easily attached to any evasion of the law, which would ensure the due enforcement of it. The details could be made to embrace live stock and the products of the soil."

Revival at Little Compton, R. I.—Rev. R. Donkersley writes to the editor of Zion's Herald, an interesting account of what he calls one of the most powerful revivals of religion which for many years has been witnessed by any of the New England churches. He says:—

"So far as we can ascertain from the reports of the pastors of the Congregational and Methodist churches, there have been nearly if not quite 200 conversions. The population of Little Compton is about 1,400 souls. These churches may perhaps claim the oversight of 900 of the entire population, the eastern part of the town being under other pastoral care. Of this 900, about 200 already belonged to the churches in question, so that the conversions are about two-sevenths of the entire *non*-professing part of the inhabitants! There is scarcely a family in the western part of the town in which this gracious influence has not been seen and felt. During our recent visit we rambled from house to house; and into whatever house we entered, we met with the cheering intelligence that parents, sons, or daughters, had become 'reconciled to God.'"

"Vain Amusements," &c.—The following resolution was passed by a Convention recently held at Beloit, Wis. It is as timely as it is strong. Do the churches by whose representatives it was adopted, keep free from its censures, by keeping free from the "fairs" which have been so popular in some sections?

"*Resolved*, That we regard the attendance of members of our churches at dancing parties, theaters, or circuses, or their engaging in lotteries or other games of chance, as immoralities, and manifest violations of our covenant, which forbids us to engage in 'vain amusements,' and requires us to 'renounce the ways of sin.'"

Instruction of Slaves in Kentucky.—At a late meeting of the Chickasaw Presbytery, Ky., a committee previously appointed made a report on the religious instruction of the colored population. The report indicates a higher sense of obligation on this subject, than is to be found in some of the slave States. It says that the slaves are "*entitled*" to religious instruction. That they need it, is thus asserted, "The majority of them have the most stupid and debasing views (we had almost said *no* views) of moral duties and religious obligation." The writers of the report say, "We wish the slaves to have what we believe to be the most scriptural character of religious instruction, and the most edifying forms of religious worship, and we feel bound to give it to them."

Puseyistic Mummery.—The English Church and State Gazette says, that in Margaret-street Chapel, London, a very reprehensible species of mummery took place at a midnight service on Christmas eve. "A procession, we understand, of the congregation, paraded round the chapel; as midnight struck on the clock, a gas star suddenly shot forth, on which all the people knelt down and sang, 'Hail, Star of Bethlehem!'"

Emigration of Canadians to the United States.—The Rev. Arthur Chiniquy, the great Canadian Apostle of Temperance, having recently been on a tour through the United States, has addressed a letter to the Melanges Religieux, in which he says:—

"I do not exaggerate, when I say, that there are no less than 200,000 Canadians in the United States; and unless efficient means are taken to stop this frightful emigration, before ten years two hundred thousand more of our compatriots will have carried to the American Union their arms, their intelligence, and their hearts. It is no part of my present plan to examine the causes of this deplorable emigration; but it must be always true, that when a people, *en masse*, quit a country, it is because that unfortunate country is struck with some hideous plague—is devoured by some cancer. God has placed in the heart of man a love for his country, and when a man turns his back upon his country, and with the eye moistened by tears bids it an eternal adieu, it is because something essential has been wanting to him in that country. It is because he has wanted bread, room, or just liberties. I leave others to say which of the three has been deficient in Canada. All that I can assure is, that in the United States these three essential elements of the life of nations are to be found in abundance."

Singular Effect of Music upon Martin Luther.—D'Aubigné, in his History of the Reformation, gives the following narration concerning the effects of music upon Luther. The incident took place while he was in a convent. He was himself a good musician, and exceedingly fond of the art:—

"One day, overcome with sadness, he shut himself in his cell; and, for several days and nights he suffered no one to approach him. One of his friends, Lucas Edemberger, uneasy about him, took with him some young boys, choral singers, and went and knocked at the door of his cell. No one opened or answered. Edemberger broke open the door, and found Luther stretched upon the floor, without any signs of life. His friend tried in vain to recall his senses. Then the choristers began to sing a sweet hymn. Their clear voices acted like a charm upon the poor monk, to whom music had always been a source of delight, and by degrees his consciousness returned."

Faithfulness Rewarded.—When the Cholera was raging in St. Louis, Bishop Hawks, of Christ Church, was noted for his faithfulness in attending upon the sick and dying. His parishioners, being desirous of furnishing some abiding testimonial of their admiration and esteem for his self-denying labors, have sent him a purse containing about three thousand dollars, which, they say, was "contributed with the view to aid in procuring a suitable residence for yourself, and one who, seeming to be endued with more than her wonted strength in those days of trouble, by her works of charity and love, and the exhibition of her Christian faith, has approved herself to be indeed 'an help meet' for you."

Return of Missionary Families.—The ship Montreal, from the Sandwich Islands, arrived at New Bedford last week, bringing, as passengers, Mrs. Richards, widow of the late Rev. Wm. Richards, and two daughters, Mr. Paris and two children, Mr. C. B. Andrews, the eldest son and daughter of Mr. Clark, eldest son of Mr. Hitchcock, eldest son of Mr. Alexander, also the two eldest daughters of Mrs. Chamberlain.

Persecution for Printing the New Testament.—A statement appeared a few weeks since, that nine thousand copies of the New Testament, printed at Florence, had been seized by officers of the Government. The case has been recently tried, and the *Averni*, a paper of Lausanne, states that Mr. Binelli, the printer, is condemned to pay a fine of fifty crowns, (or dollars,) and the copies seized are confiscated, notwithstanding an eloquent defense pronounced by Counsellor Marri.

Methodist Chapels in England.—The Wesleyan Times states that the gross value of the chapel property in England amounts to near eighty millions of money, all of which is made over to the Wesleyan Conference; and, what is of great importance to the Conference, they are not liable for any of the enormous debts owing on the chapels.

Honor to Ohio.—A law has passed the lower house of the Ohio Legislature, and will pass the Senate, it is said, making it a penal offense in any person to interfere for the purpose of affording any aid in the arrest, or detection, or surrender of fugitive slaves.

Missionaries.—Rev. John V. N. Talmage and his wife sailed from this port, last week, in the ship Tartar, for Amoy, China, under the care of the American Board. They received their instructions from Rev. Dr. Anderson, Secretary of the Board, on the previous Sunday evening.

Travel on the Hudson.—The Hudson River is again open to Albany. It closed on the 26th of December, and opened on the 9th of March, making 73 days that navigation was interrupted. Most of the boats are already in motion—among them the Isaac Newton and Oregon, which form a line not surpassed, for regularity, elegance, or comfort, by any line of steamers running from New-York.

☞ Eld. Alexander Campbell requests his correspondents to address him at Adams Center, Jefferson Co., N. Y.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, March 11.

After disposing of routine business, the President's California Message was taken up, and Wm. H. Seward, of New York, having the floor, addressed the Senate. Upon his individual judgment, and as an instructed representative of the State of New York, Mr. Seward was in favor of the immediate and unconditional admission of California. He reviewed the objections which had been raised to her admission, and showed that they were not sufficient to justify rejection. He then set forth his reasons for believing that California ought to be admitted. The increase of population in the United States, he thought, would give us two hundred millions in one hundred years, extending from the Atlantic to the Pacific. The unity of this empire seemed to him vastly important; but there is no probability of its being secured if California is rejected, for in that case she will have every inducement to organize as an independent State, with a government of her own. In relation to the claim, that the admission of California shall be attended by a compromise of the slavery question, Mr. Seward was very decided; he was opposed to any such compromise, in any and every form which had been proposed. Legislative compromises were all radically wrong, involving a surrender of the exercise of judgment, and the right to reconsider in future the decisions of the present; a mere usurpation, as to future legislators. What was he to give up in this compromise? Some portion of human rights, some portion of liberty in one region, for liberty in another region. But California brings gold as well as freedom. He was, then, to surrender some portion of human freedom for the mixed consideration of liberty, gold, and power on the Pacific coast. But he was opposed to this compromise in particular, because of the inequality and incongruity of the interest to be compromised. California must come in, whether Slavery stands or falls in the District of Columbia, New Mexico, California, or even in the Slave States. Mr. Seward concluded by expressing his confidence, that the Union is in no danger from the consummation of the measure proposed.

House of Representatives.

A resolution was introduced to appropriate $3,000 for the purchase of food and ammunition for the suffering Sioux Indians on St. Peter's River.

The resolutions of New York, declaring that the General Government ought to relieve itself from slavery and the slave-trade, were presented.

The California Message then came up. Mr. Stanton, of Kentucky, made a pro-slavery speech, and was followed by Mr. Fowler, of Massachusetts, on the other side.

In Senate. THIRD-DAY, March 12.

The Senate had under consideration a resolution referring all the Slavery resolutions and compromises to a Select Committee. Nothing done towards selecting the Committee.

Mr. Turney made a speech upon Mr. Clay's Compromise Resolutions, taking extreme southern ground.

House of Representatives.

The Report of the Commissioner of Patents was taken under consideration, and a vote passed to print 50,000 copies of the mechanical portion, and 100,000 copies of the agricultural portion.

The Slavery question was then discussed by Messrs. Gorman of Indiana, Brown of Mississippi, Butler of Connecticut, and others.

In Senate. FOURTH-DAY, March 13.

Mr. Foote's motion for the appointment of a Select Committee on the Slavery question was under consideration all day, and remarks upon it were made by several Senators.

House of Representatives.

A Memorial of the Senators and Representatives of California, with an authentic copy of the Constitution of that State, was presented by Mr. Boyd, of Kentucky, and laid on the table.

Mr. Thompson, of Pennsylvania, reported a bill to establish an additional District Court in the eastern part of Texas, and asked to have it put on its passage, contending that its immediate adoption was absolutely essential to the administration of justice in Texas, &c. This scheme looked very harmless at first; but some of the Anti-Slavery men consider it a cunning scheme to obtain indirectly the sanction of Congress to the extension of the jurisdiction of Texas *and Slavery* considerably beyond the proper limits of that already large State. The bill was finally referred to the Committee of the Whole on the State of the Union.

In Senate. FIFTH-DAY, March 14.

Mr. Seward presented petitions from citizens of New York, asking for the passage of a law granting fugitive slaves a trial by jury. A motion to table the question of their reception was lost, 14 to 27.

Mr. Douglass concluded a speech he began yesterday, and declared himself in favor of the admission of California, independent of all other questions.

Mr. Foote's motion for a Select Committee was taken up, and Mr. Cass concluded his speech, mainly in reply to Mr. Calhoun.

House of Representatives.

The House had the California question under consideration, as usual, and was addressed by Mr. Hebard, of Vermont, and Mr. Morse, of Louisiana—the former in defense of Freedom, and the latter of Slavery. Mr. Morse declared himself in favor of dissolution unless Congress will consent to establish Slavery on so much of the territory of the United States as lies South of 36° 30′.

In Senate. SIXTH-DAY, March 15.

Mr. Chase presented a memorial in relation to the establishment of a line of telegraph across the Continent, and through Behring's Straits, to connect with Europe. Referred to the Committee on Commerce.

Mr. Walker introduced a bill for the survey of a route for the construction of a railroad to the Pacific. Read twice and referred to the Committee on Roads and Canals. All papers in relation to this enterprise were referred to the same Committee.

The census bill was taken up, but before any action was had upon it, the Senate adjourned over to Second-day.

House of Representatives.

The House spent most of the day on private bills. The only one of general interest passed, was that to refund the fine of four hundred dollars, with interest from 1800, imposed on Dr. Thomas Cooper (deceased) under the Sedition Law.

PROPERTY OF MARRIED WOMEN.—The following act was passed during the session of the last Legislature in Wisconsin. A similar law was passed by the New-York Legislature in March, '48. Its provisions are highly important, and, in the course of years, will work a material change in the rights of property and the credit system:—

SEC. 1. The real estate, and the rents, issues, and profits thereof, of any female now married, shall not be subject to the disposal of her husband, but shall be her sole and separate property, as if she were a single female.

SEC. 2. The real and personal property of any female who may hereafter marry, and which she shall own at the time of marriage, and the rents, issues, and profits thereof, shall not be subject to the disposal of her husband, nor be liable for his debts, and shall continue her sole and separate property.

SEC. 3. Any married female may receive by inheritance, or by gift, grant, devise, or bequest, from any person other than her husband, and hold to her sole and separate use, and convey and devise, real and personal property, and any interest or estate therein, and the rents, issues, and profits, in the same manner and with like effect, as if she were unmarried, and the same shall not be subject to the disposal of her husband nor be liable for his debts.

INDEPENDENCE OF LIBERIA.—The Legislature of Ohio, last month, passed the following resolution in favor of the acknowledgment of the Independence of Liberia by the United States, which the Senate has referred to its Committee on Foreign Relations:—

Whereas, the colored emigrants from the United States, who have been settled on the Coast of Africa by the agency of the American Colonization Society, are now organized into an independent Republic, and have been acknowledged as such by England and France; *and whereas*, the influence exerted by the Colony in promoting civilization in Africa has been very beneficial, and promises extensive usefulness; *and whereas*, intelligent colored men in the United States are unwilling to emigrate to Liberia until its Independence shall be acknowledged by the United State; therefore, *Resolved, by the General Assembly of the State of Ohio*, That our Senators in Congress are hereby instructed, and our Representatives in Congress requested, to use their influence to induce the General Government to acknowledge the Independence of the Republic of Liberia; that they also be requested to use all honorable means to induce the free blacks of the United States to emigrate to that country.

PREMIUMS ON CALIFORNIA TICKETS.—A correspondent of the New York Tribune says that persons purchasing tickets by the steamers for California, at second-hand, *cannot go through with them.* "I saw yesterday a man at the office of Messrs. Howland & Aspinwall, who had purchased and paid a large premium for a ticket sold to a party who was prevented from going out, and he was told (as have been all others who applied there for information) that he would be stopped at Panama. The party was told that the number of his ticket would be sent on to the agent at Panama, and the holder not allowed to go on board the ship unless he could prove himself to be the original purchaser. This plan has been adopted by the Messrs. Howland & Aspinwall, to prevent the imposition practiced upon persons by charging a premium for tickets, and also put a stop to ticket speculations. Persons wishing therefore to go safely should, avoid buying second-hand tickets *unless they are transferred on the books of the company with their consent*, which I understand is never withheld where the original purchaser cannot go, and wishes, *for that reason*, to dispose of his ticket—*but such transfer is not made at all if one dollar of premium is received by the seller in any shape or way.*"

TWENTY-FIVE LIVES LOST ON THE ICE.—The Dutch journals relate the following terrible accident from the giving way of ice in Holland:—Some days since, some of the inhabitants of Haaren, in the eastern part of Hanoverian Freisland, amounting to twenty-five, went on the river Ems, with a view of diverting themselves by skating. The river at this part is rather broad. They had scarcely commenced their diversion, when a part of the ice gave way, and five of them disappeared; the others hastened to their assistance, when they unfortunately met the same fate. The whole of the bodies were afterwards recovered, quite dead.

THE GOLD FUROR IN IOWA.—The Burlington (Iowa) Gazette thinks the California emigration from that State for the present year will more than double that of last year. It says that at least one hundred will go from that town alone, and from two to three hundred from the county. Several of the most skillful and substantial mechanics of Burlington are among the number preparing to leave. The Gazette adds: One reason, probably, why the *furor* prevails among us to such an extent is, that with scarcely an exception all who left last Spring—about 100—have written back encouragingly.

BATHS FOR THE POOR.—Mr. Joseph Hambro, a Jew banker of London, who lately died, left by his will 800,000 rix dollars (570,000f.) to the City of Copenhagen, his native place, for the establishment of charitable institutions, but subject to the condition that his son, Mr. Charles Hambro, at present chief of the bank, should enjoy the interest of the capital during his life. Mr. Charles Hambro, a short time ago, proposed to the municipality of Copenhagen to give up the life interest, provided that it would undertake to build two bath and washhouses for the poor, as in England. The municipality has just accepted the generous offer.

A LIBERTY-LOVING LEGISLATURE.—On the 25th ult., when the consideration of the Constitutional Convention was before the Michigan House, Julius Movius, a Christian Jew, moved to strike out from the clause specifying who shall be entitled to vote for Delegates, the words "person entitled to vote at that election," and insert "Every free male inhabitant, of the age of twenty-one years, who has resided in this State six months next preceding said election, and who is an actual resident of the State on that day;" which, on motion of Mr. Britain, was indefinitely postponed, by a vote of 47 to 16.

DEPOPULATION BY CHOLERA.—The Natchez Free Trader, of the 17th ult., announces the entire depopulation of the thriving village of Trinity, in Louisiana, about thirty miles distant from Natchez, by the ravages of Cholera. There were ten or twelve physicians called to the place, but they were hardly able to save one patient. A Mr. Snyder had 25 or 30 boarders, all of whom died, that did not leave the place. Mr. Snyder staid and took care of them until the last one died, then descended to the mouth of Red River, and he too died on the steamer Cincinnati, going to Natchez.

A CELESTIAL STRANGER.—Capt. Perkins, recently arrived from Porto Cabello, reports that on Feb. 12, in lat. 14° 40′ and lon. 64° 58′, at 8 o'clock, P. M., he observed a luminous appearance in the heavens resembling a large ball of fire, about ten feet in diameter. It appeared in the West, moving eastward, rather slowly, and was in sight a little more than a minute. It appeared to travel about ten degrees high, and during its continuance the heavens were illumined with a brightness nearly equal to that of noon-day. When disappearing it broke into a thousand fragments. [Tribune.

SUDDEN DEATH AND SINGULAR CAUSE.—About one year ago, a small boy less than eight years of age, while sitting in church during divine service, was taken out of a seat where he was in company with boys of his age, and placed in another seat, as he had, probably been giggling or whispering. In reseating him, the sexton "chocked him down" upon the seat so as to injure his spine. His neck has, for the past year been growing crooked, and at times he has had fits of strangulation in his throat, which have frequently nearly carried him off. He has often been almost unable to breathe. A few mornings since, in one of these fits he was strangled to death. [Albany Knickerbocker.

PEACE MOVEMENTS.—A meeting of the Massachusetts Peace Society was held in Boston one evening last week, for the purpose of appointing delegates to the Peace Congress to be held at Frankfort-on-the-Main, in August next; Gov. Briggs presided. Addresses were made by Rev. Messrs. Stone, Brooks, and Allen, and by Messrs. Blanchard, Walker, Greele, and Burritt. Charles Summer and John Tappan were appointed delegates at large from the State to the proposed Peace Congress of Nations. A series of resolutions was adopted, expressing gratification in the result of the Congress at Paris, and responding to the call for that proposed in Germany; recommending the appointment (additional) of one delegate from each Congressional District, and of delegates from the colleges, cities, and great religious bodies. Deacon Greele made an extremely happy allusion to the good omen of the fact, that the chair was held by the commander-in-chief of the military forces of Massachusetts; and Mr. Burritt fired a broadside of statistics, summing up a calculation that but *one cent* (the world over) was now appropriated for missionary purposes for every *five dollars* expended for purposes of war, by the terse climax, "MILLIONS FOR MARS, BUT MITES FOR THE MESSIAH!" [Independent.

FIRE AND LOSS OF LIFE AT A CAMP MEETING.—A correspondent of the *Western Watchman*, giving an account of the meeting of the Black River Association, Missouri, which was held in camp, says:—"The Association closed its business on Monday evening; and the brethren intended to protract the meeting several days, had it not been for the great calamity that followed. Towards morning, the people were suddenly awakened by the alarm of fire, which caught in one of the camps, from a candle left burning. The wind was high; and so far had the fire advanced before any one awoke, that in ten minutes a row of camps, one hundred and twenty feet long, were in flames. Two negro girls, belonging to brother William Williams, were burnt to death in his camp before they could be rescued! The property consumed in the fire has been estimated at about $1,300. Many lost all their clothing."

The Long Island Railroad Company has failed, and a Receiver of the road and all the assets of the Company has been appointed. In February of this year, a debt of $150,000 came due, and the Company being unable to pay it, made a mortgage of the road to the amount of $500,000, to secure the entire debt of the Company, and under this mortgage issued bonds, due in 1870, in exchange for outstanding bonds. One bond-holder declined exchanging thus, sued the Company, recovered judgment, and was determined to carry the matter on to a forced sale. Hence the appointment of a Receiver for the purpose of protecting the rights of all creditors.

Dr. Mott, of New York, in order to remove a large tumor from the inside of a man's nose, cut the flesh from the eye to the mouth, dissected the flesh from the bone, and laid it on the other side of the face, when he sawed out a piece of the bone. and removed the tumor. The patient is doing well, and the face will be but slightly disfigured by the operation.

Three persons were lately convicted in New York of highway robbery, in which but eighty cents were obtained. They were sentenced to 10 years and 6 months, 10 years and 4 months, and 10 years and 2 months, imprisonment, respectively, making in the aggregate 31 years!—or nearly one year's imprisonment for every two and a half cents!

M. Verbeyst, the most celebrated book collector in Europe, or perhaps in the world, has just died at Brussels, at an advanced age. He had founded a very curious establishment, consisting of a house of several stories, and as high as a church, and disposed so as to contain about 300,000 volumes, arranged according to their subjects.

SUMMARY.

A very fine lot of American bacon has just been received by Messrs. Stewart & Cockburn, of Harrington st. Liverpool, says the Mercury. The bacon is what is called by the trade "long middles," very handsomely cut, without the hams, and entirely free from bone. Two of the sides weigh about 200 weight each, and the quality is equal to any English-fed bacon. It has been inspected by several persons in the trade, who pronounce it to be the finest American bacon ever imported.

A correspondent of the Lowell Advertiser, writing from Washington, states that Mr. Nathaniel Greene, after *eighteen years'* service as Postmaster of Boston, has within a few days closed his account of millions with the Post-Office Department, and upon a *final settlement* received a check for $700, and the thanks of the head of the Department for the faithful discharge of his duties and prompt settlement of his accounts.

According to the circular of T. H. Benton, the Superintendent of Public Instruction, the sum of $17,027 88 has been apportioned to the counties of Iowa for the year 1850, out of the permanent school fund of the State. This sum is nearly two-thirds larger than that distributed last year.

A letter from Dr. Chancey, of Boston, written sixty-eight years ago, states that all the printers in Boston had not type enough to print an edition of the Bible; and if they had, the needful paper could not be procured without sending to Europe.

The County of Monroe, in this State, has taxable property to the amount of $15,187,190, as returned by the Assessors, and it is confidently believed that is far below the real wealth of the County.

The value of trees imported from France in the ship Versailles, which arrived at Boston, on the 25th, was $4,414. We shall probably have some good pears, &c., by-and-by, from these foreign stocks.

The Boston Traveler says, the amount of duties paid on foreign merchandize by the British steamer Niagara, which arrived at that port, Jan. 26, 1850, was a trifle over $200,000, more by $50,000 than has ever been paid by any of her predecessors.

The New Haven Courier says that the farmers in that vicinity are now shoving off their stock of potatoes at 37½ cents per bushel, with a downward tendency. The stock of potatoes in the country is said to be very large, and the price will probably not range above 25 cents after spring sets in.

A few nights since, as the sexton of St. Paul's Methodist Episcopal Church, in Moyamensing, was attempting to eject two rowdies from the Church, he was severely stabbed by them. They were arrested and committed.

A copy of the first Newspaper printed in Western New York, has been placed in the Reading Room of the Athenæum in Rochester. It is one of the first numbers of the "Ontario Gazette and Western Chronicle," dated October 23, 1796.

A new box for railroad car wheels has recently been invented, which promises to make a great saving in oil and power. The box requires no oil at all, and never heats. The power gained is so great that a car on which these boxes were used, loaded with iron, was moved easily by one man, which required six men to move with the old boxes.

Wm. Elon Fellows, of Oswego, a young man about 25 years of age, who was arrested at the Windmill affair, and transported to Van Dieman's land for political offences, has just returned with $12,000 in gold dust. After being liberated from Her Majesty's Penal Colony, he went to Oregon and thence to California, where he met with a better vein of fortune's favors.

For every 1000 lbs. of green tea which are consumed in England or America, the consumers really eat more than half a pound of gypsum and indigo, put into it as coloring matter.

Tea is now successfully cultivated in Brazil, and large quantities, put up in boxes marked with Chinese characters, are now exported to Europe, and sold as Chinese tea.

A young lady afflicted with the spinal complaint in Cincinnati, was lately mesmerized, and suffered to remain in the mesmeric state two weeks.

Dr. Reese, of Ramapo, Rockland Co., a few days since, safely delivered an English woman of *three children*. This is the second time this threefold favor has been bestowed on the same lady.

Gen. Ebenezer Beach, the well-known flour merchant of Rochester, was found dead in his bed in that city on the morning of the 13th inst.

The Judiciary Committee of the Pennsylvania Senate has reported a bill appointing Commissioners to examine the transactions and conduct of the Bank of Susquehanna County.

It is a singular fact that in England the poor rates are lowest when the price of wheat is highest, and *vice versa*. This is the experience of the last fourteen years.

The February freshet has materially injured the navigation of the Hudson. Boats of heavy draft find the greatest difficulty in passing the Overslaugh.

An earthquake was experienced at Coquimbo, in Chili, on the 20th of Nov. last, and considerable damage was done by the sea rushing in and destroying property.

Four persons, three girls and one boy, were lately drowned in Spoon River, Ill. The girls were aged 13, 15, and 18, respectively.

The Chinese say that the soul of a poet goes into a grasshopper, because it sings till it starves.

The Twenty-Dollar Gold-Piece has made its appearance. It is about the size of a half-dollar.

Three steamships sailed from New-York, last week, with passengers for California. The Georgia carried 650, the Empire City 336, and the Cherokee 277, making 1,263 in all.

Nearly eight hundred thousand dollars in gold-dust was deposited in the Philadelphia Mint during last week.

A Free Soil Convention met at Providence, R. I., on the 13th inst., and nominated the following ticket:—

For Governor—Edward Harris.
For Lt. Governor—Benjamin R Thurston.
For Secretary—Samuel R. Jackson.
For General Treasurer—Geo. H. Church.

The ship Tartar, Capt. Webber, sailed from New-York for Canton last week. She is the first ship that has sailed from this port direct to China for nearly six months, most of the ships engaged in that trade, having taken freight for San Francisco.

The trial of Dr. Webster for the murder of Dr. Parkman is at hand. The Boston and New-York papers are making arrangements for full reports, and the details will doublesss be made sufficiently familiar to satisfy the most morbid appetite.

There was a sort of street fight at Washington, last week, between Senators Foote and Boreland, growing out of remarks made in debate. After a faw blows, the parties were separated, and it is hoped the matter will go no farther.

The health of John C. Calhoun is again bad. A dispatch dated Washington, March 16, says that he is in so dangerous a condition, that his recovery is considered very doubtful.

The ship Argo recently went ashore on Mystic Point, twenty miles east of Fire Island. It was thought she would be got off after discharging her cargo.

On the 11th inst, the boiler of a locomotive on the Troy and Schenectady railroad burst, instantly killing the engineer, and dangerously wounding the fireman.

Rev. Porter Clay, pastor of the Baptist Church at Camden, Ark., died on the 17th ult. He was a brother of Henry Clay.

A woman in Chenango county lately had the delirium tremens from the excessive use of tobacco (smoking.)

Eight millions of dollars are annually paid for freight on the cotton crop sent to Europe—that is $5 per bale on 1.600,000 bales.

The New York Herald gives the names of fifty-eight lawyers in this city, supposed to be worth $100,000.

Merrill Bingham, of Richmond, Ontario Co., offers 100 imported sheep (ewes and bucks) for sale.

New York Markets—March 18, 1850.

Ashes—Pots have declined, and 300 lbs., including some Canadian, sold at $6 25. Pearls 5 87 and 5 94.

Flour and Meal—Flour begins to come down the River; State, Michigan, and Western ranges from 4 87 to 5 37; pure Genesee 5 62 a 5 75. Rye Flour is in demand at 2 75. Meal 2 75 a 2 81.

Grain—Wheat, 1 05 a 1 10 for Ohio, 1 28 a 1 30 for Genesee. Corn, 53 a 54c. for mixed, 56 a 57c. for Northern and Jersey yellow. Rye is dull at 57½c. Barley 68 a 70c. Oats, 30 a 31c. for Southern, 34 a 37c. for Jersey, 40 a 43c. for Northern.

Provisions—Pork, 10 50 for Mess, 8 62 a 9 12 for Prime. Beef is firm; City Mess 10 00, Prime Mess 16 50 a 17 00. Butter, Ohio 7 a 12c., State 10 a 23c., the latter price being for a prime article. Cheese 7 a 8c.

Beeswax—Is in demand. Sales 5,000 lbs. at 24c.

Feathers—Sales have been made of 4,000 lbs. Western Live Geese at 36c. cash.

Seeds—Clover is dull at 7 a 7¼c. for good lots. Sales 14 bbls. reaped Timothy at 3 50 per bushel or 24 50 per tierce. Rough Flax is 1 75 and scarce.

Tallow—40,000 lbs. Prime sold in lots at 7c. cash.

Wool—Saxony Fleece, extra fine, 42 a 48c.; full blood mixed 38 a 40c.; ½ and ¾ blood do. 36 a 38c.; common and ½ blood 33 a 35c.; No. 1 Wool, City Pulled, 32 a 33c.; do. Country do. 34c.; Super Pulled Wool, 35 a 37½c.

MARRIED.

In Genesee, N. Y., March 9, by Eld. Henry P. Green, Mr ANSEL STANNARD to Miss EMMA T. POTTER, both of the above place.

In Genesee, Allegany Co., N. Y., on the 23d of February, 1850, by Elias I. Maxson, Justice of the Peace, SAMUEL A. CHAMPLIN, of Alfred, N. Y., to OLIVE JANE CRANDALL, of the former place.

In Berlin, Marquett Co, Wis., on the 18th of August, 1849, by David R. Platts, Esq., Mr. WILLIAM WALLACE WILCOX to Miss MARY L. BURDICK, all of Berlin.

In Hartsville, N. Y., Feb. 6th, 1850, by Eld. H. P. Burdick, Mr. HIRAM GUERNSEY to Miss JANE ARDREY, both of Ulysses, Penn.

DIED.

Near New Market, N. J., March 1st, after a lingering and painful illness, FELINA F. RANDOLPH, aged thirty-seven years. She had been for many years an exemplary member of the Seventh-day Baptist Church in New Market, and during her last illness she gave bright evidences of the reality of that religion she had in early life professed. It may be said of her, of a truth, that her house was set in order; her end was peaceful and happy.

At the same place, March 8th, HANNAH RANDOLPH, aged seventy-six years, aunt of the above. Many years ago, while attending a General Meeting at Rhode Island, she was converted and baptized. After returning home, she joined the Church, at New Market, and remained a worthy member until her death. For many years she has suffered under a heavy affliction, which she bore with Christian meekness, waiting patiently for the time of her departure to come.

In Verona, N. Y., February 13th, of inflammation on the lungs, JAMES, son of James and Charlott Williams, aged three months and fourteen days.

In Verona, N. Y., February 25th, of inflammation on the lungs, SALINA L., daughter of Reuben and Arminta West, aged three weeks. C. C.

LETTERS.

C. M. Lewis, W. B. Gillett, N. Gilbert, Elias I. Maxson, I. D. Titsworth, Christopher Chester, Henry P. Green, Daniel Coon, Enoch Barnes, Benjamin Clark, Alex. Campbell, Luke P. Babcock, H. P. Burdick, N. V. Hull, Datus E. Lewis.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Jer. Dunham, New Market, N. J.	$2 00	to vol. 6	No. 52
Jer. Dunn, "	2 00	" 6	" 52
David Runyon, "	2 00	" 6	" 52
Rand. Dunn, "	2 00	" 6	" 52
Reuben F. Randolph, "	2 00	" 6	" 52
J. M. Todd, Dartford, Wis.	1 00	" 6	" 26
Datus E. Lewis, "	2 00	" 6	" 52
Jer. R. Davis, "	2 00	" 7	" 15
J. F. Brown, "	2 00	" 7	" 40
Daniel Clark, "	2 00	" 7	" 40
Elisha Saunders, Hopkinton, R. I.	2 00	" 6	" 52
Willard F. Prosser, "	2 00	" 6	" 52
John M. Barber, "	2 00	" 6	" 52
Clara Maxson, Rockville, R. I.	2 00	" 6	" 52
Catharine Davis, "	2 00	" 6	" 52
Edwin Church, Westerly, R. I.	1 00	" 6	" 52
Isaac S. Dunham, Plainfield, N. J.	2 00	" 6	" 52
John Bright, Shiloh, N. J.	2 00	" 6	" 52
Geo. M. Frisbie, Scott,	2 00	" 6	" 52
Henry L. Burdick, "	2 00	" 6	" 52
H. C. Hubbard, "	1 00	" 6	" 52
Elias I. Maxson, West Genesee,	2 00	" 6	" 52
Orenzo Coon, "	2 00	" 6	" 52
Joseph S. Crandall, "	1 00	" 6	" 52
Geo. Irish, Jr. "	2 00	" 6	" 52
Weeden Witter, Almond,	2 00	" 6	" 52
C. W. Cornwell, Alfred,	3 00	" 5	" 52
Nathan Truman, "	7 00	" 6	" 26
Edwin Burdick, "	2 00	" 5	" 40
Orvill Williams, New London,	2 00	" 6	" 52
Benj. Clark, Alden,	1 00	" 7	" 13

BENEDICT W. ROGERS, Treasurer.

Notice.

The regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will take place in New York, on the evening of the 1st day of April next, a 7 o'clock. T. B. STILLMAN, Rec. Sec.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.

HOPKINTON, Feb. 25th, 1850. 38w3.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We think it an able work, comprising the results of extensive reading and research, and well adapted to fill an important chasm in our literature.—*Lutheran Obs.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

"The author appears to have brought to the execution of this great work, unwearied industry, genuine and thorough scholarship, and scrupulous fidelity."

RUFUS BABCOCK, *late Pres. of Waterville College.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

INTERESTING NARRATIVE.

From the New Bedford Mercury of the 6th.

We have been favored with the perusal of a letter from Capt. Benjamin F. Bourne, chief mate of the schooner John Allyne, (which sailed from this port on the 13th of February, 1849, for San Francisco,) from which we gather the following interesting particulars of his detention by the Indians at the Straits of Magellan, and subsequent escape from captivity.

The schooner John Allyne arrived at the Straits of Magellan on the 30th of April. On the following morning, at the request of Captain Brownell, who had seen a group of natives on the beach with a bullock, Mr. Bourne, accompanied by three men, armed, proceeded to the shore in a boat with a bag of bread, for the purpose of procuring a bullock in barter. Not liking the appearance of the natives, Mr. Bourne cautioned his men not to leave the boat. Another boat from the schooner in the mean time was engaged in procuring sea-fowl near the shore. Mr. B. succeeded in trading with the natives for some skins, while his companions, with the exception of one from the other boat, had suffered themselves to be coaxed by the natives away to a distance. Mr. Bourne then sent the man who had remained with him in pursuit of the boat's crew, with orders for their immediate return. After a prolonged absence the messenger returned to the boat and asked for leave for himself and the rest of the boat's crew to accompany the natives to their houses, where they had been assured they could procure refreshments, such as eggs, fowls, beef, potatoes, &c., in abundance. Mr. Bourne declined to accede to their request, and after a long parley, the messenger refused to return to the boat, but insisted upon communicating to the others of the crew Mr. Bourne's refusal of their request, promising to return with them immediately. A long interval here elapsed without their return, while in the mean time the beach became thronged with about 300 of the natives. The old chief, his wife, and two other natives, had taken possession of the boat, which, in consequence of the ebbing of the tide, remained aground upon the beach. Mr. Bourne endeavored to induce them to leave the boat, in order that he might shove her off to take water, addressing them in Spanish, and making signs to them, both of which they pretended not to understand, and entirely disregarded. Mr. Bourne perceived that their situation on shore was becoming perilous, but assuming an appearance of unconcern, he induced one of the natives to permit him to mount his horse, saying that he would "have a bit of a ride, and try to hunt up his men." After proceeding to some distance, he saw the men approaching the shore, one of them mounted alone, and the others riding behind the natives.

The men still importuned for leave to accompany the natives, until Mr. Bourne, at length realizing the danger to which they were exposed, being at the distance of a mile from the boat, put his horse into a run, and going up to the leader of his men, ordered them immediately to retrace their steps. The natives then caught the bridle of Mr. Bourne's horse, and refused to carry them back, and succeeded in wresting a two-barreled gun from the possession of one of the men. Mr. Bourne then jumped from his horse, telling his men to follow his example, and return to the boat on foot, and in case of being attacked to sell their lives as dearly as possible. The natives then gathered around them, obstructing their course, when Mr. B. drew a brace of pistols from his pockets, making ready to fire, and ordering the natives to be off. He was immediately seized and pinioned by three or four natives, who advanced behind him, which, however, did not prevent him from drawing the trigger of one of his pistols while the natives were trying to wrest it from his hands. Fortunately the pistol missed fire, or more serious consequences to the party must have ensued, from the utter disparity of numbers. And after the natives had succeeded in securing Mr. Bourne, the old chief came up and took him by the wrist with one hand, while he brandished his cutlass in the other in defending him from the savages who wished to kill him with their knives; the motive of the chief being to secure a supply of rum and tobacco, which Mr. B. had promised to him, and which he well knew he would lose in the event of Mr. B's death. Mr. B. was then mounted upon a horse, and the party proceeded to the boat. Stipulations were entered into for the release of the men upon the natives receiving five bottles of rum and five lbs. of tobacco, for each, and the boat returned from the vessel at about dark with the articles, according to the stipulation, which were delivered to the natives. The chief, however, refused to release Mr. B., demanding as a farther ransom a barrel of rum, to be delivered on shore in the morning, and in the mean time Mr. B. was closely guarded through the night at their wigwam. In the morning he was taken back to the shore, but as a heavy gale prevented the vessel's boat from landing, he was carried back to the wigwam; and on the following day was again returned to the beach, when it was discovered that the schooner had gone. The feelings of Mr. B. at this time may be imagined far better than can be described. He then endeavored to induce the natives to carry him to Port Famine, but as they had stolen horses in that vicinity they would not consent, promising, however, to carry him to Cape Holland, on the North coast of the Straits, on the condition of receiving a barrel of rum, 100 lbs. of tobacco, &c., &c. Accordingly Mr. B. was dispatched in charge of several of the natives, and after a tedious journey of 37 days reached the banks of the Santa Cruz River, a distance of about 300 miles. The party had the colors of the English brig Avon, which they had plundered from the vessel, after murdering the captain and two or three seamen, and taking two men prisoners, whom they subsequently killed, after getting a ransom for them. Mr. B. raised the colors reversed, which signal attracted a boat from Sea Lion Island, where a company of ten men were collecting guano. These men told him that it was impossible to take him from the Indians, but agreed to keep a look out for him in case he should contrive an opportunity to escape by himself. He then watched an opportunity while the natives were closely gathered around him, and under pretence of wanting to look at the boat, plunged into the river and swam off to the boat, and arrived at Sea Lion Island on the 7th of August, after being a prisoner with the natives ninety-seven days. Mr. B. adds: It was one of the coldest days of a Patagonian winter, the distance to the Island was about three miles, and my teeth chattered in my head all the way. On the 2d of October the whale ship Hudson, of Mystic, Conn., and her tender, schr. Washington, touched at Santa Cruz, and I went on board the ship and remained until the 24th, then went on board the Washington and went on a cruise for whales, when we boarded the schr. Hopewell, Capt. Morton, of Boston, from Antigua, bound to San Francisco. I took passage on board the Hopewell and entered the Straits on the 29th of October—was 50 days in getting through the Straits, and arrived at Callao on the 8th of January.

THE NORTH AND THE SOUTH CONTRASTED.

On the evening of 23d January, a very numerous audience assembled in one of the rooms adjoining the Surrey chapel, London, to hear an address from Pres. Mahan previous to his departure from England. The address occupied two hours in the delivery, and was very warmly received. From the report in the *Nonconformist* we copy a single paragraph, contrasting the intellectual difference between the North and the South:—

"If you visit our country, and pass through the length and breadth of the Northern States, you will find one aspect of the country that we delight to point the eye of the stranger to. Among the best specimens of architecture that you will witness are our school-houses, where the children of rich and poor are educated together. As you traverse these States, you cannot find a neighborhood without its school-house, where the children of all classes are educated free, in the best forms of instruction you can conceive, and under the best teachers attainable. But you may traverse the length and breadth of the Southern States, and I doubt whether you can find such a thing as a school-house. I have traveled myself over a large portion of North and South Carolina, into Georgia, Virginia, and Maryland, and I never saw such a thing as a common school-house—never heard of such a thing. The rich employ teachers, at their academies or at home; but the poor—that is, the masses of the population—are left uncared for. I have been informed by a minister, formerly located in North Carolina, that in his neighborhood were many families deemed wealthy—worth, say from ten to fifteen thousand dollars—whose daughters, grown up to a marriageable age, could neither read nor write. What then must be the mental condition of the masses—the poor, without any public provision for the education of the young? I might also refer, in elucidation of this part of the subject, to the intellectual development of the ministry in these communities. Here, again we must distinguish between the slaveholder and the masses of the population; for each has its own ministry. You will find the ministry of the former, in many cases, very intelligent; but I found, in the North Carolina Association, no less than sixty churches with whom this was the condition of membership and communion—total abstinence from all connection with anything like Tract, Bible, or Missionary Societies."

THE GREAT INDUSTRIAL EXHIBITION.

A meeting of the inhabitants of the City of Westminster was held on the 21st ult. in relation to the proposed exhibition of the products of all nations' industry. The Earl of Carlisle made a speech, and was followed by the American Minister, Hon. Abbot Lawrence, who spoke as follows:—

"He had watched this great enterprise from its conception, and he would say, that the mind that conceived this great project, and the individuals who had nearly completed the preliminary arrangements, deserved and commanded his profound admiration. [Cheers.] He appeared there as the representative of a youthful but a great nation. [Cheers.] He came there to offer his thanks to Prince Albert and the British people for the magnanimous proposal; and on the part of the people of the United States he came there to spread out the hand of good-fellowship to the British people. He looked upon this exhibition not as intended only to benefit industry and art, but as a great Peace Convention. All that now was wanted was intercommunications between nations. Let nations meet face to face in a great country like this, renowned in arms and famous in literature, and much good would come of it. It was a generous proposal—indeed, its generosity was as broad as the world itself, and he could promise them that the people of the United States would readily respond to it. [Hear.] He did not apprehend that in the arts and sciences the people of the United States could teach the old world much, but they would come here to learn, and he hoped, too, they would bring with them inventions and productions that would command universal admiration. He was not over-sanguine of the results of this undertaking, but when this great meeting took place he did think the world would recognize the dignity of labor and the advantages of commerce, that great civilizer of mankind. [Cheers.] It was for the interest of the world to secure peace, and the security of the nations of the world now depended on their meeting together to perpetuate it. [Cheers.] He closed his remarks by repeating his thanks, on the part of the people of the United States, for the proposal of this great international exhibition of industry." [Cheers.]

DEATH OF REV. JOHN LOWDER.

Drowned, on Monday, the 24th September, 1849, whilst bathing at the island of Pu-too, the Rev. John Lowder, late Chaplain of the British Church, Shanghai. Mr. and Mrs. Lowder went on a cruise among the islands, in Her Majesty's brig Mariner, principally for Mrs. Lowder's health. It would seem that, while lying off Pu-too, on Monday, the 24th ult., Mr. Lowder, with the Purser and Mr. Drake, went on shore for the purpose of an excursion. In the course of the day, they were met by Capt. Matheson and Mrs. Lowder, the latter of whom endeavored to persuade her husband to accompany her on board the vessel, but as he represented that Mr. Drake had taken some trouble to prepare refreshment for him, she did not insist. After dinner, while returning to their boat, a swim was proposed, to which the Purser objected, on the plea of the heavy surf. Mr. Lowder and Mr. Drake, however, undressed and entered the water. They did not go into deep water, but, while Mr. Lowder was standing with his back to the surf, a heavy roller came in and knocked him over, and the undertow carried him into deep water. He now called for assistance, and on Mr. Drake swimming towards him, caught the latter by the neck with both hands. Mr. Drake disengaged his hands, and, while seizing one, he urged Mr. Lowder to use the other in swimming. The unfortunate gentleman was observed, however, only to strike in the air for a short time, and then become senseless. Mr. Drake courageously endeavored to retain his hold of the body, till, finding himself in danger of being carried out to sea, he was necessitated to abandon his luckless burden, and only effected a landing after considerable exertions. It is only necessary to add, that all search was in vain, and that the body could not be recovered. Poor Mrs. Lowder has suffered dreadfully. On Sunday a funeral sermon was preached by the Rev. Mr. Hobson, who was officiating in Mr. Lowder's absence, and all the vessels in harbor had their flags half-mast. A greater number attended church than I can recollect to have seen since the opening of the building, and altogether a gloom seemed to hang over the community. Having ascertained that the widow and family (five children) are left almost destitute, a subscription was immediately set on foot, which, I am glad to say, has now (Oct. 6) reached between seven and eight thousand dollars. A subsequent letter mentions that the body was found after five days, and buried by one of our missionaries in the English burial ground at Ningpo. We are also glad to say that the subscription alluded to above amounted to $8,000. [Overland China Mail.

VIRGINIA.

Rev. Joshua Leavitt, writing to the Independent, says:—When I was on my way to Washington, I fell in with a company of men, a father and two sons, substantial farmers, from Montgomery county, N. Y., who were on their way to Virginia to look for land. They had come to dislike the long winters of the North. The cost of land was so high that they could not pay for new farms, or pay the interest on the cost. They thought the West too far from market; and they had seen in the newspapers accounts of the advantages afforded by Virginia to emigrants from the North. Their attention had been particularly arrested by a letter which appeared in the agricultural paper at Rochester, from a Mr. Griscom, a Quaker living at Petersburg, setting forth the attractions of many farms and tracts of land lying on James River, and between that and the line of North Carolina. I gave them some facts in regard to the lands in Fairfax and Loudon counties, and on the Northern Neck, as it is called, between the Potomac and the Rappahannoc; but their faces were set for Petersburg and the southern counties. A few days ago I met them in the street; they were on the return from their exploration, and informed me that they had purchased lands about three miles beyond Fairfax Court House, and not twenty-five miles from Washington City. They had found my suggestions well-founded, that the lower James River region and southern counties were too unhealthy for northern constitutions, and had therefore satisfied themselves with lands somewhat higher priced and perhaps naturally less fertile. They said they supposed a hundred farmers in and near the counties along the Mohawk would probably be influenced by their report, and would follow their lead. A gentleman of my acquaintance has just made a sort of circular visit to a number of gentlemen in Fairfax—not the northern settlers, now becoming numerous, but the Virginia stock—and he was much gratified at the liberal and patriotic tone of feeling expressed by them, and the indignation with which they repudiated the spirit evinced by Morton, their Representative, in his speech delivered a few weeks ago. My friend was also struck with the change for the better which has been produced in the appearance of the country by the settlement of northern men on the old worn-out farms in that county. The change is truly marvelous, and cannot but excite wonder, even among those southern planters who lack the energy to imitate the example set before them. Several years ago, I was informed by a gentleman of Alexandria, intimately conversant with the subject, that the price of real estate in that city had risen ten per cent., in consequence of these northern settlements in the surrounding country. Let this work of colonization go on. Mount Vernon is in Fairfax county; and in a few years the tomb of Washington will be surrounded by a population of enlightened, industrious, and patriotic citizens, who will help to realize for his beloved Virginia the fondest wish of his heart, a deliverance from the blight of slavery. So great already is the power of free labor in that State, that the Legislature is engaged in passing a bill for a revision of the Constitution, to meet the demand for an equality of representation, according to the voting population, and not according to the number of slaves. Whenever that shall be done, Virginia will have taken the first step in the work of emancipation.

HOMESTEAD EXEMPTION.

A bill is now before the California Legislature, securing from forced sale to the *householder* 80 acres of land in the country, dwelling and appurtenances. In any city or town, one lot 50 feet front and rear, and 50 Spanish varas deep. The exemption not to extend to any mechanic's or laborer's lien, nor to any mortgage of the same, signed by the wife, nor to any sale of the same for non-payment of taxes. 2. The householder must be a resident of this State to claim the benefits of the exemption. 3. All household goods, furniture, and utensils, in value not exceeding $750, twenty sheep and their fleeces and cloth manufactured from the same; two cows, five swine; all necessary pork, beef, fish, flour, corn, vegetables, and other provisions actually provided for family use, and fuel for six months; family Bible; family pictures, library, and school books; his arms and accoutrements. The tools, implements, materials, stock, team, &c., necessary to the carrying on of his trade, calling, or profession, and all necessary food for six months for the animals, exempted from sale by this bill. 4. No bill of sale, lien, or chattel mortgage, of any of the property exempted by this bill, (except the articles named in the 8th section of the bill relating to the tools, implements, &c., above alluded to,) to be valid, unless signed by the wife. Also exempts a church seat or pew, all spinning wheels, weaving looms, and stoves. 5. Act to take effect March 1, 1850.

THE EXTENT OF LONDON.

It is absolutely impossible to communicate to one who has not seen it, any idea of it. I have said to myself several times, "Well, now, I have seen the whole," yet I soon find out I have seen nothing. You can travel eighteen miles from Brentford to Strafford, through an uninterrupted succesion of thickly planted houses. I have walked until I have had to sit down on some doorsteps out of pure weakness, and yet have not got out of the rushing tide of population. I have rode on the driver's seat on omnibuses, and there has been a succession of squares, parks, terraces, and long lines of single houses for miles, and continuous blocks and single palaces in the very heart of London, occupying acres of ground. I do not speak, of course, of the large parks, which for their trees, their verdure, their neatness, their embellishments, their lakes and cascades, their waters swarming with fish, and covered with a great variety of water-fowl, which they have been able to domesticate, and their national monuments, and the multitudes of well-dressed pedestrians, and of elegantly mounted horsemen and horsewomen, of the carriages and equipages, as splendid as gold and silver can make them, are beautiful beyond my most romantic dreams. I do not exaggerate; I cannot go beyond the reality.
[Journal of a Traveller.

DEATH FROM DISAPPOINTMENT.

The Philadelphia Sun relates the following distressing case:—

A day or two since an accomplished young lady of this city, who was admired by a wide-spread circle of friends, died from rupture of a blood vessel, induced by circumstances almost indescribably painful. It appears that a young gentleman (a widower) had been paying his addresses to her for several months, and finally the day was set apart when the nuptial ceremony was to take place. It appears, however, that the widower had promised his first wife, on her death-bed, that he never would get married again; but when time had soothed his feelings consequent upon so painful an affliction as her death, he forgot his vow, fell in love with the young lady, and went so far as to agree upon a final engagement with her. On reflection, the death of his wife and the sacred vow he made, flashed on his memory. Accordingly, with feelings best known to himself, he wrote a letter setting forth the facts, and expressed his determination not to comply with the engagement which he had made with the young lady in question. She received the missive, carefully perused it, read it over and over again; horror chilled her frame, she suddenly became raving crazy, and after living a maniac for only three hours after the receipt of the letter, she burst a main blood vessel, and fell a corpse.

Snow Storm in Greece.—They have had a snow storm in Greece, during the past winter, unequaled in violence within the memory of man. It commenced on the night of Wednesday, and continued during part of Thursday, the 23d and 24th Jan. The thermometer fell in the town of Athens to 25° of Fahrenheit, the oranges were frozen to the core on the trees in the gardens, and the mandarins could be broken to pieces with a hammer. Thousands of sheep perished in Attica, so suddenly did the storm come on, and even the shepherds were surprised, and many were lost in the storm. The want of sheds, which the mildness of the climate renders generally unnecessary, has caused a great increase in point of loss. In Attica the loss is said to amount to a fourth of the total number of sheep in Attica alone; and in Northern Greece, it is to be presumed—for, as yet, we have no information—that the loss has been considerably greater; the Islands alone have escaped.

Dreadful Event at Naples.—A dreadful explosion and fire occurred at Naples, on the 6th ult., which threatened extensive destruction. The cellars of the Darsens, or closed port, extend from the water's edge to a considerable distance under the principal buildings of the city, including the magnificent palaces of the Princes of Salerno and Capua, and the King's palace. In these cellars were warehoused 277,000 cantara of coal, and on the morning of the 2d an explosion of fire damp took place underneath the palaces of the Princes of Salerno and Capua, which threw down large portions of the walls, and it was with great difficulty that the inhabitants escaped. It was ascertained that the coal had ignited, and there was every reason to fear that the King's palace and church of St. Francesca de Paula would be destroyed.

Poaching with Chloroform.—A few days since, says the Reading Mercury, one of the keepers in Windsor Great Park observed a man very busy, under suspicious circumstances, in the midst of some fern; being satisfied that all was not right, he made up to him, and on searching a bag he had in his possession, found it contained five rabbits not dead, but apparently stupified. His attention was then drawn to several pieces of fern, which had been cut and stuck upright in the ground, having pieces of paper attached to them, and which it was afterwards discovered had been steeped in chloroform, and been the means by which the fellow had secured his game. This is the first instance in which we have heard of the application of chloroform to the purposes of poaching.

Singular Collection.—A lady died recently at St. Omers, in France, who never, during the course of her protracted existence of eighty years, gave away, destroyed or sold an article of dress she had ever worn. When a fashion had passed away, she put away the article representing it into a wardrobe made for the purpose. It must be something curious to see the various gradations of dress which such a collection presents. She began with the reign of Louis XV., and from the hoops, powder, and high-heeled shoes of those days, she has descended into the times of Republicanism, and its more simple forms of costume. Her warbrobes have become a perfect museum of fashion.

Variety.

A patent has been lately issued to Wm. L. Thomas for an electric telegraph, which makes the marks on paper, by means of an attenuated platinum point, which is heated by the electric current, and becomes instantly cold when the circuit is broken. This dispenses with the magnet, and the decomposing salt, which are the main peculiarities of Morse's and Bain's patent, and seems to place the new invention beyond the reach of any permanent injunction by either.

The London Morning Chronicle records the total failure of the late attempts made in the Madras presidency to procure an article of cotton that would in some degree compete with the American. A similar experiment in Bengal was also abandoned a short time before, after an expenditure of about $500,000. The monopoly of this great staple will probably remain with the Southern States.

Gen. Alexander Smyth, of Virginia, in the course of a two days' speech before the Committee of the Whole, was called to order by Arthur Livermore, of New Hampshire, for irrelevancy. "Mr. Chairman," said Smyth, "I am not speaking for the member from New Hampshire, but for posterity." "The gentleman," rejoined Livermore, "is in a fair way, before he finishes, to have his audience before him."

The principle of a hay cutter, patented in 1848, has been applied to a machine for cutting up rags and junk for paper manufacturers. The machine has such power that junk 2 1-2 inches in diameter is readily cut asunder by it, and fitted for the engine better than by any other known machine. In one establishment it is said to save $5 per day.

It was a beautiful observation of the late Wm. Hazlit, that "there is room enough in human life to crowd almost every art and science in it. If we pass 'no day without a line'—visit no place without the company of a book—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have."

Hon. T. Butler King says that the only coal made use of in California, is that sent from England and the United States, and the demand, it is supposed, will be for the year 1850, two hundred thousand tons. Coal is delivered from England at $25 a ton. The coal at Vancouver, it costs $12 a ton to get out of the mines, owing to the expense of labor and the inconvenience of mining.

Marie Antoinette was the first white woman who Christianized feathers, and introduced the fashion so common among barbarians, of decorating their heads with them. The King declared, when he saw her dressed with them, that they were the prettiest ornaments he had ever seen. The Queen continued to wear them, and the fashion spread all over England and Europe.

Mrs. Hannah Richardson, who recently died in Dracut, was the mother of 13 children, (of whom the youngest is now 50 years old,) and had 72 grand-children, 90 great-grand-children, and 9 great-grand-children's children, and some of each generation attended her funeral. She was a member of the Congregationalist church in Dracut 60 years.

The Detroit journals are arguing the question, "Where is the American Wilderness?" The Advertiser says: At the opening of this century it was in Ohio and Indiana—twenty-five years afterward, it was in Michigan, Wisconsin, etc.—last year it was Minnesota. Now, where is it to be next year, except perhaps in Nebraska and around the Lake of the Woods!

Late advices from Yucatan report that the Government troops have had a battle with the Indians, near Lebanos, in which the latter were defeated, losing 400 as prisoners, 600 muskets, and a quantity of money and powder. The ring-leaders afterward implored pardon of the Governor, and offered an unconditional surrender of their forces. It is supposed that this will put an end to this long protracted war.

The entries of land at the public land offices, Green Bay, Milwaukie and Mineral Point, during 1849, were 795,649 acres, of which 592,693 acres were entered with land warrants. The cash received was $257,240. The amount of money paid into the above named offices since 1837, amounts to seven millions four hundred and two thousand dollars, and the aggregate amount of acres about six millions.

The expedition in search of Sir John Franklin will sail from this port in May, and will consist of two schooners suitable for the Arctic Seas, of 70 to 90 tons burden. The command of the expedition has been tendered to Lieut. De Haven, who was attached to the Exploring Expedition, who has accepted the trust. Passed Midshipman Griffin will be second in command.

A man named Gideon Williams, of Providence, R. I., was recently fined three dollars and costs, amounting to six dollars and fifty-five cents, for neglecting to return a *borrowed umbrella* when requested to do so. The Rhode Island Justice has taken a step in the advance of the age.

By a recent report of the Secretary of State, of this State, it appears that articles of association contemplating the construction of more than 2,000 miles of plank road, and involving the expenditure of about $3,000,000, have been filed in his office.

A vessel lately sailed from Providence, R. I., for Africa, with a number of missionaries as passengers, and 18,000 lbs. gunpowder, 14,989 gallons domestic spirits, and 400 muskets.

Over 1,000,000 pounds of butter were last year exported from Chautauque county—also 766,485 lbs. cheese, 213,390 lbs. wool, besides other products to the amount of 6,545 tons.

The whole number of vessels cleared from Boston for California, since the first discovery of gold, is 203. Probably these vessels have carried out some 2,500 passengers, and about $5,000,000 in freight.

The swallow can fly at the rate of ninety-two miles an hour, hawks and several other tribes one hundred and fifty.

Wooden clocks (good time pieces) have been recently manufactured in Connecticut at seventy-five cents a piece!

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M.; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M. (freight) at 7 A. M. and 2½ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6¼ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N.-J.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 301.

The Sabbath Recorder.

From the Independent.

SHALL WE COMPROMISE?

BY REV. H. W. BEECHER.

Mr. Clay's Compromise has been violently resisted by the South, and but coldly looked upon in the North. It is not that both sides are infatuated, and refuse a reasonable settlement. But the skill of Mr. Clay has evidently not touched the seat of the disease. He either has not perceived, or has not thought it expedient to meet, the real issue now before the people of the United States. The struggle going on is a struggle whose depths lie in the organization of society, in the North and South respectively; whose causes were planted in the Constitution. There are two incompatible and mutually destructive principles wrought together in the government of this land. Hitherto, like Esau and Jacob, they have striven together in the womb. Now they are born, and that feud has begun which shall drive the one or the other to the wilderness. To attempt to settle a radical opposition of polity, by easing off the rub here and there, leaving the great principles in full vigor, is as if one should hang fenders and sand-bags along the side of hostile ships that come crushing together, instead of putting the helm about and going on another tack. 'Slavery is right,' and 'Slavery is wrong;' 'Slavery shall live,' 'Slavery shall die;' 'Slavery shall extend,' 'Slavery shall not extend;'—are these conflicts to be settled by any mode of parceling out certain territories? Now the battle rages at one point. By and by it will rage at another. These oppugnant elements, Slavery and Liberty, inherent in our political system, animating our Constitution, checkering our public policy, breeding in statesmen opposite principles of government, and making our whole wisdom of public legislation on many of the greatest questions cross-eyed and contradictory, these elements are seeking each other's life. One or the other must die.

We give Mr. Clay sincere praise for desiring peace. We think it worthy of his reputation to have declared, that *he* would never vote for the extension of Slavery. If his compromise had taken that determination at its starting point, he would then have come nearer to our ideas of the leader which our times and our difficulties demand. It is no sporting joust upon which our nation is gazing. The shield of the challenger hangs out for no blunted lance. Like Ivanhoe, we should have been glad had Mr. Clay struck the shield of Du Bois Gilbert with the sharp lance-head, importing earnest battle. One straight-forward speech against the extension of slavery, based, not upon political reasons, but on the great principles of humanity and justice; one glowing appeal to the whole nation to take the stand, which he has personally taken, *never to vote for the extension of slavery on either side of any line*; this would have been a noble statesmanship, and crowned the last years of the revered sage of Ashland with the brightest glory of his life!

Let no man suppose that the contentions which now agitate the land have sprung from the rash proceedure of a few men—the hot-heads either of the North or of the South. We are in the midst of a collision, not of men, but of principles and political institutions. The inevitable course of affairs has been developing the results for which provision was made, first in the organization of society, and then in the structure of the Constitution. No harvest ever answered more closely to the husbandman's seed, than do our difficulties to the original sowing.

The North, adopting the theory of democracy, organized all her civil and industrial institutions upon that basis. Every man, the lowest, the least, the highest and best, had one common platform of rights. The South, adopting the theory of aristocracy, made two platforms—the one for the governed, the other for the governors. The one and the other began at once to exhibit their results. In the North, labor was voluntary, honorable, and universal; in the South, it was compulsory, and made disreputable by being fastened upon an abject class. Of course, the laborer had different values. In the North, he was a citizen, capable of any honor, framing his own laws, making his own rule, and so an integral element of the State. In the South, he neither voted nor determined; he had no rights; he was a slave. Labor and Laborers are the foundations of a community. The strength, the virtue, the civilization of a community, must not be measured by the polish of its surface.

The whole structure of society conformed to these respective foundations.

The North put honor upon its laborers; they were trained in common schools; they became reading and reflecting men; shrewdness, penetration, forecast, personal independence, fertile resource, marked the industrial classes. Grow as rapidly as the educated and the wealthy might, the distance between them and the laborer constantly diminished. There never was a time when the bottom of society was so near the top as now.

The South, making labor a disgraceful necessity, denying it education, compelling it not by those motives which are ordained healthfully to develop the man, but by the overseer's eye and lash, and educating only her wealthy sons, has steadily widened the distance between the top and bottom of society. Nothing can be more dissimilar than the tone and sentiment of societies so diversely formed. Liberty is a universal right —it belongs to *men* on the one side; it is a privilege, and belongs to a *class*, on the other side. The North binds society together, identifies its interests, equalizes and kneads it, causing it to grow alike throughout, and makes it strong by the strength of its *individuals*, and gives to individuals the advantages of *commonweal*. There cannot be a commonwealth of slavery. It is class-weal and class-wealth. The South hopelessly divides society; puts her honors on one side of the cleft, her menial offices on the other. The North compacts, and the South stratifies. To educate the laborer is to do the whole State a benefit, in the North; to educate the laborer is to strike at the foundations of society, in the South. We send educators to the Governor's chair and to Congress. They of the South send them to the penitentiary and the gibbet.

Now, does any man doubt, that here are the real, vital, distinguishing elements of two radically different governments — an Aristocracy and a Democracy? Does any one believe it possible that these respective tendencies should be confined, in their respective fields, to civil affairs? Will they not determine the family institution, the usages of society, public opinion, yea, the whole and very nature of communities? Can the agriculture of slaves and slavery and the agriculture of freemen be the same? Can the commercial interests be the same?—the political economy and the politics? Can statesmen bred in such schools have common sympathies? That the North and South have many wants and many sympathies in common, is as true as that all men, the most opposite, oppressor and oppressed, deceiver and dupe, have great wants in common. But in their foundation-ideas, their political doctrines, their State policies, their conceptions of public measures, they are not only different, but for the most part opposite and oppugnant. States, so essentially different, would find harmony rather in separate existence, than in federation. Yet our Union is composed of these oppositions.

When the Constitution was in birth, these things were in the seed. Yet, even then, the repellencies were such that a common Constitution was adopted only by compromise. Now, if the compromises of the Constitution in the matter of Slavery were adopted, in the expectation that Slavery would soon be eradicated by the superior vitality of Liberty, we can understand the wisdom of the *intention* at least. But if it was designed that one instrument should inclose the spirit of two theories of government so totally adverse, it was the most extraordinary blindness, the most anomalous folly, which honest men were ever smitten with! We should as soon look for an agreement by which Christ and Belial should jointly undertake to govern this world! Was it thought possible to serve both Liberty and Slavery—God and Mammon? Could the same mouth breathe justice and injustice? Could a Constitution having any definite nature, have two hearts, one beating for Liberty, with vitalized blood, and the other beating for Slavery, with black blood? Could it organize courts empowered to establish justice and systematic oppression? courts, with one hand to lift up the wronged by speedy redress, and to beat down the wronged with the other by triple blows? We believe the compromises of the Constitution looked to the destruction of slavery, and not to its establishment.

The event justified the judgment. Although incidental causes conspired to give slavery a new growth, while our country was swelling and coming into manhood, yet it soon became apparent that both systems could not long co-exist.

There are good and easy souls, not perturbed by over deep meditations, who think that *men* make all this national uproar. They are guiltless of supposing that our institutions are the agitators, that our civil polity is the fanatic whose firebrands inflame the Union. This movement of the spirit of the age has made the men, not the men it. We are its children. While the North and the South inveigh against each other, and fanatics are loud-mouthed against fanatics, calmer and deeper men see that both the North and the South are drifting, and fighting as they drift, in a current whose secret springs lie deeper than men's volitions; whose force God both ordained and will augment, until old things are passed away, and he whose right it is shall reign. Why then should we try to stop the contest? It must come to an issue, which spirit shall animate our Constitution. The spirit of Bondage and the spirit of Liberty, when both are living spirits, cannot dwell together. Moses' rod must swallow the enchanter's, or the magician's rod must swallow the prophet's. The South have found out that slavery cannot live and stand still. Liberty grows the fastest; has the best roots; eats out the other; and if slavery is stationary, it will be speedily overrun and smothered by the rampant vine of freedom. It must thrust out its roots; it must borrow vigor from fresh soil. Southern men are perfectly consistent in rejecting a compromise which only confirms old rights, but positively grants no extension.

The South now demands room and right for extension. She asks the North to be a partner. For every Free State, she demands one State for Slavery. One dark orb must be swung into its orbit, to groan and travail in pain, for every new orb of liberty over which the stars shall sing for joy.

On that question we hold there can be no compromise. The Constitution has come to a period of final construction. Every year's delay will aggravate the difficulties; an earlier day had been better than this; but this is better than any future day. It is time for good men and true to gird up their loins, and stand for God and for Humanity. No Compromises can help us which dodge the question; certainly none which settle it for slavery. We are told that the question is momentous, and beset with the most serious difficulties. Neither in the affairs of individuals nor of nations is there any difficulty when men are willing to do right. It is when right is spun to so fine a thread that it floats like a gossamer, changing to every breath, that we lose sight of it, or find it entangled in our hands. There never was a plainer question for the North. It is her duty openly, firmly and forever, to refuse to Slavery another inch of territory, *and to see to it that it never gets it by fraud.* It is her duty to declare that she will, under no considerations, be a party to any further inhumanity and injustice. Then the path will be plain and straight. The path of Duty, though a steep one, and often toilsome, is always straight and plain. Those are the labyrinthine roads, which, winding through sloughs and thickets, or imbosked and dark, seek to find a way around the rocks and steeps, and come to the gate of Success, without climbing the hill of Difficulty.

Mr. Clay's compromise resolutions demand better provision for the recovery of fugitive slaves; and a bill is now pending in the United States Senate for this purpose. We cannot strongly enough express our profound regret at the remarks which Mr. Clay felt it his duty to make on this subject. On this matter, our feelings are so strong that we confess a liability to intemperance of expression.

If the compromises of the Constitution include requisitions which violate Humanity, I will not be bound by them. Not even the Constitution shall make me unjust. If my patriotic sires confederated in my behalf that I should maintain that instrument, so I will, to the utmost bounds of Right. But who, with power which even God denies to Himself, shall by compact foreordain me to the commission of inhumanity and injustice? I disown the act. I repudiate the obligation. Never while I have breath will I help any official miscreant in his base errand of recapturning a fellow man for bondage. And may my foot palsy, and my right hand forget her cunning, if I ever become so untrue to mercy and to religion as not, by all the means in my power, to give aid and succor to every man whose courageous flight tells me that he is worthy of liberty! If asked, what then becomes of the Constitution, I reply by asking what becomes of God's Constitution of Humanity, if you give back a slave to the remorseless maw of servitude? I put Constitution against Constitution—God's against man's. Where they differ, my reply to all questioners—but especially to all timid Christian scruples, is in the language of Peter: *Whether it be right, in the sight of God, to hearken unto you, more than unto God, judge ye!*

Ought not Christians, by all the means in their power, to *preserve the Union?* Yes, by all means that are *right*! But, dear as the Union is, and ought to be, whenever it comes between a Christian people and their integrity, it becomes a snare. The very value of our Union is to be found in those principles of justice, liberty and humanity, which inspire it. But if, by any infernal juggle, these principles must be yielded up to preserve the Union, then a corpse only will be left in our arms, deflowered, lifeless, worthless. A Union perpetuated by giving way to injustice—a Union maintained by obedience to the desires of Slavery—is but a compact of violence. We emphasize these things, because the long-continued cries of politicians have produced among sober Christian men an unquestioned and undisturbed conviction, that no evil can be so great as the dissolution of our Union. There are many evils infinitely greater. The loss of a national conscience is greater. The loss of public humanity is greater. An indifference to the condition of millions of miserable creatures, whose degradation, vices, ignorance and animalism plead with our conconscience in their behalf; this would be an unspeakably greater evil. So long as we can maintain the Union on terms which allow us to act with a free conscience, with humanity unviolated, we shall count no sacrifice dear to maintain it. But religion and humanity are a price too dear to pay even for the Union!

Our Southern brethren often complain that we don't understand their condition or sympathize with their real difficulties. Even so, too, we complain that they do not understand our situation and sympathize with our difficulties. There are hundreds of thousands of men to whom conscience is a law —law, notwithstanding the sneers of those who flout at the idea of a *conscience party.* But there *is* a conscience party! There is a stern and growing feeling in the Free States, not yet expressed by any distinctive organization, that the time has come for a stand against any further national inhumanity. We can bear much, but we cannot and will not bear the guilt of Slavery. We regard it as epitomizing every offense which man can commit against man. It takes liberty from those to whom God gave it as the right of all rights. It forbids all food, either for the understanding or the heart. It takes all honesty from the conscience. It takes its defense from virtue, and gives all authority into the hands of lustful or pecuniary cupidity. It scorns the family, and invades it whenever desire or the want of money prevail, with the same coolness with which a drover singles out a heifer, or a butcher strikes down a bullock. These are not the accidents of slavery. They are its legitimate fruits. They are its vitality. If you stop those evils, you will destroy the system. Let the slave be taught; let him have, not a filtered and adulterated gospel, but that gospel which angels heralded, strangely filling the air with the cry, *Peace on earth and good will toward men*—and it will make the slaves what it made the barbarous Briton and the rude Saxon—freemen and refined Christians. Take from slavery its rights of merchandise, forbid the disruption of families, the sale of slaves from the homestead where they were born, and the system will stink in the nostrils of Southern planters, as it now does in our own.

Now we declare, that into a fellowship with these monstrous evils, whose perpetration around our whole Southern coast is, enough to pre-occupy the heavenly tribunal of mercy, and to exhaust its patience on only this form of all the world-wide human suffering, we have been drawn unwittingly. We did not know, or did not think, that to swear fealty to the Constitution was to swear preservation to Slavery. We had always understood that the compromises of the Constitution were agreed upon in the North only that time might be given for slavery to *die out.* But if another construction be made, and becomes the settled reading of that instrument; if the North is to have the guilt and the South the profits of slavery; if we are henceforth to understand that slavery is federal and national, recognized in the all-embracing Constitution, then, but one course is left us. No earthly consideration shall make us partners in this monstrosity. We most solemnly declare, by our belief in humanity, by our hopes in religion, by our faith in Christ, that we will cut every cord of oppression whose force is derived from us. And if, in so doing, men choose to interpose the Constitution, upon their heads be the blame. Palsied be that hand, and blasted those lips, which shall make our Constitution, ordained for freedom, the instrument of bondage and cruelty!

"I AM SO HAPPY!"

I see the faded writing, dated oh! so long ago;
The clear, round text is fairly traced by childish figures slow;
'T is but a simple record of inconstant hopes and fears,
But one short sentence written there I blot with falling tears.

It is this—"I am so happy." But twenty years have flown
Since those pleasant words were writ to a loving playmate gone;
This is the hand that traced them, they were innocent and true;
This is the heart so buoyant then, as rosy moments flew.

I gaze upon the characters, I ponder o'er them yet;
The many intervening years I struggle to forget;
O, but to realize them now for one short fleeting hour,
The dark, dark shadows of this life ceasing awhile to lower!

"I am so happy"—well-a-day! those strange and thrilling words
Sound soft and sweetly as the song of wild and woodland birds,
In twilight glades, at evening fall, when, 'mid the shivering leaves,
A whispering of import sad our busy fancy weaves.

May I not be a child once more? My *second* birth must be
No day-dream of a sickly mind, but blest reality;
Then, then again those glorious words with truth I may indite—
"I am so happy"—traced within in characters of light.

From the Christian Contributor.

ANNUAL REPORT

Of the Baptist Free Mission at Port-de-Paix, Hayti, for the year ending 12th Month, 31st, 1849.

To the Board of the Am. Baptist Free Mission Society:

DEAR BRETHREN,—One year ago last month, I visited this place, being on a tour to the north part of the island. After my return to Port-au-Prince, I decided to establish a mission here as soon as I could move my family. I was not able to obtain a passage by sea until the 11th of the 1st month of this year. We arrived here on the 18th of the same month. The first two months after we arrived we were very much incommoded for want of house-room. Since that time, although we have had what room would suffice for present purposes, it has not been ample enough for our health and comfort. We very much need a room or house for our school and meetings. I think $250 would build a house sufficient to seat 50 or 60 persons; such a building would answer for a time.

We commenced a day-school immediately after we came here. This has been in operation until the 17th inst., when it closed by a public examination, much to our satisfaction as well as that of the authorities and parents of the children who were present. Much has been done to break up the school altogether. Many of the children have been taken away, for fear of becoming Protestants, but under the *pretence* of not learning anything. The examination commenced at 10 A. M., and lasted till 4½ P. M., without intermission. The exercises were so interesting that all remained till the close. The Commission of Education presented me their thanks, and have reported favorably concerning the progress of the school to Government. A general satisfaction was manifest. Since that day, we have not heard any false reports against the school. For more than half of the year we labored under many disadvantages for want of a suitable teacher; several weeks, I was obliged to take charge of the school myself; the teacher I had employed having forfeited his liberty by an affair of smuggling coffee. He has been in prison about five months. At the beginning of the fall season, Miss. Howard commenced giving lessons in French. She had previously been instructing the children in English. The scholars have been taught five days in the week, commencing on 2d day and ending on 6th day. The greatest number of scholars has been 33. The number at the close of the school was sixteen. The entire expenses of the school have been $619,50 Haytien currency, which is about $60,00 American currency. Of this sum, the parents have paid $332,70, and I have paid $286,86. During three or four months past we have had the services of a young man in the school, who has given entire satisfaction. I have secured his services for the beginning of the coming year.

The public preaching of the word has been sustained once a week as the state of my health and other circumstances would permit. We have never wanted for some to come and hear the gospel. I have also preached in two different places in the neighborhood, and sometimes to sailors in the harbor. Tracts, Bibles, and Testaments, have been given away and sold to some extent, not only here, but at St. Louis, 8 miles east, at the Mole St. Nicholas, 50 miles west, and at Gros Morne, 30 or 40 miles south. I have visited and preached at St. Louis three times; once at Borgne, Limbe, Dondon, and Cape Haytien.

As to the effect of the truth on the people here, I have but little to report. I am not without some hope that some one or more will be converted before long. One individual, an American emigrant, has been reclaimed from gross sin into which she had fallen. She formerly belonged to a Baptist church in New York city. Living in this country 25 years, she had suffered herself to be led astray. Through the instrumentality of Mrs. J. she was led to renounce her way of living altogether. Others have acknowledged that they were convinced that the religion we preach is true, but hitherto they love the world. One, however, has given us some hope of being really convicted of sin. She evidently loves to read her Testament. She siad to-day to Mrs. J., "I thought, when you first came to this place, that I should have been a Christian before this time." Our prayer is that God would soon convert sinners and grant his unworthy servants the encouragement of seeing their labors more abundantly blessed. This is the first Christian Mission in this part of the island. Consequently all that appertains to vital godliness and the true service of Christ is new to the people.

Our health has suffered during the year. At one time we feared that Miss Howard's health would fail entirely. Mrs. Jones has not enjoyed good health since our return to the island. I have enjoyed better health than when I was located at Port-au-Prince. In the early part of the summer an attack of fever obliged me to cease from my labors about six weeks. But a more afflicting dispensation has been awaiting us. On the 23d inst., our little son, William Bingham, was called from earth to heaven, after a distressing illness of one week. The funeral took place on the 24th, attended by some 60 or 70 persons. I preached from Amos 4: 12, "Prepare to meet thy God." Never did I feel more the importance of the occasion than at that time. Many of these poor, deluded, careless, wicked idolators, wept. All was new to them; they had never seen a funeral conducted in that manner before. We buried our little one in a secluded spot on one side of the Catholic burying-ground of this place. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Your brother in the labor of the Gospel,
WM. M. JONES.

PREACHING CHRIST.

The following anecdote, drawn from Moravian missionary history, contains a volume of instruction for pulpit and parlor preachers. *Tschoop*, a Pennsylvanian, noted for his wickedness and cruelty before his conversion, gave this narrative of the manner of the change which made him a preacher of righteousness:—

"Brethren, I have been a heathen, and have grown old among them. Once a preacher came, and began to explain to us, that there is a God. We answered, 'Do you think us so ignorant as not to know that? Go back.' Then another came and said, 'You must not get drunk, nor steal, nor lie.' We answered, 'Fool, do you think we don't know this? Go, teach the people who sent you to leave off these things; for who steal, lie, or are more drunken, than the whites?' After some time Rauch came into my hut, sat down, and said, 'I come to you in the name of the Lord of heaven and earth. He sends to let you know, that he will make you happy, and deliver you from your present misery. For this end, he became a man; gave his life a ransom, and shed his blood for sinners.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, What kind of a man is this? There he lies and sleeps: I might kill him, and throw him into the woods, and who would know it? But this gives him no concern. I could not forget his words. Even when asleep I dreamed of the blood of Christ shed for us. It was good news. I interpreted it to the other Indians. Thus, through the grace of God, an awakening commenced among us. Brethren, preach Christ our Saviour, and his sufferings and death, if you wish your words to gain entrance among the heathen."

SOLITARY CONFINEMENT.

The dark cells of Millbank are fearful places, and sometimes fearful mistakes are made in committing persons to them. You descend about twenty steps from the ground floor into a very dark passage leading into a corridor, on one side of which the cells—small, ill-ventilated, and doubly barred—are ranged. No glimpse of day ever comes into this fearful place. The offender is locked up for three days, and fed on bread and water only. There is only a board to sleep on; and the only furniture of the cell is a water-closet. On a former visit to Millbank, some months ago, I was told there was a person in one of these cells.

"He is touched, poor fellow," said the warden, "in his intellects."

But his madness was very mild. He wished to fraternize with the other prioners; declared that all mankind are brethren; sang hymns when told to be silent; and when reprimanded for taking these unwarranted liberties, declared that he was the "Governor." They said he *pretended* to be mad; which, seeing that his vagaries subjected him to continual punishments, and procured him no advantages, *was very likely!* They put him into darkness to enlighten his understanding; and alone, to teach him how unbrotherly men are. Poor wretch! He was frightened with his solitude, and howled fearfully. I shall never forget his wail as we passed the door of his horrid dungeon. The tones were quite unearthly, and caused an involuntary shudder. On hearing footsteps, he evidently thought they were coming to release him. While we remained in the corridor, he did not cease to shout and implore most lamentably for freedom; when he heard us retreating, his voice rose into a yell; and when the fall of the heavy bolts told him that we were gone, he gave a shriek of horror, agony and despair, which rang through the pentagon, and can never be forgotten. God grant that I may never hear such sounds again! On coming again, after three or four months' absence, to this part of the prison, the inquiry naturally arose, "What has become of the man who *pretended* to be mad?" The answer was, "Oh, he went mad, and was sent off to Bedlam!"

"THE SIN OF CALIFORNIA."

San Francisco and Stockton, California, are probably the two worst places in the world for gambling. A letter written to the Rochester American has the following passage:—

"A hardy, industrious laborer, by chance has been successful in the mountains; he has triumphed over sickness, and endured the privations of his hard lot like a hero, until his well-filled buckskin admonishes him that it is time for him to start for his anxious family; to relieve them from the anxiety they feel on his account, and from the want they suffer; he gets as far as San Francisco; he follows the bustling crowd into the 'El Dorado;' he stares at the rich ornaments— at the richly attired harlot in a little gallery beating a piano; in another gallery a brass band chimes in with her song; he wonders at the piles of money and bags of dust on the table, and at the quiet that reigns in so large a crowd; and how men pocket their heavy gains, and still heavier losses, without a murmur, while the cold sweat that steals out on his face alone indicates that the man possesses any feeling at all; he wishes to enjoy the sport, and, in fun, he throws down a Mexican dollar, indifferent about the result, and to his surprise he wins; then both are thrown down, and they are instantly doubled; and do what he will he wins; then a miner-looking fellow proposes that they drink at the bar, and after a glass of mixed liquor is swallowed, the lucky game is resumed, for he does not know that now and then a false card is thrown out in his favor to amuse the crowd of old players standing around. He reasons with himself, 'This is an easy way to make money, and I might as well double my bag as to double an ounce.' He throws his bag upon 'an ace'—the bag that was to carry him home to his family, and to place him and them beyond the reach of want, and procure him the fee simple of the finest farm in his county, is now staked upon the drawing of a card; either he is now to be the owner of two farms, or he is to be a pauper for ever. The cold sweat now stands on his face, but no man regards it— the man of the cards has no muscles that can be moved, and he goes on drawing out from the bottom of his pack, card after card, and the banker jingles the coin as he adjusts the balances from card to card upon the table. Now the cold sweat increases as they approach our friend's card; at last, 'an ace' is drawn which covers his ace, and the banker with a heavy lift transfers the bag to the bank, while our friend quietly rises up and walks out of the door—cursing in his heart the gambler, and the honorable citizen who receives the half of his lost dust under the name of rent, and the town that fattens and prospers on the wages of iniquity. And he may even reason with himself, This whole city—this whole den of thieves, is built of pine boards, and the application of a coal of fire would be doing God service—such may have been the reasoning that governed the wretch who set the Exchange on fire, involving with it, the Parker House, the *El Dorado*, &c. I have known a boy of sixteen years of age to lose $6,000, but he was a gambler, and had won it at play. But I have known a digger from the mountains, who lost $14,000 in a night. So much for this sin of California."

SOMEBODY HAS BEEN PRAYING.

Several years since, in a town about one hundred miles from Boston, the two churches were in a very languid condition. None, for a long time, had been converted; none were known to be concerned for their spiritual welfare. As to religious matters, there was a general apathy. But Christian life was not wholly extinct. A few wept in secret places. Among these were four young men who were fitting for College, as candidates for the ministry. They met privately once a week, to pray for a revival. Their hearts were drawn out especially for a fellow student of great intellectual promise, whose opinions were sceptical, and whose influence upon the young people was manifestly pernicious. Earnestly did they wrestle at the throne of grace on his behalf, and eagerly did they look for the answer. He knew nothing of their solicitude. None but themselves and God were aware of their meeting for such a purpose.

After a few weeks, one of the four was invited by this very young friend to take a walk, and during that excursion, the disclosure was made that prayer had not been unavailing. The Spirit of God had convinced the sceptic of his errors, and awakened a desire to know and practice the truth. He soon became truly broken in heart, and found healing in the blood of Christ. A revival ensued, in which the churches were quickened, and many sinners converted.

The information that this young student, apparently the most hopeless case, had become a convert to Christ, fell upon the ears of the people with startling effect. Like thunder in a clear sky, it was an anomaly, and took even Christians by surprise. How could it be explained that a revival had commenced, when there had been, apparently, none of the usual antecedents of such an event?

An aged Christian, who had witnessed many seasons of gracious refreshing, spoke upon the subject in a prayer meeting, and said, "I have lived long, and seen many revivals, and never knew such a blessing to come but in answer to prayer. Brethren, I am very certain that *somebody has been praying*. I confess that I have been very delinquent, and probably many of you can make the same confession. But, when the books shall be opened, you will find that what we now see was in answer to somebody's prayers."

It was never known in that place who had offered these successful prayers. Three of the little group are now in heaven. The survivor is the pastor of a New England church. [Watchman and Reflector.

The Sabbath Recorder.

New York, March 28, 1850.

BAPTISM—ITS SUBJECTS.

Notwithstanding the great Commission limits the application of baptism to believers, it is maintained, with great pertinacity, that "the children of such as are members of the visible church," are entitled to the ordinance. That there is any direct command for infant baptism, has long since been given up; the proof that it is a divine institution, is made out in another way. It is argued, that the Christian Church is but a continuation of the Jewish, under a different dispensation; and that, as infants were made members of the Jewish Church by the rite of circumcision they are to be introduced into and made members of, the Christian Church by baptism. But it strikes us—

1. That the mere fact that the Jewish and Christian Churches are under different dispensations, is fatal to the argument for their identity. It is the dispensation which determines the character of the church; it determines what sort of members the church shall be composed of. By the Mosiac dispensation, the children of Abraham, according to the flesh, were constituted members. They were, therefore, circumcised, and permitted to eat the Passover, in token of their belonging to that body of people, whom God had redeemed from Egyptian bondage.

2. That, as we refer to the Mosaic dispensation to learn who were constituted members of the Jewish Church so we ought to refer to the Christian dispensation to ascertain who are constituted members of the Christian Church. We find that the church is composed of babes, it is true; but they are "babes in Christ"—"new born babes"—"born, not of blood, nor of the will of the flesh, but of God"—the "born again." Babes, such as these, are baptized, and are lawfully entitled to the ordinance. They are "converted," have become "*as* little children," and, *as* such, "receive the kingdom of heaven."

3. That the Christian Church is a continuation of the Jewish, about as much as Christ is a continuation of the Passover. The Jewish Church was a *type* of the Christian, and hence was called by the same inspired names, as the *vine*, the *bride*, the *flock*, &c. The whole manner of ordering the Church, under the Mosiac dispensation, was intended to *typify* the ordering of the church under Christ. Hence the introduction of babes, under that economy, was designed to show that the Church of Christ was to be composed of those who, by conversion, should become *as* little children. And, to teach the same thing still more emphatically, not even all the natural seed of Abraham were received, "but in Isaac shall thy seed be called." The Apostle expressly declares, that this type was designed to teach, that "they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 8. These children of Abraham, in the line of Isaac, were all circumcised, (that is, the males,) foreshowing, typically, that, under the Christian dispensation, the church was to be composed of "the circumcised in heart." The Church, under the new dispensation, is, therefore, a continuation of the church under the old, only as the antitype is a continuation of the type.

4. That Baptism is no where said to have come in room of circumcision—that it is no where called the Christian circumcision. The text usually relied upon (Col. 2: 11, 12,) does not prove it. The circumcision there spoken of, is said to be "made without hands." Is baptism administered "without hands?" It is said to consist "in putting off the body of the sins of the flesh." Does baptism effect this?

5. That infants were circumcised, not to *make* them members of the Jewish Church, but because, by natural birth, they *were* members of it. That believers are baptized, not to *make* them members of the Christian Church, but because, by spiritual birth, they have already *become* members. Baptism is not "the door into the church," as some will have it; it is simply a declaration, on the part of the believer, that he has become "dead to sin, and alive to God through Jesus Christ." There is no "door" but Christ. Through faith in him, we go in.

6. That the idea of a "visible church," composed of all believers, and united in one great ecclesiastical organization, as the Jews were a "visible church" in one body politic, is not taught in the Scriptures. The New Testament use of the term "church" shows that it denotes, either (1.) the whole company of the redeemed, or (2.) a local congregation of believers, united together for the purpose of maintaining the worship of God and his ordinances. The idea of a door of entrance, therefore, either by baptism, or by any other *external* rite, is unwarranted.

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Educational Statistics.—At a prayer-meeting for Colleges, held in Boston on the last Thursday in February, some interesting statistics of education were presented. It seems that there are in the United States 120 Colleges, with 917 teachers, and 10,672 students; 42 Theological Seminaries, with 118 teachers, and 3,315 students; 13 Law Schools, with 23 teachers, and 434 students; 35 Medical Schools, with 230 teachers, and 4,554 students. Reckoning the population at 24,000,000, there is one "professional" student for every 1,413 inhabitants. The schools in the United States are estimated at 50,000; scholars, 3,000,000; annual expense, $4,000,000. In Massachusetts, the local fund for the support of Academies is $363,464, yielding an income of $21,645. There are three Normal Schools supported by the State at an annual expense of $6,500. The value of public school-houses in the State is $2,750,000, of which $2,200,000 has been expended since 1838. The whole number of churches is estimated at 30,004; ministers, 26,416; communicants, 4,480,425.

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FRUIT OF MISSIONARY EFFORT.

At the last annual meeting of the American Baptist Missionary Union, the Executive Committee were instructed "to gather, during the year, all the information in their power in relation to the amount of moneys contributed for benevolent objects, by the converts at the different stations now occupied by the missionarios of the Union." We learn from the Macedonian, that in answer to inquiries addressed to them, the missionaries have sent home some very animating and instructive facts. It seems that the Burmese Christians at Akyab have erected a house in which to worship God, and expressed their readiness to assume the support of the assistant at Cruda. Some forty of the Karen preachers connected with the mission at Sandoway, have agreed to rely upon their own native churches for support. And in nearly all of the Christian villages among the Karens of Arracan and Bassein, chapels, commodious and durable, in proportion to the numbers and ability of the converts, have been erected, and schools sustained, at the charges of the people themselves. Such facts, showing a disposition on the part of converts from heathenism, to build their own meeting-houses, support their own pastors, and use their substance to evangelize the millions by whom they are surrounded, give good evidence of the genuineness of the religion they have professed.

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DEFEATED AGAIN.

To the Editors of the Sabbath Recorder:—

I have been waiting for a week past to receive the *Report of the Committee on Vice and Immorality*, in the House of Representatives of Pennsylvania, to announce to you the failure of the Bill for the Relief of *Sabbath-keepers* in the Keystone State.

To a proper understanding of the case, it may be well to premise, that at an early period of the *last* session of the Legislature of that State, the *Senate* passed a Bill to exempt *Sabbath-keepers* from the operation of the Sunday coërcion law of 1794; which, on being sent to the House, was referred to the Committee on Vice and Immorality, where it was *stifled*, at least not reported back to the House, until within a few days of the adjournment—too late to be reached—and was thus "*choked off*,"—an unmanly mode of "killing" a Bill—and that through the contemptible trickery of the Chairman of that Committee—a quasi Methodist minister—who fills the double office of *demagogue* and *chaplain* in an emergency, yet, withal, a cunning fox, who knows how to thwart a just proceeding, if he have not heart enough to succor an honorable one; for the Committee were willing, and had determined, to report *favorably* to the House, in good time; but, under the pretence of preparing a minority report, he succeeded in having it deferred until too late to be reached for action.

This contemptible proceeding was remembered, and our friends put on their guard, that when the Bill should be sent into the House, they might resist having it referred to the Committee on Vice and Immorality. Under these circumstances, an attempt was made to have it referred to a *Select Committee*; during the discussion of which, Mr. Meek, the Chairman of the Committee on Vice and Immorality, jesuitically intimated, that he was not opposed to the prayer of the petitioners, if, in granting it, the door was not too widely opened—upon which assurance it was referred.

The Editor of the *Pennsylvania Telegraph* has favored us with a sketch of the proceedings on that occasion; which will be interesting to your readers, as well as exhibit the estimation in which our people are held by the Representatives of that Commonwealth.

"The bill to relieve the Seventh-day Baptists from the penalties of the act of 1794, has passed the Senate, and been sent to the House for concurrence.

On its announcement by the Speaker of the House, Mr. Cessna moved that it be referred to a select committee of three, on the ground that the committee on Vice and Immorality, to which it would naturally go, were committed on the subject, and would therefore be unable to make the proper investigations.

On this motion an interesting debate arose, in which Messrs. David, Allison, Killinger, Cessna, Cornyn, Burden, Meek and Reid took part.

Mr. David preferred a select committee to the committee on Vice and Immorality, because of the necessity of giving this question an impartial investigation, and making an able and satisfactory report, which should go to the merits of the whole question. He said the Seventh-day Baptists were a moral and patriotic portion of the people, and were entitled, at the hands of the House, to a fair and impartial hearing. They were citizens worthy of the protection of the State, and their conscientious scruples ought to be well weighed.

Mr. Allison preferred the reference to the standing committee. It was not to be supposed that the mind of the able chairman, (Mr. Meek) was prejudiced, but, on the contrary, that it was strongly imbued with such sentiments as would make the entertainment, investigation and report upon this question, a matter of love.

Mr. Kellinger took the same side, from the fact that that committee had but little to do, and might well look into this question.

Mr. Cornyn did not care about the reference, but expressed himself as apprehensive that this movement would be found as an entering wedge to destroy the Christian Sabbath, so venerated for its antiquity, and its connection with the improvement and highest hopes of man.

Mr. Burden preferred a reference to the standing committee, if the venerable chairman would intimate his desire to make a report upon the subject. He was understood to hold, that no legislation should be had to bind the consciences of men. Conscience was not to be coërced; and those petitioners, so respectable in appearance, were entitled to a fair hearing, without an array of old prejudices to combat. He had no doubt of the competency of the Chairman of the committee on Vice and Immorality; indeed, that he was already posted on the question; for, being desirous, himself, to refresh his mind as to the theological features of the question, he had called at the Library and asked both for Clark's and Scott's Commentaries, and found that both were in possession of the member from Centre. [Mr. B. spoke of both these books as containing the highest kind of philosophy and wisdom.]

The speech of Mr. Burden, like all his speeches, and we have heard him in the legislative Halls for nearly twenty years, was full of learning, reasoning and sense, and sparkled with wit in every sentence. While it commanded the perfect attention of the House, we could not but draw, from the impression made, an inference highly favorable to the respectable petitioners, of whom many are now in Harrisburg awaiting the action of the Legislature.

Mr. Reid suggested an additional number of four, to be added to the committee on Vice and Immorality, and to them a reference. But the suggestion was adopted, and the bill was referred to the committee as it stands.

We may also say, that from some remarks made by Mr. Meek, we inferred that he is not opposed to the prayer of these petitioners, if in granting it the door is not too widely thrown open."

The next intimation we have of the affair, is in the proceedings of the House on the 15th inst.:—

"Prayer by Rev. Mr. Coit. Mr. Meek, Chairman of the Committee on Vice and Immorality, to whom the bill for the relief of the Seventh-day Baptists was referred, made a report at length, *on the subject of the observance of the Sabbath*, and against the passage of the Senate bill. Mr. Allison moved the printing of 5000 copies of the report, which was agreed to."

No one will fail to see the purport of the following movement, two days previously to making the report, as recorded in the Minutes of the 13th inst.:—

"Prayer again by Mr. Meek. The Speaker laid before the House a letter, signed Wm. R. De Witt, accompanied with certain publications of the American Tract Society, being a work entitled Home Evangelization, for the use of the members of the House."

Thus we behold the influences brought to bear to defeat our rights, and oppress our suffering brethren.

Before closing this note—for I forbear, at present, to make any farther remarks—I add a few editorial scraps, from the same paper above mentioned, to exhibit the character and standing of the heartless oppressor of our people.

"Yesterday the House was again opened with prayer by Mr. Meek, the member from Centre. We shall, in our next, publish the remarks of Mr. Stanley, in Congress, on the subject of the union of clerical duties with political functions. Mr. Hilliard of Alabama, it appears by Mr. Stanley's speech, and also by the speech of Mr. Stevens, is in the practice of speaking in Congress upon *moral* duties, among which he holds slavery to be one; and they are confused by not knowing whether he is speaking as a statesman, or in his assumed character as a heavenly instructor. The same kind of confusion exists in the Legislature; for, while many honest members desire to listen to Mr. Meek with docile ears, when he speaks clerically, they have first to ascertain in which position he is standing, before they can implicitly follow his lead It is becoming the opinion on 'the Hill,' that the Speaker and the majority should, for the balance of the session, desist from the use of the member from Centre, in any other capacity than as a common partizan.

"In Pagan and the more superstitious ages of Christianity, it would answer to use the priesthood in such characters as would enable them to impose most successfully upon the people; but we had hoped that day had passed, until we saw the uses to which Mr. Meek was put.

'To such vile uses may we come at last.'"

"Our Amos thinks it would be prudent for some gentleman of the House to offer a resolution, that when the resident minister, whose turn it is to open the House with prayer, is absent, the House dispense with prayer, as he has no idea of the propriety of exercising *ministerial* and *political* duties the same morning. Besides, it is embarrassing to the House in not knowing in which character to take the worthy father, as a *saint* or a *politician*. The worthy father should be consistent. As a politician he is understood to be in favor of individual liability and responsibility; but as a saint he treats the House in his implorations as jointly soulless. The Speaker and the House ought to revert to the old maxim, that *all are equal before the law*."

As soon as I receive the "Report" of the Committee, I will forward it. W. M. F.

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Missionary Embarkation.—Mr. John A. Butler and his wife, of Chelsea, Mass., sailed from Boston on the 12th inst., in the barque Hamilton, for Cape Town, in the expectation of joining the South African Mission. Mr. Butler is a printer, and he will take charge of the press belonging to this mission, now in operation near Port Natal. The demand for books in the native language is very urgent.

ESCAPE OF DR. ACHILLI.

The London Correspondent of the National Intelligencer gives a graphic account of the circumstances connected with the escape of Dr. Achilli from imprisonment at Rome. It seems, that on the 29th of January, while a meeting of Christian friends was being held in Paris, at the house of the Rev. Adolph Monod, to decide on renewed and more bold efforts for the liberation of Achilli, to the joy and gratitude of all, the object of their anxiety and prayer knocked at the door, and the prisoner, whose release they scarcely ventured to anticipate, stood before them, and heartily united with them in their devout thanksgivings to God. The manner of his escape is set forth thus:—

"The French authorities at Rome sent a party of soldiers to escort him from the Castle of St. Angelo, under the pretext that his evidence was required at a court martial. On leaving the prison, he was immediately clothed in the uniform of a French soldier, and marched to Civita Vecchi, where he was put on board a war steamer, and at once conveyed to Toulon, from which place he proceeded to Paris. It will be evident, that private friendship could not have effected such an escape as this, and probably all the authorities concerned regarded it necessary to get out of a difficulty with as little appearance of formality as possible."

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MR. ESTEE'S MISSIONARY REPORT.

[Somewhat abbreviated.]

On Third-day, January 29th, (the date of my last report,) I left Salem to visit the little church on the South Fork of Hughes' River. At several places on the route, I preached, and also left appointments to preach on my return. Reached the South Fork on Sixth-day, where I was cordially received, and preached on the Sabbath and First-day. The Church appeared to be revived and encouraged. The brethren and sisters confessed their past delinquency in the discharge of their religious duties, and expressed a desire to engage in the cause of God with greater earnestness. Several of the youth connected with the congregation also manifested an anxiety for the salvation of their souls. These favorable indications encouraged me to hope that my visit was not in vain; and, at their earnest solicitation, I promised to visit them again before leaving Virginia.

On Second-day, I left this neighborhood to return, preaching at the places where I had appointments. On Fourth-day, I preached at the house of Bro. Lewis Bond, and administered the ordinance of baptism, a daughter of Bro. Bond being the candidate. The followнig day, in compliance with a previous appointment, I preached in an adjoining neighborhood on the subject of the Sabbath, and had good evidence that the truth was not spoken in vain. The tracts which I circulated at the close of my discourse, were received with eagerness, and I trust read with profit. One woman, of the Methodist Connection, whose heart the Lord opened to attend unto the things which were spoken, informed me the next morning, that she had resolved not to work any more on the seventh day. The friends here requested that I should visit the neighborhood again, and I consented, making an engagement to return, with Divine permission, the week preceding the second Sabbath in April.

Leaving this neighborhood on Sixth-day morning, I journeyed about 14 miles, and reached West Union, the county seat of Doddridge County—a pleasant and newly-organized village. Bro. Nathan Davis, who resides in the village, had made the necessary arrangements for a meeting on the Sabbath and on First-day. I preached on the Sabbath, and also the evening after, in accordance with the appointments made. On each of these occasions, the congregation listened with attention and apparent seriousness. On First-day the congregation filled the house to overflowing, and I preached on the subject of the Sabbath. There are several families of professed Sabbath-keepers in and around this village, and I trust that the time is not far distant when a Seventh-day Baptist Church may be organized here. I occupied a few days in family visiting, and was much encouraged by what I witnessed. Parents manifested an anxiety for the salvation of their children, and appeared to realize in a good degree the responsibilities resting upon them. Some of the children expressed a desire to secure the salvation of their souls, giving evidence that the Spirit of the Lord was working effectually in their hearts.

I left West Union on Fourth-day, and in the evening preached at the house of a Bro. Jeffrie. Fifth-day evening, I preached at the school-house in the neighborhoods where Bro. Lodowick Davis resides.

The following day I went on to Salem, and met with the brethren in church meeting. At this meeting it was concluded to commence a protracted season of worship on the succeeding day, which was their usual communion season. During the public services on the Sabbath, it was evident that the Spirit of the Lord was working effectually in the hearts of many. On the part of the Church, there was a strong desire that deliverance might arise from some quarter. Difficulties existed, which had their origin more than twenty years ago. Efforts to adjust them had been made so often without success, that the hope of amicable settlement had almost, if not entirely, fled. The Church was disheartened, and knew not what to do. Gloom and despondency seemed to pervade every mind. As a consequence of this prolonged alienation of feeling, all knew, and seemed to realize, that many and great evils had been experienced, embarrassing the Church in all its movements, and most effectually preventing its prosperity. As God often surprises his people and rejoices their hearts by unexpected deliverances, so has he appeared for the deliverance of the Salem Church. In the progress of our meeting, these difficulties have been adjusted. This work of reconciliation consummated, we witnessed a scene of thrilling interest. Brethren and sisters, who had been separated for years, approached and extended to each other the hand of fellowship. Almost the entire congregation was in tears. Some were shouting and giving God the glory for conferring a blessing so unexpected, and which filled their souls with ecstasies. It was not enough for brethren to grasp each other by the hand—they embraced each other; and while their tears were fast flowing, pressed heart to heart. As might be expected under such circumstances, God's convicting Spirit was poured out; backsliders were made to tremble, and, like the prodigal son, resolve to return to their Father's house; and impenitent sinners were awakened, and led to seek with great earnestness the salvation of their souls. Our meeting continued through the week, and on the Sabbath I baptized six rejoicing converts. In the evening, five of these, and four others, who had been previously baptized, were received into the Church, making nine in all.

On First-day, I preached on the subject of the Sabbath at the school-house near Bro. Lodowick Davis'. In the evening I preached at West Union, to an attentive congregation. Returning from West Union, to Flint Run, I preached at the residence of Bro. Wm. Davis on Third-day evening. On Fourth-day I went to Green Brier Settlement, and preached in the evening at the house of Bro. Gideon Maxson. On the following day we had a very interesting prayer and conference meeting. God's convicting Spirit moved upon the hearts of many, and several that day were aroused to a sense of their danger, and manifested great anxiety. In the evening I preached on the subject of the Sabbath.

On Sixth-day morning I left Green Brier Settlement, and in the evening attended a prayer meeting with the brethren in Salem. On the Sabbath I preached, and baptized one rejoicing convert, who had but a few days previously obtained bright evidence that her sins were forgiven, and that she was accepted in the Beloved. In the evening this sister was received into the Church. On that occasion truly the Lord was with us. On First-day, agreeably to a previous notice, I preached on the subject of the Sabbath.

As a result of the meeting, ten have been added to the Church, and as many more in the society have expressed the hope that their sins have been forgiven.

Leaving Salem on Third-day, I proceeded to Lost Creek, in order to attend the quarterly meeting of the Church, which is the usual communion season. Azor Estee.

Lost Creek, Va., March 10, 1850.

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A Revival of the Right Stamp.—A correspondent of the Morning Star, speaking of a revival at Great Falls, Mass., says that "some two hundred have turned to the Lord, and still the work is progressing." He also mentions, as a peculiarity of this work, that it "commenced and has been carried forward without extraordinary means, such as protracted meetings, daily evening preaching, and the like." The following is his account of one meeting which he attended:—

"Many spoke of their own conversion, and the conversion of friends and relatives, with much power and freedom. It was affecting to hear a pious father say, My whole family is now converted to Christ. His family consists of himself, wife, and five children. Some spoke of a backslidden father, a prayerless mother, opposing relatives, and a scoffing, sneering world; but they seemed undaunted, and determined to meet every difficulty with firmness, *and to overcome by the blood of the Lamb and the word of their testimony*. One young lady remarked, that soon after her conversion, she wrote a letter to her friends at home, informing them what great things God had done for her soul. She farther remarked, that while writing that letter, she most fervently prayed that every line and letter of it might be sent home to their hearts. To-day, said she, I have received a letter in return; and what do you think are its contents? Oh, I am informed by it that my dear father is converted to Christ. Such a relation, you may well judge, produced a solemn effect upon the meeting."

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A Model Church, in some respects.—The Christian Intelligencer says that the Congregational church at New Canaan, under the pastoral care of Rev. Theophilus Smith, is composed of one hundred and sixty-five members. For twenty-one years the collection for the American Bible Society has not failed in a single instance. The sum contributed for the circulation of the Bible during that time is $1774 31, of which $1427 17 have been remitted to the parent Society, and $334 14 has been expended in distributing the Scriptures within the limits of their own town. From the despository kept by the church, during the last seventeen years, they have distributed 652 Bibles and 967 Testaments, and they always keep on hand a sufficient quantity to supply all destitute families within their own borders.

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Revivals in Allegany County.—A letter from Eld. Rowse Babcock informs us, that he has recently attended a protracted meeting at Richburg, Allegany Co., N. Y., which "has resulted in the revival of professors, the return of backsliders, and the conversion of sinners; thirteen additions have been made to the two churches in the place, and others will soon go forward in the ordinance of baptism." The same letter informs us, that a protracted meeting has been held in the Cooley Neighborhood, in the town of Wirt, which resulted in a general revival of professors of religion, and "the conversion of some thirteen or fourteen individuals."

Sunday Doings in Baltimore.—The Baltimore papers of a recent Monday, contained accounts of no less than four riots among the firemen of that city, one of which occurred on Sabbath night, and three on Sunday. Pistols, bricks, stones, &c., were freely used, and several persons were more or less injured, but none fatally—the most serious injury being the loss of an eye on the part of Lewis Essender.

Colonization in Missouri.—The colonization scheme, to get rid of the free blacks of the country, seems to be growing in popularity at the South. The Missouri Colonization Society held its annual meeting on the 6th inst., at which reports were presented by the various officers. The report of the Executive Committee gives a prominent place to the movement of the colored people of Missouri in favor of emigration to Liberia, as marking a new era in the history of the Society, and one from which the most important results are anticipated. Among the other doings at this meeting, the Society resolved, that in the present crisis of African colonization, the efforts of its friends should be directed—

1st. To the development of the resources of Liberia, and to the improvement of their literary and religious institutions, so as to make the Commonwealth a desirable home for the free man of color.

2d. To give facilities for emigration, and to encourage their emigration at their own expense.

3d. To diffuse information among all classes of our population on the advantages of African Colonization, by the Living Agent, through the press, and by all other judicious means.

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A Monument to Bunyan.—The Baptists of Bedford, England, have just erected in that place a very appropriate monument to Bunyan, in the form of a substantial and much-admired chapel, capable of holding 1,150 persons. It is called Bunyan Chapel, and cost £3,700. They raised among themselves and their friends £2,500. The opening of the chapel was advertised to take place on the 20th ult. The religious society for whose accommodation Bunyan Chapel has been erected, was founded in 1650. Bunyan was connected with it for more than thirty years, either as a member, a deacon, or a minister.

Sailed for China.—The fine ship Tartar, which recently sailed from New York for Canton, China, took the following passengers:—Rev. Mr. Talmadge and wife, Missionaries of the American Board for Foreign Missions; Miss C. Tenney, Missionary of the Protestant Episcopal Board; Miss Sperry, Missionary of the Methodist Board; Miss Baker, Missionary of the Southern Baptist Board; Mr. Gilbert, of Utica, N. Y; Mr. L. N. Hitchcock, of New York; Mr. Bradley, of New Haven, Conn.; Mr. Beylard, of Philadelphia; and Chun, a Chinese.

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Business-like.—We find in the Freeman's Journal and Catholic Register a notice of the death of Rev. W. E. Clark, of Kentucky, the closing sentence of which strikes us as somewhat noteworthy for its business-like tone, and we therefore copy it, as follows:—"The Rev. Mr. Clark, being a member of the Society the object of which is to pray for departed Priests, is *entitled to* five Masses to be offered up by each fellow Associate."

◆

Trial of Prof. Webster.—The trial of Prof. John W. Webster for the murder of Dr. Geo. Parkman, commenced in Boston on Third-day of last week. Up to Sabbath afternoon, the Court was occupied in examining witnesses for the prosecution, the principal of whom were the dentist who identified the teeth found in the furnace as those of Dr. Parkman, and Mr. Littlefield, the janitor of the Medical College. The evidence thus far is very strong against the prisoner; but as no testimony on the other side has yet been taken, nor the plan of the defense made public, it is not possible to form an opinion of the result of the trial. A large number of witnesses are yet to be examined on both sides, and the case is likely to occupy the Court for many days to come.

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"Christ Weeping over Jerusalem."—Mr. E. Anthony, of 205 Broadway, has just brought out an engraving from Eastlake's great painting of "Christ Weeping over Jerusalem." It represents Peter, James, John and Andrew, with Jesus, looking down upon Jerusalem from the Mount of Olives. The original picture has received the highest commendations from the acknowledged tribunals of criticism in England. The engraving is done in the best style of mezzotint and stipple, by A. H. Ritchie. Those desirous of obtaining a fine print on a Scripture subject, will find it here. Size of the work, 18 by 13 inches; price per copy, $2.

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The North British Review for February is one of the best numbers of that always interesting Quarterly. It opens with an article on the picturesque beauty and social advantages of Edinburgh. A paper on "Southey's Life and Correspondence," furnishes many interesting reminiscences of that popular author and attractive man. A review of "Müller's Treatise on Sin," brings to light some instructive and important facts concerning German theology. The question of legalizing marriage with the sister of a deceased wife, which has been much discussed of late in the British Parliament, as well as among the theologians of this country, is argued by a very zealous advocate of the existing laws on the subject, who regards the changes proposed by Stuart Wortley's Marriage Bill as "refinements upon the homely morality of the Word of God." There are also articles on "Architecture," "Pope Joan," "Footprints of the Creator," "Scottish National Education," "The Army and its Officers," &c. Republished by L. Scott & Co., 79 Fulton-st., New York, at $3 a year, or $2 when taken in connection with the other three Reviews.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, March 18.

A bill authorizing the payment of twelve thousand dollars to the Winnebago Indians was reported from the Judiciary Committee, considered, and passed.

After the transaction of routine business, of no general interest, the Senate resumed the consideration of Mr. Clay's Resolutions of Compromise. Mr. Badger having the floor, addressed the Senate. His remarks were designed mainly to show the value of the Union, the certainty that a dissolution of it would lead to war, and the duty of the North to aid in the recovery of fugitive slaves. Before concluding, he gave way in order to allow the Senate to go into executive session.

House of Representatives.

Mr. Boyd presented the memorial of the California Constitutional Delegation, the credentials of Representatives Wright and Gilbert, and the Constitution of that State, which were laid on the table, and ordered to be printed.

The House went into Committee of the Whole on the State of the Union, and resumed the consideration of the California Message. Messrs. Williams, of Tenn., Casey of Pa., Cromwell of Ohio, and Giddings, spoke upon the subject.

In Senate. THIRD-DAY, March 19.

The Slavery debate was continued by Messrs. Badger of North Carolina, and Hale of New-Hampshire.

House of Representatives.

Mr. Fuller, of Maine, made a report in favor of printing five thousand extra copies of the report of the Committee on Roads and Canals, setting apart certain lands for the Whitney Railroad. Mr. Bowlin of Mo., took the occasion to make a violent attack on Whitney's project for a Railroad to the Pacific. The subject was laid over without action.

The bill to supply deficiencies of appropriations for the present year, was considered in Committee of the Whole.

In Senate. FOURTH-DAY, March 20.

Mr. Hale resumed and concluded his speech on the subject of slavery, mostly devoted to a review of Mr. Calhoun's *romance* of History. He was interrupted, by way of variety, with some remarks in relation to his own participation in breaking up an Abolition meeting in New-Hampshire years ago, when it was even more popular to mob Abolitionists than it now is.

Mr. Cass also made some comments on Mr. Seward's Speech.

House of Representatives.

The House refused to print a report in favor of Mr. Whitney's Pacific Railroad, indicating a decided opposition to that measure—an opposition in good part sectional and Southern.

The remainder of the session was devoted to squabbling as to the paying or non-paying of certain Clerks in the Departments.

In Senate. FIFTH-DAY, March 21.

Mr. Seward presented a petition from the owner of British bark Sarah, asking compensation for losses incurred in rescuing the passengers and crew of the American ship Caleb Grimshaw, destroyed by fire at sea.

Mr. Foote presented certain resolutions of instruction, passed by the Legislature of Mississippi, in relation to removals from office by the present administration. Truman Smith was the principal speaker on the subject.

House of Representatives.

The bill to carry into effect the late treaty with Brazil was passed. The bill provides for the appointment of a Commissioner, (to hold his office for one year,) who shall consider and adjudicate the claims ot American citizens against Brazil.

The bill to supply deficiencies for the present year, was considered in Committee of the Whole, and several amendments were acted upon.

In Senate. SIXTH-DAY, March 22.

The Senate passed a bill granting a pension to the widow of the late Gen. Worth.

Mr. Bell's resolution, calling on the President for a copy of the instructions to the American agent who visited Hungary during the late war, was also adopted.

Mr. Foote's plan for a Special Committee on the Slavery question was taken up, and Mr. Dayton, of New-Jersey, made a strong speech in favor of the admission of California, and in defense of the North.

House of Representatives.

The House had the Deficiency Bill under consideration in Committee of the Whole. Several clauses and amendments were acted upon, but without disposing of the bill, the House adjourned till Second-day.

In Senate. SEVENTH-DAY, March 23, 1850.

The whole day was spent in considering a resolution relative to removals from office, Truman Smith being the principal speaker.

CONVENTION OF COLORED MEN IN OHIO.

The colored citizens of Ohio recently held a Convention at Columbus, which continued four days. There were delegates from twenty-five counties. The colored population of the State is estimated at 25,000. The convention organized an Association, entitled, "The Ohio Colored American League," to aid in the liberation of the slave, and the elevation of the free colored man. It is designed to assist fugitive slaves, employ lecturers to arouse the anti-slavery sentiment of the State, and to make special efforts for securing a change of that clause of the Constitution which in effect disfranchises colored citizens. It was resolved to employ six colored Lecturers to canvas the State until the Delegates to the Constitutional Convention shall be elected, with instructions to resist before the electors of the State, the proposition to submit, in a separate clause from the Constitution, the question of negro suffrage, to the people; and to urge the abolition of all distinction in that instrument between citizens on account of color. Wm. H. Day was appointed to address the Constitutional Convention, when it should assemble, in behalf of the colored citizens of the State, on the subject. A declaration of sentiments was adopted, resolving to give their earnest attention to the universal education of their people, to sustain and encourage the cause of Temperance and the formation of total-abstinence societies among them, and to induce them "to leave what are called menial occupations, and aspire to mechanical, agricultural and professional pursuits." Committees were appointed in each county of the State, to make arrangements for public meetings, and to circulate petitions to the Legislature for the appointment of a Superintendent of Colored Schools.

TWO WEEKS LATER FROM EUROPE.

The steamship Niagara arrived at Boston on Sabbath last, with European news to March 9th—two weeks later.

The advices are not favorable for American produce. Cotton was a little lower, and breadstuffs were heavy and inactive. For stocks the accounts are better than was anticipated.

From England, there is no political news of importance. The conduct of Lord Palmerston in continuing the Greek blockade is severely commented upon by all the English journals, and, were it not for a belief which exists that his Lordship has made a demonstration against Russia, his conduct would meet with general reprobation. The Russian Government has presented an energetic remonstrance against the proceedings of the English Government, and public opinion is general, that if necessary the Czar will give the Greeks efficient support.

Her Majesty has authorized a publication of the following liberal rewards for the recovery of Sir John Franklin, viz: £20,000 to any one who will effectually relieve the crews of the ships; £10,000 for relieving, or for such information as may lead to the relief, of any of the crew, and £10,000 to any one who shall first succeed in ascertaining their fate.

The Canadian annexation movement excites little attention. Public opinion appears to be favorable to acceding to any decided expression of the wishes of the Canadians.

The French news may be summed up in few words. The anniversary of the Republic passed off without disturbance. The Minister of Finance states that the revenues will be adequate for the public service this year, without a new loan or increased taxes. The Postmaster General opens all the letters passed to and from suspected persons. This conduct has given rise to warm debates in the Assembly. It is said that France and Russia are completely united upon the Greek question. Letters from Toulon state that the French fleet in the Levant had sailed for the Greek coast.

The extraordinary cold weather of the past winter in Europe has already been noticed. One hundred and fifty-eight persons were frozen to death within a few days, the greater number in their own houses, in Constantinople and its environs. At Gallipoli, twenty-three persons, and at Smyrna seventeen, shared the same fate. Fifteen persons were found frozen to death on board a Turkish vessel, and eight fishermen were found dead from the same cause in their boat on the Bosphorus. These fatal occurrences are explained by the very slight construction of the houses, the want of warm covering, as well as bad food. In the interior provinces the misery has been very great. The latter have been left uncared for, and the sufferings both of men and beasts have been very great.

RAILROAD ACCIDENTS ON THE SABBATH.

The following notices of railroad accidents which have occurred on the Sabbath within a short time are placed together for convenient reference. It would not be safe to say, perhaps, that they were intended by the Almighty to furnish a "powerful argument" in favor of keeping the seventh day, or a "solemn warning" against desecrating that day. But it may safely be said, without doubt, that they weigh as much in favor of the seventh day as the common run of Sunday accidents do in favor of the first day.

On Saturday, a dirt train was thrown off the track on the Middletown (Ct.) Railroad, near Berlin, by which one man was killed and another so badly hurt that he died on Monday morning.

On Saturday, near Meriden, Ct., a man was run over on the same Road, and very badly injured. His horse and wagon were both effectually demolished.

A lad about 12 years of age, son of W. Corcoran, who has charge of the Railroad Station at Canandaigua, was instantly killed at that place on Saturday afternoon by the cars running over him.

A Rochester paper says that a man was found dead on the Railroad track, on Saturday morning, a few miles this side of Auburn. He had been run over by the cars.

A serious collision took place between two freight trains on the New York and Erie Railroad on Saturday, says the Oswego Gazette, between the Cascade Ridge and the Starucca Viaduct. Two men were seriously (if not mortally) injured, and the locomotives and cars were damaged to the amount of $20,000.

The cars of a gravel train on the Hartford and New Haven Railroad, got off the track at the Berlin Station House, on Saturday, and Michael Cosgrove, one of the workmen, was instantly killed. Another Irishman was so badly hurt that his life was despaired of.

At Boston, on Saturday afternoon, as the freight train for Concord was being put in readiness to leave, Mr Cosme Lund, an active and energetic man connected with the freight train, as conductor, was caught between the two "bufflers" of the two freight cars, while attempting to fasten them together, and so pressed as to compress his body to the thickness only of three inches, breaking four or five of his ribs, driving one or more of them through his lungs, of which he died.

A serious accident occurred on the Troy and East Albany Railroad on Saturday morning. As the cars were coming from Troy to East Albany, when within a mile or two of the depot, a man was found walking on the track. The engineer blew the steam whistle and rang the bell, also endeavoring to stop the progress of the train, but did not succeed in time to warn the person of his peril. He was caught by the cow-catcher, and thrown some distance from the spot where it came in contact with him, injuring him very badly. His jaw was broken in two places, had a bad cut in the throat, one of his arms was broken, and he was badly bruised.

A DISGRACEFUL RIOT.—We learn from the Milwaukie Wisconsin, that on the 4th inst. a mob of some 300 rumsellers and rumsuckers paraded the streets of Milwaukie, and attacked the residence of Hon. John B. Smith, (a member of the Wisconsin Senate,) breaking the windows with bricks, stones, billets of wood, &c.; and, finally, not satisfied with venting their spite outside the house, several entered, turned over lamps, throwing oil on the carpet, tore down the curtains, and did some other injury. Mr. Smith was absent at the time, and no one at home, except his children, of four, six, eight, and eleven years of age, and a servant girl, who, through the efforts of two or three young men, were conveyed to a neighboring house. After remaining for some quarter of an hour, the rioters dispersed in different directions. The cause of this gross outrage upon Senator Smith is known to have been the Temperance Law, which he upheld during the last session of the Legislature.

THAWING OUT A FORTUNE—ALMOST.—A Dutch washerwoman in West Utica, cut a large piece of ice from the canal the other day, and took it home to melt into water for use. As she watched its gradual transformation from a solid to a fluid form, she was startled to find portions of paper resembling bank bills beginning to develop themselves, and, when the thawing was finished, she picked from the water three bank bills, one for $1,000, one for $10, and one for $5. Here was a streak of luck rather ahead of California, with no stockholders in the background to claim a share in the profits; $1,015, was pay for washing 2,030 doz. of pieces, without the work. But even as the ice had thawed into water, so did the fortune fished from the water vanish into air, for the bills proved to be counterfeit.

LARGE SALES OF HUMAN CHATTELS.—The New Orleans Crescent, of the 9th inst., has sundry advertisements, in French and English, of sheriffs' sales of property, among which are four lots of slaves, to wit: One lot containing 178 slaves, men, women and children, ranging from two years old to mature age; one of 114; one of 54, and one of 147. They are to be sold with the estates on which they work, without reserve, to the highest bidder—together with 493 persons, some of them infants, in New Orleans market.

FAST-DAY FOR FREEDOM.—At a meeting of the New York Pastoral Reform Association, held on the 20th of March, the following preamble and resolution were adopted:—

Whereas, A great struggle is now going on in this country between Liberty and Slavery, we therefore recommend that Friday, the 29th inst., be observed as a day of Fasting, Humiliation, and Prayer to Almighty God, by all the churches and friends of Liberty in this Union, wherever it is practicable, that the cause of Freedom may triumph.

SUMMARY.

Large quantities of ice are soon to be brought to New York from Hinckley Pond. An association, called the Croton Ice Company, has been formed, which is about to erect extensive houses for the storage of ice, adjacent to the Pond, and it is calculated that 100,000 tuns may be brought into the city from that source next season. The Pond is about 50 miles from New York, supplied directly from a copious spring, and capable of furnishing 300,000 tuns of ice a year.

On Fourth-day of last week, the New York Post Office dispatched to Europe, *sixty-seven thousand seven hundred and fifty-three* letters; of which 57,586 went per Canada to Liverpool, and 10,167 per Washington to Southampton and Bremen. If we add to this the usual daily average of domestic letters—50,000—we have about *one hundred and eighteen thousand* letters received, delivered, and mailed in a single day.

In New York, one night last week, the policemen of the Tenth Ward found sleeping in an ice-box, at the corner of Division and Attorney streets, six boys—Charles Williams, aged *fourteen*, father and mother dead; James McQuin, *fourteen*, no home; James G. Glazier, *ten*, Wm. McQuin, *ten*, Thos. Williams, *eleven*, James Conley, *ten*, all homeless and friendless, crawling into a great box on a cold winter night, and huddling together like a parcel of hogs.

A large building is now in progress of erection by Messrs. A. B. Taylor & Co., on the site of the late explosion, in the construction of which every precaution will be taken to prevent the occurrence of a similar calamity. It will be only four stories in height, and the front and rear portions of the building will be constructed entirely of iron. It is expected that operations will be commenced on their former scale by the first of May next.

Fifteen subscribers, all of them eastern merchants, have united to purchase the very best plain gold watch that can be got, to be attached to the heavy gold chain, already prepared, for presentation to Daniel Webster. The watch and chain will be the most splendid establishment of the kind ever got up.

Petitions continue to come in upon Congress asking both Houses to sweep away Slavery and the Slave Trade from the cities of Washington and Georgetown, and from Washington County, D. C., or else to remove the seat of government to a land of freedom.

The Phenix Bank, Westerly, R. I., having been robbed in December last of $16,000, has issued new bills dated Jan. 1, 1850, which will be redeemable as usual. The old notes, dated previous to 1850, will be redeemed only at its own counter.

Mrs. Sarah A. Nowell has received official notice of her appointment to the charge of the Post Office in Chelsea, Mass.

The value of the Cod-Fishery for the District of Salem and Beverly (Mass.) for the last season, according to the Salem Gazette, was $68,236.

In the Nova Scotian Assembly, a series of resolutions has been introduced by the Attorney-General, to authorize the Lieutenant Governor, through the Governor General, to treat with the American Government for reciprocity of trade, and, if necessary, to negotiate with the American Government for the right of free fishery upon the shores of Nova Scotia.

Wheat bran, as a fertilizer, has been tried by several persons in Delaware with great success. It is said that a handful to the hill will double the corn crop. Care must be taken to cover the bran before dropping the corn, or the formation will kill the seed if in direct contact with the bran. It is said to be equally valuable upon wheat.

Governor Dewey of Wisconsin has written to Gov. Ramsey of Minnesota, requesting that a small body of troops may be sent below, to prevent the Winnebagoes from committing depredations upon the settlers. We are unadvised, says the Chronicle, as to whether the request will be granted, but we suppose not. The few troops that could be spared could do little or nothing in controlling the indians in their scattered state.

Father Francis J. Huber, a German Catholic Priest of Cincinnati, who had a controversy and lawsuit with Bishop Purcell about some church property some months ago, has received orders from his ecclesiastical superior in Rome and Munich, which compel him to leave for Europe with expedition.

The Boston Journal has a letter giving an account of the loss of the ship Talisman, Capt. Bursley, from New-York (Dec. 15) for Calcutta, which was wrecked at Isle of Sal, Cape de Verd Islands, Jan. 6, during a heavy gale. Four of her crew were drowned in attempting to get ashore in a boat. Two thousand dollars in silver, which the Captain placed in the boat, was lost. The Captain and the remainder of the crew got ashore by means of a rope.

A destructive tornado recently passed over portions of Clarke and Champaign Counties, in the State of Ohio, doing great damage to timber, fences, buildings, &c. In Harmony Township, Clarke Co., several dwellings were razed to the ground—others were unroofed or otherwise injured. Several persons were seriously injured by the falling of buildings, &c.

A large meeting of the citizens of Mason Co., Kentucky, in favor of the Union, and opposed to the Nashville Convention, was held at the Court House in Maysville on the 11th inst. Hon. Walker Reid presided, and resolutions were passed strongly condemnatory of the treasonable Convention at Nashville.

The Legislature of Kentucky has passed a law authorizing a dissolution of the marriage tie, by the Chancellor of the State, on certain named conditions, one of which is the unnecessary publishing in a newspaper of one party by the other, for alledged abandonment.

The Small Pox is said to be prevailing with some degree of virulence in the neighborhood of Mintonsville, Gates County, North Carolina. Several respectable and valuable citizens have fallen victims to its ravages; and the pestilence is spreading among the slaves on the adjoining plantations.

The Lowell Vox Populi says that Rev. Mr. Hardy, formerly of that city, (Lowell) is now the successful proprietor of a monte table in San Francisco, and reputed to be worth a hundred thousand dollars.

Land Warrants are doing rather better, there being some little speculative purchasing. The price ranges from $125 to $130 for regular warrants. The supply coming on the market is not large, but there is little or no demand for location.

An enumeration of the inhabitants of the village of Little Falls, taken recently by direction of the village authorities, shows the following result:—There are in the village 744 families. The whole population is 4,237 persons, of whom 59 are colored.

Gov. Haines, of New Jersey, was considerably injured, on Thursday last, by the upsetting of a stage in which he was riding. He received a severe contusion on the head, but no danger is apprehended.

Mr. James Collins has recovered $11,000 damages of the Albany and Schenectady Railroad Company, for injuries sustained by him by a collision.

The Canal Commissioners have resolved to open all the Canals of the State of New-York, excepting Black River Canal, on the 22d of April. The Black River Canal, is to be opened May 1st.

The brig Vintage, at Salem from Africa, brought several visiters of distinction, among which are a spotted tiger, and several kinds of birds and fowls, said to be very rare.

A son of Gen. Beale, M. C. from Virginia, was drowned at Point Pleasant, Va., on Saturday by the upsetting of a skiff.

A fine brig, built in Cincinnati, arrived at Salem, Mass. on Friday last, from Ohio *via* New Orleans with a full cargo.

The wife of the Engineer on the Carrollton Railroad, who was killed by an explosion of the boiler, has recovered $5,000 damages from the Company.

The Charleston Mercury of the 17th says: The first bale of Cotton for California was shipped per bark Belvidere, cleared a few days since by Messrs. Nichols & Gibbs for San Francisco.

The schooners D. D. Mallory, Capt. Ashby, and Bay State, Capt. Lewey, sailed from Noank, Conn. on the 18th inst., for California, where they intend to follow the fishing business. Their crews consist of 22 men.

Advices have been received at New Orleans from Mexico to the 13th of February, announcing that another intended revolution in favor of Santa Anna had been discovered and promptly frustrated.

The Georgia, from this port, touched at Charleston on the 17th inst., and received the mails for California, with 26 passengers—among whom, according to the Mercury, were *three Slaves.*

John Johnson has been convicted at Patterson, N. J. of the murder of Judge Van Winkle and his wife, and sentenced to be hanged on Tuesday, the 30th day of April next.

There is considerable gold in circulation of the coinage of the private mints in California. It is not worth the value represented. The $20 Mormon pieces are worth only from $16 90 to $17 53; the $10, from $8 50 to $8 70; the $5, about $4 30; the $2 50, about $2 25. The California $5 pieces range in value from $4 82 up as high as $4 96. The $10 pieces about $9 60.

A bill is before the Legislature of New York, with the entire sanction of the Canal Committee, which exempts from Canal tolls during the whole year, certain enumerated articles—such as horses, cattle, sheep, cheese, butter, poultry, fresh meats, &c. It also makes all articles free during the months of January, February, and March.

The U. S. Consul at Cape Haytien, Mr. Wilson, has written to Washington, urging the necessity of the presence of a man-of-war, to protect the large American interest there, greater than either that of Great Britain or France, both of which powers seem to fear that the Island will ultimately become annexed to the United States.

The increased population in St. Paul, Minnesota, last season, says the Chronicle, was as two to five, as near as we can estimate, and at St. Anthony about the same ratio. The present population of St. Paul is from 800 to 1,000. Town lots are on the rise, and can now be purchased at prices varying from $20 to $250, according to location.

The steamer New England, No. 2, bound for Pittsburg, while backing out from her landing about ten miles above Portsmouth, struck a snag, and soon after sunk to within a few feet of her hurricane deck. It is thought that some of the deck passengers were drowned.

A great Anti-Rent Mass Meeting was held at West Sandlake, Rensselaer Co., on the 16th inst. Edward Bell, Esq., presided; a number of resolutions were adopted; and addresses were delivered by Hon. D. L. Seymour, Hon. Thos. B. Carroll, Mr. Frink, editor of the Albany Freeholder, and others.

The Senate Committee on Public Buildings have agreed to recommend an enlargement of the Capitol, at Washington, one hundred and fifty feet on each end for new Senate and Representative Chambers.

A gentleman in New Preston, Conn., was robbed of $2,000 in cash a few days ago. The money was taken from his pockets while he was asleep. Two peddlers have been arrested on suspicion of having committed the robbery.

A man was recently killed in Levenhampton, England, in a pugilistic fight.

New York Markets—March 25, 1850.

Ashes—Pearls $5 87; Pots 6 00 a 6 12.

Flour and Meal—Flour, 4 75 a 5 37 for Canadian, Ohio, and State; 5 62 a 5 75 for pure Genesee. Rye Flour 2 75 a 2 81. Meal 2 75 a 2 87.

Grain—Wheat, 1 03 a 1 06 for Ohio, 1 25 a 1 30 for Genesee. Corn 54 a 56c. Rye 58c. Barley 81 a 85c. Oats 34 a 37c. for Jersey, 40 a 42c. for Northern.

Provisions—Pork 8 75 a 10 25. Beef 5 75 a 6 50 and 8 75 a 10 50 for the whole range. Butter, 18 a 23c. for good and prime State. Cheese 6 a 8c.

Wool—The recent auction sales have reduced the price 2c. per lb. Pulled is quoted at 30 a 31c., super at 33 a 34c., and extra at 35 a 36c.

Hay and Straw—Bale Hay is selling from the scales at from 50 to 68¾c. per cwt.; Loose Hay, from the wagons, 50 to 60c. do. Straw, per 100 bundles, 1 50 to 2 75.

Cows and Calves—Rather dull of sale at from $20 to $30 a $42 50.

Sheep and Lambs—The supplies are gradually falling off. Sales at from 2 25 to 3 75 a 5 50.

MARRIED,

In Hartford, Ct., on the 6th inst., by Rev. R. Turnbull, JOHN H. W. PALMER to Miss MARY A. FISHER, both of Hartford.

In Ulysses, Pa., March 3d, by Eld. H. P. Burdick, Mr. ANDREW J. WOODBURY, of Ware, N. H., to Miss CAROLINE J. SLADE, of Ulysses, Pa.

In Verona, N. Y., March 17th, by Eld. Christopher Chester, Mr JOHN CHARTON to Miss MARY ANN WHALY, all of Verona.

DIED,

In Pawcatuck, R. I., on the 13th inst., after an illness of two days, MARY ESTHER BARBER, aged 21 years. Sister Barber was a member of the Pawcatuck Seventh-day Baptist Church. She has left with her deeply-afflicted relatives, and the Church of Christ of which she was a member, the comforting hope, that she was a *Christian*, and has "departed to be with Christ."

In Verona, N. Y., March 18th, of inflammation on the lungs, CORNELIA EMMA, daughter of John W. and Sophia Green, aged 1 year, 1 month, and 8 days. C. C.

LETTERS.

Charles Potter, Isaac Sherwood, A. D. Titsworth, Rowse Babcock, J. H. W. Palmer, Daniel Coon, Geo. Crandall, J. T. G. Bailey, A. B. Burdick, W. M. Fahnestock, James P. Burdick, Andrew Babcock, Christopher Chester, H. P. Burdick, F. Jackson, Ezra Goodrich, E. F. Stelle, G. Evans.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

C. C. Lewis, Jr., Hopkinton, R. I.	$2 00	to vol. 6	No. 52
Oliver Langworthy, "	2 00	" 6	" 52
Sophia Wells, "	2 00	" 6	" 52
Ellis A. Davis, Shiloh, N. J.	2 00	" 6	" 52
Orrin Lewis, Petersburg,	2 00	" 6	" 52
Joseph Fuller, "	2 00	" 7	" 5
Geo. Armesbury, Adams,	2 00	" 6	" 52
Isaac Saunders, "	2 00	" 6	" 52
Erastus P. Clark, Unadilla Forks,	2 00	" 6	" 52
Henry C. Babcock, Brookfield,	2 00	" 6	" 52
Russell Babcock, Nile,	2 00	" 6	" 52
H. B. Crandall, Milton, Wis.	4 00	" 5	" 52
Horace G. Hamilton, "	4 00	" 5	" 52
John Clawson, "	1 50	" 5	" 52
George N. Coon, Teotsa, Wis.	5 00	" 5	" 52
James Pierce, "	1 00	" 5	" 52
Dan'l R. Burdick, Albion, Wis.	2 50	" 5	" 52
Geo. H. Burdick, Walworth, Wis.	2 00	" 5	" 52
Geo. Buten, Utica, Wis.	28	" 5	" 52
Sam'l Gibbs, Jr., Ulysses, Pa.	1 00	" —	" —

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

From Church at Shiloh, N. J.	$20 00
" John T. Davis, Shiloh, N. J.	10 00
" Church at Lincklaen, N. Y.	5 00
" Western Association, by the Treasurer,	20 00
" Church at Rockville, R. I.	12 00
" Martin Wilcox, Unadilla Forks, N. Y., h. m.	2 50
" Anna T. Davis, Philadelphia, Pa.	5 00
" Mary W. Duffield, "	1 00
" D. B. Rogers, Plainfield, N. J.	2 00
" Sewing Society at Waterford, Ct., to constitute Lester T. Rogers a life member,	25 00
" 1st Church in Genesee, { h. m. 5 00, f. m. 20 00, }	25 00
" Church in Truxton,	5 00
" Benj. Vincent and family, Vilanovia,	3 12
" C. M. Lewis, Rockville, R. I.	1 00
" Henry P. Green, Genesee,	1 00

A. D. TITSWORTH, Treasurer.

☞ The Treasurer takes this method of saying, that he is instructed soon to make a remittance to China, for which there is not at present sufficient in the Treasury. He therefore requests those having money in their hands for the mission to forward the same at their earliest convenience.

Notice.

The regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will take place in New York, on the evening of the 1st day of April next, a 7 o'clock. T. B. STILLMAN, Rec. Sec.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.

HOPKINTON, Feb. 25th, 1850. 38w3.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We think it an able work, comprising the results of extensive reading and research, and well adapted to fill an important chasm in our literature.—*Lutheran Obs.*

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"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

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"The author appears to have brought to the execution of this great work, unwearied industry, genuine and thorough scholarship, and scrupulous fidelity."

RUFUS BABCOCK, *late Pres. of Waterville College.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

From the Ohio State Journal.

THE CONVICT TO HIS MOTHER.*

I've wandered far from thee, mother,
Far from my happy home;
I've left the land that gave me birth,
In other climes to roam;
And time since then has rolled its years,
And marked them on my brow,
Yet I have often thought of thee—
I'm thinking of thee now.

I'm thinking of the day, mother,
When at thy tender side
You watched the dawning of my youth,
And kissed me in your pride;
Then brightly was my heart lit up
With hopes of future joy,
While your bright fancy honors wove
To deck thy darling boy.

I'm thinking of the day, mother,
When with such anxious care,
You lifted up your heart to Heaven—
Your hope, your trust was there.
Fond memory brings thy parting words,
While tears stole down your cheek;
Thy long, last, loving look told more
Than ever words could speak.

I'm far away from thee, mother;
No friend is near me now,
To soothe me with a tender word,
Or cool my burning brow;
The dearest ties affection wove
Are all now torn from me;
They left me when the trouble came—
They did not love like thee.

I'm lonely and forsaken now,
Unpitied and unblest;
Yet still I would not have thee know
How sorely I'm distressed;
I know you would not chide, mother,
You would not give me blame,
But soothe me with your tender word,
And bid me hope again.

I would not have thee know, mother,
How brightest hopes decay—
The tempter with his baneful cup
Has dashed them all away;
And shame has left its venom sting
To rack with anguish wild—
Yet still I would not have thee know
The sorrows of thy child.

O, I have wandered far, mother,
Since I deserted thee,
And left thy trusting heart to break,
Beyond the deep blue sea!
O, mother! still I love thee well,
And long to hear thee speak,
And feel again thy balmy breath
Upon my care-worn cheek.

But, ah! there is a thought, mother,
Pervades my beating breast,
That thy freed spirit may have flown
To its eternal rest;
And while I wipe the tear away,
There whispers in my ear
A voice that speaks of heaven and thee,
And bids me seek thee there. ALPHA.

OHIO PENITENTIARY, Jan. 17, 1850.

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* These lines were written by a convict in the Ohio Penitentiary, and inscribed, "To my mother."

THE CLIMATE OF CALIFORNIA.

Mr. Edward E. Powers, formerly a compositor on the New York *Tribune*, but now employed in the office of the *Placer Times*, writes in the following strain, under date of Sacramento City, Jan. 11, 1850:—

As for myself, things have not gone altogether with me as I could wish. I rushed matters for a week or two, and was in very good spirits—making from $60 to $70 a week; but the climate soon began to operate upon me. I have observed, that of those who come here, as a general thing, the men that have left home with a high reputation for general health and hardiness of constitution are the first to be taken sick—the first to wither under the baleful influences of this detestable climate; while, in many instances, those who have for years been in the habit, at home, of suffering from various bodily weaknesses, have here assumed a new and altogether desirable temperament and tone of health. I never knew what sickness was while in the States; here I have had a sip and a taste of that bitter cup, sufficient to open my eyes a little to the blessings of health. Some three weeks ago I took a severe cold, followed by a very spirited fever. I took quinine, &c., to allay the excitement, but all to no purpose—the fever gained on me.

* * Our office is a very little one-story frame building, about 16 by 20 feet. In this room we have a Ramage press, three stands, and a dozen or fifteen cases of various kinds of type; here, also, we spread our beds at night, and dream of home, and the ten thousand comforts and luxuries that we have left there, with a shadowy kind of hope that we may sometime be permitted to participate in them again. Well, as I was saying, the fever had got me, and I was unable to leave my bed, which was rather inconvenient, in a room where so much business had to be transacted during the day. So they called in a physician, who persuaded me to take lodgings in his hospital, at $8 per day, where I remained a couple of weeks. The hospital aforesaid was a canvass house, with the earth for a floor, and bunks or cots for the accommodation of about a dozen patients. My complaint was a slow remittent billious fever; but I recovered so fast as to be able to return to the office in a couple of weeks, which was much sooner than I at one time expected. My physician was Dr. Hazard, a very intelligent man, from Providence, R. I. He says this climate is compounded mainly of the worst ingredients of all the worst climates on the globe—especially during the summer months; and that all men that stop here, or anywhere else in the valley of the Sacramento, or other valleys of this country, run the risk of their lives far more than anywhere else, as a general thing. I am of the same opinion, from what I can learn, and from personal observation. The population of this town, in November last, was supposed to be from 5 to 7,000, though much less at present; and Dr. Hazard tells me that the graves that have been dug and filled within the year, in the various burying grounds near the town, number full 5,000.

You may be under the impression, from statements published in the California papers and elsewhere, that the climate of this country is of a very superior order; but the very reverse is the fact. You, I believe, have never suffered from a visitation of the California fever, and you have been lucky in that respect. Take my word for it, any man that is in anything like comfortable circumstances at home, doing a fair business, and enjoying reasonable health, is an unfortunate man to allow himself to be wheedled into the opinion that he may render himself better off in life by leaving the comforts of civilization, and inflicting upon himself the various horrors of this detestable country, for the meagre chance of getting a little more money here than he could at home in a given time. Tell all your friends that have 'the fever,' that if they know when they are well off, they will stay where they are, and not risk their lives in such an inhospitable climate as this. * * * The papers do not publish one in a thousand of the deaths that occur here. If any friend of the deceased will furnish the notice, and pay for its insertion, it is published; not otherwise. Hundreds—thousands, leave their bones to rot in the soil of California, leaving friends in the States, and elsewhere, to look for their return, who never learn their fate for many months—perhaps for years. If a man could be assured of good health while here, he might be excused for coming, because he may do well; but the chances are ten to one against him, in point of health, and he had better not venture it.

MANUFACTURE OF GLASS BEADS.

Besides the invention of mirrors, and reticulated glasses, for which we have to thank the Venitians, the art of making glass beads was also first discovered in the glass-houses of Murano, and is practiced there at the present day on a very extensive scale. The small glass beads are fragments cut from pieces of glass tubing, the sharp edges of which are rounded by fusion. Glass tubes of the proper size are first drawn from 100 to 200 feet in length, and of all possible colors, (in Venice they prepare 200 different shades,) and are broken into lengths of two feet. These are then cut by the aid of a knife into fragments of the same length as their diameters; they now present the form of beads, the edges of which, however, are so sharp, that they would cut the thread on which they have to be strung. The edges have consequently to be rounded by fusion; and as this operation must be performed upon a great number at once, and they must not be allowed to stick together, they are mixed with coal-dust and powdered clay previous to their being placed in the revolving cylinder in which they are heated. The finished beads are then passed through sieves, sorted to their size, and strung upon threads by women. Besides the ordinary knitting beads, another kind is manufactured, called *perles à lalune*, which are firmer and more expensive. These are prepared by twisting a small cord of glass softened by a glass-blower's lamp round an iron wire. The glass beads made in imitation of natural pearls for toilet ornaments, the invention of which dates from the year 1656, are very different from the preceding, both as regards their application, mode of production, and origin. These are small solid glass beads of the same size as native pearls, which they are made to resemble by a coating of varnish, and which gives them a peculiar pearly lustre and color. A maker of rosaries, by name Jaquin, was the first to discover that the scales of a species of fish, (*Cyprinus alburnus*,) or bleak, communicate a pearly hue to water. Based upon this observation, glass globules were first covered on the outside, but at a later period on the inside, with this aqueous essence. The costly essence, however, of which only a quarter of a pound could be obtained from the scales of 4000, was subject to one great evil, that of decay. After trying alcohol without success, in consequence of its destroying the lustre of the substance, sal-ammoniac was at length found to be the best medium in which to apply the essence; a little isinglass is also mixed with it, which causes it to adhere better. The pearls are blown singly at the lamp; a drop of the essence is then blown into them through a tin tube, spread out by rolling, and the dried varnish is then covered in a similar manner by a layer of wax. [Knapp.

THE STRAWBERRY.

This is a most excellent fruit, though not generally enumerated among culinary ones. The varieties are almost innumerable, and new ones are annually being produced by cultivation and from seed. The Alpine varieties are usually propagated by seed. The following suggestions touching the *modus operandi* to be pursued in the propagation of these, are from the pen of a professional gardoner, whose extensive information, and great practical experience render them eminently deserving of regard.

"The seeds are separated from the pulp in Autumn, by careful washing; they are then thoroughly dried and retained in that state till the soil can be properly prepared in the Spring, when they are sowed. As soon as the seedling attain a size sufficient to admit of their being handled, they are pricked into a shady border, in beds, and where, if carefully irrigated, they will produce fruit in the following Autumn."

In reference to other sorts, our author observes:—

"All the other varieties of this fruit are propagated by their runners, which are generally very numerous, and having a creeping habit, and being extended along the soil, soon take root at every joint. This peculiarity is equally observable whether the vines be wild or cultivated The soil for the strawberry bed should be fine, warm, and rich. After setting the plants, it is advisable to cover the surface, especially in the vicinity of the roots, with a compost formed of old manure, rotten leaves, loam, ashes, and lime; but before the fruit has fairly set, this, in turn, must be covered with a stratum of straw, in order that the fruit may have the advantage of a clean bed on which to repose, and thus escape injury or ruin by contact with the dirt. As the lightness of most straw exposes it to the liability of being blown away or deranged by the winds, some expedient will be required to retain it in its place, which may be accomplished by means of forked sticks thrust deeply in the soil, or by weights."

After the third season, the fruit deteriorates in size, and it is thought somewhat in quality also; a circumstance which necessitates the formation of new beds or plantations, annually, in order to supply the place of those which have previously become unproductive, or "run out." Where the vines are permitted to run together in the beds, as is generally the mode of management pursued with the Alpine varieties, the plants, by means of their runners, annually renew themselves, and are consecutively fruitful, and so remain for years. Slugs are the greatest enemies the cultivators of this fruit are called to encounter, but even these pests are easily banished. A few copious drenchings of lime water, about the time the fruit is setting, will effectually expel them. About the period of inflorescence, it will be necessary, unless the season be moist, or showery, to irrigate freely, and for this purpose the best article that can be used is soap suds. The copious use of this energetic and salutary liquid connot fail of producing the most advantageous results, and should be constantly pursued till the fruit is full grown, and begins to turn or become ripe.

[Olive Branch.

HOW DOES A FLY BUZ AND FEED?

How does a fly buz? is a question more easily asked than answered. "With its wings, to be sure," hastily replies one of our readers. "With its wings, as they vibrate upon the air," responds another, with a smile, half of contempt, half of complacency, of his own more than common measurement of natural philosophy. But how, then, let us ask, can the great dragon-fly, and other similar broad-pinioned, rapid-flying insects, cut through the air with silent swiftness, while others go on buzzing when not upon the wing at all? Rennie, who has already put this posing query, himself ascribes the sound partially to air, but to air as it plays on the "edges of their wings at their origin, as with an Æolian harp-string," or to the friction of some internal organ at the root of the wings or nerves. Lastly, how does the fly feed? the busy, curious, thirsty fly, that "drinks with me," but does not "drink as I," his sole instrument for eating or drinking being his trunk or suck; the narrow pipe, by means of which, when let down upon his dainties, he is able to imbibe as much as suits his capacity. This trunk might seem an instrument convenient enough when inserted into a saucer of syrup, or applied to the broken surface of an over-ripe blackberry, but we often see our sipper of sweets quite as busy on a solid lump of sugar, which we shall find, by close inspection, growing "small by degrees," under his attack. How, without grinders, does he accomplish the consumption of such crystal condiment? A magnifier will solve the difficulty, and show how the fly dissolves his rock. Hannibal fashion, by a diluent, a salivery fluid passing down the same pipe, which returns the sugar melted into syrup. [Episodes of Insect Life.

POTATOES.

Potatoes were first introduced into Moscow, by Mr. Rowland, about 16 years ago. At first the people would neither plant nor touch them, saying they were the Devil's fruit, given to him on his complaining to God that he had no fruit, when he was told to search in the earth for some, which he did, and found potatoes. A curious Berwickshire legend, which, however, is palpably anachronical, attributes the introduction of potatoes into Scotland to that famous wizard of the North, Michael Scott. The wizard and the Devil being in partnership, took a lease of a farm on the Mertoun estate, called the White-house. The wizard was to manage the farm, the Devil advanced the capital. The produce was to be divided as follows:—

The first year, Sir Michael was to have all that grew above the ground, and his partner all that grew below; the second year their shares were to be just the opposite way. His Satanic Majesty, as is usual in such cases, was fairly over-reached in his bargain; for the wizard cunningly sowed all the land the first year with wheat, and planted with potatoes the second; so that the Devil got nothing for his share but potatoe tops and stubble; this scouring rotation Sir Michael continued, until he beggared his partner, and exhausted the soil. In spite of this legend, however, we must continue to give credit to Sir Walter Raleigh, for having been the introducer of potatoes into Scotland. The first that ate them fell into the natural mistake of eating the apple and discarding the roots.

A CHILD'S INFLUENCE.

An English lady of respectability resided, for a few years after becoming a widow, with her little son, in one of the chief cities of Canada. The child had been faithfully instructed in the elements of the Christian faith. He was about four years of age, very lovely and promising, and greatly caressed by the fellow boarders. An elderly gentleman in the family, Mr. B., was exceedingly fond of him, and invited him, one day, upon the removal of the cloth after dinner, to remain upon his knee. The ladies had retired, and free conversation ensued. The gentleman alluded to was given to expressions which must ever shock a pious mind. "Well, Tommy," said one at the table in high glee, "what do you think of Mr. B.?" The child hesitated for a moment, and then replied, "I think he did not have a good mother, for if he had, he would not use such *naughty words*." The gentleman was a Scotchman; home and a pious mother rose, in all their freshness, to his mind. The effect upon him was overpowering; he rose from the table without speaking, retired, and was never afterward known to make use of similar expressions. [Mrs. Whittelsey's Magazine.

THE OYSTER TRADE.—Few people have any idea of the immensity of the oyster business done in the United States. The Chesapeake and Delaware bay oysters go all over the world, and we learn, from a late number of the Baltimore Sun, that one establishment in that city, during the oyster season, keeps twenty-five men constantly opening the shells, and they sometimes open five hundred gallons a day, which are all designed for exportation. The oysters are put up in cans, in their own liquor, which are made air-tight and hermetically sealed; they are warranted to keep fresh in any climate. Five men are kept constantly employed in making the cans. The oysters are sent principally to the Western States, but considerable quantities are sent to the West Indies, South America, and some have been even sent to China.

On the first day of the oyster-taking season in Fairhaven river, six or seven hundred boats were ready for operation with the sunrise. The striking of the bell in the brick church was the signal to begin, and soon all was stir and commotion amongst men and shell-fish. During the day between *thirty* and *forty* thousand bushels of oysters were taken, which, from the fact of their having been undisturbed for two years, were unusually large and very fine. Some boats took from seventy-five to one hundred bushels each, and some few went much above this quantity. Transient oystermen sold their products at the bank of the river, for 20 and 25 cents per bushel, while those who make "oystering" a regular business, preferred to hold on for a speculation.

MARCH.

BY HORACE SMITH.

The bud is in the bough,
And the leaf is in the bud,
And earth's beginning now
In her veins to feel the blood,
Which, warmed by summer's sun
In th' alembic of the vine,
From her founts shall overrun
In a ruddy gush of wine.

The juices that shall feed
Trees, vegetables, fruits,
Unerringly proceed
To their re-appointed roots;
And if this azure arch
Fills the poet's song with glee,
O thou genial eighth of March,
Be it dedicate to thee!

THE GULF STREAM.—The special correspondent of the Boston Traveler, who attended the recent Scientific Convention at Charleston, writes thus concerning a paper read by Lieut. Maury on the "Influence of the Gulf Stream on the Commerce of the Atlantic:"—

Lieut. Maury considers that the difference between New York and Charleston, S. C., in a commercial point of view, is to be ascribed entirely to *the discovery of the increased temperature of the Gulf Stream over that of the adjacent waters*, by Dr. Franklin. Formerly, before the influence of the Gulf Stream was known, vessels leaving England were accustomed to go so far south to take the trade winds upon the coast of Africa, as to bring them nearly up to Charleston on the route home. In fact, at that time Charleston was the half-way house between Liverpool and New York. Vessels in the winter, attempting to enter New York, frequently became covered with ice, and put back to Charleston or the West Indies to thaw, and remained until spring. Now, when such a case occurs, the vessel, instead of retreating to a southern latitude, puts back into the Gulf Stream, where the increased temperature of the water so far loosens her icy covering, as to permit a safe and comfortable continuation of the voyage to New York. From the examination of numerous log-books, kept by vessels sailing between New York and the West Indies 100 years ago, Lieut. Maury had ascertained that the average rate of sailing with a good breeze did not exceed one mile per hour, since the action of the currents was so powerful, and so little known, that the vessels were considerably carried backward. At the period referred to, ship masters never knew their longitude within five or ten degrees, and after the discovery of the Gulf Stream, it was proposed to ascertain in part the position of the vessel from the temperature of the water.

WASHING SHEEP IN ALCRUTH, IN HUNGARY.—The process of washing is done under a roof, and, accordingly, no sudden showers or rainy weather can interfere with it. Before the shower-bath is administered to the sheep, their dirt or pitch is dissolved or loosened. For this purpose, a soaking vat is put up, which is covered and tightly put together, of strong planks or boards. It is filled with hot water, equal to 83 degrees Fahrenheit; the sheep are then placed in two lines; and constantly handled until the yolk and dirt are dissolved, which ordinarily takes from fifteen to twenty minutes. The solvent effects of the hot water is increased by adding a few pounds of potash, and also by the lye arising from the naturally oily matter of the wool. The sheep, after being well soaked, are placed under shelter, where they have to wait for their turn of the shower-bath, in order that the animal, now too much heated, may not pass immediately from the hot, soaking vat into the shower-bath, this being sixty-one to sixty-three degrees Fahrenheit. The water is let upon the sheep through a hose with a strainer upon the end. It falls with considerable velocity, and is brought to bear upon all parts of the sheep until the wool is of a snowy whiteness. The sheep are then driven to a warm dry shelter, and shorn as soon as the wool is dry, which is generally about the sixth day. On an average, forty sheep are thus washed in an hour. [Maine Farmer.

TO MAKE GOOD COFFEE.—First procure the best coffee in the market, wash it very clean, and roast it to the color of a golden brown, but not of a deeper shade by any means. Then take the white of three eggs to each pound of coffee, mix very carefully with the coffee while warm, and immediately transfer to earthen vessels, tying them over with bladders to render them air-tight. Take from these vessels sufficient coffee for one making only at a time; grind it, place it in a fine muslin bag; suspend it about midway in the pot, turn on boiling water, and put on the cover to prevent the escape of steam. By this mode the coffee will be very strong, but it is best to reduce it by the addition of boiling hot milk, it will then form a most delicious beverage, very different indeed, from that which is produced by boiling ground coffee in water. By this process of simple infusion, all the virtues of the coffee will be obtained. [Farmer's Cabinet.

NAMES IN BOSTON TWO HUNDRED YEARS AGO.—A gentleman who was lately looking over the Record of Births in the Boston City Clerk's office, which occurred about the year 1650, was so struck with the singularity of some of the names he met with, that he sent a few specimens to the Transcript, for the amusement of its readers. They are as follows: Grace Beamsley, Dick Beamsley, Mercy Beamsley, Deliverance Beck, Strange Beck, Free Grace Bendall, Reform Bendall, Hoped-for Bendall, Seaborne Cotton, Father gone Dinley, Return Gridley, Hope Hawkins, Canstance Milney.

SCARCITY OF WELSH BEGGARS.—In a book recently published in England, under the title of "Tales about Wales," says the Troy Daily Whig, the following passage may be found:—

"A Welsh beggar is scarcely ever seen, even in these days, in any part of the kingdom; and it is a fact worthy of observation, that when an investigation took place of the beggars of London, a few years ago, not as much as one Welshman was found among them, though the number of beggars that followed their vocation in the metropolis at that time, according to the report laid before a committee of the House of Commons, was 15,549! And I can add," says the editor, "that I have traveled many times through some of the poor districts, but never have I met with a Welsh beggar."

SIMPLE CURE FOR CROUP.—We find in the journal of Health, the following simple remedy for that dangerous disease. Those who have passed nights of almost agony at the bedside of loved children, will treasure it up as an invaluable piece of information. If a child is taken with croup, instantly apply cold water, ice water, if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as it is possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the pure gushing fountain such medical qualities.

LOWELL OPERATIVES.—In the city of Lowell, a city not thirty years old yet, there are two Savings Institutions, which have *five thousand two hundred and sixty-five depositors*. The amount of money deposited, according to the returns just published by the Secretary of State, is *eight hundred and sixty-eight thousand two hundred and sixty-two dollars and forty-one cents*. Yes, $868,262 41. Aside from this, there is not a mill in Lowell in which the operatives at work therein do not own a part of the stock. In the Merrimac Mills alone, there are upwards of seventy thousand dollars of the stock owned by operatives. Then they own largely in the Lowell Railroad and other railroads, also bank and other stocks.

BURIED FOR TWO THOUSAND YEARS.—Lord Linsday, in his travels, writes, that while wandering amid the pyramids of Egypt, he stumbled on a mummy, proved, by its hyeroglyphics, to be at least two thousand years of age. In examining the mummy, after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question, how long vegetable life could last, and he, therefore, took that tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth and bloomed into a beautiful dahlia.

OATHS GRATIS.—Mr. Romaine hearing a man call on God to curse him, offered him half a crown if he would repeat the oath. The man started—

"What, sir, do you think I would curse my soul for half a crown?"

Mr. Romaine answered, "As you did it just now for nothing, I could not suppose that you would refuse to do it for a reward."

The poor fellow was struck with the reproof, and said—

"May God bless and reward you, sir, whoever you are; I believe you have saved my soul; I hope I shall never swear again."

NOVEL READING.—"No young, unmarried woman," says Jeremy Levis, "ought to be permitted to read a novel of any description. Had I a daughter with a heart of ice, and a face as grim as the lion's head on an antique knocker, she should never pore over a tale of love, to make that ice smoke, or induce her to believe that her face was as good as her neighbor's. Nature teaches us to sigh soon enough, in all conscience, without our needing the bellows of imagination to inflate the lungs prematurely."

COTTON IN AFRICA.—A treaty has just been signed, by which the Danish settlements on the African gold coast have been ceded to England, and the latter power is now debating the feasibility of raising a supply of cotton there. It is now produced there by the natives for their own use, and in the adjoining kingdom of Dahomey, the culture of cotton from American seed was attempted under the auspices of the late African traveler, John Duncan, in July last. He was furnished with the seed by the British Chamber of Commerce.

One of the best things in Fuller, is his Life of Mr. Perkins, preacher at St. Andrew's Parish, Cambridge, England:—"He had a capacious head," he says, "with angles winding and roomy enough to lodge all controversial intricacies," and "an excellent chirurgeon he was at jointing of a broken soul, and at stating of a doubtful conscience." Again, "he would pronounce the word *damn* with such an emphasis as left a doleful echo in his auditors' ears a good while after."

Knowledge, says Lord Bacon, is not a couch whereon to rest a searching and restless spirit, or a terrace for a wandering and variable mind to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon, or a sort of commanding ground for strife and contention, or a shop for profit or sale, but a rich storehouse for the glory of the Creator, and the relief of man's estate.

"If we could show to some objectors the delicate Elizabeth Barrett Browning—the minutest, most fragile, most ethereal creature the sun ever shone upon, with a voice like a ring-dove's, we might swear in vain to her identity as the author of some of the strongest and bravest poetry that has appeared in our day; so obstinate a conviction exists in some minds of the close connection between mental power and masculine coarseness."

The politicians of Europe, it is stated, are looking with some anxiety for the appearance of a work in four volumes, from the pen of Louis Philippe. It is to be entitled "Eighteen Years of Royalty," and will doubtless contain many new views of persons who have figured prominently on the political stage in the last generation.

A very celebrated Scotch divine says:—"The world we inhabit must have had an origin; that origin must have been intelligence; that intelligence must have been ultimate; that ultimate power must have been supreme; and that which always was, and is supreme, we know by the name of God."

The following observation from Fuller's sermon on the death of Mr. Perkins, affords excellent hints to preachers in all ages. "His sermons were not so plain but that the piously learned did admire them, nor so learned but that the plain did understand them."

Walking is the most wholesome exercise; water the best drink; and plain food is the most nourishing and healthy diet. Even in knowledge, the most useful is the easiest acquired.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra;) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel. reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5¼ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

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LETTER FROM THE MILL-YARD CHURCH.

The following letter was read before the General Conference, at its meeting in September last. Its publication was then ordered, but has been delayed through oversight.

To the Sabbath-keeping Churches of America, about to be assembled in their Triennial General Conference, at Hopkinton, Rhode Island,
The Sabbath-keeping Church in Mill-Yard, Goodman's Fields, London, sendeth greeting.

DEARLY BELOVED FRIENDS AND BRETHREN:—

While it hath pleased our Heavenly Father to grant much prosperity to you, increasing your numbers and usefulness, and bestowing his choicest gifts upon you, we rejoice, and will rejoice. For, although it is our lot yet to labor as it were in vain, and to witness in sackcloth, being the fewest of all religious professors in Europe, yet our joy is to see truth any where successful, because we know that it must at length overspread the whole earth, and shall triumph over every form of error and superstition.

The Church at *Natton* hath revived, under our beloved brother JOHN FRANCIS, its Elder, (from whom we lately had a visit,) and ISAAC PURSER, its Deacon. But that in *Eldon Street, London*, is reduced very low, having only three members, one of whom hath but a nominal connection with it, as he worshipeth with us when in London.

Our small Society consisteth of five female members, one male member in full communion, two transient members, and one elder.

To the extent of our slender abilities, we endeavor to propagate truth and defend it; to promote religion and humanity; and to cultivate friendship with our fellow Christians of every name, especially with those most allied to us in doctrine and practice—the Baptists and Old General Baptists; but we most of all desire to acknowledge those as our friends and brethren, "who keep the commandments of God and the faith of Jesus," for they are undoubtedly our fellow heirs of the heavenly inheritance. As it may be not uninteresting to you to peruse our last yearly letter to the General Baptists' Assembly, which will convey to you some particulars of our state and sentiments, a copy of it is annexed hereto.

Excepting through your esteemed publication, "The Sabbath Recorder," we receive little communication from you. Forget us not. Think what a work devolves on us few on this side of the Atlantic. We are sensible of our vast responsibility, as witnesses for God, and servants of Jesus Christ; and we earnestly desire your prayers and cheering counsel. Pray for us, write to us, and (if any of you should come to Europe) visit us. In our prosperity, we know, ye will rejoice, when the happy day shall arrive.

Though often weak, we are strong in the Lord—strong in confident hold of truth, and assurance that we are in the right way. We never despair. We cannot be so few as to be despised by our only Master, who regards "two or three" assembled in his name. May his presence, may the keeping also of the God of love and peace, be with you all. Farewell.

Given in our church meeting at Mill-Yard, on the ninth day of the eighth month, (called August,) 1849.

By order and on behalf of the Church,
WM. HENRY BLACK,
Elder and Pastor.

Letter to the General Baptists' Assembly.

To the Messengers, Elders, and Representatives, of the Baptized Churches holding the doctrine of General Redemption, in General Assembly, London,
The church in Mill-Yard, sendeth greeting.

DEAR BRETHREN:—

We have continued, since the last Assembly, to maintain a constant testimony for God and truth, in the maintenance of public worship, in exhorting and instructing our fellow creatures, and in endeavoring to arrest the progress of vice and misery, and the prevalence of ignorance and superstition, by which we are surrounded. It grieves us, often, to find so many around us, who are living, not only without God or hope of salvation, but in open violation of the common duties of morality, and the decencies of civilized life; so that we can almost say, that we are "where Satan's seat is." We feel ourselves often tried by grievous disappointments, obstructions, and vexations, and seem sometimes as though we "labored in vain, and spent our strength for naught." But we have long ago learnt, that patience and perseverance are indispensable parts of the character of the true servants of God; and therefore we are not discouraged by any of the trials that we have to bear. We rejoice in the hope that, though we are few in number, yet we are mighty in the truth; and we have the testimony of a good conscience, that we labor earnestly to be approved by our Lord and Master.

One addition hath been made to our number by baptism in the past year. Our Sabbath School is much increased, and our Loan Tract Distribution, which was at first confined to the Tenants of our Trust Estate, now extends to sixteen families, among whom the Christian Doctrines of Peace, Temperance, and Universal Love to God and Man, are thus made known from week to week.

The Evening Lectures during the past winter have not been so well attended as in former years, although the subjects were peculiarly important and interesting. The first course was on prophecy, as an evidence of revealed religion, and on the prophets and prophecies of both dispensations; the second, treated of the attributes and moral perfections of God, which lie at the bottom of all true religion, and ignorance of which hath occasioned the greatest mistakes in doctrine, worship and practice.

We have bestowed our best attention upon the subject recommended to the Churches in and by the fifteenth minute of last Assembly, and not only have used all the means in our own Society, which have appeared to us in any degree conducive to our own prosperity, but we also venture to make the following suggestions, for the purposes contemplated by the Assembly:—

1. Practical, earnest, and even pointed preaching, in our public assemblies; because the most instructive and beautiful teaching hath little effect, either in the conversion of sinners, or in the edification of saints, without close and faithful application to the conscience.
2. Regular Church Meetings, for the dispatch of business relative to the ecclesiastical and temporal concerns of the several Churches. If there be no business at hand, let us make some, or occupy the time with religious intercourse and prayer.
3. Prayer Meetings are indispensable, and Conferences are of inestimable value. For spiritual gifts are to be obtained only by prayer; and if they are received, how can they be exercised, if one person only monopolize (as it were) all the ministrations and exercises of the Church?
4. Plurality of Elders, as well as of Deacons, where the Church is numerous enough to find them within its own company.
5. No longer to neglect the laying on of hands and prayer, in the admission of Members and the ordination of Messengers, Elders, and Deacons. This ordinance was esteemed a fundamental principle among all the Churches, formerly, and is yet practiced by us, with a strict regard to the example of our Lord and his first disciples.
6. Diligent endeavors after the salvation of sinners, in the neighborhood of our Churches. Perhaps we have too little borne in mind our Lord's words, "I came not to call the righteous, but sinners, to repentance."
7. The opening of our doors, as often as it is possible to assemble a congregation, however small it may be. If our places of worship be shut, those families and individuals who are devoutly disposed will go elsewhere; and thus they are likely to be (as many young persons have been) led aside into other societies, and been ensnared with doctrines and practices which we hold to be inconsistent with the Word of God.
8. Daily worship in the families of all our church members. Let it be short, plain, and simple; but let it be be constant; and let inquiries and exhortations be made, in all our churches, on this point of Christian discipline.

The subjects of *peace* and the *inviolability of human* life, which were commended to the Churches at the last Assembly, we have continually brought before our fellow worshipers and the public; and our Elder hath taken part in the conferences and public meetings of the Friends of Peace, throughout the year. Within the last fortnight a man hath been slain in a drunken affray, in a house only a few yards distant from our Meeting-House; yet, while the public shedding of blood by military and judicial powers doth prevail, how can private murders be put a stop to? It is written in the immutable law of God, "Thou shalt not kill;" and until that law which convinces of sin be restored to its proper dignity among Christians, we can hardly expect the reformation of the world.

With respect to the *Education Fund*, we hope that, whatever other plan may be adopted for the aid of young Ministers in the country, an Institution will be always supported among us, *in London*, by means of which a learned and able ministry may be raised up, fit to uphold the reputation of our learned predecessors, to be ready scribes, well fitted to promote the kingdom of the heavens on earth, and workmen that need not to be ashamed in the presence of the Christian Ministers of other denominations.

Thus have we endeavored to contribute our mite to the heavenly treasure, intended for mutual edification in your Assembly; and we conclude with most earnest desires that the spirit of peace, and truth, and love, and a sound mind, may prevail in all your deliberations and proceedings. Farewell.

Given in our church meeting at Mill-Yard, on Sabbath day, the 26th of the fifth month, 1849.

In the name and on behalf of the Church,
(Signed) WM. HENRY BLACK,
Elder and Pastor.

"I AM A LOST MAN."

The newspapers inform us that these were the last words of Bugeaud, marshall of France, and Duke of Isly. When he uttered them, he was just closing a brilliant, many would say a useful life. He had led vast armies to battle. He had governed extensive States. He had been conspicuous in the councils of his nation. The President of France made anxious visits to his death-chamber. The stern Cavaignac wept as he looked upon the dissolving frame of his old comrade; and the convention was profoundly affected when the news of his death was announced. With all this accumulation of honor, he was, by his own confession, "a lost man." How mournful the contrast between the glory of his life, and the deep gloom of its close.

From the same source we learn that Bugeaud had a pious mother. In the history of his eventful life, this seems to have been the only quarter in which a good influence was exerted upon his heart. His mother's voice alone warned him of his danger, and spoke to him of eternity; all other influences led him astray. In the camp he heard of God only in blasphemy. In civil life he saw nothing but a desperate struggle for earthly place and power. In the saloons of Paris he heard wit mocking and philosophy denouncing the religion of his youth. The quiet voice that had warned him and prayed with him was, alas for him, overborne and lost in the midst of these babbling voices of the world.

In the hour of death, however, these voices die away and are forgotten. The acclamations of a world could not have made the failing pulse of Bugeaud beat faster. Other tones were in his ears; for the accents we will not listen to when they admonish us, we are often forced to listen to when they accuse. The dying moments are often the time of resurrection for abused privileges and neglected gifts. They stalk forth from the "burial places of memory," to foreshadow our doom, and convince us of its undeniable justice.

Thus we explain that fearful expression which fell from the dying warrior. He heeded a voice which he had long neglected and forgotten. Across the waste of years and through the storm of battle it comes, clear and distinct, upon the failing ear. It asks for the fruit of early counsel. It seeks for the result of pious care and zeal. One comprehensive glance over his life satisfies the man that he has wasted it. His own conscience condemns him. In this he knows that he but anticipates the sentence of God, and sinks into death "a lost man."

The lesson of this sad incident is easily read. It is only another instance of the ease with which carelessness can turn our blessings into curses. A mother's love and a God's mercy. Indifference and impenitence can make them causes of our deeper damnation, and so change the soft voice that sung our infancy to sleep, that it will haunt our dying pillow with accusations that we can neither gainsay nor resist. [Am. Mess.

PLAIN PREACHING.

It is cheering to find a statesman whose mind is pervaded with a sense of his responsibility to God, and who openly takes his stand upon the principles of God's word. Mr. Seward, in his late speech before the Senate, acknowledges himself and his fellow Senators to be but stewards in the matter of government, responsible to the people, but responsible also to a Higher Power. But the most thoroughly religious speech yet made upon the floor of Congress is that of the Hon. Thaddeus Stevens, of Pennsylvania. It puts the question of Slavery upon its true moral ground, and deals directly with the consciences of all who are concerned with that system of iniquity. The closing paragraph contains a thrilling exhortation which we hope has reached the ear of the Executive. We know of nothing in the range of pulpit oratory that surpasses it in solemnity, pungency and power.

"The eloquent gentleman from Virginia, (Mr. Seddon,) the other day, in his beautiful peroration, personated the great States of Virginia, Kentucky and Louisiana, and in their name apostrophized the good, and, I will add, the great man, who now occupies the executive chair; and besought him, as he loved the place of his birth, the place of his nurture, and the place of his residence, not to forsake his southern brethren in this emergency, but to stand by them in the defense of human bondage. How much more effective, enduring, and hallowed, would that eloquence have been, had the orator's lips been touched with a coal from the Altar of Freedom!

"Then could he have gone with friendly anxiety to that noble, benevolent, and heroic man, and admonished him, that although he had gathered all the earthly laurels that can be reaped by the sickle of death, yet if he would have his name descend to posterity with increasing luster, he must, by one great, just and patriotic example, wipe out the only spot that obscures the sun of his glory. He might with propriety have taken wih him the learned gentleman from Alabama, (Mr. Hilliard,) and together they might have pointed him to that solemn hour, which to him, and to all of us who are treading the down-hill of life, must soon arrive, when the visions of ambition and of earthly wealth shall have passed before his eyes, and left him nothing but a gaping grave, and an eternal judgment.

"The accomplished gentleman from Alabama, (Rev. Mr. Hilliard,) might, with peculiar propriety, do what with profane lips I dare not; go to his illustrious friend, and with fervid piety, and eloquence more thrilling than that which made Felix tremble, implore him, by a love deeper than that of birth-place, of nurture, and of residence, by the love of his own immortal soul, to be warned in time by the awful, the inexorable doom—'Accursed is the man-stealer.' He might, perhaps, have pointed him to the gloomy journey that leads through the dark shadow, and shown him how ineffably brighter are the glories of that kingdom where *all* are free. Perchance, too, he would have noticed the thronging thousands traveling to that same dread tribunal, summoned to give evidence of deeds done in the body; some of them were bondmen and slaves on earth, but whose disembodied spirits were then disenthralled, erect, tall as the proudest of earth's oppressors; and asked him to inquire of his own conscience, who was the most likely to meet a hearty welcome there—he, whose cause was advocated by the supplicating voices of thousands with whom he had dealt justly on earth, and made free indeed, or he whose admission should be withstood by myriads of crushed and lacerated souls, showing their chains, their stripes, and their wounds, to their Father, and to his Father; to their God, and to his Judge."

NEVER HOLD MALICE.

Oh! never 'hold malice;' it poisons our life
With the gall-drop of hate and the night-shade of strife;
Let us scorn where we must, and despise where we may,
But let anger, like sunlight, go down with the day.
Our spirits in clashing may bear the hot spark,
But no smouldering flame to break out in the dark;
'T is the narrowest heart that creation can make,
Where our passion folds up like the coils of a snake.

Oh! never 'hold malice;' it cannot be good,
For 'tis nobler to strike in the rush of hot blood,
Than to bitterly cherish the name of the foe,
Wait to sharpen a weapon, and measure the blow.
The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lieth in secret to wound when it can.

Oh! never 'hold malice;' dislike if you will,
Yet remember, Humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should ever be stirring.
Shall we dare to look up to the Father above,
With petitions for pardon, or pleading for love;
Shall we dare, while we pant for revenge on another,
To ask from a God, yet deny to a brother?
[Eliza Cook's Journal.

HAVEN'T THE CHANGE.

It was house-cleaning time, and I had an old colored woman at work scrubbing and cleaning paint.

"Polly is going," said one of my domestics, as the twilight began to fall.

"Very well. Tell her that I shall want her to-morrow."

"I think she would like to have her money for to-day's work," said the girl.

I took out my purse, and found that I had nothing in it less than a three dollar bill.

"How much does she have a day?"

"Six shillings."

"I haven't the change this evening. Tell her that I'll pay her for both days to-morrow."

The girl left the room, and I thought no more of Polly for an hour. Tea-time had come and passed, when one of my domestics, who was rather communicative in her habits, said to me:

"I don't think Polly liked your not paying her this evening."

"She must be very unreasonble, then," said I, without reflection. "I sent her word that I had no change. How did she expect that I could pay?"

"Some people are queer, you know," remarked the girl who had made the communication, more for the pleasure of telling it than any thing else.

I kept thinking over what the girl had said, until other suggestions came into my mind.

"I wish I had sent and got the bill changed," said I, as the idea that Polly might be really in want of the money intruded itself. "It would have been very little trouble."

This was the beginning of a new train of reflections, which did not make me very happy. To avoid a little trouble, I had sent the poor old woman away, after a hard day's work, without her money. That she stood in need of it was evident from the fact that she had asked for it.

"How very thoughtless in me," said I, as I dwelt longer and longer on the subject.

"What's the matter?" inquired my husband, seeing me look so serious.

"Nothing to be very much troubled at," I replied.

"Yet you are troubled."

"I am; and cannot help it. You will perhaps smile at me, but small causes sometimes produce much pain. Old Polly has been at work all day, scrubbing and cleaning. When night came, she asked for her wages, and I, instead of taking the trouble to get the money for her, sent her word that I had n't the change. There was nothing less than a three dollar bill in my purse. I didn't reflect that a poor woman, who has to go out to daily work, must need her money as soon as it is earned. I'm very sorry."

My husband did not reply for some time. My words appeared to have made considerable impression on his mind.

"Do you know where Polly lives?" he inquired at length.

"No; but I will ask the girl." And immediately ringing the bell, I made inquiries as to where Polly lived; but no one in the house knew.

"It can't be helped now," said my husband in a tone of regret. "But I would be more thoughtful in future. The poor always have need of their money. Their daily labor rarely does more than supply their daily wants. I can never forget a circumstance that occurred when I was a boy. My mother was left a widow when I was but nine years old—and she was poor. It was by the labor of her hands that she obtained shelter and food for herself and three little ones. Once, I remember the occurrence as if it had taken place yesterday, we were out of money and food. At breakfast time our last morsel was eaten, and we went through the long day without a mouthful of bread. We all grew very hungry by night; but our mother encouraged us to be patient a little and a little while longer, until she finished the garment she was making, when she would take that and some other work home to a lady, who would pay her for the work. Then she said we would have a nice supper. At last the work was finished, and I went with my mother to help carry it home, for she was weak and sickly, and even a light burden fatigued her. The lady for whom she had made the garment was in good circumstances, and had no want unmet that money could supply. When we came into her presence, she took the work, and after glancing at it carelessly, said:

"'It will do very well.'

"My mother lingered; perceiving which, the lady said, rather rudely:

"'You want your money, I suppose. How much does the work come to?'

"'Two dollars,' replied my mother. The lady took out her purse; and, after looking through a small parcel of bills, said:

"'I haven't the change this evening. Call over any time, and you shall have it.'

"And without giving my mother time more earnestly to urge her request, turned from us and left the room.

"I never shall forget the night that followed. My mother's feelings were sensitive and independent. She could not make known her want. An hour after our return home, she sat weeping, with her children around her, when a neighbor came in, and learning our situation, supplied our present need."

This relation did not make me feel any the more comfortable. Anxiously I awaited, on the next morning, the arrival of Polly. As soon as she came, I sent for her, and handing her the money she had earned the day before, said:

"I'm sorry I hadn't the change for you last night, Polly. I hope you didn't want it very badly."

Polly hesitated a little, and then replied:

"Well, ma'am, I did want it very much, or I wouldn't have asked for it. My poor daughter Hetty is sick, and I wanted to get her something nice to eat."

"I'm very sorry," said I with sincere regret. "How is Hetty this morning?"

"She isn't so well ma'am. And I feel very bad about her."

"Come up to me in half an hour, Polly," said I.

The old woman went down stairs. When she appeared again, according to my desire, I had a basket for her, in which were some wine, sugar, fruit, and various little matters that I thought her daughter would relish, and told her to go at once and take them to the sick girl. Her expressions of gratitude touched my feelings deeply. Never, since, have I omitted, under any pretence, to pay the poor their wages as soon as earned.

FUGITIVE SLAVES.

The Independent, in an Editorial on the late Speeches in the Senate, thus touches the question of Slave Reclamation:—

"Does Mr. Webster believe that he is the Exponent of Massachusetts, or of New-England, in this monstrous inhumanity? Pass enactments enough to fill all the archives of the Senate, and your slave-catcher shall not budge an inch faster or further than he now does in the North. Every village will spurn him. Every yeoman along the valleys will run the slave and trip the shameless hunter. Bread and shelter, protection and direction, will be the slave's portion north of Mason and Dixon's line, with more certainty and effect every year that elapses, until the day of Emancipation. It will be so, not from any special liking to the blacks, for they are not favorites; not from any hostility to the South, for on every other question than Slavery the South will find no truer friends than in the North. It will be so, because since the world began the sympathies of common men have been with the weak and oppressed. In that sympathy they have conformed to a fundamental law of humanity, which lies deeper in the consciousness of honest men, than any national compact can ever go. Man cannot plant parchments as deep as God plants principles. The Senate of the United States is august; and such men as lead her counsels are men of might. But no man, and no senate of men, when once the eyes of a community are open to a question of humanity, can reason and enact them back again to a state of indifference, and still less can they enlist them along with the remorseless hunters of human flesh. And of all the very men who will justify Mr. Webster's adhesion to the South, if a trembling woman, far spent with travel and want, holding her babe to her dry bosom, true in her utmost misery to motherhood, should timidly beg a morsel of bread, a place to sleep, or a night's hiding place from a swift pursuer—is there one of them all who would hesitate what to do? Is there a New-England village that would not vomit out the wretch that should dare harm that slave-mother? There are thousands of merchants who will say Mr. Webster is right, who the next moment will give a fugitive slave a dollar to speed on with! There are thousands who will say we ought to stick to the Constitution, who, when the case comes, would sooner cut their right hand off than be a party to a slave's recovery.

"A few weeks ago, a lad of fifteen years of age, escaped in a schooner from Norfolk. Arrived in New-York, in the dead of winter, with only a slave's clothing, he lay hid in the hold of the craft for a week, actually freezing and starving, but enduring both rather than moan or show himself. He would die by inches rather than go back. He was discovered, and is safe enough now. Is there a consignee, is there an overseer, is there a merchant to be found, that would have discovered this wretched, heroic fugitive, to his owners?

"Mr. Calhoun, who is seldom at fault in his facts and judgments, though in his principles he is crazy enough, declared the truth, that no enactments would be of any use *if the people* of the North were indisposed to arrest fugitive slaves. *The people* ARE *opposed to slave-catching on free soil!* No enactments *will* be of any use! Ten thousand pulpits are every week pouring light upon the public mind. Every religious paper (save a few whose subscribers are in the valley of vision, a great army of dry bones,) is standing for the right. Some few there be that dare not speak for the oppressed; but they are equally too cowardly to speak against the public sentiment of humanity which lives in the North. And Daniel Webster might as well pour oil on Niagara to calm it, as honeyed words on the true conscience and outbursting humanity of Northern freemen and Christians, to quiet them. It is because Mr. Seward has done what Daniel Webster ought to have done, and did not do—represented the sentiments of the yeomen, the merchants, the religious men of the North; it is because he has tried the great question in dispute by tests of justice; it is because he has spoken manfully and right, that we commend his speech to our readers. If Mr. Seward has adopted for his policy evermore the simple policy of Right; if disowning self-seeking he will seek the public good, he will have ere long *brought* to him those honors which others have stripped themselves bare to race after; and who, having lost their moral principles, for the sake of the prize, lost the prize also."

WEALTH IN CHINA.

Property appears to be as unequally divided in China as in other countries, riches concentrating in the hands of a few. The wealthiest individual of modern times, probably, was a Chinese named *Hokwan*, who flourished towards the close of the last century, during the reign of *Keenlong*, the present emperor's grandfather. He was originally a private citizen, but having attracted the emperor's notice by his appearance and address, was appointed to some important office. From this, owing to his ability and zeal, he rose rapidly until he became prime minister, and virtually emperor. He gradually filled the most important posts in the government with his friends, who became so numerous throughout China, that there was an apprehension of a rising in his favor on the death of *Keenlong*. The succeeding emperor *Kinglong*, after taking the most active measures for his removal for several years, at last brought specific charges against him, for which he was tried by a special tribunal, condemned, and allowed to be his own executioner. In the schedule of his property, which was confiscated, it was mentioned that, besides houses, lands, and other immovable property of amazing value, not less than one hundred and fifty millions of dollars in gold and silver and precious stones were found in his treasury. The real cause of his fall was evidently his enormous riches. His power was no doubt too vast for his own security, even had he been innocent.

PREACHING AN EASY BUSINESS.

A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching! And preaching is a very easy thing to do! In fact, any one could preach that tried!"

These and such like remarks, having often come to the minister's ears, he called on the deacon one Saturday, and thus addressed him:—

"Well, deacon, they tell me you think that preaching is very easy."

"Yes, so it seems to me!"

"Would you have any objections to try to-morrow?"

"None in the world."

Accordingly the next day the congregation was surprised to behold the deacon occupying the pulpit. And all anticipated a rich treat from one who regarded preaching as a very easy performance. But sadly were they disappointed. A very small trial convinced [illegible] bungling and stumbling for a short time, he abruptly finished his discourse with the following honest and eloquent peroration:

"Well, my friends, I thought *until now*, that preaching was a very easy thing! All I have to say is, that if any of you think so, just come up and try it!"

TRUTH AND JUSTICE.

"In this, God's world, with its wide whirling eddies and mad foam oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below; the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich thundering at thy back in support of an unjust thing, and infinite bonfires invisibly waiting ahead of thee, to blaze centuries long for the victory on behalf of it, I would advise thee to call halt; to fling down thy baton, and say, 'In God's name, No!' Thy 'success?' What will thy success amount to? If the thing is unjust, thou hast not succeeded; no, though bonfires blaze from North to South, and bells ring, and editors write leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success! In a few years thou wilt be dead and dark—all cold, eyeless, deaf; no blaze of bonfires, ding-dong of bells, or leading articles visible or audible to thee again to all forever. What kind of success is that!"

BEAUTIFUL IGNORANCE.—A gentleman was once riding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon.

"And what good can the preaching do you," said he, "if you forget it all?"

"Ah, sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, *I see it gets whiter and whiter.*"

Richard Baxter said to his brethren, who were comforting *him* in his last moments—"I have pains; there is no arguing against sense; but I have peace—I have peace." "You are now drawing near your long-desired home," said one. "I believe, I believe," was his reply. When the question was put to him, "How are you?"—he promptly replied, "Almost well." To a friend who entered the chamber, he said—"I thank you for coming." Then, fixing his eyes on him, he muttered his last words, "The Lord teach you how to die."

Wesley says, "When I was young I was sure of every thing; in a few years, having been mistaken a thousand times, I was not so sure of most things as I was before; at present, I am hardly sure of any thing but what God has revealed to man."

The Sabbath Reco[illegible]er.

New York, April 4, 1850.

BEGIN THE SABBATH IN SEASON.

We are not about to call up the question, for discussion, whether the evening immediately following the sixth day of the week is a part of the weekly rest; we assume the affirmative, without stopping to prove it. Our object, at this time, is to insist upon greater strictness in sanctifying it. With some, it is no very uncommon thing for the evening to be half spent, before they are ready to enter upon the duties of the Sabbath. A farmer, for example, continues at work till the sun is nearly set. Then he must attend to many little chores, such as feeding his swine, foddering his cattle, (if it be the winter season,) collecting his fuel, milking his cows, &c. After all this, supper is to be eaten, the table to be cleared, the dishes washed, the room swept, and a variety of other little things attended to, so that it gets to be almost bedtime, before there is the least semblance of a Sabbath in his family. Wearied with the labors of the day, they all wish to retire early, and thus it happens, that no portion of the evening whatever is set apart for meditation and prayer. With the mechanic, of the city or village, the case is similar. He toils till the last moment; perhaps it is quite dark before his hammer ceases; then he stops half an hour, it may be, to talk to some one who has just happened in, and long after the holy rest has begun, he comes home to eat his evening meal. As with the farmer's family, so with his own; the work, which ought to have been done before the Sabbath began, has been kept back, and all has to be attended to late in the evening. We are persuaded, that there is no necessity for such looseness. The mechanic may just as well come home, and take his evening repast, so as to begin the Sabbath without delay. The farmer may just as well unharness his team an hour or more before sunset, have his cows milked, his cattle fed, his fuel collected, his boots cleaned, and the numerous little items of work which tend to keep the family busy, all disposed of, and be ready, at the drawing on of darkness, to enter upon such exercises as are in consonance with the sacred character of the Sabbath, as to delay the matter, and keep the family in confusion half the evening. And we think, that a man who looks forward to the return of the holy rest with eager and longing anticipations, will do so. If he *remembers* the Sabbath-day, as required by the commandment, he will not only think of it during the time set apart for resting, but through all the week, and in the midst of all his business, he will keep in mind that such a season is approaching, and will arrange his business with reference to it. He will be careful about getting so much work on his hands for the sixth day, that he cannot dispose of it so as to be ready for Sabbath duties when the time arrives. He will look ahead, and make his calculations anxiously, and even make it a matter of special prayer to the God, who controls all his affairs, beseeching Him so to order matters, that he shall not be hindered from entering, with calm and undisturbed mind, upon devotional exercises, at the very commencement of holy time. When it is proposed to him to make a visit, or to receive company, or to attend to any special undertaking, on the sixth day of the week, he does not heedlessly, and without thought, agree to the proposition. He first considers how it will affect his Sabbath duties. He turns it over and over in his own mind, and if he considers it likely that a compliance would intrench upon the Sabbath, he rejects it at once. He would no more think of involving himself in engagements that would stand in the way of his duty to God, than he would of so involving himself that he could not show kindness to his sick wife. In this manner he *remembers* the Sabbath; not only celebrates it when it comes, but *anticipates* it in his thoughts and affections.

Let us consider this matter in the light of a familiar illustration. A beloved friend proposes to visit you. He appoints a day for the purpose; he even sets the hour. Your desire is to treat him well; you love him too fondly to slight him. What, then, do you do? You *look forward* to his visit with feelings of delight. You arrange to have your work out of the way, so that you may sit down and enjoy his company. You would not treat him with such indignity as to say, upon his arrival, "I have work to attend to, and you must excuse me." He would, very naturally, think that you might have done that before. The visit was appointed, that you might enjoy one another's society; it was with that understanding that you agreed to receive it. If any one, in the mean time, proposed any other business, you said, "No, I cannot attend to it, for I expect a beloved friend to visit me that day." A compliance with such a proposition would have been, in your opinion, a downright insult to your friend. The application of all this is very easy. The Lord Jesus Christ is your beloved friend, who has appointed the Sabbath as the season for visiting your soul. By entering into covenant with Him, you have agreed to meet Him at that time, and entertain Him in your heart. True to the appointment, He comes down, but finds you otherwise occupied. He would meet you in your closet, but you are not there; you have not done your work. He would meet you in the reading of His word, but you are not ready. He would meet you in religious exercises with your family, but they are all busy. Ah, Christian, is this the way you treat your Lord? Why do you not make preparation to receive Him at the time appointed? Why do you not look forward, with eager anticipation, to the season which He has set apart for visiting your soul? You would, if you "counted the Sabbath a delight." You would, if you prized communion with Him above all the enjoyments which the world can afford.

We cannot help insisting, with earnestness, upon the strict sanctification of the evening which ushers in the holy Sabbath. We do this, not only because we regard it as a necessary part of the Sabbath, but also because of the influence which it has in preparing the mind for the public exercises of the day following. It is most important that Christians should seek some preparation of heart, before going to the sanctuary. The Word will do them but little good, if they go with their hearts full of worldliness. Let them first go to their closets, and beseech God to prepare them for listening to and profiting by his Word. Let them, by reading the Scriptures, devout meditation, and close examination of themselves, seek to expel all unholy thoughts, and get themselves into a heavenly frame of mind. Then they may go to the house of God with profit. But when do they find time for this preparation, if they do not take the evening before? The morning is not always long enough, particularly in the winter season. A person in the country, who lives several miles from the meeting-house, has but very little time in the morning for devotional exercises. After having spent a short season in secret prayer, called together his family for worship, taken his breakfast, and attended to a few other things absolutely necessary to be done, he needs all the time that is left for getting to his place of worship. Hence, if the previous evening has not been improved, it is not too much to say, that he goes to meeting without that preparation of heart which is necessary to make the exercises of the sanctuary profitable to him. This argument may not appear so strong with regard to those who live in cities, and in compact villages, though even such need more time for preparation than can well be secured in the morning, during the short days of winter. But the Sabbath was designed for the world—for all classes of men, and for men in all conditions of life. It was designed for the country, as well as for the city. And it strikes us, that the appointment of the Sabbath to begin with the going down of the sun on the sixth day of the week, was a most wise one, inasmuch as the great object of preparation for the public exercises of the sanctuary could not so well be secured by any other arrangement. No doubt the great Author of the instititution had this in view. We do, then, insist, most strenuously, that [illegible] should be diligently improved in cultivating communion with God, and in preparing the heart for the exercises of the "holy convocation."

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. I.

SHANGHAI, June 4, 1849.

DEAR BROTHER UTTER,—In your last, you express a wish to know more of the every-day life of the people among whom we dwell. You complain of the "paucity of information on the subject of their domestic habits and social arrangements." You say, "We have books about their laws, religion, face of the country, &c., but nothing about those minor, and yet most interesting questions, of how they live—nothing, in short, which shows us the kitchen, sitting-room and dormitory life of the Chinese. Something of the kind is needed," &c.

Your complaint is a very just as well as a very natural one; but the cause of the deficiency, in the department you mention, can no longer be a mystery to you, who have so often followed the writers and lecturers on China as far as *they* could penetrate, who have only been stayed in their course of investigation by the "triple gate-way," which might not be unbarred by a mere touch from without, nor the inner sanctuary invaded and profaned through curiosity by the unbidden intrusion of "outside barbarians." The sojourners in and around Canton, whence most of the writers and lecturers on China have issued their notes, as from a central, but rather gloomy post of observation, have fully explained to you the causes, as well as the results, of this exclusiveness on the part of the "Children of the Sun." It is well known, that in these northern ports foreigners are much more kindly welcomed, and more civilly treated. Still, the customs of the Chinese are every where the same, and custom is every thing to them. It is their last appeal, in cases of controversy or doubt—their refuge from the aggressor, their strong hold in the combat, their shelter from the attack. But, like all general rules, even these have their exceptions; and these exceptions are the opportunities which must be seized upon as they present themselves, or be lost forever. These are the loop-holes through which we must peep, if we would catch a hasty glimpse of the scenes behind the curtain. I speak now of general society, for there are exceptions even greater than these; and I should do injustice to the privileges which have been granted me, should I withhold my acknowledgments for the much-desired opportunities which are often mine. Friendship—perhaps I should say, female friendship—is the only real "open sesame" to these domestic haunts—these quiet retreats of home-born love. How joyfully I welcome the talisman thus thrown to me, by the hand of that Being who placed me here, I will not attempt to say; but I am quite sure, that even the excluded Jew, as he has stood praying with his face towards the devoted but much-desired city of his love, or has placed his supplicating lips against the crevices of that wall beyond which he might not himself pass, would gladly drop from his liturgy the accustomed clause, "Blessed art thou, O Lord our God, King of the Universe, who hath not made me a woman," if he might thereby win the coveted privilege, to enter within the gates, to rebuild the temple of his God, and to aid in preparing a sanctuary for the Most High.

The outer world in China, as every where else, may be easily learned. For, as some writer has said, "whoever has seen one city, may be said to have seen the whole." I think it is the same writer, who, in speaking of Chinese hospitality, says, it is every where extended to you, but only in the shops—into their houses you are never invited to enter. This he says as a *man*, among the better classes of *men*, among merchants and scholars, and among whom are found the exceptions I first mentioned.

Very small indeed is the proportion of females who can read in China; and their almost entire seclusion from all but female society, effectually bars against them the only remaining avenue to information, cuts off the stream of knowledge, and closes the only channel through which their prisoned spirits might receive the waters of instruction. And these are the secluded occupants of those houses about which you inquire, and which are made thus inaccessible for their sakes. Has not, then, the wife of the missionary cause to rejoice, when, as a woman and a friend, she finds herself at all times welcome to the hearts and homes thus hermetically sealed from general observation—when she may lay before them the errand of mercy on which she comes, may sympathize in all their little sorrows, may sit by the bed-side of the sick, or look upon the corpse of their departed—when she may safely ask them any question, and feel that nothing is withheld from her through fear?

As such are the circumstances under which I must write, and such the opportunities from which I must draw my descriptions of domestic life in China, you will hardly expect mere abstract descriptions of general scenes. I must give them to you as I find them in their combinations. If I represent a house, it will probably be full of people, and those people my particular friends. If I describe a kitchen, it will very likely contain a "cook-rice-man," with his tea-pot, chop-sticks, and tobacco-pipe. If I show you a bed, it will perhaps be tenanted by some infirm old woman, or some sick or dying youth. But I promise you faithfulness in that which I attempt, however irrelevant many of the characters or events may seem, which I shall introduce. If any eye but your own shall peep beneath these wrappers, I only ask that they may, for the time being, stand as your substitute, the recipients of a correspondence which nothing but the sincerest friendship could have won from me, and that from the most persuasive of all considerations, "it may do good."

If I shall sometimes express myself with a zeal not according to knowledge, let at least the knowledge that does appear be accredited to experience and personal observation, and that zeal to a love for the poor perishing objects of my exertions, which will not allow me to be untrue to them, and, more than all, to a faith in the promises of God, which will not let me doubt, that even my poor labors shall not be in vain.

That the dawning of a better day has already opened upon China, no one can question. That clouds and thick darkness are yet to overcast her morning sky—that desolating storms may sweep over her, before that sun looks down from his meridian altitude—few seem to doubt. That she is destined to arise and shine, when her light is come, and the glory of the Lord risen upon her, is as certain as that the heathen shall be given to the Son for an inheritance, and the uttermost parts of the earth for a possession.

At present, I cannot promise you aught like *method* in my arrangement, nor, indeed, that there will be aught like arrangement in the method even of my letters to you. I can hardly consent to make you wiser than myself; and my own knowledge comes so by piecemeal, and those fragments are so diluted—the ore is so mixed with the dross and rubbish of many surroundings—that I cannot send it to you in pure, solid masses, as you get the California gold; and, as crucibles must by this time be nearly obsolete at home, why not dispense with them at once on all sides of the globe? Why not let the wealth-diggers go, gather up their treasures, and let the greedy usurers make gain each in his own way? Perhaps they will find some coins for which they did not bargain; none the less welcome, I could hope, on that account. If aught expected is not realized, at least believe that the golden streams are not all cut off. Other mines will yet be explored, and other treasures brought to light, richer and brighter than any the sun has yet shone upon.

You are already in possession of many little facts, which I have gleaned by the wayside, and which I may hereafter need to illustrate principles as they shall present themselves to my notice. Let this be my apology for what might otherwise seem a needless repetition. I mention this now, as at another time I may forget to do so.

Excuse this long prefatory letter.

Yours truly, L. M. C.

SUNDAY TRAVELING IN PENNSYLVANIA.

The recent action of the Directors of the Pennsylvania Railroad Company, in stopping Sunday Trains, has called forth numerous remonstrances, and led many people to examine the subject who would not otherwise have done so. The result, we doubt not, will be favorable to the cause of religious freedom. It requires but little investigation to see, that such movements, though they have the semblance of piety, may, after all, endanger interests which are dear to every liberal-minded and intelligent Christian. The doctrine that the majority have a right to dictate to the minority in matters of religion, is fraught with evil, and only evil. So far as the movements in Pennsylvania are based upon this doctrine, and calculated to establish it, they ought to be resisted. To excite and aid inquiry upon the subject, we copied from the Philadelphia Ledger, several weeks ago, an article designed to show that railroad directors have no more right to shut up their roads on one day of the week than the directors of turnpike companies have to order the closing of their gates. With the same view, we copy the following from a Philadelphia paper, and commend it to the attention of any who may have been tempted to sanction a measure which sacrifices the rights of many to the opinions of a few.

"The directors of the Pennsylvania Railroad Company have, it seems, constituted themselves conscience-keepers for the people of the State. Elected for the mere purpose of carrying on the affairs of the corporation, intrusted with the management of its business, so far as the interests of the stockholders were concerned, they have nevertheless taken upon themselves the character of Censors of Morals, and Promoters of Piety in general. They have gone out of the line of their duty as managers of a railroad, and constituted themselves a general board for the promotion of sanctity. They have taken upon themselves the responsibility of obstructing a great thoroughfare, and decided that strangers and citizens shall only travel through Pennsylvania when the bigotry of the directors of the board shall permit.

"The present board are professing Christians—they decide that we shall not travel on Sunday. The managers of the next board may be Jews—*they* will have a right to decide that we shall not travel on Saturday. It may be well to inquire what authority the directors of this company have to interfere with the opinions of citizens, and decide that we shall observe the day that they mark out for us. They were elected for no such purpose, and the stockholders delegated them no such power. They have usurped authority not given to them, endeavored to make themselves directors in ecclesiastical as well as railroad affairs, and directly violated the trust confided to them.

"The Pennsylvania Railroad is, by the act of incorporation, made 'a public highway,' and, as such, it should be open to all persons, at all times. The managers of the company have no right to shut it up one day in the week. simply because on that day they do not wish to travel themselves. There are people of all shades of opinion in this commonwealth, whose conscientious views are guarantied them by the constitution. There are Jews and Seventh-day Baptists among us, whose opinions, in regard to what day is the Sabbath, differ from those of the directors of the railroad company. There are thousands of people, who are not professing Christians, neither are they infidels, who believe that it is no more sinful to travel on Sunday than it is to cook a dinner. They have rights, which are to them as valuable as the bigoted opinions of the railroad company. They have as good a right to the exercise of their belief as the church-going directors. It is tyranny to restrain them. It is as arbitrary to deny them the right to travel, as it would be on the other hand to attempt to prevent pious people from attending church.

"There is no *Christian* Sabbath in Pennsylvania. The last decision of the Supreme Court of the State establishes that the Sunday laws are mere civil regulations, intended for the benefit of society at large, and they must in some instances yield to necessity and expediency. The Judges repudiate the idea of Christianity having anything to do with the present Sunday laws. It would be unconstitutional so to hold. No railroad, turnpike or plank road company, has a right to close its gates on the first or seventh day, and say, 'On this day our directors go to church; nobody shall travel over the road—it is against our religion for them to do so.'

"We protest against the doctrine that Christianity is to be enforced by law. It cannot be done. Men are not to be forced into religion; they must be led gently, by appeals which touch the heart; they are not to be coerced by tyranny, which stirs up opposition. When will our well-meaning pietists discover, that the Christian religion is ~~neither to be~~ advanced by sword or edict? If we lived in Turkey, the followers of Mahomet might have a right to convert us to Islamism by force. But here, Conscience is sacred. A law, directing that Christians should not worship according to the dictates of their consciences, would be atrocious tyranny—one which directs that all shall conform to the opinions of those piously inclined, is no less arbitrary. The Saviour promulgated the gospel by precept, not command; his followers at this day can expect success through no other policy.

"The directors of the Pennsylvania Railroad Company, by their resolution to suspend all traveling upon their road on Sunday, have greatly exceeded their authority. A great public highway is entrusted to them. It is a business medium which, if properly conducted, will yield to the State great wealth and prosperity. It founds its claims to confidence upon the fact that it will be a business corporation, managed by business men, in a business manner. If, however, it is to be turned into a religious affair—if the traffic upon it is to be regulated by a concise attention to the saintdays, holidays, feasts and fasts of the church, it will become an injury instead of a benefit to community."

DEATH OF A GOOD MAN.—The English papers announce the death of Rev. Edward Bickersteth as having occurred on the 28th of February. His numerous publications of a religious character have been widely circulated in the United States. On his medical adviser announcing to him that there was no hope, "Yes," he replied, "there is every reason to hope;" adding other expressions indicative of his consciousness of the approaching change, and of his preparation for it.

THE WESLEYAN AGITATION IN ENGLAND.—A correspondent of the Independent says that the Wesleyan agitation continues, and gives occasion to fearful displays of evil temper and of shameless tyranny on the part of the Conference party. The preachers in many districts have been attempting to expel and degrade those who express opinions opposed to Conference tyranny. In some cases the movement has recoiled upon themselves. Mr. Bromley, a highly esteemed preacher, at Bath, has been "suspended," on account of his letters on Christian Discipline. He has been sustained by the affections and the prayers of the Christians of Bath, and preaches to large congregations in the pulpits of the nonconformist ministers there. The Methodists of York have purchased an annuity for Mr. Everett and his wife, equal in amount to the income of which he was deprived by the unrighteous doings of the Conference. At Bristol, the President of the Conference, who went down to vindicate its doings, could not get a hearing; because permission to attend was refused to the expelled preachers.

BAPTISMAL REGENERATION IN ENGLAND.—The long-pending case of Mr. Gorham and the Bishop of Exeter, has at length been decided, and decided favorably for the evangelical portion of the Church of England. Judgment was pronounced on the 8th of March, by the Master of the Rolls, Lord Langdale. The court was of opinion, that the doctrine of baptismal regeneration had been so taught and laid down in the formularies of the Church of England as to enable persons holding different views on the subject to officiate as ministers. The judgment of the court below was accordingly reversed, on the ground that the respondent, the Bishop of Exeter, had not shown sufficient cause for refusal to induct Mr. Gorham to the living to which he had been appointed. The judgment of the court was concurred in by all the judges who were present during the argument, with the exception of Vice Chancellor Knight Bruce.

MARRYING THE SISTER OF A DECEASED WIFE.—The question in regard to the Scriptural lawfulness of marrying the sister of a deceased wife, has been taken up in England by the "General Body of Protestant Dissenting Ministers of the Three Denominations," and the following opinion pronounced unanimously:—

"That this body, while partially admitting the force of those considerations which appear to some to render it inexpedient to legalize marriage with a deceased wife's sister, is yet of opinion, that it is not contrary to anything contained in the Word of God; that such marriage is not only in itself perfectly allowable, but may often be the best which an individual can contract; and that while no human law, secular or ecclesiastical, ought to forbid it—such enactments being violations of civil or religious liberty—this body believes that the abrogation of all such unnecessary and unjust obstructions to individual freedom of action, would at once promote happiness and virtue, by affording relief to the conscientious and moral, and by preventing clandestine and criminal connections."

ASSOCIATION UPON A FIRM FOUNDATION.—The Anti-State-Church Association (England) is founded upon the principle, "That all legislation by secular governments in affairs of religion is an encroachment upon the rights of conscience, and a usurpation of the Divine authority; and that the application of the resources of the State to the maintenance of any form of religious worship or instruction, is unsound in principle, hostile to liberty, and opposed to the Word of God." A triennial Conference of Delegates of this Association, is to meet in London on the 30th of April.

REBUKE OF THE WAR SPIRIT.—Lord Gough, the late Commander-in-chief of the English forces in India, recently returned to his native country, landing at Southampton. The Town Council, contrary to the usual custom in such cases, resolved *not* to address the returning warrior. They also passed a resolution, to the effect that war generally, and the war in India particularly, is anti-Christian, thus placing their refusal on the high ground of Christian principle. But Southampton swarms with naval and military men; and these, with the nobility and clergy, got up an address to Lord Gough.

PREACHING AND FARMING.—The Glasgow Examiner mentions that a clergyman near Marnoch wished to add a vacant farm to his glebe land, and applied to Lord Fife, the landlord: "Oh, certainly," replied his lordship, "you shall have the farm. Hand in your resignation, and my factor will settle the matter." Confounded by the unexpected reply, the young aspirant was silenced, when his lordship continued: "Preaching and farming is a bad combination; you can, therefore, make up your mind which of the livings you prefer." The reader may infer the minister's decision.

LETTERS FROM OUR MISSIONARIES.—By the ship Panama, which arrived at New-York last Sabbath, we have letters from our brethren in China up to Dec. 1, 1849, at which time they were in good health, and cheerfully prosecuting their arduous work. Mr. and Mrs. Tobey, missionaries of the Southern Baptist Board, came passengers in the Panama.

THE GREAT TRIAL IN BOSTON.

The trial of Prof. John W. Webster for the murder of Dr. George Parkman, was brought to a close, on Sabbath night last, by a verdict of "*Guilty.*" The examination of witnesses lasted ten days, and resulted in establishing the main facts which were published at the time of Prof. Webster's arrest, viz: that the victim was decoyed to a laboratory in the Medical College, under pretence of paying him money which had long been due; that the bloody deed was there committed, at an hour when noises would not be likely to excite surprise; and that the dead body was cut up into fragments, and a part of it burnt, with a view to prevent its identification. The testimony for the prosecution went to prove that the dismembered body found secreted in Dr. Webster's private apartments was that of Dr. Parkman, and the chain of circumstantial evidence left little doubt on any mind, that the remains were placed there by Webster, and that he had been engaged in the peacemeal destruction of them by burning them in his furnace. The defense labored to show, from the past character of the accused, and from his course between the time of Dr. Parkman's disappearance and the discovery of the remains, that he could not have committed the deed. They also produced three or four witnesses to testify that they saw Dr. Parkman after the time when the indictment charges that he was killed; but these witnesses were confused, and their testimony was in some respects so inconsistent with well-known facts, that it had but little weight. Previous to the case being submitted to the Jury, Prof. Webster made a short speech, in which he attempted to explain some of the circumstances which appeared so dark against him, and even went so far as to blame his counsel for not bringing forward all the evidence with which he had furnished them. The Jury retired at eight o'clock in the evening, and at eleven returned with a verdict of "*guilty.*" The sentence subsequently pronounced by the Judge is as follows:—

"That you, John W. Webster, be removed from this place, and detained in close custody in the prison of this county, and thence taken, at such time as the Executive Government of this Commonwealth may by their warrant appoint, to the place of execution, and there be hung by the neck until you are dead—And may God, in his infinite goodness, have mercy on your soul."

JOHN CALDWELL CALHOUN.—This eminent statesman died at Washington on Sunday morning last, aged sixty-eight years and fourteen days. He was born in Abbeville District, South Carolina, in 1782, of an Irish father and a Virginian mother. In 1804 he graduated from Yale College, and immediately began the study of law in the school of Judge Reeves at Litchfield. Afterward he removed to Charleston, where he was admitted to the bar in 1807, and very soon attained a large and lucrative practice. In 1811 he first entered Congress, and his movements since that time have been familiar to every reader. He filled the office of Secretary of War in 1817, and was elected Vice President of the United States in 1825.

ANOTHER AWFUL ACCIDENT ON THE SABBATH.—We last week placed together about a dozen railroad accidents which had recently occurred on the Sabbath. Another and more destructive accident is now to be added to the list. At 2½ P. M., Saturday, March 22d, the steamer Troy, Capt. Williams, from Sandusky, attempted to enter Buffalo harbor, but ice preventing steered for Black Rock. When just entering Niagara River, off the head of Black Rock pier, her boiler exploded with a terrible report, blowing a part of her upper machinery and sundry of her passengers, overboard. The whole forward part of the boat above the boiler was made a mass of ruins. There were about forty passengers on board; those in the cabin at the moment were not injured, but none of those above or near the boiler escaped. Up to the present time, thirteen persons are known to have died from the effects of the explosion. It is feared that some were drowned, and carried over the Falls, whose names will never be known.

REVIVAL AT ESSEX, CT.—The Christian Secretary learns, by a letter from a friend at Essex, that the churches there have been favored with a most gracious outpouring of the Holy Spirit for the past six or eight weeks. Baptists, Congregationalists and Methodists have shared in the work. "It may be reasonably computed," says the writer, "that not less than two hundred hopeful conversions have been the result of this glorious revival, up to the present time. Forty-two have already followed their blessed Master in the ordinance of baptism, and several more are expected soon to follow, while others are still anxious to know what they shall do to be saved."

NEW YORK STATE NORMAL SCHOOL.—The Annual Report of the Executive Committee of the State Normal School of New York has been published. The following table will show the number of pupils in each term, and also the number and sex of the graduates:—

				Graduates.		
	Term.		Students.	Male.	Female.	Total.
First	1st	"	98	—	—	—
Year,	2d	"	185	29	5	34
Second	3d	"	197	32	15	47
Year,	4th	"	205	37	26	63
Third	5th	"	179	27	19	46
Year,	6th	"	221	37	45	62
Fourth	7th	"	198	25	25	50
Year,	8th	"	208	17	29	46
Fifth	9th	"	175	22	21	43
Year,	10th	"	196	19	18	37
			1861	245	183	428

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, March 25.

The early part of the session was occupied by Messrs. Webster and Hale in a discussion whether the recent speech of the former on the slavery question was consistent with the sentiments expressed in his speeches years ago in relation to Texas.

Mr. Douglass, from the Committee on Territories, reported a bill to admit California into the Union, and a bill organizing the Governments of Utah and New Mexico.

[Utah is said to be the country between New Mexico and California. Its appellation is derived from the Utah Indians, a fierce and warlike tribe, living on the Great Basin and about the head waters of the Rio Grande; they have already given their appellation to Utah Lake, about a hundred miles south of the Salt Lake. The proposed territory, we presume, includes the Mormon community of Deseret.]

Mr. Hunter having the floor, addressed the Senate at length upon the question of slavery, maintaining the right of the South to take their slaves into the territories, and picturing the evils which would result from emancipation.

Mr. Upham obtained the floor, and the subject was postponed until Second-day next.

House of Representatives.

The bill to supply deficiences in the appropriations of the present fiscal year, was taken up, and, after some amendments, passed.

The California question then came up, and Mr. Thurston, of Oregon, defended California against the charge of having formed her State Constitution under the influence of the Federal Government. Mr. Breck, of Kentucky, followed in a southern speech.

In Senate. THIRD-DAY, March 26.

Mr. Clemens presented petitions from citizens of Alabama, praying that the blessings of slavery might be extended to every State in the Union.

Mr. Foote moved that the bill organizing the Territorial Governments of Utah and New Mexico be taken up, for the purpose of making it the special order of an early day. This motion led to an exciting dispute between Messrs. Benton and Foote. Mr. Benton, as the friend of California, gave notice to those who desired her admission, that they must stand by her. California was entitled to the consideration of the Senate, and her right was not to be postponed. Her bill was first reported, and as her friend he gave notice that from this time henceforth he intended to have the subject pressed and urged upon the Senate until it was definitely acted upon. He objected to giving the territorial bill precedence. Mr. Foote replied with much warmth, indulging in a personal attack upon Mr. Benton's course, impugning the motives of his action, and intimating that his new-born friendship for California was not for the sake of her people, but because of the presence here of her Senators, whose admission to back him up and sustain him in the Senate, he was looking for with most feverish anxiety. He also contended that California had no precedence by right. Mr. Benton replied, and characterized the attacks which had been made upon his motives as false and cowardly. This brought up Mr. Foote, who denied the charge of cowardice, and concluded by saying, that whenever Mr. Benton was prepared to hold himself amenable to the laws which govern gentlemen, he was prepared to meet him on that footing. By this time the excitement was so great that the Vice-President was obliged to call the gentlemen to order in the midst of their colloquy. The motion pending was laid on the table.

Mr. Clay's Compromise Resolutions then came up, and Mr. Chase spoke in vindication of the course pursued by the great body of anti-slavery agitators.

House of Representatives.

An exciting scene occurred in the House soon after it was opened. Preston King charged the Speaker with causing an Assistant Clerk to mutilate the journal by erasing a motion he made on the 13th instant, and substituting one that he did not make. Mr. King desired to stop debate on the California bill on a certain day. The resolution incorporated with the bill the California Message, which Mr. King did not incorporate. Speaker Cobb called on ex-Speaker Winthrop to take the chair, and then explained very clearly his actions. A clerk, he said, had filled up the blank under his direction. After some very warm remarks, and a refusal, on the part of Mr. King, to withdraw his charge, a committee of nine was appointed to investigate the matter.

The California question was then taken up, and Mr. Harris, of Illinois, advocated the admission of California, and denounced the Nashville Convention.

In Senate. FOURTH-DAY, March 27.

After the reception of petitions and reports from committees, Mr. Benton complained that Mr. Foote, in revising the report of his remarks in the passage between them on the previous day, had left out what he did say, and substituted what he did not, thereby sending forth to the country an entirely false statement of the matter. Mr. Foote admitted that he had changed the report, but maintained that he had not varied its sense, and had made no alterations which he had not a right to make. He ended his explanation with a direct provocation to Mr. Benton to settle the difference by a duel, to which the latter replied by a scornful laugh.

When these explanations were concluded, Mr. Chase completed his able speech on the California slavery question.

House of Representatives.

Mr. Winthrop presided, by request of Mr. Cobb.

The vote passing the bill for the extension of the Woodworth Planing Machine Patent, was re-considered, and the bill laid on the table.

The California question was then taken up, and George Ashmun, of Massachusetts, made a strong speech in favor of admission.

In Senate. [illegible]-DAY, March 28.

Mr. Benton gave notice of a [illegible] providing for the construction of a rail[illegible] from St. Louis to San Francisco.

Mr. Clay's resolution, discountenancing the practice according funeral honors to the memory of members of Congress dying during the recess of Congress, was taken up, and adopted.

The Senate resumed the consideration of Mr. Foote's motion for a Select Committee on the slavery question, and Mr. Baldwin spoke in favor of the admission of California, and the exclusion of slavery from the territories. Before his speech was finished, a motion prevailed to adjourn over to Second-day.

House of Representatives.

Mr. Winthrop retained the chair.

Mr. Miller, of Ohio, introduced a resolution calling upon the President for information relative to the Puget's Sound Company, to the Hudson Bay Company in Oregon, and to individual British subjects in that territory. The resolution lies over.

The California question was discussed at length by Mr. Averett, of Va., and Mr. Chandler, of Pa.

House of Representatives. SIXTH-DAY, March 29.

Much time was spent in considering a bill appropriating one hundred thousand dollars to the captors of the frigate Philadelphia in the harbor of Tripoli—the design of the appriation being to encourage acts of gallantry in the navy. The bill was laid on the table; yeas 104, nays 58.

Mr. Holmes, from the Committee to investigate the charge against the Speaker of mutilating the journal of the House, made their report. In the opinion of the Committee, there was no mutilation of the journal, but a proper correction, under the authority of the Speaker, imposed by the rules of the House. The report was adopted and ordered printed; after which the House adjourned to Second-day.

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THE CLIMATE OF CALIFORNIA.—Ex-Gov. Shannon, in a letter written to a friend in St. Clairsville, dated San Francisco, Jan. 29, 1850, says :—

"I regret that my letter that was published in the Gazette influenced any one to come to this country—it was not so intended. This is not the country for any citizen to come to. Except the gold, which is all it has been represented to be, the country is worthless; and the climate is a bad one. The time will come when this opinion will be entertained by all. I wish, therefore, to express the opinion to all who may feel a desire to come here, that they had better remain at home; that the chances for doing any thing in this country, taking into consideration the probability, nay, the certainty of being sick, is greatly against them. This being my opinion, I desire no one to come here on the strength of what I have said. It is a country of gold; when that is said, all is said."

* * *

STATISTICS OF MEMBERS OF ASSEMBLY.—By the New-York statistical table of the Members of Assembly, we learn that there are in that body, 17 bachelors; 2 widowers; 104 married; 13 whose ancestors came from Ireland; 8 from Scotland; 78 from England; 1 from France; 14 from Holland and Germany; 8 from Wales. 11 are under 30 years of age. John J. Townsend of New-York is the youngest member—his age being 24. Thomas Truslow, also of New-York, is the oldest member—being set down at 63. John P. Davis of Ulster, is the heaviest man, weighing 264. As is proper, his paternal ancestor is from Holland. There are but two others weighing over 220. The lightest men are Messrs. Raymond and Wing, each weighing 120. Fifteen of the members are six feet in hight; three 6 feet 1 inch; and one (Calvin Pease of Washington, born in Vermont, of course) 6 feet 2 inches. The hight of the smallest man is 5 feet 5 inches.

* * *

INCOME OF NEW-JERSEY.—The receipts into the State Treasury of New-Jersey, for the year ending January 1, 1851, are thus estimated by the Treasurer :—

Transit duties from Camden and Amboy Co.	$35,301 68
From the Delaware and Raritan Canal	22,122 32
New-Jersey Railroad	11,875 65
Tax on capital stock	12,500 00
Dividends on stock (Railroad)	20,000 00
Balances from the Railroad Companies	10,694 63
From other sources	6,300 00
Balance in the Treasury, Jan. 1, 1850	9,961 20
Total	$128,755 28

The expenditures during the present year are estimated at $128,050. It will be seen from the above, that with the exception of the very small sum of $6,300, the whole revenue of New-Jersey is derived from Railroad and Canal Companies; so that, instead of the citizens of that State being called upon to contribute to the expenses of their own Government, those expenses are in a great measure borne by the citizens of other States.

* * *

A LARGE REWARD.—Through the vigilance of officer A. M. C. Smith, Walter R. Jones, President of the Atlantic Mutual Insurance Company, and Joseph Walker, President of the Mercantile Insurance Company, about three months since recovered nearly $10,000 in gold dust, which was consigned to them from California, and which was being conveyed to this city on board the steamer Oregon. It was abstracted from the boxes containing it by boring holes in the bottom. After the robbery was known in this city, a reward of $4,000 was offered for its recovery. Mr. Smith went to work, and by rigid perseverence ascertained that the dust was deposited at the Mint in Philadelphia, and at once took measures to arrest the parties making the deposit, and soon succeeded in recovering nearly all the stolen property, which service entitled him to the reward.

* * *

DREADFUL SUICIDE NEAR PRINCETON.—On the 18th inst., Mrs. Alice Wickoff, of Millstone, cut her throat with a razor in a temporary fit of insanity. Mr. Wickoff had been sitting with her a short time previously to the commission of the fatal deed; but left the room a few minutes to attend to something in the yard, and on his return found his wife lying on the floor, dead, with her throat cut from ear to ear. Her babe, which was only a few weeks old, lay by her side, literally drenched with its mother's blood. Twice, a few days before, she had jumped into a well, from which she had been rescued by her husband, who kept a watchful eye on her movements. She was young, beautiful, and highly esteemed, and leaves two children. Several of her ancestors committed suicide.

The steamer Cora has been sunk in the Missouri river near Brunswick.

FRUITS IN CHINA.—The November number of the London Missionary Magazine says: "At Hongkong our missionary brethren are receiving, in connection with their ministry, fresh proofs of the power and grace of their divine Master. The Spirit of Life has continued to move upon the hearts of the people, and three more converts have been added to the native church—the immediate precursors, we may hope, of a much larger addition to that little flock of Christian believers. The eldest of these new disciples is a man in the prime of life, possessing excellent natural gifts, and well versed in the literature of his country. He appears to have made an unreserved surrender of himself to the Lord Jesus, and promises to be a burning and a shining light among his countrymen. His fellow converts, though less advanced in years, have displayed remarkable decision of character, and great boldness in the faith; and, constrained by the love of Christ, they are preparing to devote themselves, in an active course of public service, to the extension of his kingdom."

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PRUSSIC ACID IN CHOLERA.—In the London Medical Times (allopathic) of Nov. 12, 1849, Dr. Downing mentions his having used Prussic Acid "in extreme collapse with manifest advantage." Mr. Shea, at Dr. D.'s suggestion, "tried it in more than *one hundred* cases of Cholera, and stated his conviction that it was *superior to anything* that he had ever before employed. He had given it to children as young as *nine months* old with excellent effect, and he had never in any case found prejudicial effects follow its use." Both of these gentlemen are of the allopathic or regular practice.

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ORNAMENTAL TREES.—The young men of Haverhill, Mass., have formed themselves into a society under the name of "The Shenstones," for the purpose of ornamenting their village with trees and shrubbery. At a levee, held the other day for the benefit of the society, addresses were made by several gentlemen, and the handsome sum of $265 received in aid of the funds. An original "Song of the Shenstones," was sung by the large company of six hundred persons, to the tune of "Auld Lang Syne," with fine effect. Two or three hundred dollars would go a good way in beautifying any village in the country.

* * *

SUMMARY.

The Courrier des Etats Unis alledges that Mr. Collier, the Collector at San Francisco, has seized four French vessels for having on board brandy in bottles instead of in casks of not less than five gallons each. The utmost leniency appears to have been shown to the violators of the Customs law, inasmuch as the Collector contented himself with declaring the brandy confiscated, and gave over the vessels and their cargoes to the consignees. Four vessels from Bordeaux had been seized for breaches of the Customs laws.

A tornado occurred in Milledgeville, Ga., on the 15th inst. The gale, or whirlwind, was terrific for 25 or 30 minutes, during which time there was a great destruction of trees, fences, &c., in the country. In Milledgeville, the copper on the roof of the Government House was entirely blown off, rolled up, and carried a distance of 200 yards. The metal roof of the cotton factory was also blown off. The State House, Penitentiary, and several other buildings, were considerably injured.

The greatest event of recent occurrence in England is the experimental opening of the great tubular bridge; it was the triumph of modern skill. An aggregate weight of three hundred tons was slowly drawn through without any sensible deflection being observed. Finally, a train of two hundred tons of coal was allowed to rest for two hours on the centre of the tube. The result of this severe test was a deflection of $\frac{4}{10}$ths of an inch!

A letter in the Boston Post, from South Weymouth, relates that a resident of that place, happening to take a ramble through a piece of woods, on Sunday, found inextricably entangled amid some trees, a vehicle called a buggy—the horse alive, but emaciated, and almost frantic with hunger. The horse and buggy had been missing *four weeks*, the animal having strayed away, as is supposed, from Abington.

Wm. Cobb, Esq., was chosen Treasurer of Warwick, Mass., in the year 1802, and has held that office ever since, with the exception of one year, and that year the papers were not removed from his office. He is now in his 80th year, is Postmaster, and on declining a re-election to the office of Treasurer, the town passed a vote of thanks for past services.

Land warrants are changing hands at about the following prices :—

	Bought.	Sold.
Regular—assigned on the back	$128	$135
Regular—with attached papers	125	132

The risk on warrants is so great that responsible brokers will not guarantee them without making five to seven dollars each. Some few forty-acre warrants are in the market—they are bought by the brokers at $42, and sold at $45.

The Seneca Observer says that Mr. Alpheus Miller, liquor merchant of Auburn, came to his death at Waterloo, on Saturday last, in consequence of drinking too much liquor. He was challenged by an individual to test their respective powers of drinking, and Miller fell a victim to his folly. His competitor escaped by vomiting the liquor from his stomach ere it had taken effect.

A writer in the Railway Times estimates the depreciation of railroads at about fourteen per cent. on their cost, and says that the depreciation on a new road is as rapid as on an old one. He complains that the annual reports of the companies make no note of this usually.

A Washington letter writer says: "Every day we notice the most ultra Southerners and the most ultra Northerners cigaring and laughing and talking together in private, thus showing that they love more to crack *jokes* than *heads*, and prefer the smoke of a cigar to that of a pistol."

The Legislature of Virginia, at its recent session, made an appropriation of $10,000 for the purpose of testing the efficacy of an invention, whereby locomotives can be made to ascend and descend inclined planes with little difficulty.

The cholera is spreading along the valley of the Mississippi, especially in the lower parts, and appears in many places with great malignancy. In the town of Trinity, La., thirty miles from Natchez, almost the whole population died or fled, and ten or twelve physicians hardly saved a patient who was seized. Several towns in Mexico are visited. A company of forty-eight emigrants from Georgia to Texas, were attacked near Vicksburg, and in five days ten of them were dead

A Bermuda paper of March 12th says that the steamer Wilson G. Hunt, George J. Spall, master, of and from New York, bound to California, arrived at St. Georges on the previous Sunday in a most deplorable condition; leaky, foremast gone, and her upper works nearly torn to pieces, having narrowly escaped foundering at sea during a violent gale of wind.

The Albany Evening Journal says that Mills, the arrested P. M. of Hogansburgh, escaped from the Whitesboro jail on Monday night by boring off the fastenings of his cell. His wife is supposed to have aided him, as she has exhibited the most heroic devotion for him from the moment of his arrest. She has shared his prison cell most of the time.

Hon. Robert Dale Owen, of Indiana, was robbed a few days since, at Mt. Vernon, in that State, of $510. He had received the sum in bills from a plank road company, to whom he had loaned that amount. On retiring at night he left his clothes containing the bills at his bedside, and on awakening in the morning discovered his loss.

Memorials are being sent to Congress from Green Bay and vicinity, asking for appropriations to construct a road from Green Bay to St. Paul, Minnesota; and another from Green Bay to Conner Harbor, on Lake Superior.

In New Orleans, the other day, a pocket-book, containing $11,268, was lost on Canal street. It was found by a boy—quite a lad—and soon after returned to the owner with not one cent missing. *The boy was paid one dollar as a reward for his honesty.*

At Richmond, Va., on Wednesday, March 21, snow fell to the depth of ten inches; quite unprecedented in the history of that city. It soon melted.

The Ohio House passed the Senate Homestead Exemption Bill, which exempts a Homested from sale on execution, by a vote of yeas 27, nays 21.

A young man named Charles Angel was burned to death at Pharsalia, Chenango Co., on the 16th inst., at a house in which he was lodging.

The old stone factory at Olneyville, R. I., belonging to the estate of Samuel W. Greene, was destroyed by fire on the 20th ult. It was occupied by Benjamin R. Almy for making cotton batting. Mr. Almy's loss is $4,500, on which there is insurance for $2,400. It is supposed the fire caught from the stove.

The *United States* Marshal for the Eastern District of Louisiana, has advertised to sell, at public sale, in New Orleans, on the 30th ult., FOUR HUNDRED AND NINETY-THREE SLAVES, of both sexes and all ages, from infants to old age. Among the number is one old man called "Samson," aged 111 years. What has the North to do with slavery?

A letter from Maysville, Ky., states that the number of cattle shipped eastward from that place, by way of the Ohio River and Pittsburg, has gradually increased from one thousand in 1847, to five thousand in 1849, and that the number shipped thence this year will probably be 20,000.

The Chenango Union says that two men, named Leach and Callender, who left Smithville, in that county, three years ago, as privates in General Dimick's company, have just returned from California—the former with $20,000 in gold, and the latter with evidences of $50,000 worth of property in San Francisco.

In New Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania, there are 31,222 common schools, containing 1,652,347 scholars, out of a population (in 1840) of 5,777,153, and supported at an annual expense of $2,257,458 97.

A public meeting of citizens of all parties was held at Lockport, N. Y., on Friday, March 22, for the purpose of giving public expression to their views respecting questions now agitated in Congress, connected with the institution of slavery, and in regard to the unwarranted demands of the slave power. Strong Free Soil resolutions were adopted.

Pettengil's Reporter, No. 10 State street, Boston, contains a complete list of *all the newspapers in New England*. In the April and May numbers, Mr. P. proposes to give a list of all the newspapers in the United States, with the age of each, its size, price, politics, &c.

Over one hundred canal boats have been built at Syracuse during the past autumn and winter, for the Delaware and Hudson Canal Company, by Rochester contractors.

There is at present a great scarcity of hay throughout the province of New Brunswick, and the cattle are suffering dreadfully. A cargo received from Boston brought £5 per ton.

Another vote has recently been taken in Vermont on the subject of License. "No License" is supposed to have 12,000 or 15,000 majority in the State.

The Frontier Guardian says that the Mormon doctrine has found its way into Havre and other parts of France. A Mormon preacher by the name of Taylor is laboring at Havre.

President Mahan, late of the Oberlin Institute, Ohio, has accepted a call to the Clinton-street Free Church in the city of Newark, N. J.

Mr. Calhoun has said, in his place, that he would not hold any intercourse with persons expressing anti-slavery sentiments.

The total number of lives of officers and men, of the regular army and volunteers, lost in the war with Mexico, from all causes, was 12,798.

The London Times pays the government the immense tax of nearly half a million of dollars annually. Tax on paper £16,000, on advertising £19,000, stamp duty £60,000, &c.

A committee of the Massachusetts Legislative Agricultural Society, has estimated the sales of Poultry in Boston, in the year 1848, at not less than $1,000,000. The number of eggs sold during the same period was 1,129,635 dozen, which, at eighteen cents per dozen, would come to $103,362, 30. The value of Poultry in the States and Territories in this country, is estimated at $12,174,613.

We learn from the Jamestown (Chautauque Co.) Citizen, that the house of James Rouse, of French Creek, Chautauque Co., was consumed by fire on Sunday, the 17th March, and that four of his children perished in the flames. The parents were absent from home, at Church, five miles distant, and left the children, five in number, to take care of the house.

The Banner of Liberty, published at Libertytown, Md., says that there has prevailed in the town for the last three months, a disease attended with almost unprecedented fatality to children. It is treated of by practical writers under *angina membranacia*, or membranous sore throat.

On opening a suspicious looking foreign letter which was recently put into the New York Post-office, it was found to contain diamonds to the amount of about $600. The evident intention was to smuggle, and the Admirality Court of New York therefore declared the diamonds to be forfeited.

At the last meeting of the City Council, Buffalo, a petition from nearly Fifteen hundred ladies was presented and read, praying that licenses for the sale of intoxicating drinks be denied—and that every violation of the Excise Law be rigorously punished.

The Missionary Herald for April, reports donations in the month of February to the amount of $22,295, including $762 in legacies, and $907 toward the debt of the Board. The total from August 1st to February 28th is $141,385.

The bill to abolish Capital Punishment in Ohio, which passed the Senate a few days ago, was defeated in the House by indefinite postponement, yeas 31, noes, 24.

The Engineers who were employed on the Eastern Division of the State Canals, have lately presented Hon. Nelson J. Beach a magnificent silver Vase, as a testimonial of their esteem.

On Sunday the schooner Tippecanoe, Clark, from Philadelphia, capsized in Chesapeake Bay, off Chester river, by which accident the Captain and two others were drowned. One person was saved.

Gov. Briggs, of Massachusetts, has appointed Thursday, April 11, as a day of fasting, humiliation, and prayer.

Dr. Chalmers' widow died recently. She survived her husband about two years.

There are in London eighteen ragged schools, with 15,000 pupils.

Mrs. and Miss Vaughn, the mother and sister of John C. Vaughn, lost their lives on the steamer Orline St. John, recently burned on the Alabama River.

Hail-stones from 6 to 11 inches in circumference fell at Madison, Ind., on St. Patrick's Day. Pigs and other small animals were killed by them.

* * *

New York Markets—April 1, 1850.

Ashes—Pearls $5 75 a 5 81; Pots 6 00 a 6 06.

Flour and Meal—Flour ranges from 4 62 to 5 37 for Canadian, Michigan, and State; pure Genesee 5 75 a 5 87. Rye Flour 2 75 a 2 87. Meal 2 69 a 2 87.

Grain—Wheat, Canadian 1 03 a 1 08, Ohio 1 00 a 1 15, Genesee 1 28 a 1 30. Corn, 53 a 55c. Rye 56 a 57c. Oats 30 a 32c. for Southern, 34 a 37c. for Jersey, 40 a 41c. for Northern.

Provisions—Pork, 8 37 a 8 50 for Prime, 10 00 a 12 00 for Mess. Butter, 7 a 11c. for Ohio, 10 a 14c. for inferior State, 16 a 23c. for choice dairies. Cheese 6½ a 8c.

Wool—Saxony Fleece, extra fine, 42 a 58c.; full blood mixed 38 a 40c.; common and quarter blood 35c.

MARRIED,

In Petersburg, N. Y, March 16th, by Eld. Jas. Summerbell, Mr. DAVID H. GREEN to Miss LURANCY CRANDALL, both of Berlin, Rensselaer Co., N. Y.

In Lynn, Walworth Co., Wisconsin, March 13th, by Nathan L. Bassett, Esq., Mr. DANIEL C. BURDICK, of West Edmeston, N. Y., to Miss SUSAN C. TUCKER, of Frankfort, Herkimer Co., N. Y.

In Brookfield, N. Y., March 27th, by Eld. Joshua Clark, Dea. SILAS SPENCER, of Sangerfield, N. Y., to Mrs. PHEBE CRANDALL, of the former place.

In Hopkinton, R. I., March 24th, by Eld. C. M. Lewis, Mr. STEPHEN S. DAVIS, to Miss HARRIET A. WEBSTER, all of Hopkinton.

DIED,

In Brookfield, Madison Co., N. Y., March 21, of dropsy, RHODA M. BABCOCK, wife of David Babcock, and daughter of Thomas and Lydia Mills, in the 47th year of her age. The subject of this notice experinced religion in her 17th year, and united with the Seventh-day Baptist Church in Brookfield, where she continued her membership as a faithful and worthy sister, until called to join the church above.

In Tallmadge, Michigan, December 23d, 1849, MARY ANN CHURCH, wife of Bethuel Church, aged 34 years, after four weeks painful sickness, leaving a healthy babe twenty-four days old. Her loss is deeply felt by a large circle of relatives and friends. She was indeed a help meet to her husband—kind and benevolent to the sick and afflicted, and respected by all her acquaintances. She trusted in God, and labored to keep his commandments. She left with her bereaved friends the consoling evidence that it is well with her now.

At Leonardsville, N. Y., March 19th, very suddenly, of congestion of the head, Mr. T. PURDY WASHBURN, of Plainfield, Otsego Co., N. Y., in the 30th year of his age. Mr. W. was an enterprising and useful citizen, and his death is a serious loss to the community at large, but especially to his widow and two small children.

On the same day, JOHN MILTON, son of Milton W. and Mary St John, of Leonardsville, aged 22 months.

LETTERS.

C. M. Lewis, J. Clark, D. Coon, Z. Campbell, A. Burger, Wm. B. Maxson, R. W. Utter, S. B. Crandall, Wm. Tew, J. Parmalee, T. A. Maxson, B. Church, J. Summerbell, W. P. Langworthy, P. C. Burdick, S. S. Griswold, K. Bennett.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Abram Burger, Quincy, Pa.	$2 00	to vol. 7	No. 44
E. B. Champlin, Waterford, Ct.	2 00	" 6	" 52
Chas. Steward, "	2 00	" 6	" 52
Wm. Lester, "	2 00	" 6	" 52
Francis Greenman, Townsend, O.	2 00	" 6	" 52
Thos. Clark, Hopkinton, R. I.	2 00	" 6	" 52
Nathan Palmer, Rockville, R. I.	2 00	" 6	" 52
Duty J. Green, Albion,	2 00	" 6	" 52
N. A. Perry, "	1 50	" 7	" 26
Jesse Saunders, "	50	" 6	" 13
O. F. Randolph, Delhi, Ill.	1 00	" 6	" 52
M. M. Crandall, Ceres, Pa.	2 00	" 6	" 52
J. A. Langworthy, Little Genesee,	2 00	" 7	" 52
Jabez Burdick, "	2 00	" 6	" 52
John Maxson, DeRuyter,	6 00	" 6	" 52
Rob't S. Meekins, New York,	1 00	" 7	" 13
O. T. Champlin, Wirt,	2 00	" 6	" 52
J. D. Ayers, "	2 00	" 7	" 36
Calvin Wheeler, Nile,	3 00	" 7	" 26
J. Parmalee, State Bridge,	1 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

Executive Committee of Eastern Association.

The Executive Committee of the Seventh-day Baptist Eastern Association will hold a session at the house of S. S. Griswold, in Hopkinton, R. I., on the 10th day of April, at 10 o'clock A. M. S. S. GRISWOLD, Cor. Sec.
HOPKINTON, March 27, 1850.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.
HOPKINTON, Feb. 25th, 1850. 38w3.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We think it an able work, comprising the results of extensive reading and research, and well adapted to fill an important chasm in our literature.—*Lutheran Obs.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

"The author appears to have brought to the execution of this great work, unwearied industry, genuine and thorough scholarship, and scrupulous fidelity."

RUFUS BABCOCK, *late Pres. of Waterville College.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

THE OLD MAN THINKING.

Of what is the old man thinking,
 As he leans on his oaken staff!
From the May-day pastime shrinking,
 He shares not the merry laugh;
But the tears of the old man flow,
 As he looks on the young and gay—
And his gray head moving slow,
 Keeps time to the air they play;
The elders around him are drinking,
 But not one cup will he quaff—
Oh, of what is the old man thinking,
 As he leans on his oaken staff?

'T is not with a vain repining,
 That the old man sheds a tear;
'T is not for his strength declining—
 He sighs not to linger here.
There's a spell in the air they play,
 And the old man's eyes are dim,
For it calls up a past May-day,
 And the dear friends lost to him.
From the scene before him shrinking,
 From the dance and the merry laugh,
Of their calm repose he is thinking,
 As he leans on his oaken staff.

CULTURE OF THE GRAPE.

It is estimated that over three hundred acres are now planted with the grape vine, within a circuit of twelve miles round Cincinnati; nearly two-thirds of which were in bearing last year, producing, notwithstanding the rot, so injurious to many, about 50,000 to 60,000 gallons of wine. The Catawba is the great wine grape, and principally cultivated. The Cape is next, though but few are planted. The Isabella is not profitable for table use. In answer to inquiries upon the subject, a Mr. Buchanan gives through Cist's Advertiser, the following information relative to the mode of cultivating the vine for wine-making.

SELECTING AND PREPARING THE GROUND.

A hill side, with a southern aspect, is preferred. If the declivity is gentle, it can be drained by sodded, concave avenues; but if too steep for that, it must be benched or terraced, which is more expensive. In the autumn and winter, dig or trench the ground with a spade all over, two feet deep, turning the surface under. The ground will be mellowed by the frosts of winter.

PLANTING.

Bay off the ground in rows, 3 by 6 feet; put down a stick twelve or fifteen inches long, where each vine is to grow. The avenues should be 10 feet wide, dividing the vineyard into squares of 120 feet. Plant at each stick 2 cuttings, separated 5 or 8 inches at the bottom of the hole, but joined at the top; throw a spadefull of rich vegetable mould into each hole, and let the top eye of the cutting be even with the surface of the ground, and if the matter is dry, cover with half an inch of dry earth. The cuttings should be prepared for planting by burying them in the earth immediately after pruned from the vines in the spring; and by the latter end of March, or early in April, which is the right time for planting, the buds will be swelled so as to make them strike root with great certainty. Cut off close to the joint at the lowest end, and about an inch in all above the upper.

PRUNING.

The first year after planting, cut the vine down to a single eye, (some leave two;) the second, leave two or three; and the third three or four. After the first year, a stake 6½ or 7 feet long must be driven down firmly by each plant, to which the vines must be kept neatly tied with willow or straw as they grow. Late in February, or early in March, is the right time for spring pruning in this climate. *Summer pruning* consists in breaking off the lateral sprouts and shoots, so as to leave two strong and thrifty canes or vines—one of which is to bear fruit the ensuing season, and the other to be cut down in spring pruning to a spur to produce new shoots. These may be let run to the top of the stakes, and trained from one to the other, until the wood is matured, say in August or September, when the green ends may be broken off. One of these vines is selected next spring for bearing fruit, and cut down from four to six joints, and bent over and fastened to the stake in the form of a bow. The other is cut away, as well as the fruit-bearing wood of the last year, leaving spurs to throw out new wood for the next, and thus keeping the vine down to within 1½ to 2 feet of the ground. Nip off the ends of the fruit-bearing branches two or three joints beyond the bunches of grapes, but do not take off any leaves. If both the cuttings grow, take one up, or cut it off under the ground, as but one vine should be left to each stake.

CULTURE.

The vineyard must be kept perfectly clean of weeds and grass, and hoed two or three times during the season. Keep the grass in the avenues around, down close. About every third year put in manure, by a trench the width of a spade, and three or four inches deep, just above and near each row; fill in with two or three inches of manure and cover up with earth.

WINE-MAKING.

Gather the grapes when very ripe, pick off the unsound and unripe berries. The bunches are then washed in a mashing tub, or passed through a small mill, breaking the skin but not the seed, and thrown into the press, and the screw applied until the skins and seed are pressed dry.

FERMENTATION.

This process is very simple. The juice is put into clean casks in a cool cellar, and the casks filled within about four or five inches of the bung, and the bung put on loosely. The gas escapes, but the wine does not run over. In from two to four weeks, generally, the fermentation ceases, and the wine clears; then fill up the casks and tighten the bungs. In February or March, rack off into clear casks. In the spring a moderate fermentation will again take place; after that, the wine fines itself, and is ready for bottling or barreling. Use no *brandy* or *sugar* if the grapes are sound and well ripened. Keep bunged or corked tight, and in a cool cellar, and the wine will improve by age for many years.

R. BUCHANAN.

N. B. Some vineyards, in good seasons, have produced at the rate of 600 to 800 gallons to the acre; but this is rare. The usual yield is 300 to 400 gallons, when there is but one rot. A bushel of grapes, if well ripened, will produce three and a half to four gallons of wine.

By proper economy, a man may have a vineyard of several acres in a few years, without feeling the expense to be burdensome. Commence by trenching one acre in the winter, and planting it out in the spring; next year another acre, and so on, for five or six years. After the first year, he will have his own cuttings from the first acre, and also grapes enough to pay for the cost of planting the succeeding additions to his vineyard. If he has suitable timber on his own land, the stakes can be got out in the winter with but little outlay in money.

Some prefer planting in rows, four by five; others, four and a half by four and a half; and, on level land, three and a half by six, or even seven feet.

FRUITS AND FRUIT CULTURE.

From a report in the Albany Evening Journal of a discussion at the Rooms of the New York State Agricultural Society, on the subject of Fruit and Fruit Culture, we copy the following :—

Mr. Johnson stated that he had received from Mr. James Lennon, of Rochester, a parcel of Isabella Grapes, to be distributed among gentlemen present at this meeting. These grapes were represented to have been packed about the 15th of October last, in saw dust from a wood-turner's shop. They were gathered and packed in barrels on the same day, and were then placed in a cool room, where they would not freeze. They kept well, and are now selling at Rochester for twelve and a half cents per pound. They were pronounced of fine quality by all who tasted them.

Judge Miller, of the Senate, had understood that old varieties of grapes produced less seeds than the new ones—that the seeds diminish as the varieties increase in age. He practices letting grape vines grow from seed. He had raised many in this way, some of which had borne fruit, and he should continue the practice in the hope of obtaining valuable native varieties. The Grey Tokay and Miller's Burgundy grow well in his garden at Rochester, and the latter will survive the winter without covering, but the frost injures the buds so that it does not produce half so much fruit as when it is slightly covered. He raises peaches, also, from seed—has a seedling Melocoton, which he prizes highly. He was in favor of giving grapes a strong root, as this increases the productiveness. The roots can be made as long as may be desired, by simply burying the vine a little below the surface of the ground—it will strike root at every joint. He thought the best mode of preserving grapes was to pack them in cork dust. If the dust is not perfectly dry, it should be kiln dried, and the grapes should be dry when packed; if any burst their skins they should be thrown away. He has had grapes keep all winter by spreading them on a garret floor, and covering them with "comforters." Cotton batting would probably do as well, but is not so convenient to handle.

Judge Miller related his experience in the use of salt around plum trees. His object was to prevent the destruction of the fruit by the curculio. It had not much effect in this respect, but he had a great crop of plums, though this fruit generally failed that season. He thought the salt was the chief cause of the unusual product.

Mr. Curtis related his experience in grafting grape vines, in which he had been very successful. He grafts the Isabella on roots of the wild varieties. It is done in the common mode of cleft or "split" grafting. The roots are set in the ground so as to have the junction of the scion with the root fairly below the surface. They grow well, some having borne the same season they were grafted. He takes pieces of roots fifteen to eighteen inches long.

Mr. Johnson read an extract from the report from the Wayne County Agricultural Society, from which it appeared that the quantity of dried fruit exported from Lyons and Palmyra last year was more than 30,000 bushels; that from Palmyra alone, there is annually exported about 60,000 barrels of fine apples; and estimating that Lyons, Newark and Clyde together send off as much more (which it is thought they do) the aggregate amount of green and dried fruit sent from the county annually, is 400,000 to 500,000 bushels. This one example may serve to indicate the great importance of fruit in a commercial view.

Mr. Marks made some statements relative to the mode of raising fruit near Catskill, N. Y. The climate is what would be thought severe for tender fruits—mercury sometimes sinks to 16° below zero. He had found no difficulty in raising apples of fine quality. The Spitzenburgh thrives very well in his grounds. Twelve years since he commenced the cultivation of peaches; has always had an abundance of this fruit, except in 1848. That year the fruit buds were destroyed by the previous winter or fall. He attributes his success in the production of peaches to his somewhat peculiar management. After the ground is firmly frozen in the fall, he puts litter round the trees, four to six inches thick, and treads it down hard. This prevents the buds from starting prematurely. The trees are not so much affected by sudden changes of weather during the winter and early spring, as the covering keeps the roots enveloped in frost, and they remain so till the season is so far advanced that no frost occurs after fruit buds start. In obtaining trees for a northern location, Mr. M. thought it best to take such as were raised in a similar climate.

IMPORTANT DECISION.—The Supreme Court of Pennsylvania has made an important decision in relation to the silent partnership business in the California gold digging. An application was made to the Court, by Mr. J. A. Lessig, of Philadelphia, for an injunction to restrain Patrick McLangoin from disposing of some $20,000 worth of gold dust. The plaintiff alledged that he and Patrick entered into partnership, for the purpose of digging gold in California, and that the proceeds, amounting to the above sum, had been taken possession of by the said Patrick, without the slightest attempt to divide spoils. The gold dust was at the United States Mint, and an injunction was prayed to prevent the defendant from taking it from that place. The Court decided that the refusal of a partner to account, is no ground of injunction; and that, even if there was a partnership, the plaintiff not having labored towards that end, and the whole fund having been acquired by the defendant, it was not partnership property. The injunction was refused.

NAVIGATING STEAM VESSELS.

We have had an opportunity of examining says the Edinburg (Scotland) Courier, the new application of steam power in navigation, for which the ingenious inventors, the Messrs. Ruthven, of New Street have secured patents both in this country and the United States of America. The disadvantages of the paddle-wheels in steam vessels are too well known to require enumeration. The attention of the Messrs. Ruthven, of Edinburgh, whose names rank high as engineers, has, it seems, for a long period been directed to this subject. The result has been the discovery or application of a new method of propelling or navigating steam vessels. The arrangement consists in the forcible expulsion of water from a nozzle or bent pipe at each side of the vessel, which is effected by the power of the steam engine. The form and properties of a sailing vessel are preserved, there being no projections on the hull in the form of paddle-boxes or otherwise. Under the engine, which is placed in a horizontal position, is a round iron case, in which there is a wheel, having a shaft through what is termed a stuffing-box, on the upper or outer side. The piston of the steam-engine is attached to the shaft cranks, and the steam-power is applied wholly to revolving the wheel in the iron case, which, being made something like a fan-wheel, carries the water with it in its revolutions. The water, in obedience to the laws of centrifugal motion, presses toward the outer rim of the case with a force proportionate to the speed, and escapes by an aperture and pipe, into the sea. The water is supplied to the iron case by a large flat pipe, which has a free communication with the sea by means of apertures in the bottom of the vessel. The nozzle is above the water line, and can be turned by the seamen on deck with the greatest facility, so as to discharge the water either toward the bow or stern. Discharging the water astern makes the vessel go ahead; when discharged toward the bow, the vessel goes astern; and when discharged downward, the vessel remains stationary. These operations are effected without the engines being altered or stopped—a material improvement on the paddle-wheel; and as the elevation of one nozzle is rapidly altered independently of the other, ample facilities are given for turning the vessel. The absence of obstruction on the hull enables the vessel to use sails with as much effect as a common sailing vessel; while the steam-power may be perfectly combined with the action of the sails—an advantage denied to a steam vessel, except to a limited extent. It is difficult to convey an adequate idea of the improvements without an inspection of the mechanism—an inspection, however, for whoih Messrs. Ruthven are anxious to afford every facility, having constructed a model of a vessel, 12 feet in length, for the illustration of the improved method of propulsion.

THE HORSE KNOWN BY HIS EARS.

The size, position, and motion of the ears of a horse, are important points. Those rather small than large, placed not too far apart, erect and quick in motion, indicate both breeding and spirit; and if a horse is in the frequent habit of carrying one ear forward, and especially if he does so on a journey, he will generally possess both spirit and continuance. The stretching of the ears in contrary directions shows that he is attentive to everything that is passing around him, and while he is doing this he cannot be much fatigued, nor likely soon to become so.

It has been remarked, that few horses sleep without pointing one ear forward and the other backward, in order that they may receive notice of the approach of objects in any direction. When horses or mules march in company at night, those in front direct them backward; and those in the middle of the train turn them laterally or croswise—the whole seeming thus to be actuated by one feeling, which watches their general safety.

The ear of the horse is one of the most beautiful parts about him, and by few things is the temper more surely indicated than by its motion. The ear is more intelligible even than the eye; and a person accustomed to the horse can tell, by the expressive motion of that organ, almost all he thinks or means. When a horse lays his ears flat back on his neck, he most assuredly is meditating mischief, and the bystander should beware of his heels or his teeth. In play, the ears will be laid back, but not so decidedly nor so long. A quick change in their position, and more particularly in the expression of the eye at the time, will distinguish between playfulness and vice.

The hearing of the horse is remarkably acute. A thousand vibrations of the air, too slight to make any impression on the human ear, are readily perceived by him. It is well known to every hunting man, that the cry of hounds will be recognized by the horse, and his ears will be erect, and he will be all spirit and impatience, a considerable time before the rider is conscious of the least sound. [The Horse and his Rider.

WEIGHING IN THE BANK OF ENGLAND.

One of the most interesting and astonishing departments within the whole compass of the Bank of England is the weighing department, in which, with the rapidity of thought, and a precision approaching to the hundredth part of a grain, the weight of the gold coins are determined. There are six weighing measures, kept working by the same agency which supplies all the mechanical power in the Bank, and three weighers attend to these. Rolls of sovereigns, or half-sovereigns, are placed in grooves, and are shaken, one at a time, by the motion of the machine, into the weights. If they are of standard weights, they are thrown by the same mechanical intelligence into the box at the right hand side of the person who watches the operation; if they have lost the hundredth part of a grain, they are cast into a box on the left. Those which stand the test are put into bags of one thousand sovereigns each, and those below par are cut by a machine and sent back to the Mint. Between one and two thousand light sovereigns are thus daily sent out of circulation. The silver is put up into bags each of one hundred pounds value, and the gold into bags of a thousand, and then these bagfuls of bullion are sent through a strongly guarded door, or rather window, into the treasury. The treasury is a dark, gloomy apartment, fitted up with iron presses, which are supplied with huge locks and bolts, and which are perfectly fire proof. Gold, silver, and paper money, ready for circulation, to the amount of twenty-two millions sterling, were in the treasury when we visited it. One of the gentlemen in that department placed one thousand sovereigns in our hand, and at the same time pointed to seventy bags full of gold in the little recess which he had thrown open, making in all the modest sum of seventy thousand pounds. He placed notes to the amount of half a million upon our palm, which no doubt had its own sensations as the precious deposit trembled on its top. The heads of the departments meet in the treasury every evening, and there all the accounts are balanced. [Hogg's Weekly Instructor.

NEW ROTATIVE PRINTING MACHINE.

The Paris correspondent of the London Globe mentions an exhibition of a new rotative printing machine. Several of the first printers of Paris were present and saw the machine work. It consists of a series of lateral cylinders, and occupies little more than half the space of the American machine with which the *Patrie* is printed, costs less than half the money paid for that, and is free from the cords and tapes which so frequently throw that machine out of action. The number of men employed for each of these new machines is only three. The printing is from stereotype, not from the metallic type, and the number of copies thrown off by one machine per hour is 15,000. Each cylinder carries a continuous sheet equal to 2,000 copies of a journal, and each copy is cut off by the machine and folded. The paper is not damped; the impression is superior to any produced on damped paper. The stereotyping is an almost miraculous process. In the ordinary course of stereotyping, several hours are required; here it is the work of fifteen minutes. A few sheets of tissue paper are placed together, and passed upon the form containing the types. Thus the mold is formed, the metal is poured upon it, and, as soon as it is cold, the stereotypes are ready for the cylinder. Thus the wear and tear of type is avoided, and a fount of type will of course be as perfect at the end of a year as at the commencement of it. M. Emile de Girardin was in treaty for the purchase of the patent right of this invention; but he demanded a monopoly, and this was impossible, for no monopoly can exist where there is a patent. The total cost of one of these machines, ready for action, is $5,000.

FREE LAND IN ARKANSAS.

A writer in the Fort Smith Herald says: "It may not be known to the people of the different States, that the State of Arkansas, by an act of her Legislature, donates, to actual settlers, the right of the State to certain forfeited lands; and, that any person wishing to emigrate to the State is entitled to 160 acres of land for each member of the family, by making application to the Auditor of Public Accounts of the State, who will execute under his hand and official seal a deed, conveying all the right, title, and interest of the State therein, on condition that the person to whom such donation shall be made, will regularly and annually pay, or cause to be paid, the State and county taxes afterward accruing upon such lands; and that if the taxes should not be paid, the lands and improvements thereon shall revert to the State. It is also conditioned in the said deed, that the party receiving such donation shall reside upon, improve, and cultivate, at least three acres of such quarter section or tract of land, or instead of residing thereon, shall within eighteen months after the date of the Auditor's deed, cause to be cleared, fenced, improved, and placed in readiness for cultivation, at least five acres of the tract of land thus donated. After the improvement above mentioned is made, the person to whom the land is deeded may sell or dispose of the same as his own property. The expense of the deed for such quarter section is one dollar and twenty-five cents—the Auditor's fee for executing the same. The lands yet to be donated are rich and convenient to navigation. Many, whose circumstances prevent them from procuring a permanent home for themselves and families in the older States, can procure large tracts of land in Arkansas for comparatively nothing."

CINDERELLA'S SLIPPER.—This story is of French origin. The Dublin University Magazine gives the following account of the *glass* slipper:

"Two centuries ago, furs were so rare, and therefore so highly valued, that the wearing of them was restricted, by several sumptuary laws, to kings and princes. Sable, in those laws called vair, was the subject of countless regulations. The exact quality permitted to be worn by persons of different grades, and the articles of dress to which it might be applied, were defined most strictly. Perrault's tale of "Cinderella" originally marked the dignity conferred on her by her wearing a slipper of vair, a privilege then confined to the highest rank of princesses. An error of the press, now become inveterate, changed vair into vere, and the slipper of sable was suddenly converted into a glass slipper."

ENGINEERING BY PATENT MACHINERY.—The Cincinnati Times mentions that a Mr. Sellers, of that city, formerly of Philadelphia, has completed an invention which will "simplify and revolutionize the whole science of engineering." The following is the only account of the invention yet published :—

"The machine, we believe, has no name yet, but we learn combines the operation of the perambulator with that of the pentagraph, giving profile lines of plats, surveys, and measuring distances. By trundling it over a tract of country, a more accurate survey for a railroad can be made than by any other method; and at least fifteen miles per day with correctness—altitudes, depressions, and space. It can also be used on our streets, thus dispensing with the services of an engineer."

To allow the entire beard to grow is allowed by numerous medical authorities to be the most effectual safegaurd against sore throat, bronchitis or pulmonary complaints. If some congregations would allow ministers to imitate Peter and Paul in the matter of wearing their beards, they would be saved hundreds of dollars which they now expend in sending their pastors to Europe.

Variety.

Speaking of Dress, the editor of the Scalpel says: So much, in our opinion, is due to an incorrect and servile taste in dress, that it is one of the principal causes of the early decay of our countrywomen. Our climate demands, during one-third of the year, absolute warmth and dry feet; and our fashionable countrywomen would consider themselves disgraced by appearing in public with a dress and shoes that every intelligent English woman wears as a matter of course.

An American lady, writing from Paris, says that she has lately discovered the secret of the many beautiful and brilliant complexions seen in that city. It seems that water is considered by the French ladies as the great spoiler of the skin, so that, unless some untoward circumstance really soils their faces, they are not touched with water from one week's end to another. The owners content themselves with gentle rubbing with a dry coarse towel, and exclude water almost entirely from their toilet.

In this year of scarcity of fruit, it may be desirable to know that a good pie can be made simply of lemon and molasses. Press out the juice of a lemon into two tea-cupsful of molasses, grate in the dried peel of another, cover a plate with a layer of crust, spread over some of the mixture, lay on a thin crust, spread another layer of the mixture, and over that lay a top crust; bake thoroughly, and you will have an excellent and wholesome pie. One lemon will make two pies.

"I am now an old fellow," says Cowper in one of his letters, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at the table, or at the fire-side, and in all the trying scenes of domestic life. We are all good when pleased; but she is a good woman who wants not the fiddle to sweeten her."

It was a saying of Paley, that he who is not a fool half of the time, is a fool all the time. Robert Hall, who held a similar opinion, on being reproached, by a very dull preacher, with the exclamation—"How can a man who preaches like you, talk in so trifling a manner?" replied—"There, brother, is the difference between us; you talk your nonsense in the pulpit—I talk mine out of it."

In Tuscany the Romish priests have commenced prosecutions against two printers of Florence, for having, under the government of the Republic, printed a Translation of the New Testament in Italian, on the express ground of "their having published the gospel in the vulgar tongue, so that every one may be enabled to read it."

The sum paid to fishermen engaged in the cod fishery, in Maine, during the past season, will amount to upwards of eighty-one thousand dollars. Included in this amount is $10,542 33 paid to fishermen engaged in the same business in the Portland district.

A funeral procession, composed principally of females on foot, was seen in New York on Sunday. It was a funeral of one of the Daughters of Temperance, and the ladies, with their regalia, presented a very novel appearance.

The Amherst, (N. H.) Cabinet, in answer to the inquiry of Mr. Webster as to what will become of the American flag in case of a dissolution of the Union, suggests that the No[illegible] will take the Stars, and the South the Stripes.

Massachusetts has about three millions of dollars invested in school-houses. Mr. Everett it was who said so quaintly, "If you reduce the wages of the schoolmaster, you must raise those of the recruiting sergeant."

Mr. W. Carey, of Coleraine, Mass., has a pullet, six and a half months old, a cross of the Dorking and common breeds, which lays eggs upwards of seven inches long. The biddy herself weighs seven and a half pounds.

In the French Assembly, the committee relative to juvenile offenders have prepared a new bill on the subject, tending to reclaim young children who have been led into the commission of a first offense, and to bring them up as agricultural laborers, instead of exposing them to the temptations of large towns.

Throughout the vast empire of Russia, through all Finland, Lapland, Sweden and Norway, there is no cottage so poor, no but so destitute, but it possesses its vapor bath, in which all its inhabitants, every Saturday at least, and every day in case of sickness, experience comfort and salubrity.

Mr. D'Israeli says, on the authority of a London attorney, the amount of the mortgage in England is £400,000,000, producing at 4 per cent, £16,000,000 a year. The landlords of Scotland are at least as deeply mortgaged as those of England; and the Irish squires are in a still worse condition.

The smallest bird of America is the humming-bird; and of Europe, the golden-crested wren. The smallest quadruped in the world is the pigmy mouse of Siberia. The most diminutive plant is the arctic raspberry, which is so small that a six ounce vial will hold the whole, branches, leaves and all.

In 1796 the opium trade of China was prohibited by the Emperor. At that time the annual import was about 1000 chests. At present, it is nearly 50,000 chests, or 7,000,000 pounds! It is estimated to destroy 100,000 lives annually!

"Ah," said a mischievous wag to a lady acquaintance of an aristocratic caste, "I perceive you have been learning a trade." "Learning a trade," replied the lady, indignantly, "you are very much mistaken." "Oh, I thought by the look of your cheeks you had turned painter."

Among all her seaward-looking cliffs, Spain *has not a single light-house*, from the Pyrenees to point Europa; she has no railroads, no canals, no telegraphs; and till recently there has been no safety for travelers on the highways.

The aggregate number of bushels of salt manufactured at Salina, Syracuse, Liverpool, and Geddes, N. Y., during 1849, amounts to 5,084,389 bushels, being 946,243 bushels more than was inspected the previous year.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

No efforts will be spared to render the young ladies of this Seminary truly accomplished, as well in the social relations of life, as in the substantial branches of learning and the higher refinements of education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

New-York, Elizabethtown, Somerville, Easton.

CENTRAL RAILROAD OF NEW JERSEY.—WINTER ARRANGEMENT—Commencing Thursday, November 1, 1849. The extension of the Railroad from Somerville to White House (10 miles) is open for travel, reducing the staging between the terminus of the Road and Easton to 25 miles. This line leaves New York by steamboat RED JACKET, Pier No. 1 North River, and by New Jersey Railroad, from the foot of Cortland-st., as per schedule below: Leave New York by N. J. R. R. from foot of Cortland-st. at 9 A. M. and 4½ o'clock P. M. By steamboat, Pier No. 1 North River, at 11 o'clock A. M. and 4 P. M. Returning, will leave White House at 3½ A. M. (freight) at 6 20m. A. M. and 1 40m. P. M. North Branch at 4 A. M. (freight) at 6 30m. A. M. and 1 50m. P. M; Somerville at 5 A. M. (freight) at 6 50m. A. M. and 2 5m. P. M.; Bound Brook at 5½ A. M (freight) at 7 A. M. and 2¼ P. M.; Plainfield at 5¾ A. M. (freight) at 7 25m. A. M. and 2 40m. P. M.; Westfield at 6½ A. M. (freight) 7¾ A. M. and 3 P. M.; Elizabethtown at 7 A. M. (freight) at 8¼ A. M. and 12¾ P. M.

Stages will be in readiness on the arrival of the cars at White House by the 9 o'clock A. M. train from New York to convey passengers to Easton, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and to Flemington, Lebanon, Clinton, Bricktown, Jugtown, New Germantown, &c., N. J.

On Tuesday, Thursday, and Saturday, to Delaware Water Gap, Strondsburg, Bartonsville, Stanhope, Daleville, Bucktown, Lackawana, Iron Works, &c.

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The Sabbath Recorder.

For the Sabbath Recorder.

WESTERN VILLAGES.

So far as I am able to judge from my own observation upon different countries with which I have become acquainted, the multiplication and growth of populous villages is a sure indication of the thrift of the resident and surrounding population; and their elegance and wealth are a certain and unmistakable guage of the richness of their resources. New England is beautifully diversified and enriched by a great number of populous villages, made up of manufactories and the residences of manufacturers and artizans. Central and Western New-York is as richly endowed and beautified with flourishing villages, made up of merchants' stores, mechanics' shops, and the pleasant dwellings of their owners and operators, ready to supply any amount of materials and implements suited to the wants of an agricultural population. I believe that no intelligent foreigner, or native traveler, who has visited those parts, has failed to admire that striking feature of the prosperity of the Northern and Eastern States of the great American Confederation. Whatever evidence these things may afford of the thrift and prosperity of the people where they abound, North-western Illinois is as much distinguished by them as any part of the Union, and unmistakable evidences of their rapid growth are daily multiplying at every eligible place where a beginning has been made, but more especially where the surrounding population is chiefly composed of immigrants from the Northern and Eastern States. Not only every favorable place upon the rivers and canals is fixed upon by settlers of foresight, but many central points, at considerable distance from the natural channels of commerce, acquire an adventitious importance from the gathering of an industrious population upon a fertile tract of land. As population increases, and their wants are multiplied, the necessity of a common center in their own midst becomes apparent and important, and leads to the formation of establishments whose accumulating business and profits draw others to the same point, until what began with a single log-cabin for a dwelling, and a shanty for a shop, becomes an elegant, populous, and wealthy village. In Fulton County, we have more than a dozen such places; the principal of which are Lewiston, Canton, and Farmington.

Lewiston is the county seat. It has a well-built Court-House, with the necessary offices for the public business of the county; a number of merchants' stores and mechanics' shops, a steam engine driving a flouring mill and a saw mill, two hotels, two meeting-houses, and many elegant private residences, with a population estimated at seven hundred. Being situated in a district of land with somewhat broken surface, and closely environed with heavy timber, it presents but an indifferent appearance, in comparison with some villages which have a more eligible situation.

Canton is the largest village in the county. It is situated on a beautiful undulating prairie, with a large creek and a belt of timbered land running along its western border. It has a commodious public square, entirely surrounded with stores; on the adjacent streets are plough factories, wagon shops, turners' shops, fulling mills, two steam flouring mills, a printing office, and four meeting-houses. The population is estimated at near two thousand. The Congregationalists have the largest assembly, but the Baptists are enjoying considerable prosperity, under the labors of Elder Simon G. Minors, and they are about to erect a new brick building, to be 70 feet long by 50 feet wide, at an estimated cost of six thousand dollars. Situated as Canton is, in the midst of one of the finest and best-settled agricultural districts in the State, with an industrious and enterprising population, a produce, mercantile and mechanical trade has grown up second to no interior town in the State. During the season just past, the merchants packed 20,438 hogs, made 6,881 barrels of pork, 2,910 barrels of lard, 1,019 tierces of lard, and 1,033,945 lbs. of pork in bulk. This quantity was equal to 2,562 tons weight. The same merchants have exported 130,000 bushels of wheat in a single season, besides large amounts of other agricultural productions. They have imported $200,000 worth of merchandize in a single season. Two plow factories have sold 1500 plows in a season; and the stove dealers sold 900 stoves last year. Two lumber yards sold between one and two millions of feet of lumber. The village is situated ten miles from the Illinois river, and is about to build a plank road to the landing. All this business, at one single point in the county, has grown up within a few years. Deacon Jones, of the Congregational Church, the first settler of the place, is still living in the same town, a witness of all these improvements.

Farmington, ten miles north of Canton, is situated on a beautiful sloping prairie cove, formed by groves of oak timber, standing on three sides of it, and lying open to the main prairie on the east. It is laid off in streets at right angles, running east and west, north and south, and has quite a number of stores on the main thoroughfares, with mechanics' shops of all descriptions common to an agricultural country; and, on the adjacent streets, a fulling-mill and steam saw-mill. Many eligible sites for building lots are still for sale, although the population is increasing with considerable rapidity. The present number of inhabitants is estimated at nine or ten hundred. It has four meeting-houses—a Universalist, a Presbyterian, a Wesleyan, and an Episcopal Methodist. The Presbyterians and the Episcopalians have each a project on foot for building a new church edifice of considerable magnitude. Our brethren, James and John Hill, have rented a large brick building, and opened an academy that meets with liberal patronage from the inhabitants of the village and the surrounding country. During the last term, their school list was increased to eighty students. At present the Seventh-day Baptist church assembles in their school room. The First-day Baptists have held their meetings a part of the time in the Wesleyan meeting-house. The original settlers of this place are yet living, and reside upon the lands they first occupied. For some time after they settled in these parts, their nearest neighbors on the north and the west were thirty miles distant.

The adjoining counties have each a number of flourishing villages, whose origin and progress are interesting to the immigrant and the settler; but I have not room for more than one brief notice of the kind, and that I cannot withold on account of the circumstances of its origin, and the eminence it has attained. It is deeply interesting to me as the fruit of an early and well-planned church colony.

Galesburg is, I think, the most beautiful village I have seen in the West. It is situated about twenty-seven miles north-west of Farmington, in Knox county, on a high prairie, near Henderson Grove. Its plan, the style of its buildings, the arrangement of its gardens, out-houses, stores, and factories; its printing press, public cemetery, its church edifice, its school houses, academy and college, with all the manners and customs of its inhabitants, bespeak it a New York or a New England village; and never have I seen a village in any Eastern State, that I admired more for its neatness, comfort and thrift, than this colonial village of the prairies. While there I could scarcely realize that I was *so far off at the West!* "The land of steady habits," was around me. In 1835, many members of the Presbyterian church were deeply interested in the prosecution of a "plan for establishing Literary Institutions in the West," by gathering church colonies in some of the most favorable locations of the countries open to new settlers. In pursuance of this object, a number of ministers, elders and members of the Presbyterian and Congregational churches of central and western New York, united together, and sent out a committee to select a location and make a purchase of lands. They found a body of land belonging to Congress, containing thirty thousand acres, and made a purchase where Galesburg now stands. At first there were about thirty families engaged in this enterprise, and about ten thousand acres were entered at Congress price. The unoccupied lands, after the commencement of the settlement, were to be sold at from five to eight dollars per acre, and the profits, above the original cost and expenses, to be devoted to the erection and support of an academy and a college. In the fall of 1836, about forty families had arrived at Henderson's Grove, in the vicinity of the purchase, where they hired or erected cabins for a temporary residence. During the summer of the same year, a town plot was surveyed, and the lots offered for sale on terms similar to their farm lots. At first, public worship was regularly held in private houses; in the fall, a school house was erected, and public worship held therein; the same winter a school was opened, in which both classical and common branches were taught. In 1837 a church was formed, consisting of eighty-two persons. During the same year the settlers commenced building on the town plot, and on the prairie farms adjacent, and their meetings for public worship were partly held there. In 1838 the academy was erected, and served the purposes of teaching and public worship for several years afterward. In 1841 other buildings were erected, and a collegiate department organized and opened. In 1846 a spacious church edifice was erected, and the lower part opened for public worship, which has since been completed and dedicated to the worship of God. The result is, that they have a beautiful town, with a population of twelve hundred; a church, of which 540 persons have been members; an elegant church edifice, in which 600 or 700 persons regularly worship; a literary institution, of which near a thousand pupils have received the benefits. The academic department has now more than two hundred pupils, and the collegiate more than forty. I could but admire the piety, prudence and perseverance with which this enterprise has been conducted to its present result, and wish it a long and prosperous career. The western country still holds out inducements as promising as ever for union, enterprise, perseverance and piety, to seek the good of the present and unborn generations, in labors of a similar kind.

S. D.

"OUR FATHER."

BY ELIZA COOK.

"Many of the children told me they always said their prayers at night, and the prayer they said was, 'Our Father.' I naturally thought they meant that they repeated the Lord's Prayer, but I soon found that few of them knew it. They only repeated the first two words—they knew no more than 'Our Father.' These poor children, after their laborious day's work, (nail making, japanning, screw-making,) lying down to sleep with this simple appeal, seemed to me inexpressibly affecting."—*Report of the Commissioners on the Employment of Children, evidence of R. H. Horne, town of Wolverhampton.*

Pale, struggling blossoms of mankind,
  Born only to endure;
White, helpless slaves, whom Christians bind,
  Sad children of the poor!
Ye walk in rags, ye breathe in dust,
  With souls too dead to ask
For aught beyond a scanty crust,
  And Labor's grinding task.
Ye ne'er have heard the code of Love,
  Nor seen Hope's cheering light;
Ye are not led to look above
  The clouds of earthly night;
And yet, 'mid ignorance and toil,
  Your lips, that ne'er have known
The "milk and honey" of the soul,
  Sleep not before they own
        "Our Father!"

Unheeded workers in the marts
  Of England's boasted wealth,
Ye who may carry ulcered hearts,
  If hands but keep their health;
Ye whose young eyes have never watched
  June's roses come and go,
Whose hard worn fingers ne'er have snatched
  The spring flowers as they blow;
Who toil beneath the summer sun,
  With dull and torpid brain;
Ye who lie down when work is done,
  To rise and work again;
Oh, even ye, poor joyless things!
  Rest not before ye pray;
Striving to mount on fettered wings
  To him who hears you say,
        "Our Father!"

Proud, easy tenants of the Earth,
  Ye who have fairer lots,
Who live with plenty, love, and mirth,
  On Fortune's golden spots;
Ye who but eat, laugh, drink, and sleep,
  Who walk 'mid Eden's bloom,
Who know not what it is to weep,
  Or poverty's cold doom;
Oh, turn one moment from your way,
  And learn what these can teach;
Deign in your rosy path to stay,
  And hear the "untaught" preach;
Then to your homes, so bright and fair,
  And think it good to pray,
Since the sad Children of Despair
  Can kneel in thanks, and say,
        "Our Father!"

HOMES.

BY MRS. SWISSHELM.

It has often been a matter of wonder to us, that comparatively so few Americans have *homes*—that so many millions of them live, as the Bedouins of the desert, without a settled habitation. They pich their tents, unpack their furniture, lay down their beds, and get fixed—then suddenly, as one jumps when a flea bites, pull up stakes and away. We evince considerable contempt for the wandering Arab, while scarcely more settled ourselves. Move, move, move; one scarce gets fixed up in a habitation until moving comes, and then it is tear down, pack up, and be off again. May be the dining room is a little too small, or the parlor a little too large, the doors painted the wrong color, or the paper too dim on the walls, or something is the matter with fastenings on a door or window shutter. Then away goes the free and independent citizen with his goods and chattels to take a new abode equally objectionable in some other respect.

Why does not every man get a home of his own, fix it to suit his tastes, and stay in it? No use to say "not able! too poor!" There is not a man or woman in North America who may not, with moderate health and industry, get a home! We are not going to talk about the folks "we read about" in the back alleys, and up long rickety stairs, in the heart or surburbs of some large city. We never could tell what brought, or what keeps them there, unless indeed they were kidnapped from the land of their fathers, carried in chains to their prisons, and diligently guarded so that they cannot escape. It would require a considerable police force to prevent our getting out of such lodgings, when millions of acres of unoccupied lands lie in God's free sunlight, bathed in His free air. Perhaps it is this feeling which prevents our sympathizing more with oppressed factory operatives and toiling artizans, who are described as living in close rooms and hot shops, who give so large a part of their hard earnings to some grasping landlord for a miserable, inadequate shelter. The tale is pitiful, wondrous pitiful, and contains much truth; but what keeps them there? Why will any one, with feet and hands that no one can prevent his using, travel up and down dirty alleys, with a cart-load of valuables, hunting a place to lay down his head and sleep? If we were an old maid—and this is considered the most desolate class of mankind—had not a dollar, and were making shirts for some shaver at six and a fourth cents each, we would pack up our 'tother frock this blessed sun-shiny morning and travel, not much matter where, till we come to where there is room. We would beg lodgings at farm houses until one would give us work. We do not calculate this would be long, for nearly all farmers and their wives want help, and we can do a little of most anything, and so can most folks if they try. Well, we could get fifty cents a week, with plenty to eat, as much pure, warm sunlight, cool shade and fresh water as queen Vic, can use. Allowing a week for holidays. Fifty cents a week is twenty-five dollars and a half in the year, and we can dress as gaily as a butterfly, and cozily as a silk worm, on ten dollars per annum. So in the year we would save fifteen dollars fifty cents. Farmers are fond of paying in trade, and as we would be very civil, and no one would object to have us for a neighbor, there would be some little spot with a great tree on it, in some odd corner where he would give us half an acre of ground, may be, for what he owed us; or we could pay the rest in making pantaloons for the boys, dresses or bonnets for the girls, or milking the cows for the old lady. If there was no man about who wanted some sewing done, and would pay us in work, we would borrow a spade, dig up dirt in *our* land, make it into mud, mix some cut straw or hay with it—any farmer would give as much straw as would answer—and begin the foundation of our house! About ten by twelve would be large enough. We would build the walls of mud and straw, and if we could make no arrangements to get boards or shingles, we would have it thatched with straw. We could get some one to make us a door and window for it, or wait till we could send to the city and buy one, and in the mean time hang up a curtain. When our house was up, would not we be a freeholder, and have a home without asking anybody's leave to live in their garret or cellar? And for furniture, couldn't we get a store box or flour barrel, and turn the mouth down for a table? A block of wood would make a sofa, and we would cushion it with moss. A dollar's worth of muslin would make a bed, bolster and pillow, sheets and slips. We could make a bedstead of sticks—get two tins for ten cents, one for a saucepan, and one for a goblet! A nice flat stone makes a very good griddle, another for a plate, and we would keep house in style—raise our own potatoes and corn! When we got fixed up—our little mudhouse white-washed, and some rosebushes growing, folks would say, "What a funny little house;" but we would have it "airy and cool in summer time, in winter close and warm," and it would be an odd country where we could not get something to do to get a living and enlarge and improve our mansion by degrees! So we imagine everybody with a little thrift can get a *home*—a shelter they can call their own; and now, since the exemption law is in force, they could keep it. The trees planted would grow for themselves, and the fruit for themselves, and the fruit would be theirs. If every one really wished a home, and would set to work to get it, instead of spending their earnings for useless clothing, and worse than useless luxuries of food and drink, the wealth of the State would be quadrupled in a very short time; and how incalculable would be the comfort and independence. We cannot tell how people content themselves to live in rented houses. It would give us at once St. Vitus' dance to have any one come in to us for rent, and feel no prospect of ever having a roof of our own to cover us! We would rather live under a tub, if it were our own tub, than in piles of brick that some one else claims! Oh, that folks would all take a notion to get homes.

TREATMENT OF PRISONERS OF WAR.

The following gives John Howard's first experience of the misery of prisoners. He was on his way to the south of Europe, for the recovery of his health.

He took a passage by the packet Hanover,—but, man proposes, God disposes. Providence had willed otherwise, and the missionary of mercy was not permitted to reach his destination. France and England were then at variance; the Seven Years' War was raging with its worst fury. The western coasts of Europe were swept by innumerable privateers, and by one of these the Hanover was captured, and the crew and passengers carried into the port of Brest, where, according to the custom of that period, they were treated with the utmost barbarity. Howard refers to this incident in one of his subsequent publications. Before the captured vessel was carried into the harbor, he says, he was kept without food, and even water, for forty hours—to most men an intolerable punishment; but his abstemious habits had well prepared him to bear such a trial—the commencement of a long series—without serious detriment to his health. When they were at length landed, he was confined, with many other prisoners, in the castle of the town, in a dungeon, dark, damp, and filthy beyond description, where they were kept for several additional hours without nourishment! At last a leg of mutton was brought and thrown into the cell—as horse flesh is thrown into the dens of wild beasts—for the starving captives to scramble for, tear with their teeth, and devour as best they could. In this horrible dungeon, thus fed, they were detained for a week. Six nights were they compelled to sleep—if sleep they could under such circumstances—upon the cold floor, with nothing but a handful of straw to protect them from the noxious damps and noisome fever of their over-crowded room. Thence our countryman was removed to Molaix, and subsequently to Carpaix, where he resided for two months on parole. At both these places he had further opportunities of witnessing the treatment which prisoners of war received at the hands of their enemies,—such as soon made him sensible that his own case had been one of comparative leniency.

POWER OF PRAYER.

We are told in the Gospel, that "the prayer of a righteous man availeth much;" and the fidelity with which the blessed assurance is often verified, should convince the most stubborn unbeliever. The little band of missionaries on board the good ship Morrison, from Boston to Bombay, a year or two since, were grieved to find their Captain an ungodly, profane man, one who cared not for his own salvation, and who resisted the efforts of the missionaries to instruct the seamen. He would not permit them to visit the forecastle or to talk with the sailors. Nearly four months of the voyage had elapsed, before these good men were allowed this seemingly unimportant privilege. In the mean while prayer was daily, almost hourly, ascending to heaven from the apartments of the missionaries in his behalf. They besought God, with earnestness and tears, that the heart of the Captain might be humbled and subdued. They plead, as for life, that he might be brought to the foot of the cross. Their prayers were heard, and they were answered.

The journal of one of the ladies on board the Morrison, which we had the pleasure of hearing read some time since, speaks touchingly of the silent work of grace in the hard and stony heart of this before incorrigible sinner. Nearly two-thirds of the voyage was accomplished, when most unexpectedly the manners of the Captain were observed to be less boisterous and profane. He gradually became more subdued, and finally attended a prayer-meeting of the missionaries. On a subsequent day, their joy was great at the reception of a note from him, giving them permission to enter the forecastle, and establish there such religious exercises and impart such instruction as they chose. It was expressed in kind language, accompanied with an acknowledgment that he was a bad man and a sinner, and also with a desire to know the true import of the unpardonable sin. Only a few days elapsed before the "new birth" was complete, and this proud man humbled as a little child. He was constant in his attendance upon the religious exercises of the ship, prayed with fervor and simple-hearted earnestness, and himself exhorted the seamen to seek their salvation. Thus, the voyage which was begun, and prosecuted for some time, under circumstances of anxiety and painful excitement, terminated, with the blessing of God, most joyously. In addition to the Captain, three or four of the seamen became the subjects of hopeful conversion. [Independent.

THE EVENTFUL PRAYER.

I am a native of a rural neighborhood in a country town. At the time to which I allude, (more than twenty years ago,) I may have been ten or twelve years old; old enough, at least, to feel the importance of becoming a Christian. In that state of mind I was sent on an errand, early one morning, to a neighbor's house. I arrived there just as the father was preparing for family worship. Instead of asking my errand and then sending me back as soon as might be, Mrs. H. invited me to take off my cap and wait till after prayer. I did so more willingly than she suspected; for I had great confidence in the piety of both, and somehow hoped that good would come to me from being with them in so sacred a service as their family devotions. Mr. H. had a peculiarly thoughtful, deliberate, and earnest manner in payer. I could perfectly understand every petition, and I felt sure it was a sincere petition. During all the prayer, I stood in one corner of the kitchen, leaning against the ceiling, with my face hid in my cap. I do not now recollect that there was any special allusion to me in the prayer; but he who prayed for us seemed to be so near to God himself, so filled with reverence and confidence united; it seemed to bring me so near to God, and unfold his goodness to me in such a light; there was such a *reality* about it, that altogether it was more than heart could endure. I wept in penitence and grief. I prayed, if ever I prayed; and if ever I was heard, it was in that unspoken cry for mercy. I was too young to know whether I was a Christian or not; indeed, I did not think I was for some years afterwards; I only knew that I felt towards my Savior as I had never felt before.

But as I now look upon the event, and as I have looked upon it for years, it seems to me clearly to have been the turning-point in my probation, *the eventful moment* to me. For years I have regarded it as the occasion of my happiness as a Christian, and of whatever success I may have had in my ministry.

That was an eventful prayer to *me*. Was it not also an eventful prayer to him who offered it? After the moment of his own conversion, could any moment be more pregnant with consequence to him than that which led to the conversion of another? And yet, at the close of that very prayer, unbelief may have taunted him with the inquiry: "What *profit* shall we have, if we pray unto Him?"

God is more faithful to his promise than we dare to think. He makes great events to turn on small pivots. No Christian knows what consequences may hinge on each sincere prayer he offers. Least of all should he distrust its efficacy or the faithfulness of God, merely because he cannot count up the persons converted in answer to it.

THE CASE OF DR. DICK.

In a letter to the Dundee Advertiser, Dr. Dick corrects one or two trifling inaccuracies in the kind appeal made in his behalf by Elihu Burritt. Having made these corrections, the Dr. adds:—"And now, when I am constrained to appear before the public, and to indulge so much in egotism, I shall plainly and unreservedly state the items of my income. I have an annuity of £20 from a scholastic establishment I formerly occupied. I have about £23 from rentals, subject to deductions of fee-duty, poors' rates, window-light, &c. I have a few pounds in the bank, which is gradually melting down, and which serves to supply the deficiencies of regular income. By dint of the most rigid economy, we have been hitherto enabled to move onward, though without some of those comforts we could have wished, notwithstanding some considerable incumbrances. I keep no servant, give no social dinners, walk short journeys when I am able, or take the lowest-priced railway carriages; and in this way we have kept ourselves free from any serious debts. In consequence of repeated attacks of illness, I have written nothing for the press for two or three years past. But if the public think my writings have been of any use to society, and were they disposed to present a pecuniary testimonial on this ground, I certainly would not refuse it. A small addition to my income would enable life to move on a little more smoothly than hitherto, and enable me to promote the education of my female orphan grandchildren."

The man who threatens the world is always ridiculous; for this world can go on easily without him, and in a short time will cease to miss him.

"I Can't Get Acquainted with the Members of the Church!"

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply; "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or seem to know me, when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you were baptized it was a more direct introduction to the Christian sympathies and affection of the church. Do you attend the prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many strangers attend, that the members can scarcely become familiar with each other if they meet only there. But if you are seen regularly at the prayer-meeting, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"Oh, no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you, if you do not give them the opportunity? I hope you have visited the Sabbath-school?"

"No; I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us, than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintanceship. Now my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to these disciples of Jesus, and then, if they remain indifferent to you, the blame will rest with them." [Watchman and Reflector.

"BLACK PHEBE."

On Sunday, the 3d of March, there was buried at Brunswick, Maine, a black woman of a remarkable character, who was highly honored at her death. At her funeral, the assembly, filling a large church, were addressed by the Rev. Dr. Adams, of Brunswick, in a very appropriate, affecting, and eloquent manner. Her pall-bearers were Gov. Robert Dunlap, Dr. Lincoln, Professor Packard, and Joseph Kean, Esq., Treasurer of Bowdoin College, &c.; and the principal mourners were Rev. President Allen, with two of his daughters, of Northampton, Mass., who had come 250 miles to attend the funeral. She was buried by the side of her friends, Mrs. Allen, and her daughter, Maria Malleville Allen.

These honors were paid to this lowly woman, because of her rare attainments as a Christian, because she had been for thirty years a worthy member of the church of Brunswick, and was regarded by her fellow Christians as superior to themselves in the strength of her faith, and in a spirit of devotion. She was born a slave at Beverwyck, near Newark, N. J. In early life she entered as a servant in the family of President Wheelock, of Dartmouth College, and lived in his family, and that of his daughter, Maria Malleville Allen, the wife of President Allen, of Bowdoin College, 40 years. For the last 18 years she lived alone in her house, and she died alone and suddenly. In the same night, and probably at the same hour, died her friend, the wife of the Rev. Dr. Adams. This circumstance added peculiar pathos and interest to the discourse. He said, if his beloved companion (then lying dead, to be buried the next day) could have been permitted to choose an attendant spirit, as she passed through the dark valley, and in her upward flight to the paradise of God, doubtless she would have chosen Phebe. "*Black Phebe!*" he exclaimed, "she has sometimes been called; but her soul is whiter and purer than the light, and her heavenly garments are more resplendent than the sun shining in his brightness."

THE TRUE MISSIONARY SPIRIT.

The lamented Pohlman, in offering himself to the Prudential Committee of the American Board, as a missionary, wrote as follows:—

"Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I cannot now doubt for a moment. Mine was not a rash or hasty, conclusion. If there are not contrary indications, I must go; I cannot stay. Here then am I; take me. Receive me under your care for the missionary service. I wish to enlist for life. If, in your view, I can be of any service, I lay my all at your feet. 'Silver and gold have I none, but such as I have give I thee.' Send me abroad to publish glad tidings to the idol serving nations. Send me *whenever, however,* and *wherever* you please. Send me to the most desert part of all the howling wilderness of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of pagans, to the followers of the false prophet, to the Jews or Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, 'for necessity is laid upon me; yea, wo is unto me if I preach not the gospel' to the perishing heathen."

The Sabbath Recorder.

New York, April 11, 1850.

DELAYING OBEDIENCE.

To have the understanding enlightened in regard to duty, and the conscience so completely awake as to make one feel uncomfortable in the neglect of it, and yet to be surrounded with a set of advisers, wearing the name and title of Christians, who are continually urging farther delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated. One is well convinced, that it is his duty to observe the Sabbath of the Bible. But, forthwith, he is assailed by his associates with the suggestion, that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a simple passage of Scripture. "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." Ps. 119 : 59, 60. Here the Psalmist testifies, that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of getting round the duty; he *made haste* to render obedience. But, now-a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be *too* hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being *too tardy*. Conviction of duty is not to be trifled with. When any one does violence to his conviction, he feels that he disobeys God; and such disobedience must be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproves no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring. Nor is this all. Conscience having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in every case, the result; but we *do* say, that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. 1 : 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. Well, there is, probably, something in that; at least, it seems plausible. Generally, however, this objection is more specious than solid. It is, with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying, that it savors of "the wisdom that is earthly." The object of it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. Now we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common, practical duties of life, the Word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind. Inasmuch as every one must give account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple is the language in which our duty to keep holy the Sabbath day is revealed! "Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath." Who can fail to understand this language? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps! And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any mens. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished, on the first day of the week, by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference, that the first day of the week is a holy day. But the plain, ordinary mind, does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless, he is puzzled, extremely puzzled, to understand it. And this is, to our mind, very conclusive proof, that no such duty is enjoined in the Book of God.

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends, and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, "see that ye refuse not Him that speaketh." We do not believe that any one can begin to obey God too soon. In one respect, however, and only in one, caution may be advisable; and that is, where this obedience is connected with the solemn and public profession of the religion of Christ. In such case, it is proper to "sit down and count the cost." It is proper for one to examine his own heart as to the motives which prompt him to make such a profession. It is right for him to consider, seriously, whether he is going about the matter in his own strength, or in the strength of a higher Power. It is right for him to think well of the difficulties that lie in the way, and consider whether, for the love of Christ, he is willing to encounter them. It is well for him to remember the words of Christ—"the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head"—and to hesitate a long time, and even to refuse to make a public profession of His name, unless he is willing to take up with the same hard lot in the world. But these things being once decided, let him begin obedience without one moment's delay.

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. 2.

SHANGHAI, August, 1849.

In my letter of June 4th, I promised you occasional glimpses of Domestic Life in the "Middle Kingdom." This term, as you are probably aware, is only a translation of the name of China, (*Chung-ko*, as the natives call it—*Chung* middle, and *ko* country or kingdom;) but the *facts* which are to form your optic lens in obtaining those glimpses, are not so easily traced. If "truth lies hid in a well" any where, it does in China; and drawing with a cart rope does not always bring it up. One is constantly liable to be imposed upon, and that not always through malice, but oftener from a principle of mere politeness or suavity, either toward yourself, or on behalf of some friend of whom mention is made. A mere tyro in the language, for instance, is often complimented upon his attainments, until he may become a wonder to himself, if he is not an astonishment to the natives. But their compliments are not always as flattering to the person addressed as they intend them, or as a foreigner would desire. They will address a mere youth, for instance, as *aged* or *venerable father*, until he might well doubt whether his locks were not suddenly frosted over, or his brow furrowed wide and deep as the face of Methuselah himself. A man of sixty may give you his own age at half that number of years, without any wish that you should believe him, but with an air of mock humility, as if he would say, "I am not worthy to be so old a man."

But *Mammon* is truly the god of China, and one readily learns to calculate upon the homage paid at his shrine. I believe we could buy a church of baptized believers, or men enough to constitute a church, for half the money it would require to purchase a plantation of slaves of the same number at the South. But you sooner detect the fraud, where money is the object.

The same difficulty exists in coming at any thing like truth with respect to the common relations of life. The terms "*brother*" and "*sister*" are used so vaguely, that we might suppose a man to have a troop of brothers and sisters, when he may be entirely destitute, or at most have no more than one. This mistake is occasioned by the polite omission of the qualifying terms used to express relationship. Thus, *te-sheung* is the general term for *brethren*, and is understood as we use that term. *Sheung* means an elder brother, *sheung-te* a younger brother, and *te-te* the youngest. But these terms are all applied to cousins—the same is true of other relations—and the mistakes are all caused by the polite omission of the qualifying terms used to distinguish them. *Tang* is to be prefixed when one wishes to designate cousins, and *ching* to designate brothers and sisters. Thus, *ching-sheung-te* a brother, *tang-sheung-te* a cousin. Add to this the custom of grouping together in clans whole branches of the same family under one roof, and the deception becomes complete; and it might perhaps remain so for life, did not circumstances bring out the facts.

Take an example: We formerly mentioned to you the large family of brothers and sisters of our late teacher. We had always met the same houseful of children, and we knew they called him "*ah-koo*," elder brother; and, in speaking of or to them, he always gave them their respective titles of *eldest sister, younger brother*, and so forth; and it was not until months after his decease, although we were often there, and thought ourselves well acquainted with the family, that we discovered our error. By some means they at length came to comprehend our ignorance, and a hearty laugh they had at our expense, assuring us, that *Chung-seen-sang* was an only son, and that he had but one sister, now the only remaining child of her widowed mother. This all comes of the fact, that relative titles, and not arbitrary appellatives, as with us, are used to distinguish individuals. Occasionally, however, some little term of endearment is added, but is not extensively used.

I had an amusing instance of the above custom the other day, in speaking to our present teacher of his son, who resides at *Sou-chou*, and who has been for some weeks on a visit at home. He is a fine little fellow of fifteen, and I had become deeply interested in him. So I inquired, "Has your honorable son returned to *Sou-chou*?" and then asked, "What is your son's name?" He looked at me inquiringly, and answered, "*Te-sah*," (the third.) I added, that I did not inquire after his number, but his name. He hesitated, and turned to my cook, who was in the room, for an explanation, saying he did not get my meaning. Our united effort was finally successful; but he only shook his head with a perplexed air, and laughing said, "He has no other name." I then asked, "How do your neighbors distinguish him?" He answered, that he "did not know."

I have said, that this obscurity extends alike to all the members of the household. The children born in his house, and the stranger bought with his money, are, to the patriarchal father, as much bone of his bone and flesh of his flesh as are the inferior wives, who are also bought with money, and therefore can never share the rank of the first or great wife. They may indeed become the pet, the favorite, as I am quite certain, from having seen the second wife sitting in solitary grandeur at her side table, loaded with delicacies, and furnished with chop-sticks of silver and pearl, while the poor wife sat, with pale and thoughtful brow, and meek folded hands, the picture of subdued grief, only occasionally coming with a mournful smile to address us, or make inquiries, or to speak with the laughing, chattering group that surrounded us. Poor woman, perhaps we had, for the time being, monopolized her board and chop-sticks, (mere wooden ones, painted red;) but, could she have known the different emotions that filled our breasts, as we contrasted her with her proud rival, she would have felt herself well rewarded for the loss of her repast for our sakes that little once. They are our near neighbors, and I hope to know more of their history hereafter. There are other children in this family, bought with money, but the truly lady-like daughter, in speaking of them, called them her brothers and sisters. There were probably no sons by the first marriage, and daughters might as well not be as to exist without a brother. The father must have a son to build up his house, and if the first wife may have the honor to be his mother, all is well. Betrothed in youth, from a family of his own rank, she is not lawfully supplanted, except in default of offspring, nor even then in respect to the position to which the marriage contract entitles her. She is, to all intents, the mother of her husband's children. The infant Ishmael must become the heir of the family, but the hapless Hagar may be retained as a bondwoman, or sent away in jealousy, or sold into bondage, at the mandate of the capricious Sarah. Thus, the wife has certain inalienable rights—rights which cannot be wrested from her, but by a legal intervention. The causes of divorce, according to Davis, are seven: "The first, barrenness, would seem to be superfluous, as there is a remedy provided in legal concubinage; but the truth is, that either resource, or perhaps both, are in a man's power at his option. The other causes of separation are adultery, disobedience to the husband's parents, talkativeness, thieving, ill temper, and inveterate infirmities. Any of these, however, may be set aside, by the circumstances of the wife having mourned for her husband's parents, the family having acquired wealth since the marriage, and the wife being without parents to receive her back. It is in all cases disreputable, and in some, as those of a particular rank, inadmissible, for a widow to marry again. Whenever the widow is herself unwilling, the law protects her; and, should she act by the compulsion of parents or other relatives, these are severely punished. Widows, indeed, have a very powerful dissuasive from second wedlock, in being absolute mistress of themselves and children, so long as they remain in their existing condition." See Davis' History of China, p. 129. L. M. C.

MARRYING A DECEASED WIFE'S SISTER.—A great deal has been said and written on the scriptural legality of marrying a deceased wife's sister. Religious bodies have decided that it is wrong; and it is but a few years since, that quite an excitement was raised in one of the Western States in consequence of a clergyman having been deposed by his presbytery for marrying his deceased wife's sister. There is a law in England prohibiting such marriages; but efforts have been and are still being made for its repeal. It seems, from the following resolutions, that the Baptists in England are moving in favor of its repeal. At a meeting of the Board of Baptist Ministers, residing in and near the cities of London and Westminster, held in the Baptist Mission House, Moorgate-street, Feb. 12, 1850, the following resolutions were passed unanimously:—

1. That in the judgment of this Board, the marriage of a widower with a sister of his deceased wife is scripturally lawful, and ought not to be prohibited by human legislation.

2. That in the judgment of this Board, the Act of 5th and 6th William IV. cap. 54, is improperly restrictive of the rights of individuals, and in many cases productive of immorality.

3. That this Board has learnt with pleasure, that the Committee of the Baptist Union has issued a circular recommending the churches to petition for the passing of an act legalizing the class of marriages thus prohibited, and hopes that they will generally comply with the suggestion.

4. That a petition, in conformity with the preceding resolutions, be presented to both Houses of Parliament, signed on behalf of the Board, by the Chairman and Secretary; and that Mr. Hinton, with the Chairman and Secretary, be requested to prepare it.

NECROLOGICAL NOTICE OF BENJAMIN KÖNIGMACHER.

The fulsome adulation and unmerited panegyric so frequently and so indiscriminately lavished, in obituary notices, not only on very ordinary individuals, but often on very inferior and even on vicious persons, render it a somewhat delicate task to attempt any extended notice of departed worth; and, therefore, we most generally limit the announcement of the exit, from this world of tears, of the brightest and the best of the choice spirits that occasionally enliven our pilgrimage here below, and cheer us on in our checkered pathway to our eternal home, to a mere record of their departure to their inheritance above. Yet we cannot, from such considerations, be turned from our sense of propriety, or do so much violence to our feelings, under the present poignant bereavement, as to suppress all expression of venerated esteem and cherished affection for the subject of the severe dispensation which has deprived the Church of Ephrata, as well as the whole community in which our deceased brother resided for a period of nearly *seventy-seven* years, of one of the most generous and self-devoted benefactors that has ever tabernacled in the flesh.

Our whole intercourse in life, and not a limited course of reading, fail to afford a single example of a *practical* Christian—a Christian who has manifested his *faith* by his *works*—to the extent of our beloved brother, when we estimate religion by personal, hard, unremitting bodily toil and devotion to the welfare of others—a *practical* religion, which descends to any drudgery, however menial, or however servile, to carry forward and carry out every principle of the Divine Master.

Benjamin Königmacher was a Christian who not only made a *profession* of religion, and maintained his place in the congregation of the saints, but who, from the day of his connection with the Society of Ephrata, *fifty-five* years since, labored most diligently and perseveringly to succor and sustain that ancient institution; and that, not only by being the *first* and the *last* at the sanctuary, and by conducting and maintaining the Meetings when there was no *Under Shepherd* (which has seldom been the case for the last forty years) to lead the flock, but by becoming the servant and the slave of every one who might need his aid, or be benefited by his unprecedented willingness to render any act of kindness to a brother or a neighbor, and especially to the widow and the orphan.

Feebleness in numbers, and declension in vital piety, were not the only obstacles for him to contend against, in maintaining the cause he espoused, under discouragements which cannot be rehearsed in a necrological sketch, written for a weekly paper; but contending against external oppression and wrongs, as well as occasional internal dissensions, he was always found in the front rank, defending the faithful of the flock, and sustaining the welfare of the Society, like a valiant soldier of the Cross; which he often did under the most trying circumstances; nor did he ever relax his efforts to succor an individual, or advance the interests of the church, so long as they required any one to stand by them in all their troubles. But his *public* acts of devotion to the cause of the Society of Ephrata, were trifling to his *private* labors to uphold the weak and comfort the needy. Day by day, and night by night, year in and year out, for more than a half century, did he toil, indefatigably, to promote the prosperity and happiness of those around him; and that, not always attended with the least encouragement to perseverance in a good work, but more frequently when most shamefully requited; yet it never damped his ardor in doing good, or restrained him from commending the duty of a self-denying disciple. So sad a return, indeed, for his kind offices, has the writer frequently seen exhibited by numerous ingrates, that on one occasion he ironically remarked: "Brother Benjamin, you will receive your reward." To which the generous benefactor mildly replied: "If I did it in expectation of reward, I should deserve all I get." And, on another occasion, the writer expressing his astonishment at his perseverance in repeating acts of kindness to those who not only despitefully used him, but shamefully abused all his favors, he replied: "What did our Saviour endure in his work of love to perverse and rebellious man? Need I look for any thing better?"

Such elevated and ennobling principles prompted all his actions, and enabled him to persevere, under circumstances which would not only have discouraged hundreds, but really disgusted thousands; yet he toiled on, patiently, under all such trials and hindrances, that he might glorify his Master. No sacrifice of time or personal labor was ever withheld, when he could render a benefit to a fellow mortal, and especially to one of the household of faith. Through the instrumentality of this energetic servant, in connection with the coöperation of his kin coadjutor, Jacob Königmacher—kin in the flesh and kin in works of love—who was removed to the rest laid up for the faithful, ten years since, has the worship of the Almighty been regularly maintained, Sabbath after Sabbath, and the feeble remnant of the small flock of the Great Shepherd and Bishop of Souls at Ephrata, been preserved, during a series of years of great peril and disaster, up to the present day.

Upward of fifty years did our departed brother fill the office of Deacon, with the utmost alacrity and assiduity. He never waited to be importuned for his attention to the sick or afflicted, nor to be asked to render assistance, but always anticipated every want; neither did he limit the amount of relief to any uniform scale; his scale and his rule were *the demand*—not the niggardly doling out of pence-a-pence; in doing which, he never exposed the destitute, but shouldered the responsibility to extend whatever was actually needed; and no one ever questioned the propriety of that course, for all had confidence in his discretion, as well as in his goodness of heart, well assured that none would ever suffer where he had the oversight. On hearing of any indisposition in the family of the Redeemer, he repaired immediately to the scene of distress, proffered any personal assistance, would secure all the attentions needed, and never leave a dwelling without making particular inquiry *(apart)* "whether they stood in need of any thing;" and, whatever that might be, it was immediately supplied. He was the most unostentatious man—a man of the roughest exterior, but withal one of the most tender-hearted, to be found in the land. He was truly a *man of sympathies*, and loved nothing better than being engaged in the practical work of Christian love. His religion was not a *lip-service*, but the religion of the *heart and the hand*. While he relied solely on the merits and the atonement of a crucified Redeemer for acceptance with God, and committed himself entirely into his hands, yet he deemed it to be his duty, as well as the common duty of every disciple, to imitate the Divine Exemplar, in doing all the good he could to others; and put his hands to the work, as if he had to work out his own salvation himself.

Among the office-bearers of the synagogue, under the Old Dispensation, there was one designated "*chazan*," or Angel of the Congregation—one who exercised functions separate from, though akin to, the regular *sheleh tsebur*, or he who ministered *in word*. Whatever the distinction may have been, or however they may have approximated, no term could be found more expressive of the guardian care and succoring vigilance over the interests of the Society, nor one more appropriate to the ministry of the individual, than the term *Angel of the Congregation*, to our much lamented brother. He was, in every sense, the *Angel of Ephrata*, in modern times, not only in position, but in the exercise of the works of love. But few such self-devoted men can be found in any community. Their sparseness has induced the writer to pen this hasty, imperfect sketch, in the hope of inciting others to emulate his praiseworthy example of goodness and usefulness as a *neighbor*, and of the consecration of all his powers as a *Christian*, to his Maker and Redeemer. W. M. F.

NEW YORK AGRICULTURAL COLLEGE.—The Commissioners appointed by the Governor of New York to mature a plan for an Agricultural College, have made their report. They recommend an institution in connection with an experimental farm, which is to consist of 600 acres, and be cultivated by the scholars, who are to work four hours a day. Among the exercises suggested, are laying out the farm and garden; setting out trees and plants; grafting, budding, pruning, transplanting, and rearing fruit trees; fencing grounds; breeding and feeding stock, &c. The branches of education are, natural philosophy, practical chemistry as applicable to soils and manures, geology, mineralogy, botany, horticulture, mathematics, engineering, practical surveying, the principles of rural legislation, and the veterinary art. Candidates for admission to the College will have to be sixteen years old, and well versed in the rudiments of an English education. The annual expense for each scholar is set down at $100, including tuition, board, washing, fuel, and lights. Others, who live in the vicinity at their own expense, will be admitted for $25 a year, but they must labor with the pupils, and submit to the College rules. The course of instruction will require six terms; one continuing from February to the summer vacation, the other from the middle of August to the middle of December. To manage this institution, they propose a President who is a scientific and practical agriculturist, a Professor for each of the different branches, a farmer, a gardener, a mason, and a blacksmith. The annual expenses they estimate at $12,000.

SUNDAY POST-OFFICE LABOR.—An entire page of the London Times was recently occupied with declarations and signatures, expressive of the practicability and desirableness of abolishing Sunday labor in the Post Offices throughout the country. Among the signatures were those of fifteen English and Welsh Bishops, (headed by the Archbishop of Canterbury, and the Bishop of London,) nearly 300 clergy of London and its suburbs, and some hundreds of banking, legal, mercantile, and trading establishments, together with several of the Aldermen and other civic functionaries of the city.

☞ If we mistake not, it was the Bishop of Canterbury, who was reported, by the post-office authorities, as having always required that his official letters should be delivered on Sunday. We should like to know, whether it is in his official capacity, or as an individual, that he heads the above-mentioned list of petitioners.

AMENDED VERSION OF THE SCRIPTURES.—A good deal has been said among the Baptists, within a year past, about an amended version of the Scriptures. The subject was brought up at the last annual meeting of the American and Foreign Bible Society, and since then it has furnished a theme for not a few editorial articles. Recently, Dr. Cone and Mr. Wyckoff, the President and Secretary of the Bible Society, published a pamphlet in favor of the amended version. This led to a large meeting in New York, last week, of those opposed to the measure. At that meeting a report was read, which entered deeply into the merits of the question, and presented a series of powerful arguments against the change proposed. Resolutions embodying the leading ideas of the report, were enthusiastically adopted, and letters were read from distinguished Baptist ministers, condemning the amended version, and urging its rejection by the great body of the denomination at the approaching anniversaries. It is proposed, we believe, by parties favorable to the change, to offer the stereotype plates as a donation to the American and Foreign Bible Society, at its next annual meeting, on condition that they be used instead of those heretofore used. That step will bring the subject fairly before the people for discussion.

RELIGIOUS MOVEMENTS IN CALIFORNIA.—A San Francisco paper says that the Presbytery of California, in connection with the General Assembly of the Presbyterian Church in the United States, met at Benicia Feb. 20. The opening sermon was preached by Rev. S. Woodbridge, and on the organization of the body, Rev. Mr. Williams was chosen Moderator, and Rev. Mr. Woodbridge, Clerk. Much important business was transacted during the session; among which, measures were adopted for the efficient promotion of the interests of education and missions, and, as a special object, the evangelization of the Indian tribes in California.

ANOTHER MARTYR.—John M. Barrett, Esq., who was arrested in South Carolina, on suspicion of being opposed to Slavery, and subsequently released on bail, died at Dublin, Ind., on the 23d ult. The New Castle Courier says, that he died of a disease brought on by long confinement within the damp and unwholesome walls of a southern prison, and fell "a victim to the dark and bloody spirit of Slavery, whose path is strewn with human lives, and crushed hopes, and bleeding affections, and the fearful aggregation of every human wo and misery."

"SABBATH LAWS."—The N. Y. Tribune, of Second-day last, says that "a preliminary meeting of citizens was held on Thursday evening, at No. 55 Forsyth-st., for the purpose of drafting a petition and organizing an association, the object of which shall be to use their best efforts to procure an entire and absolute abolishment of all laws now in force in the State of New York which conflict with the privileges enjoyed by the people on other days of the week and not on the Sabbath."

POST-OFFICE AT ALFRED CENTER.—A letter from Eld. N. V. Hull informs us that a post-office has recently been established at Alfred Center, Allegany County., N. Y., David C. Green, postmaster. Eld. Hull requests his correspondents to address him at Alfred Center instead of Alfred, and also advises those corresponding with students of the Academy, and others residing in that part of the town, to address their letters in the same way.

EPISCOPAL BISHOP OF CALIFORNIA.—A statement is going the rounds of the papers, that it is in contemplation to consecrate Rev. Dr. Hawks, of New-York, as a Missionary Bishop of the Protestant Episcopal Church, and send him to California as the seat of his future labors.

HOMESTEAD EXEMPTION IN NEW YORK.—The Assembly of New York passed a Homestead Exemption Bill on the 5th inst., by the decisive vote of 67 to 34. It is expected that the Senate will concur. The Governor's signature is considered certain. The bill exempts the homestead of a family to the value of one thousand dollars, from sale on execution.

JEWISH CONVERT.—A Jewish rabbi, named Bazaleel Herbertsmann, has been admitted into the Christian Church at Edinburg, having been converted to the faith by means of a tract placed in his hands by a brother Jew. An immense crowd assembled to witness the baptism.

SIGNIFICANT FACT.—Although the Jesuits have been engaged in the work of missions among the heathen more than 200 years, not an instance is on record where they have sought to accomplish their work by translating the Scriptures into the language of the people.

REPORT FROM SIR JOHN FRANKLIN.—The Commercial Advertiser publishes the following extract from a letter dated at St. Paul, Minnesota, March 12, said to have been written by a gentleman of respectability and probity:—

"A dog train arrived here yesterday, from some distance above Lake Superior, bringing news that an American vessel had been seen, by some of the Indians, and had sent letters saying that Sir John Franklin was found. The particulars I cannot learn. However, they say he is safe."

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

SECOND-DAY, April 1.

No business was transacted by either branch of Congress; in consequence of the death of Mr. Calhoun. In the Senate, Mr. Butler, of South Carolina, announced the death of his colleague, and paid a tribute to his memory. He was followed by Messrs. Clay and Webster, who bore eloquent testimony to the exalted talents, patriotism, and virtues of the illustrious dead. In the House, Messrs. Holmes, of S. C., and Venable, of Va., made appropriate addresses.

THIRD-DAY, April 2.

The funeral solemnities of Mr. Calhoun were attended, in the Senate Chamber, by both branches of Congress, the Supreme Court of the United States, President Taylor, the Cabinet, a large representation of the diplomatic corps, numerous officers of the army and navy, and many distinguished strangers. After the performance of the Episcopalian service, and the delivery of a brief address by Rev. C. M. Butler, Chaplain of the Senate, from the 7th verse of the 82d Psalm, a procession was formed, which proceeded to the Congressional Burying-Ground, where the remains were deposited to await their removal to South Carolina.

In Senate. FOURTH-DAY, April 3.

Resolutions were passed to print in pamphlet form the addresses delivered in Congress on the death of Mr. Calhoun, and that his remains be removed, at the pleasure of his surviving family, in charge of the Sergeant-at-Arms, and attended by a Committee of six Senators, to the place designated for their interment in the bosom of his native State.

Mr. Rusk introduced a bill to reduce the rates of postage, and for other purposes.

Mr. Cooper submitted a resolution, instructing the Committee on Finance to inquire into the expediency of modifying the Tariff of '46, by increasing the duty on iron and certain other articles.

A message was received from the President in relation to the protection of the frontiers of Mexico from the Apache and other wild Indians.

The special order, Mr. Bell's compromise resolution, was then taken up, and Mr. Baldwin concluded his remarks upon the subject of slavery.

House of Representatives.

After disposing of some unimportant business, the President's California Message was taken up, and Mr. McClernand, of Illinois, offered a plan for the settlement of the questions which have so long agitated the country. It proposes the admission of California with her constitutional boundaries; the erection of a territorial government for Utah; a territorial government for New Mexico; and a compromise relative to the Texan boundary. The subject was discussed during the remainder of the day, but no action was taken upon it.

In Senate. FIFTH-DAY, April 4.

Numerous petitions were presented and referred, after which the special order came up, and the slavery question was debated by Messrs. Underwood, Corwin, Webster, Hale, and Foote.

House of Representatives.

A Committee of Nine was appointed, in accordance with the request of Mr. Secretary Crawford, to investigate the Galphin Claim.

The Committee on Elections reported against the admission of Hugh N. Smith, Delegate from New Mexico, and W. A. Babbitt, Delegate from Deseret, to seats in the House. The Report was referred to the Committee of the Whole, and made the order for April 29.

Messrs. Green, of Missouri, and Spaulding, of New York, addressed the House on the California and slavery question.

In Senate. SIXTH-DAY, April 5.

Mr. Dickinson submitted a resolution, directing one hundred dollars compensation to James Robertson, for several days' imprisonment, on complaint of the Sergeant-at-Arms of the Senate, upon suspicion of having a design upon the life of Mr. Clay, which, after debate, was adopted.

The resolution in relation to a Select Committee on the subject of slavery, was then taken up. Mr. Shields, of Illinois, addressed the Senate, declaring himself in favor of the immediate admission of California, and opposed to the Special Committee. Messrs. Mason, Underwood, Clay, and Benton, followed with brief remarks; after which the Senate adjourned over to Second-day.

House of Representatives.

Engaged all day upon private claims, many of which were passed.

ERUPTION OF VESUVIUS.—Mr. Bayard, son of ex-Senator Bayard of Delaware, was buried at Naples on February 20. He received his death at Vesuvius, on one of the nights of the recent great eruption there, from the falling of a stone from the crater, which nearly severed his arm. He bled profusely for 60 hours, when amputation was ordered, which resulted in lock-jaw and death. His funeral was attended by all the Americans in Naples, and by one good Englishman, who came in his carriage and followed to the burial; no Italians, and no military escort sent by the King, or permitted from the squadron. They were fearful of American soldiers.

A correspondent of the Journal of Commerce thus describes the scenes at the mountain since the eruption:—I am sorry I did not come a few days sooner, to witness one of Vesuvius' grand eruptions which has been the largest ever known. We have been today to see the lava, &c., and it is most wonderful. A new crater has been formed, and the emission of lava was so immense, that it has extended a distance of seven miles, by one and a half to three miles wide, and about thirty feet high. After descending the mountains, it has gone forward, one and a half miles wide, and thirty feet high, for a distance of five miles at least, and forms an embankment like that of a railroad raised over a plain, covering thirty-two houses, and one or two churches, and destroying of course an immense number of vineyards and farms. The direction was on the side opposite to Naples. The sight must have been most grand; and while it lasted (say five days) the railroad cars run all night, to carry people to see it. Although the trembling of the houses at Naples was sensibly felt during the eruption, there was not the least apprehension of danger.

TWO WEEKS LATER FROM EUROPE.

The steamer Europa arrived at New-York on Sabbath last, with tow weeks later intelligence from Europe.

The news is not important. A decline of one farthing in nearly all descriptions of cotton, and a slight improvement in some articles of provisions, is reported.

The Chancellor of the Exchequer had presented his budget for the ensuing year; and although he announces a surplus, the manner in which he proposes to dispose of it is not altogether satisfactory. "Ministers are said to hold office by a very precarious tenure."

From Ireland, we have reports that cultivation is going on more rapidly than was anticipated, and that a great breadth of potatoes have been sown. Emigration from the southern frontiers of Ireland is rapidly increasing. The Society for the Improvement of the Cultivation of Flax in Ireland, is making strenuous efforts to introduce that crop into the Southern and Western Provinces.

Through the good offices of M. Gros, the French Envoy, who had arrived at Athens, the dispute between England and Greece is in the way to settlement. M. Gros recommends the Greek Government to recognize the English claim to indemnities for injuries sustained by British subjects, but to leave the question of amount open to discussion—a proposition which the Greek Government is disposed to adopt, though it waits for the final reply of Russia. In the mean time, Admiral Parker retains possession of 33 Greek vessels as pledges for payment, but the semi-blockade has been raised for a reasonable time, until some definite arrangement has been made.

The Pesth Zeitung has five of its columns filled with the sentences passed by courts martial upon the persons who have been compromised in the Hungarian Revolution. All the sentences of death have been commuted to terms of imprisonment in irons on the fortifications for periods of 12 and 16 years. The condemnation of Baron Ladislaus Bemer, Bishop of Grosswardien, to 20 years imprisonment in irons, for participating in the Hungarian revolutionary movements, had excited the greatest sensation.

ONE MONTH LATER FROM CALIFORNIA.

The steamer Oregon, which left San Francisco on the 1st of March, reached Panama on the 20th, bringing 262 passengers, and nearly *two millions and a quarter dollars* in gold dust, $1,342,602 on freight, and at least $1,000,000 in possession of the passengers. The passengers, mails, treasure, &c., reached New-York on the 5th inst., by the steamers Cherokee and Empire City.

The Sacramento flood had entirely subsided, and no farther danger was apprehended. Town lots at Sacramento City were daily rising in value. Levees are to be built at Sacramento City to prevent future inundations. The work will cost a million of dollars. The authorities have ordered the lands cleared for the purpose. The squatter disturbance is not yet settled. The squatters claim right to the unoccupied lands, whether included in the city survey or otherwise. The anti-squatter party is said to be most numerous. The Legislature has been petioned for a city charter. But Gov. Burnett has vetoed that measure.

All the other towns of the Sacramento and tributaries are thriving, particularly the new towns of Yubaville, Vernon, Fremont, and a survey recently made on Feather River near its mouth called Nicolaus. Communication has opened with all parts of the Placer from the above points, and the three regular steamboats which leave San Francisco for the great point of disembarkation, Sacramento City, are on each of their trips crowded with passengers for the gold diggings.

The prospect for gold-diggers, during the coming summer, was considered very flattering. New mines had been opened in several places, which yielded well.

In San Francisco business was becoming more brisk. Money still commands the highest rates of interest—rents are falling, and real estate is at a stand; lumber is rapidly declining.

Immigration was pouring into San Francisco in a stronly increasing current. The arrivals for the last month—Jan. 29 to Feb. 27—were, American, 1,170, of whom 21 were females; foreign, 1,013, of whom 126 were females.

Among the passengers by this arrival, are Messrs. T. O. Larkin, Priest, &c., appointed by the California Mail Steamship Company, a Committee to arrange for the immediate construction of the necessary steamers to establish a new line.

The Oregon arrived at San Francisco on the morning of the 22d Feb. and remained in port but one week. English dates to the 28th Dec. were received by her in San Francisco, being but 55 days on the route.

A large fire occurred at Chagres on the evening of March 23, which consumed the largest part of the old town of Chagres. The American side is progressing rapidly, and is called par excellence Jersey City.

THE GREAT EXHIBITION.—It is stated that the Committee, who have in charge the arrangements for the World's Great Industrial Exhibition, to be held next year at London, have already determined to erect a building *a mile in length*, with five avenues, each a mile long, and that this is only to begin with, as it is thought to be quite too small for the whole. This will appear more probable, when we remember that at the late *exhibition of implements* at the Fair of the Royal English Agricultural Society, twenty-seven acres were covered by them. To understand well all that is to be seen at the great approaching exhibition, will require the same length of attentive observation as the tour of Europe.

MR. CALHOUN'S LAST DAY IN THE SENATE.—The general opinion is, that Mr. Calhoun's death was hastened by the excitement connected with the discussion of Slavery. A Washington letter writer says that his attention was particularly arrested by the earnestness with which Mr. Calhoun watched Seward, while the latter was developing, in a plain, unequivocal manner, the course which he believed the North destined to take. Calhoun was resolved that the South should continue to rule the Union, and dispense its vast patronage; and, on the 13th of March, he declared that he did not want to be on good terms with Mr. Seward. "The Senator," said he, "who holds that he must consult a higher Power than the Constitution in regard to our rights, is not the man to associate with me." In this spirit did he leave the Senate Chamber on that day, and never returned.

THE PACIFIC RAILROAD.—The plan of Mr. Benton for a railroad to the Pacific has been published in the National Intelligencer. He proposes to apply the proceeds of land-sales to this purpose, and by hypothecation, when necessary, to anticipate resources. He would begin at St. Louis and close at San Francisco, with branches to the Columbia River, Santa Fé and Deseret. He wishes to have a common road and a railway; to finish the first within a twelvemonth for wagons, and the last in seven years. He would make the road a post road, and have the mail carried in sleighs, wagons or coaches, 100 miles per day, besides a horse mail, for light letters and slips, to travel 200 miles a day. The Indian title he desires to extinguish on a breadth of 100 miles. To encourage the early settlement of choice lots, Mr. Benton provides, that a donation of land, 160 acres, shall be made to each head of a family, widow, or single man, over 18, who shall be settled on the line of said central highway and branches, of the extinguished Indian claim, within twelve months after such extinction of title; and preemption rights, to the same extent, to all similar settlers, after twelve months.

COLONIZING FREE NEGROES.—The Legislature of Virginia has adopted a bill designed to rid the State of Free Negroes. It appropriates $30,000 annually for five years to remove those who may be willing to remove. It also makes the Governor, Lieutenant-Governor, and First and Second Auditors, a Board of Commissioners, who, whenever they shall be satisfied that any number of free persons of color, now free, and residents of this State, and their children, shall have been actually transported to the colony at Liberia, or other places on the western coast of Africa, or have been embarked for transportation thither by the American Colonization Society, shall pay said Society such sum as may be necessary to defray the costs of transporting and subsisting such persons for a limited time; not more than $25 to be allowed for the transportation and subsistence of any free person of color above the age of ten years, and not more than $15 for those under that age. The act *imposes a tax* of $1 upon every male free negro of the age of 21 years and under 55 years, to be added to the appropriation aforesaid, to assist in removing those who are willing to be removed.

REACTION IN FAVOR OF LIBERTY.—We have the pleasure to announce to our readers, says the editor of the Western Citizen, that since the explosion of the gas constituting a considerable portion of the Southern element in Congress, and the smoke has blown away, the prospects of Freedom are more flattering. The prompt expression of the North in favor of right and no compromise, has also had its effect in supporting the fluctuating and faint-hearted men. From this fact let us take courage to apply to ourselves the injunction, "Be not weary in well doing." It is now conceded, that California will be admitted to the Union with her present Constitution and boundaries. If the proviso does not pass in application to the government of other Territories, we have this consolation, that nothing will be done by Congress to hinder the Territories, as California has done, from forming Governments for themselves, with restrictions in their Constitutions. But nevertheless the security is in agitation, and petitioning to Congress and writing to Members.

MYSTERIOUS DISAPPEARANCE.—A young lady by the name of Jane A. Dixon, daughter of Russel Dixon, of Bridgewater, Oneida Co., N. Y. visited Rochester in October, 1848. Toward the close of the month, she left the city, in company with a young man of good standing in society, on her way home. He was to have left her at Auburn; but nothing has been heard from her since her departure from Rochester. Miss Dixon was a young lady of unblemished reputation. Her parents would be thankful for any information which would lead to her recovery, living or dead.

HOW TO ENLARGE VEGETABLES.—A vast increase of food may be obtained by managing judiciously, and systemically carrying out for a time the principle of increase. Take, for instance, a pea. Plant it in very rich ground, allow it to bear the first year, say half a dozen pods only; sow the largest one the following year, and retain one pod; again select the largest, and the next year the sort will have trebled its size and weight. Ever aftewards sow the largest seed, and by these means you will get peas, or anything else, of a bulk of which we at present have no conception.

The Philadelphia Gazette says that Mr. S. Norris has just built, at his new factory in Schenectady, an engine, on a patent plan of his own, which has run upwards of fifty miles on the Syracuse and Utica road, with a loaded train, at the rate of 72 miles an hour. There are four wheels on a side, all of the ordinary size, excepting one driving wheel, that is *seven feet* in diameter, and, like all the wheels, is of wrought iron! Alone, they cost nearly four thousand dollars, and the locomotive itself, $14,000! It is called a 24 ton engine.

An Agricultural and Horticultural Society was formed at a large meeting in Salem Co., N. J., on the 16th ult., Hon. T. Jones Yorke in the chair, and Chas. P. Smith, Secretary. Messrs. Jona. Ingham, R. P. Thompson, and James M. Hannah, were appointed a committee to report a constitution and by-laws.

JEWISH SCHOOLS AT SALONICA.—The Rev. Mr. Dodd gives some valuable facts, in the Missionary Herald, in relation to the Jewish Schools at Salonica. There is one large public school, where all the poor Jews, by paying a trifle, can send their children. The pupils number perhaps 1,000. There are private schools, supported by the richer parents, having about 1,500 pupils. Hebrew and Hebrew Spanish are taught. In one school French is taught. These schools are only for males. Female education is generally unknown. Of the adult male population, possibly 1,000 can read understandingly. Those who can read the Talmud are called *wise men*, and they enjoy peculiar privileges. It is thought there are about 500 of these "wise men." They read the Bible only as it is explained by the Talmud, which is said to contain all wisdom. They have little or no idea of other countries, and none of grammar and the structure of language. The language spoken is the Spanish, corrupted and mingled with Hebrew and Turkish.

SUMMARY.

A fatal affray occurred at Singleton's Landing, on the Kentucky river, on March 25, between Mr. Thomas T. Coger and Keene Singleton, in which Mr. Coger and a son of his were both shot. A difficulty which had its origin in a law suit, took place between them, in which Mr. Coger received three shots from a revolver in the hands of Singleton, wounding him mortally. Young Coger also received a shot in the groin, which, too, is supposed to be mortal. Singleton got off, and has not been arrested.

The total number of deaths in Boston from small pox, as reported at the death office, for the eleven years ending with and including the year 1838, was forty-three. For the eleven years ending 1849, the number of deaths by small pox was five hundred and eleven. During the first period of eleven years, patients seized with this disorder were sent to quarantine. At the commencement of the latter period, the law was repealed, and patients were treated for the disorder at their various homes.

The stage proprietors of New York have petitioned the Board of Aldermen for some regulation in regard to dead horses, and other animals, that decease in the city, especially during the summer months. The petitioners state, that they lose from their stables annually from 2,300 to 2,500 horses in the aggregate, through fatigue, accident, and general natural causes. This number is swelled to over five thousand from the distilleries, and other private establishments.

Messrs. Barton and Cobb, of Portsmouth, N. H., organ and piano forte builders, have produced an instrument uniting the flute and piano forte, and is so arranged that it can be played with or without the piano. The flute is made of wood, so that the atmosphere has little or no effect upon it, and when once tuned it remains so, and answers to the touch of the most rapid music. It adds but fifty dollars to the expense of the piano.

Two ladies in St. Louis, a Mrs. Hicks, formerly of Connecticut, and a Miss Hawkins from Toronto, have made shirts for Prince Albert and his son, of the finest linen that could be procured, the first of which contained 152,217 stiches, and the second 95,154, which they have sent as a present, through the British Minister at Washington.

Counterfeit half eagles are in circulation in various parts of the country. A large number have made their appearance in Richmond, Va. The Editor of the Richmond Times was shown a $5 gold piece purporting to be of the emission of 1843, so admirably executed as to mislead even the most wary. It was defective in weight, however.

The Salem Gazette mentions the approaching sale, in Boston, by auction, of a venerable portrait of Dr. Franklin—taken before he was 30 years old. The picture formerly belonged to John Franklin, brother of Benjamin Franklin, and it is mentioned in his will, dated in January, 1756. It has been retained in the family ever since.

Levi Cole and Thomas Kanouse, who were arrested some time since, charged with being the robbers of the Bank of Westerly, R. I., were a few days since liberated, upon giving bail in $1,600 each. During their confinement at Westerly, fears were entertained that they would escape, and they were removed to Providence, where the bail was taken.

The Sussex (N. J.) Register gives the details of the explosion of a Powder Magazine at the Andover Mine, by which two sons of William S. Johnson, aged 12 and 14 years, were blown to atoms. The concussion was sensibly felt a distance of ten or twelve miles. In Newton, over five miles from the scene, every house was shaken.

The schooner Pearl, Tuckerman, from Portsmouth, recently went ashore on Coffin's Beach, Gloucester, and, sad to relate, all hands perished. The body of Captain Tuckerman has been washed ashore, and about $400 was found on his person.

The steamer Wilson G. Hunt, Capt. Spall, hence for California, put into Bermuda on the 11th ult., in a most deplorable condition, leaking, foremast gone, and her upper works nearly torn to pieces, having narrowly escaped foundering at sea, during a violent gale of wind, on the 7th ult.

Mr. Beaufoy, a distiller, of South Lambeth, Eng., has erected a magnificent building, at a cost of £3,000, covering an area of twelve hundred and thirty square yards, for the use of the ragged schools. It is calculated to afford room for one thousand children.

In England there is a population of 7,000,000 who can read and write, and the letters which passed through the Post-office last year were 356,000,000. In the United States, with a population of 5,000,000 capable of reading and writing, there were only 62,000,000 letters during the same period.

Eleven Camels were imported into Baltimore last week from the Canary Islands. They are intended for the Far West, to test whether they can be raised and acclimated.

Our Baptist friends, says the Minnesota Pioneer, are making some preparations for erecting a house of public worship in St. Paul.

Advices from New Orleans state that the Cholera has again broken out in that city, and it was feared it would assume an epidemic form.

Files of the Oregon City Spectator, to the 27th of December, have been received. The prosperity of the country seems to be almost unbounded. New towns are rapidly springing up in all directions; the mild and salubrious character of the climate calls forth the warmest commendations of the people of the Territory; and the country is extolled as a grand field for mercantile, mechanical, and agricultural pursuits.

The steamboat H. S. Smith was burned on the Chattahoochee River, Alabama, on the 17th ult. Gen. Irwin, a rich planter of Gainesville, and another passenger and two negro hands were lost. Gen. I. leaped overboard with a bag containing $8,000 in gold, the proceeds of his crop, and was drowned. The cargo was lost.

The Boston Traveler says that Ephraim Littlefield, the Janitor of the Medical College, has received the sum of $3,000, which was the reward offered by R. G. Shaw, in behalf of the Parkman family, for information which would lead to the detection and conviction of the perpetrators of any injury that may have been done to Dr. George Parkman, and for the discovery of the body.

The "Rosine Association" of Philadelphia, established for the reformation, employment and instruction of females who have led immoral lives, has during the last year procured situations for upward of five hundred women.

The Columbus (Miss.) Whig states that G. M. Ragsdale, Esq., Clerk of the U. S. District Court at Pontotoc, was shot in that place on the 19th inst., by Moses Williams, from which wound he died in 15 or 20 minutes.

The Amesbury (N. H.) Manufacturing Company have purchased 1,000 volumes of books of the best authors, for a Library for the use of the operatives in that company.

The express lines of Wells & Co., Butterfield, Wasson & Co., and Livingston & Fargo, have been combined in a new Joint Stock Association, styled the 'American Express Company,' with a capital of $150,000.

The Governor of South Carolina has appointed a Committee of twenty-five gentlemen to go to Washington and bring home the remains of Mr. Calhoun.

The recent election in Rhode Island resulted in the choice of 17 whigs and 11 democrats to the Senate—42 whigs and 24 democrats to the House.

Seventeen of the Representatives chosen at the recent election in Connecticut, are claimed as Free Sollers.

A dispatch from Milwaukie, April 6, says that Lake Michigan is now open, a steamer from Buffalo having just arrived.

The Legislature of New-York has passed a bill to submit to the people, at their next annual election, the question of the repeal of the Free School Law.

The traveling writing case or portfolio of Gen. Washington, was recently presented to Gen. Taylor by Dr. R. S. Blackburn of Jefferson Co., Va.

Three persons were drowned by the upsetting of a yawl-boat at New Albany, Ind., on the 27th ult.

Edward Everett is engaged upon a History of France, for which he has been many years collecting materials.

New York Markets—April 8, 1850.

Ashes—Pearls $5 76; Pots 6 06 a 6 12.

Flour and Meal—Flour, 4 87 for common State, 5 00 a 5 12 for favorite State and Michigan, 5 50 a 5 62 for pure Genesee. Rye Flour 2 75. Meal 2 62 a 2 69.

Grain—Wheat, 1 00 a 1 08 for Canadian, 1 05 for Ohio, 1 28 a 1 30 for Genesee. Corn 52 a 55c. Rye 57c. Oats, 36 a 41c. for Jersey, 40 a 43c. for Northern.

Provisions—Pork, 8 25 for Prime, 10 00 for Mess. Beef 5 75 a 6 50 for country and city Prime, 8 75 a 10 00 for country and city Mess. Butter, 7 a 12c. for Ohio, 9 a 14c. for common and fair State, 16 a 22c. for prime State. Cheese 6½ a 8c.

MARRIED,

In Almond, N. Y., on the 20th of December, 1849, by Eld. N. V. Hull, Mr. CHARLES R. BURDICK, of Alfred, to Miss HANNAH A. CRANDALL, of the former place.

At Alfred, Center, N. Y., by Eld. N. V. Hull, Mr. EZRA S. CLARK to Miss MELISSA WILKINS, all of Alfred.

By the same, March 17th, at Alfred, Mr. ANDREW B. DEMING, of North Almond, to Miss ELLEN BROWN, of Genesee.

DIED,

At Ephrata, Pa., on the 24th of March, BENJAMIN KONIGMACHER, Esq., in the seventy-seventh year of his age; a highly respected citizen of Lancaster County, and a prominent member of the German Seventh-day Baptist Society of Pennsylvania.

In Lincklaen, N. Y., March 18th, after a short illness, ORRA OLIN, wife of Schuyler Olin, aged 44 years. Sister Olin had been for many years a worthy member of the Seventh-day Baptist Church in Lincklaen, and in her last illness the triumphs of her faith evinced that her house was set in order. Her end was peace. "Blessed are the dead that die in the Lord." A husband and five children lament their loss.

LETTERS.

Z. Campbell, I. E. Culver, J. G. Moss, Charles Potter, Maxson Green, Lucius Crandall, J. Jennings, N. V. Hull, T. M. Clark, I. D. Titsworth, S. Davison, W. M. Fahnestock, Thurston Green (no trace of that letter,) J. M. Allen (the oftener the better,) J. R. Irish (next week.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Reuben Davis, Shiloh, N. J.	$2 00	to vol. 6	No. 52
Charles H. Davis,	"	2 00	" 6	" 52
Clayton Ayers,	"	2 00	" 6	" 52
Mariah Woodruff,	"	2 00	" 6	" 52
E. A. Crossley,	"	2 00	" 6	" 52
J. H. Fogg,	"	2 00	" 6	" 52
A. S. Tomlinson,	"	1 00	" 7	" 15
E. F. Randolph, Plainfield, N. J.		2 00	" 6	" 52
Martin Green, Medina, O.		2 00	" 6	" 52
Alva G. Green, Adams,		2 31	" 7	" 10
Adonis Trowbridge,	"	2 00	" 6	" 52
Thurston Green, E. Rodman,		2 00	" 6	" 52
J. M. Allen, Alfred,		2 00	" 6	" 52
E. Burdick,	"	50	" 6	" 40
M. Billings, Mt. Upton,		2 00	" 7	" 40
Alfred Stillman, New York,		2 00	" 6	" 52
Andrew Wood,	"	1 00	" 6	" 52
Alex. Brandon,	"	1 00	" 6	" 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Geo. H Perry,	$5 00	Pardon Davis	$5 00
Joseph Spicer,	5 00	Arnold Hiscox,	5 00
Reuben Brown,	5 00	Alfred Stillman,	10 00
Thomas M. Clark,	5 00	Paul Stillman,	5 00
Edmond D. Randolph,	5 00	Geo. B. Utter,	5 00

BENEDICT W. ROGERS, Treasurer.

☞ The attention of subscribers who have not yet paid for the current volume of the Recorder, (now more than three-quarters completed,) is directed to our published terms—two dollars in advance, two dollars and fifty cents when payment is delayed till the *close of the volume*. To these terms the Agent is instructed strictly to adhere. Those, therefore, who would save the half dollar, should see that their subscriptions are forwarded before the volume closes, on the 10th day of June.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 4 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 4 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Factory Establishment for Sale.

THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, one and a half stories; a dye-house, 20 by 30, with suitable kettles; a wash-box, &c.; a small smith-shop for repairing; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 114 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plaid linseys, and are entitled to its occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK.

HOPKINTON, Feb. 25th, 1850. 38w3.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

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TERMS.

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Miscellaneous.

CLOSING SCENE OF PROF. WEBSTER'S TRIAL.

We have not thought it advisable to occupy much room with the testimony and pleadings in the great trial at Boston; but the following sketch of the closing scene, we are sure, will instruct as well as interest our readers:—

At 8 o'clock Sabbath evening, the papers were handed to the Jury, and they retired to their apartment. The Court adjourned to their ante-chamber in the building, where it was their intention to wait until midnight, for the purpose of being in readiness to impart information to the Jurors, should they be doubtful on any point of law, or otherwise require the opinion of the Judges. It having been generally known that the case was in the hands of the Jury, and that a verdict was likely to be rendered during the night, the excitement among the assembled multitude in the vicinity became intense, and various were the conjectures made. There could be seen in all directions in the Court-square groups of people engaged in serious discussions concerning the trial. The scene within the Court, though more solemn, was not less exciting, and, notwithstanding the lateness of the hour at which the result was made, there were present in the Supreme Court many of the oldest and most respectable citizens. The scenes within and without the Court-House will never be forgotten by those who witnessed them.

The Jury, after retiring, passed some forty minutes in breathless silence, scarcely exchanging glances of the eye. The strong, unbroken chain of evidence, together with the powerful argument of the Attorney General, had so fastened the marks of guilt upon the prisoner, that almost the only question for the jury to act upon, was one of formality—to vote upon their verdict.

At half-past nine o'clock, the foreman, Mr. Byram, addressed his associates upon their duty, which he stated to be, to render a verdict in accordance with the evidence. There were three questions to be settled, in order to justify the Jurors in the rendition of a verdict of guilty, and these were—Was it proved that the fragments of a human body found on Prof. Webster's premises, at the Medical College, were the remains of the late Dr. George Parkman? Was it proved that Prof. Webster, and he alone, murdered Dr. Parkman? And was the murder the result of deliberation and malice aforethought? On each of these questions the Jury voted by holding up their right hands, as follows:—

First Question—Has the identity of Dr. Parkman's body been satisfactorily proved? *Yes*—each Juror holding up his right hand.

Second Question—Did Prof. John White Webster, and no one else, murder Dr. George Parkman? *Yes*—each Juror again holding up his right hand.

Third Question—Was the murder the result of previous preparation, and was it "malice aforethought?" On this interrogatory the Jury stood *eleven* to *one*.

After this vote, the Jury rose from their table—some walked the room, others looked fixedly upon indifferent objects, and all were in tears and a terrible state of anguish. The dissenting Juror was allowed to remain unquestioned for some 30 minntes, while he collected his thoughts and cast the evidence over again in his mind. Finally, he called upon his associates to vote again upon the question, when he held up his hand with the other eleven, and then a unanimous verdict was declared.

At twenty minutes of 11 o'clock, it was rumored throughout the Court-room that the Jury had agreed upon a verdict, and that they were about to report. The scene which immediately ensued was awful. The entire Court-room was crowded with seated and standing spectators, all watching with fixed gaze the door through which it was expected the Jury would enter.

At thirteen minutes of 11 the prisoner, unmanacled, in custody of officer Jones, came in and took his seat in the dock. He looked down-cast. His lips were compressed and his face pale. In three minutes after the entrance of the prisoner, the Court and Jury entered, almost simultaneously—the Judges through the western door, and the Jurors through the eastern door.

All eyes were now turned upon the Jury, whose faces bespoke suppressed emotion and solemnity, and whose cheeks, in several instances, were wet with tears. After a short pause, Judge Shaw instructed the Clerk of the Court to interrogate the Jury as to their agreement upon a verdict, and the latter proceeded as follows:

Clerk—Gentlemen of the Jury, have you agreed upon a verdict?

Foreman of the Jury—We have.

Clerk—Who shall speak for you?

The Jury—Our Foreman.

Clerk—John W. Webster, rise and hold up your right hand. Mr. Foreman, look at the prisoner—John W. Webster, look at the Foreman of the Jury. What say you, Mr. Foreman, is the prisoner at the bar, John W. Webster, guilty or not guilty?

Foreman—GUILTY.

Clerk—So you say, Mr. Foreman, so you all say, Gentlemen of the Jury?

The Jury—WE DO.

The announcement of the verdict had a terrible effect upon the prisoner. His uplifted arm dropped, as if the circulation of the blood through it had been stopped, and his hand struck upon the bar in front of the dock. Indeed, there was an appearance of something like a paralytic shock visible throughout his entire frame, and he sank backwards into his chair. He soon raised his right hand to his face, but for some time there was not strength enough in his arm to hold it there. The muscles of his face evinced great internal emotion, and in all respects he presented a most appalling spectacle. He seemed like a man whose last hope had been scattered by a single blow. During the ten minutes which elapsed in this solemn ceremony, the Court presented a sight seldom if ever witnessed before. We shall not undertake to describe the appearance of the vast audience during the rendition of the verdict, nor the manner in which they deported themselves, because a truthful picture of this scene is beyond the power of our pen.

The Sentence.

On Second-day morning the Court again assembled. After some minutes of silence, Mr. Attorney General Clifford rose, and succinctly, yet with great gravity, narrated the facts of the indictment, trial, and verdict, and then moved the Court that the final sentence of the law be now pronounced. The prisoner then rose, and was asked by the Clerk what he had to shew why sentence of DEATH should not be pronounced against him. In reply he said nothing, but bowed sadly and took his seat. Chief Justice Shaw then addressed him in the following words. The voice of the Chief Justice was replete with emotion, and his whole manner evinced the sincerity of the feeling so touchingly expressed in the following Sentence:—

JOHN W. WEBSTER,—In meeting you here for the last time, to pronounce that sentence which the law has affixed to the high and aggravating offense of which you stand convicted, it is impossible by language to give utterance to the deep consciousness of responsibility, to the keen sense of sadness and sympathy, with which we approach this solemn duty. Circumstances, which all who hear may duly appreciate, but which it may seem hardly fit to allude to in more detail, render the performance of this duty on the present occasion most unspeakably painful. At all times and under all circumstances a feeling of indescribable solemnity attaches to the utterance of that stern voice of retributive justice which consigns a fellow being to an untimely and ignominious death; but when we consider all the circumstances of your past life—your various relations in society—the claims upon you by others—the hopes and expectations you have cherished, with your present condition, and the ignominious death which awaits you, we are oppressed with grief and anguish, and nothing but a sense of imperative duty imposed on us by the law, whose officers and ministers we are, could sustain us in pronouncing such a judgment against the crime of willful murder, of which you stand charged—a crime at which humanity shudders—a crime every where, and under all forms of society, regarded with the deepest abhorrence. The law has denounced its severest penalties in these few simple, but solemn and impressive words: "Every person who shall commit the crime of murder shall suffer the punishment of DEATH for the same." The manifest object of this law, is the protection and security of human life—the most important object of a just and fraternal Government. It is made the duty of this Court to declare this penalty against any one who shall have been found guilty, in due course of the administration of Justice, of having violated this law. It is one of the most solemn acts of judicial power which an earthly tribunal can be called upon to exercise. It is a high and exemplary manifestation of the sovereign authority of the law, as well in its stern and inflexible severity as in its protecting and fraternal benignity. It punishes the guilty with severity in order that the right to the enjoyment of life, the most precious of all rights, may be more effectually secured.

By the record before us, it appears that you have been indicted by the Grand Jury of this county, for the crime of murder, alledging that on the 23d of November last you made an assault on the person of Dr. Geo. Parkman, and by acts of violence you deprived him of life with malice aforethought. This is alledged to have been done within the apartments of a public institution in this city, the Medical College, of which you were a Professor and Instructor, upon the person of a man of mature age, well known, and of extensive connections in this community, and a benefactor to that institution. The charge of an offense so aggravated, in the midst of a peaceful community, created an instantaneous outburst of surprise, alarm and terror, and was followed by universal and intense anxiety to learn by the results of a judicial proceeding, whether this charge were true. The day of trial came—a Court was organized to conduct it—a Jury almost of your own choosing was selected in the manner best calculated to insure intelligence and impartiality; counsel were appointed to assist you in conducting your defense, who have done all that learning, eloquence, and skill could accomplish in presenting your defense in its best aspects. A very large number of witnesses were carefully examined, and after a laborious trial of unprecedented length, conducted, as we hope, with patience and fidelity, that Jury has pronounced you guilty. To this verdict, upon a careful revision of the whole proceedings I am constrained to say in behalf of the Court that they can perceive no just or legal grounds of exception. Guilty! How much under all these thrilling circumstances which cluster round the case, and throng our memories with the retrospect, does this single word import, but the willful, violent, and malicious destruction of the life of a fellow man in the peace of God, and under the protection of the law? Yes! of one in the midst of life, with bright hopes, warm affections, mutual attachments, strong, extensive, and numerous, making life a blessing to himself and others. We allude thus to the injury you have inflicted, not for the purpose of awakening one unnecessary pang in a heart already lacerated, but to remind you of the irreparable wrong done to the victim of your cruelty, in sheer justice to him whose voice is now hushed in death, and whose wrongs can be only vindicated by the living action of the law. If, therefore, you may at any moment think your case a hard one, and your punishment too severe; if one repining thought arises in your mind, or murmuring word seeks utterance from your lips—think! Oh, think! of him instantly deprived of life by your guilty hand! then, if not lost to all sense of retributive justice—if you have any compunctious rising of conscience, you may be ready to exclaim, in the bitter anguish of truth, "I have sinned against Heaven and my own soul! My punishment is just! God be merciful to me a sinner."

God grant that your example may afford a solemn warning to all, especially to the young. May it impress deeply upon every mind the salutary lesson it is intended to teach, to guard against the indulgence of unhallowed and vindictive passion; to resist temptation to every selfish, sordid, and wicked purpose; to listen to the warnings of conscience, and yield to the claims of duty; and while they instinctively shrink with abhorrence from the first thought of assailing the life of another, may they learn to reverence the laws of God and Society, designed to secure their own. We forbear, from obvious considerations, from adding such words of advice as may sometimes be thought appropriate on occasions like this; it has only been our province on occasions like the present; to address the illiterate, the degraded, the outcast, whose early life has been cast among the vicious, the neglected, the abandoned, who have been blest with no means of moral and religious culture—who have never received the benefits of cultivated society, nor enjoyed the sweet and ennobling influence of home. To such an one a word of advice upon an occasion so impressive may be a word fitly spoken and tend to good; but in a case like this, where these circumstances are all reversed, no word of ours could be more efficacious than the suggestions of your own better thoughts, to which we commend you.

But as we approach this last sad duty of pronouncing sentence, which is indeed the voice of the law, and not our own—yet in giving utterance, we cannot do it with feelings of indifference, as a formal and official act—God forbid that we should be prevented from indulging and expressing those irrepressible feelings of interest, sympathy and compassion, which arise spontaneously in our hearts, and we do most sincerely and cordially deplore the distressing condition, into which crime has brought you. And though we have no word of present consolation or of earthly hope to offer you in this hour of your affliction, yet we devoutly commend you to the mercy of our Heavenly Father, with whom is abundance of mercy, and from whom we may all hope for pardon and peace. And now nothing remains but the solemn duty of pronouncing the sentence which the law fixes for the crime of murder, of which you stand convicted, which sentence is, that you, JOHN W. WEBSTER, be removed from this place, and detained in close custody in the prison of this county, and thence taken, at such time as the Executive Government of this Commonwealth may by their warrant appoint, to the place of execution, and there be hung by the neck until you are dead—And may God, in his infinite goodness, have mercy on your soul.

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FARMING ON TWENTY-ONE ACRES OF LAND.

From the Genesee Farmer.

Many of the cultivators of the soil, who occupy large possessions, do not realize the amount of labor that can be profitably employed in cultivation; and few farm laborers are aware how small a piece of ground will afford full employment to an industrious man, and yield himself and family the comforts of life, and make them an independent home.

In illustration of these views, I will give an account of farmer B. His farm consists of twenty-one acres. One acre of it is occupied with buildings, yards and gardens, and twenty acres for cultivation—all made productive by thorough draining and bountiful manuring. A good, substantial fence, is all around it, but there are no division fences. He has 57 rods of patent portable fence, which is easily removed, with which he encloses one-fourth of the ground for pasture.

The farm is divided into four equal parts—5 acres in each part. First season, No. 1 is in grass, clover and timothy, for pasture; No. 2 in hoed crops—one acre in wurtzels, one in potatoes, and three in corn; No. 3 in barley; and No. 4 in wheat. With these crops he keeps a regular rotation each year. The second season, No. 1 is manured in the fall with all the manure he has collected the past year, and ploughed for the next season's hoed crops; No. 2 is ploughed in the fall for barley the next spring; No. 3 [barley stubble] is sown with wheat; and No. 4 [wheat] is sown with timothy and clover for the next season's pasture—which rotation he uniformly pursues.

He keeps a yoke of oxen, two cows, twenty good ewes, and a breeding sow, for which five acres of fresh clover, on a rich soil will afford plenty of pasture, provided that he does not turn into it too soon in the spring. The wheat and barley straw, corn stalks and roots, will be ample forage for them in winter. He is industrious, economical and prudent. Everything is done well, and in season. The ground is kept clean, no weeds being allowed to grow, not even around the fence; it is made rich by plentiful application of manure, which renders it very productive. His wheat averages 30 bushels per acre. It will take twenty-four bushels to bread the family the year [which consists of himself, wife, and four little ones,] and will take 7 bushels for seed, which will leave 119 to sell; this, at $1 per bushel, will bring $119. His barley yields 40 bushels per acre; it will take 8 of it for seed, and 192 bushels to market, at 50 cents per bushel, will be $96. The corn averages 60 bushels per acre; the three acres produce 180 bushels; it will take 80 bushels to feed the pigs, fat the pork, and use in the family, (for they eat Johnny-cake and mush,) which leaves him 100 bushels for market, which, at 50 cents per bushel, is $50. The potatoes and beets are all used at home. The wool of the 20 ewes, averaging $1 per fleece, will be $20. They raise 20 lambs, which he sells in July or August for $20. By taking the lambs from the ewes early, the latter will get fat by fall; 15 of them are sold for $30, with which he purchases 20 ewes for next season's keeping—and he has five fat sheep left for the use of the family. The sow has six pigs the last of March or early in April; five of them, with the sow, are fatted, and a young sow kept for pigs next spring. The 5 pigs and old sow, when fattened, will make 1100 lbs. pork; 500 will do for the family, with the five fat sheep, and leave him 600 lbs. to sell, which, at 5 cents a pound, is $30. The two calves are fatted and sold for $5. This makes $340 worth sold from the products of 20 acres, and the family have had their farm living the past year.

It may be thought that this calculation is too large for an average production, but I assure you that if the operator is industrious, economical and judicious, he will seldom fall short of the quantity stated. But it is asked, how can an industrious man be constantly employed on 20 acres of ground cultivated for farm purposes? Look at it. His ground for spring crops is all ploughed in the fall. On the first of April he commences operations for the season. He first sows the grass seed on the wheat; then 10 cwt. of plaster on the ground for hoed crops; and as soon as the ground is sufficiently dry, he harrows and cross harrows until it is thoroughly pulverized, and then he rolls it. By that time the planting ground is ready to harrow, which operation is continued until the ground is well pulverised, and the nearer it can be made to a garden tilth the better.

But if he is ahead of the season with his work, he can always have full employment in making the manure heap. He collects everything that will make manure that his time and means permit; he puts on it at least one ton of plaster at different times. Leached ashes, swamp muck, marl, dirty salt, and old brine, are all collected and mixed with the barn-yard dung, so as to increase the manure heap to at least 200 loads.

The ground being in good order, and the season favorable, he commences planting the first of May, and takes time and does it well—for there is more lost by careless planting than would pay for four times the labor of doing it well. He first plants the wurtzels, then the potatoes and corn. Planting done, the wheat is to be wed; and as soon as the wurtzels are up he begins hoeing, which affords him employment until the first, and perhaps the fifth of July. He then has some leisure, and assists a neighbor in haying, to procure help in hauling in the grain.

He commences harvest as soon as the grain will answer, and barley will do to cut pretty green. If it is not sufficiently dry to bind, let it lie two or three days in swath. Harvest begun, he may work as faithfully as he chooses until the grain is all secured. That done, he harrows, cultivates, or ploughs shallow the barley stubble, so as to pulverize it thoroughly four inches deep, and sows on it half a ton of plaster. The corn is now ready to cut up; that done, he ploughs the barley stubble deep and well, and sows the wheat. The summer crops are now ready to gather, which employs him a while. When all are secured, he takes out the manure, spreads it evenly over the surface, and ploughs it under. The hoed ground is also to be ploughed for barley next spring, which keeps him busy until it is time to prepare for winter.

In winter he takes good care of his stock, threshes the grain, and provides the fuel—having none on his farm. The orchard is planted by the fence around the farm and door yard.

Now, my young friends, be industrious and saving, and you will soon be able to purchase 21 acres of land. And you who have large possessions, and sons whom you wish to have settled near you, divide your possessions with them, and teach them to realize that industry and economy are the sources of wealth—and that a neat, comfortable and independent home, though it is small, will afford more rational enjoyment in old age, than large possessions, with a princely mansion, even if it is not encumbered with debt.

WHEATLAND, N. Y., 1840.

◆

STATISTICS OF INSANITY.

The Report of the Managers of the N. Y. State Lunatic Asylum at Utica, states that the whole number of patients received into the Asylum since it was opened, on the 16th January, 1843, is 2,376. Of these 1,017 have been discharged recovered, 419 improved, 222 unimproved, and 269 have died. 1,119 were married, 1,113 single, 101 widows, and 43 widowers. Of the 1,209 men, 512 were farmers, 151 laborers, 63 merchants, 65 scholars, 18 attorneys, 18 physicians, 11 clergymen, 17 teachers, 5 medical students, and 1 editor. The following table will show the age at which insanity commenced:—

Under 20 years	265	From 50 to 55 years	99
From 20 to 25	436	" 55 to 60	85
" 25 to 30	404	" 60 to 65	56
" 30 to 35	306	" 65 to 70	32
" 35 to 40	298	" 70 to 75	5
" 40 to 45	233	Over 80 years of age	3
" 45 to 50	153		
Total			2,376

The following are the principal supposed causes of insanity:—

	Men.	Women.	Total.
Unknown	236	207	443
Ill health	174	274	448
Doubtful	181	143	324
Religious anxiety	102	103	205
Loss of property	67	26	93
Puerperal	—	93	93
Sickness and death of kindred	26	61	87
Excessive study	52	7	59
Intemperance	82	5	87
Millerism	17	21	38
Disappointment in love	36	24	60
Perplexity of business	31	14	65
Abuse of husband	—	34	34
Epilepsy	30	12	42
Excessive labor	21	23	44

Some of the minor causes of insanity are curious enough. Thus, two became insane from the want of occupation; two from the excitement of a sea voyage; three from excessive use of snuff; one from excessive smoking; one from excitement of visiting; one from firing of cannon; two from neighborhood difficulty; one from Fourierism; one from Anti-Rent excitement.

◆

ABATING A NUISANCE.—A novel mode of putting down a nuisance was adopted in the quiet and picturesque village of Berby, with complete success. For a considerable time, a number of illiterate young men assembled at the principal entrance to the church, and amused themselves by making indecorous remarks on the person, dress, &c., of each female (irrespective of social position) as she entered the church. No female escaped their vulgar rudeness. One day a hand-bill, of which the following is a copy, was posted throughout the village: "Wanted, about twenty young men, of all shapes and sizes, from the tall dandy, with hair enough on his upper works to stuff a barber's cushion, down to the little hump-backed, freckle-faced, bow-legged, carroty-headed up-start. The object is to form a gaping corps, to be in attendance at the church doors, on each Sunday, before the commencement of divine service, to stare at the females as they enter, and make delicate and gentlemanly remarks on their person and dress. All who wish to enlist in the above corps will appear at the church door next Sunday morning, as usual, when they will be duly inspected, and their names, personal appearance, amount of brains, &c., registered in a book kept for that purpose, and published in hand-bills, to be distributed all over the village. To prevent a general rush, it will be well to state, that none will be enlisted who possess intellectual capacity above that of a well-bred donkey." The nuisance was discontinued.

◆

HYDROPHOBIA NOT THE RESULT OF BITES.—The Westminister Review, for January, has an article upon epidemics, that contains much valuable information, with some speculations more ingenious than wise. It ridicules the idea that hydrophobia in human beings has any connection with the bite of a mad dog, and contends that chemical analysis and experiment have proved, that there is no poison in the saliva of a rabid animal. In the cities of the East, where dogs are permitted to run at large, and especially at Constantinople, where they form communities by themselves, and infest the streets night and day, the inhabitants do not suffer more from hydrophobia than in Western cities. There are more cases of the disease in January, and the smallest number in August, as appears from statistical tables. Not more than one in twenty-five of those bitten by mad dogs ever suffer by hydrophobia, and in that case the influence of fear upon weak nerves may have been the cause; and the [illegible] has frequently occurred in human beings where no possible connection could be traced between the malady and any previous bite or scratch. [Presbyterian.

◆

DEATH BY SPONTANEOUS COMBUSTION.—The following extraordinary occurrence is related in the *Gazette des Tribunaux*:—"A few days ago, in a tavern near the Barriére de l'Etoile, a journeyman painter, named Xavier C——, well known for his intemperate habits, while drinking with some comrades, laid a wager that he would eat a lighted candle. His bet was taken, and scarcely had he introduced the flaming candle into his mouth, when he uttered a slight cry, and fell powerless to the ground. A bluish flame was seen to flicker about his lips, and on an attempt being made to offer him assistance, the bystanders were horror-struck to find that he was burning internally. At the end of half an hour his head and the upper part of his chest were reduced to charcoal. Two medical men were called in, and recognized that Xavier had fallen a victim to spontaneous combustion. This conflagration of the human frame is frightfully rapid in its progress; bones, skin, muscle, all are devoured, consumed, and reduced to ashes. A handful of dust on the spot where the victim fell, is all that remains."

◆

CUSTOM BREEDS FAMILIARITY.—When traveling from Liverpool to London by the mail train (eight hours and three quarters) on May 7, 1846, I remarked that partridges, pheasants, hares, and rabbits, though near the train, were not the least alarmed by it, as rooks and ringdoves were; all of the many birds of these two species having changed their quarters to some distance. I was particularly struck by the indifference of the rabbits, which, although within thirty yards, did not even erect their ears to listen to the sound. I have no doubt that the case was very different when the trains first started, and that these four species, which are now regardless of them, quickly fled at their approach; but experience having taught them that they have nothing to fear, they are now as indifferent to the loudly rushing train as to the gently passing wind. When subsequently traveling by this rail, I observed that a partridge which had been close to where the engine passes, (perhaps dusting itself on the road,) was obliged to move out of the way. It then flew merely a few yards up the grassy bank, and alighted within the railway inclosure.

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VACCINATION.—The following paragraph from the Home Journal contains information which may prove useful to all newspaper readers:—"First, every individual is susceptible of vaccination; second, re-vaccination is not necessary before puberty; third, the system undergoes a change at puberty, and re-vaccination is then necessary; fourth, vaccination is a sure preventive of small pox; fifth, re-vaccination is a sure preventive of varioloid; sixth, the third vaccination is inert; seventh, the system is susceptible of varioloid after puberty, whenever the individual is exposed to small pox, without re-vaccination; eighth, re-vaccination is not necessary if the first operation was performed since puberty; ninth, those who disregard vaccination are always liable to small pox whenever exposed to the influence of that dreadful disease; tenth, if every individual were vaccinated before puberty, and re-vaccinated at that revolution of the system, there would be no such disease existing as the small pox."

◆

NEW GARDEN PLANTS.—New garden plants have been discovered in India and China, by travelers sent out to those countries by the Horticultural Society of London. One of them, Mr. Dalton Hooker, in his researches at the base of the Himalaya mountains, where the temperature of the year is within a trifle the same as that of New York, discovered a quantity of rhododendrons, or rose trees, which, for the size and beauty of their flowers, surpass anything of the kind, either in Europe or this country. Four species of these splendid plants grow spontaneously around the town of Darjeeling, situated on the crest of the sub-Himalaya chain of Sikkim, at an elevation of six thousand feet above the level of the sea. Some of these singular plants have been, after much labor and expense, taken to England alive and well.

◆

HOW TO DISLODGE A FISH-BONE FROM THE THROAT.—It sometimes happens, that a fish-bone, accidentally swallowed, will remain in the œsophagus, and occasion serious inconvenience; in fact, instances have been known where so much irritation has arisen that death has followed. In such cases, it is advisable, as soon as possible, to take four grains of tartar emetic, dissolved in one half pint of water, and add immediately afterwards the white of six eggs. The coagulated mass will not remain in the stomach more than two or three minutes, and the probability is, that the bone will be ejected with the contents of the stomach. If tartar emetic is not to be found conveniently, a teaspoonful of mustard dissolved in milk-warm water and swallowed will answer the same purpose.

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IMMENSE TEA-POT.—An English correspondent of the Independent says:—"Amongst the most interesting public festivities of the season have been those of the Temperance Society in Leicester. The abstinence principle has happily obtained strong hold upon this manufacturing town, and the Society is well organized. They had a week of meetings, commencing on Christmas eve. Their tea-making is stupendous. The Society has an urn warranted to make tea of uniform strength and simultaneously for 1,000 persons. It has a valve and index, a tube of seventy feet in length, so that the supply can be regulated to a nicety, with little trouble to the ministering ladies."

◆

The friendship of some people is like our shadow, keeping close while we walk in the sunshine, but deserting us the moment we enter the shade.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

FACTS AND THOUGHTS ABOUT WISCONSIN.

Wisconsin, in many respects, enjoys an enviable situation among the Western States. It is not quite as rich, perhaps, in the luxuriant productions of nature, as some of the more southern; yet this is more than counterbalance by considerations of a higher character. The Lakes, on the east, and the Mississippi, on the west, afford great facilities for importation and exportation. The climate and soil are well adapted to the growth, in great profusion, of the staple agricultural productions of the Eastern and Middle States. The thermometer ranges higher in summer than in the same latitudes east, thus giving time for ripening of crops, but sinks lower in winter. The surface soil of the prairies is a black loam; that of the burr-oak "openings" is more sandy; that of the white-oak, more urgillaceous. The surface soil gradually changes into a subsoil of compact, unctuous, gravelly loam; the whole resting upon a base of sand, gravel, or rock. Water is obtained in abundance, by digging in the openings from twelve to forty feet, and on the prairies from twenty-five to one hundred feet. Materials for building are somewhat scarce, compared with the rock-ribbed, pine-clad mountain regions of the east. This difficulty, however, is in a fair way of being removed by the new method of building with gravel cement, invented by Joseph Goodrich, Esq., of Milton. Buildings of this kind, for durability, enconomy, and adaptation to the country, promise to be far superior to wood; if so, it will be of incalculable benefit to the West.

Limestone is found underlaying large portions of the State, outcroping in numerous places. Boulders are found quite plentifully, scattered along the margin of marshes, and the shores of ponds and lakes. The course of these wandering rocks, as indicated by the striæ on the upper surface of the quarried limestone, seems to have been south-west. The rock in the eastern part of the State is considered a continuation of the Helderberg series of New York. In the western part, magnesian limestone appears, interstratified with chert. This formation has indications of having been easily abraded in its early stages by the action of water; an example of which, among others, is the cave lately discovered in the town of Middlesex, Dane County. There have been many vague and incorrect rumors afloat in regard to the size and character of this cave. The country around resembles a large semi-elliptical amphitheater, with rivulets descending from the surrounding hights, during the wet seasons, uniting in the center, and forming one common stream. This stream is soon interrupted by a bluff jutting directly across its course. The water, thus hemmed in, has worn through the solid rock an underground channel, which, except in times of high water, is dry. A very good idea of this subterranean channel, *alias* cave, may be formed by imagining a large auger-hole, with innumerable twistings, turnings, and branchings, sufficiently large to admit a common-sized man by his lying down, placing his arms close to him, and thrusting himself forward by his feet placed against the rough sides of the aperture. These tortuous apertures expand, once in some twenty or thirty feet, into conical apartments, resembling in size and shape Indian wigwams. The length of this "anaconda" has not as yet been ascertained, though, from the nature of the surrounding country, it is supposed to be several miles. Stalagmites and stalactites are found; but, owing to the mud deposited during times of high water, they are so soiled as to destroy much of their beauty.

The "Mineral Regions" are also in connection with this formation. Iron and copper are found, but lead is most abundant. Some "diggings" which have been heretofore quite extensively worked, are now deserted for the golden ones of California. The method of working most of these mines is simple. Shafts are sunk, after the manner of western wells—square or rectangular—and curbed as fast as sunk. These are continued till the ore is reached; which is found either in veins or in fragments termed floats, scattered through the soil. Both the soil and ore are raised to the surface by means of windlases, and there separated, or else separated before being raised. There is much uncertainty in sinking these "Mineral Dits," as there is no way of ascertaining whether a vein will be struck or not, except by trial; and many an unfortunate man has spent quite a fortune in fruitless search after these hidden treasures.

Although much wealth is destined to accrue to Wisconsin from her mineral and agricultural resources, yet her greatness will not consist in these; it will consist in her intellectual and moral power. It is for her schools and churches—the life-giving streams issuing therefrom—that she is destined to be noted. The very luxuriance of some of the Western States is, in many respects, detrimental to the development of man's nobler faculties—detrimental to the higher pursuits of intellectual and moral beings. The prayer of Agur—"Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain"—is as applicable now as in the day when it was uttered—as applicable to all mankind as to Agur.

The avenues to sudden wealth, which are presented at the West, should be so many arguments against, rather than in favor of, a removal there. The sad experience of many attests the truth of this remark. Many bright and shining lights, and some, even, who were considered pillars in eastern churches, have, on removing to the West, given themselves up to the acquisition of wealth. Others, who remain firm in their integrity, are caused to weep bitter tears over the worldly-mindedness of their children. This is not strange; for it could not be expected, that the young and susceptible mind would invariably withstand those influences which overcome and ruin so many whose moral characters have been of long growth. Such being the case, it becomes parents, in selecting their new homes, to consider well the influences that are to be thrown around themselves; to consider, also, in view of eternity, the influences amid which they are about to cast their children.

It cannot be denied, that Wisconsin, in common with other Western States, has influences which are deleterious to the highest developement of humanity. She, with the rest, is wanting in many of those characteristics of climate and natural scenery, which have such an influence in the formation of eastern character. This cannot be better illustrated, than by a quotation or two from a noted western writer. He says:—"Nearly all heroism, moral excellence, and ennobling literature of the world, has been produced by those who, in infancy and youth, were fostered by the inspiration of exalted regions, where the turf is covered with a rude beauty, rocks and wilderness are piled in bold and inimitable shapes of savage grandeur, tinged with the hues of untold centuries, and over which awe-inspiring storms often sweep with thunders in their train." If grand scenery has this effect, is it any wonder, that the East "is the nursery of patriotism the most firm, and eloquence the most sublime? Elastic as the air they breathe, free and joyous as the torrents that dash through their rural possessions, stony as the granite hills from the scanty soil of which they wring a hardy livelihood, her enterprising sons, noble and high-minded by natural endowment, are like the glorious regions of rugged adventure they love to occupy. This is an universal rule." These influences may be almost imperceptible at first, yet, from the very nature of things, must ultimately operate to her detriment.

Although Wisconsin is wanting in some of these prerequisites of heroism, "moral excellence, and ennobling literature," yet she possesses them in as great numbersas, if not greater number than, any other Western State. The proportion of her inhabitants from the East, is far greater than in those States farther South. As a necessary consequence, her society bears more the impress of eastern society. She has already taken a very important and commanding station among her neighbors, in all of the intellectual, political, and moral reforms and improvements of the age; as a reference to the reports of her benevolent societies, legislative proceedings, and State Superintendent of Public Instruction, will plainly show. She is doubtless destined ere long to hold, in education and morals, the same relation to the Western States as Massachusetts does to the New England States, and New York to the Middle States.

Such being the situation and some of the prospects of Wisconsin, considerations of great importance press upon us as a denomination. There are already five Seventh-day Baptist Churches organized within the State. The societies composing these churches, have, for the most part, been very fortunate in their locations, being in the best portion of the State, and well situated to occupy a commanding position. It is to be regretted, however, that some individuals have located themselves too far from their brethren to enjoy Sabbath privileges with them. If individuals thus locate themselves for the purpose of being missionaries, and holding up the truth to their neighbors, it may be well; but if they do it for wordly considerations, they have done a wrong to themselves, to their families, and to religion. Another difficulty is, that some who were members of churches at the East, have, on emigrating to the West, neglected to unite with their brethren, even when living in the same neighborhood, in church relations. From these causes, some of the churches are very much crippled. The leading position taken by the Seventh-day People there, from the first, in the cause of education, has added much to their influence. Du Lac Academy, one of the two incorporated Academies of the State, has had during the past year for its Principals, brethren A. W. Coon, and P. P. Livermore, and is sustained mainly by the patronage of Seventh-day Baptists. This Institution is, doubtless, doing more for the education of teachers and, the elevation of common schools, than any other in the State. It becomes us to cherish well its interests, as it is now, and may thus continue long to be, a powerful auxiliary in advancing the best interests of the denomination at the West. These and other facts go to prove, that the denomination has a firmer foothold and greater influence in Wisconsin than in any other Western State, and perhaps a greater *proportionate* number and influence than in any other State in the Union, and that in Wisconsin is the nucleus around which, for a long time to come, our western churches will cluster. This being the case, that State affords a desirable location for those observing the Sabbath, and wishing to provide a home for their families, or the young man desiring to find a situation where he can grow up with the country.

A question of great importance here arises, applicable to the entire West: What men are most needed there? Her billowy prairies, luxuriant vallies, and majestic rivers, invite man thither. He has accepted the invitation, and persons from all classes, both in this country and in Europe, have taken up their residence in "Prairie Land." The consequence is, a society with a great variety of customs, beliefs, and prejudices—a society, young, buoyant, and ill brooking the stereotyped restraints of older communities, yet ready to be swayed and molded by leading spirits. What are some of the qualifications necessary for such spirits, in order that they may have an influence both great and good?

1. They need to be clothed with bodies that are stout of limb and strong of nerve—constitutions that will stand the toils incident to a pioneer life.

2. They need a thorough and extended course of intellectual training, that will enable them to stand high in whatever situation they may be called to occupy. The society in the northern portion of these States is composed principally of the young and middle aged, whose energy, industry, and enterprise, would do honor to them in any situation—a substantial proof of which is their undertaking a pioneer life. Many are there from the higher walks of life; many that have a good classical education; many that are seeking for place and honor. Now, in order to meet such, it is necessary to have an education equal or superior to theirs. Again, false doctrines are fast gaining ground. Mormonism, Catholicism, the socialism of France, the transcendentalism of Germany, and the enchanting machinations of Secret Societies, find at the West their wily and successful advocates. These must be met, and in order to meet them successfully, there is need of much learning and wisdom. Those labor under a mistake, who think that if men have a passable education—one that would enable them to do tolerably well at the East—they can, on removing to the West, take the lead in intellectual and moral reforms. They may succeed very well for a season; but society is changing, and soon they will find themselves running under. Those of better intellectual qualifications, though perhaps inferior in morals, will supersede them, while they are compelled to pass the remainder of their days in comparative obscurity. It therefore becomes those men who are looking to the West as a field of future usefulness—who are desirous of exerting a high, hallowed, and commanding influence—to consider well what they will have to meet, and make preparations accordingly, and not permit their zeal to thrust them hastily or prematurely into the field.

3. They need deep and ardent piety. This is necessary in every walk of life, however humble and secluded. If so, how much more necessary for those who are to give form and character to society among western pioneers. They need meekness, fortitude, patience, energy, and perseverance. They need virtue that will be proof against the seductive influences that may surround them; a burning zeal for the good of their fellow-beings; a moral courage that cannot be frowned down; a spirit that will not be satisfied with moving in the smooth, gentle current of public favor, but an aggressive spirit, that will leap the bounds of public opinion, take a bold stand for truth, and maintain that stand, fearless of consequences—not only maintain a defensive position, but make a direct attack upon whatever opposes truth.

Such are the individuals most needed at the West. HESPERIAN.

AN AFFECTING INCIDENT.

The Rev. Mr. Sutherland relates an incident which illustrates, in an awfully striking manner, the fearful peril of contemning the Bible. It is as follows:—

In the village of Ruthergton, two miles from the city of Glasgow, an Infidel Club was formed. At one of its meetings it was sagely concluded to express an abhorrence of the Bible by burning a copy of it. The volume was brought, a brisk fire was burning on the hearth. A question arose who should throw it into the flames. It was determined by lot. The designated man did the business, but was immediately seized with an indescribable horror, which made him tremble. He became infuriated, gave up infidelity; yes, the Bible was true, but he hated both it and its Author. He raved like a madman, so that it was somewhat hazardous to approach him. In his fury he swore he would never taste another morsel of food. Not he, he would never be indebted to the Almighty for any thing. A day or two afterwards, while passing through the village of Ruthergton, a stranger accosted me, who related the affecting case, and asked me to go and see the miserable man. I did so, and what a sight! It realized all my ideas of the personification of a devil incarnate. The fiendish glances he cast at his neighbor and myself shocked me, whilst he paced his room with hurried steps. I broke silence by saying that God is merciful. He turned on me, and with flaming rage exclaimed, "I want no mercy; I demand justice, and the sooner the Almighty will send me to hell, the better I shall feel; for then I hope to be able to spit my venom in his face;" and much did he utter in the same horrid strain. "Will you suffer me to pray with you?" said I. "I ask no favor of God or man. I accept no favor, no, not so much as a crumb of bread." "But you breathe at the expense of the Almighty." "I cannot help that," was the answer. "But you begone, and cease to torment me before the time." There I had ocular demonstration that it was the purpose of the Judge of all to punish the workers of iniquity. And if the effect of a slight frown was so terrible, I ask, solemnly, "What shall the end of them be who obey not the Gospel of God?"

THANK GOD FOR SUMMER.

BY ELIZA COOK.

I loved the Winter once with all my soul,
And longed for snow-storms, hail, and mantled skies;
And sang their praises in as gay a troll
As Troubadours have poured to Beauty's eyes.

I deemed the hard, black frost a pleasant thing,
For logs blazed high, and horses' hoofs rung out;
And wild birds came with tame and gentle wing
To eat the bread my young hand flung about.

But I have walked into the world since then,
And seen the bitter work that cold can do—
Where the grim Ice-King levels babes and men
With bloodless spear, that pierces through and through.

I know now, there are those who sink and lie
Upon a stone bed at the dead of night,
I know the roofless and unfed *must* die,
When even lips at Plenty's Feast turn white.

And now whene'er I hear the cuckoo's song
In budding woods, I bless the joyous comer;
While my heart runs a cadence in a throng
Of hopeful notes, that say, "Thank God for Summer!"

I've learnt that sunshine bringeth more than flowers,
And fruits, and forest leaves to cheer the earth;
For I have seen sad spirits, like dark bowers,
Light up beneath it with a grateful mirth.

The aged limbs that quiver in their task
Of dragging life on, when the north wind goads—
Taste once again contentment, as they bask
In the straight beams that warm their church-yard road.

And Childhood—poor, pinched Childhood—half forgets
The starving pittance of our cottage homes,
When he can leave the hearth, and chase the nets
Of gossamer that cross him as he roams.

The moping idiot seemeth less distraught
When he can sit upon the grass all day,
And laugh and clutch the blades, as though he thought
The yellow sun-rays challenged him to play.

Ah! dearly now I hail the nightingale,
And greet the bee—the merry-going hummer—
And when the lillies peep so sweet and pale,
I kiss their cheeks, and say, "Thank God for Summer!"

Feet that limp, blue and bleeding, as they go
For dainty cresses in December's dawn,
Can wade and dabble in the brooklet's flow,
And woo the gurgles on a July morn.

The tired pilgrim, who would shrink with dread
If Winter's drowsy torpor lulled his brain,
Is free to choose his mossy Summer bed,
And sleep his hour or two in some green lane.

Oh! Ice-toothed King, I loved you once—but now
I never see you come without a pang
Of hopeless pity shadowing my brow,
To think how naked flesh must feel your fang.

My eyes watch now to see the elms unfold,
And my ears listen to the callow rook,
I hunt the palm-trees for their first rich gold,
And pry for violets in the southern nook.

And when fair Flora sends the butterfly,
Painted and spangled, as her herald mummer;
"Now for warm holidays," my heart will cry,
"The poor will suffer less! . . . Thank God for Summer!"

A CHILD AT PRAYER ON A STEAMBOAT.

A few weeks since, in coming down the North River, I was seated in the cabin of the magnificent steamer Isaac Newton, in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparations for their berths. Some, pulling off their boots and coats, laid them down to rest; others, in the attempt to make it seem as much as possible like home, threw off more of their clothing—each one as his comfort, or apprehension of danger, dictated.

I had noticed on deck a fine looking little boy of about six years old, following around a man, evidently his father, whose appearance indicated him to be a foreigner, probably a German—a man of medium height, and respectable dress. The child was unusually fair and fine looking, handsomely featured, with an intelligent and affectionate expression of countenance, and from under his little German cap fell his chestnut hair, in thick, clustering, beautiful curls.

After walking about the cabin for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper berth, while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head to protect his curls, which looked as if the sunlight from his young heart always rested there. This done, I looked for him to seek his resting place; but instead of this, he quietly kneeled down on the floor, put up his little hands together beautifully child-like and simple, and resting his arms on the lower berth, against which he knelt, he began vesper prayers.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. But what a scene! There were men around him—Christian men—retiring to rest without prayer; or, if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down in a steamboat's cabin, and before strangers acknowledge the goodness of God, or ask his protecting love.

This was the training of some pious mother. Where was she now? In a distant land, in her cold grave sleeping? How many times had her kind hand been laid on those sunny locks, as she had taught him to lisp his prayers!

A beautiful sight it was, that child at prayer, in the midst of the busy, thoughtless throng. He alone, of the worldly multitude, draws nigh to Heaven. I thank the parental love that taught him to lisp his evening prayer, whether Catholic or Protestant, whether dead or living, whether far or nigh; it did me good; it made me better. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child in the crowded tumult of a steamboat's cabin, bending in devotion before his Maker.

But a little while before, I saw a crowd of admiring listeners, gathered about a company of Italian singers, in the upper saloon—a mother and two sons, with voice, and harp, and violin; but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotions, he arose and kissed his father most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them, but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But, if ever I meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him to pray.

Scarcely any passing incident of my life ever made a deeper impression on my mind. I went to my room and thanked God that I had witnessed it, and for its influence on my heart. Who prays on a steamboat? Who train their children to pray, even at home?

THE JEWS OF EGYPT.

In personal appearance the Jews of Egypt are not prepossessing. Their features, it is true, are often finely formed; but they are a down-looking, gloomy tribe, as might be expected from the treatment they have so long experienced. Many of them are fairer than the rest of the population, which may be accounted for by their Syrian origin. It has been remarked, that they are frequently bloated in appearance, and are liable to sore eyes; and some attribute the circumstance to the immoderate use of sesame oil. Whether this be the case or not, certain it is, that this peculiarity in their cookery gives their persons a very unpleasant odor, so that you may know a Jew in the dark. I ought to add, that almost all the Eastern Jews I have seen are very different in the type of their features from those of Europe; and that I do not remember to have noticed the real Hebrew nose more than once, namely, on the face of a young money-changer in Alexandria, whose father rejoiced in a regular pug. The women, on the other hand, in as far as I have been able to ascertain, preserve a very characteristic cast of countenance. They are often handsome and well made. Their mode of life and character resembles that of the Levantines, between whom and them, however, there exists an insuperable antipathy.

It is the custom for the Jews in Egypt to celebrate very strictly the Feast of Tabernacles. During eight days they forsake their rooms, and sleep in little cabins made of palm-leaves, on the terraces of their houses. Those who have no convenient place for so doing, are invited by their friends, so that on this occasion the roofs of the Jewish quarters are covered with a regular encampment. The streets previously are absolutely filled with camels laden with palm-branches, which fetch a handsome price, for there is an eager demand for them. The Levantines used to tell me that on the first day of this festival the Jews go to their priest, and ask if it will be a good year. He oracularly and gutturally answers, '*Ch*—.' If the year be good, he says, 'Did I not tell you *ch*—?' meaning (*cheir*) good. But if it be a bad year, he says, "Did I not tell you *ch*—?" meaning (*chara*) bad.

Of late years, the treatment of the Jews in Egypt has been gradually becoming better and better. It was not, however, until during the early part of my stay in the country, in the year 1846, that toleration was extended to them sufficiently to allow of their burying their dead by day. It was only by moonlight that they could hurry the remains of their departed friends stealthily to the grave. No law, it is true, forced them to this, but only the bigotry of the population. On the few occasions when they ventured to face the daylight, Moslems, Greeks, and Levantines, used to pelt the bier and its bearers with stones and rubbish, and often to proceed to the most abominable excesses. No one ever felt ashamed of such acts; but, on the contrary, they were considered meritorious; for there is no object on earth which is regarded in the East as beneath a descendant of Abraham. This may be understood from the progression of their terms of abuse—"ass, bull, dog, pig, Jew."

Such was the state of public opinion when the death of Mercado el Ghazi, the grand rabbin, happened. This was thought by the Jewish community to be a good opportunity for taking advantage of the growing toleration of the government. Mohamed Ali was absent from the country on his celebrated visit to Constantinople; Ibrahim Pacha was at Cairo, and to him application was made for two guards. The Sirasker had just returned from Europe, very little improved, it is true, but with some desire to merit the approbation of the civilized world. This was a capital opportunity, because it enabled him to carry out at the same time his favorite system of intimidating and overawing the people, who were destined by fate, treaty, and the right of the strongest, to be his most dutiful subjects. So he replied—

"Two guards!—you ask only for two? I will send my own carriage, thirty cawasses, and a battalion of infantry; the shops on the whole line of procession shall be closed; and woe be to the man who lifts a stone that day!"

What was said was done. The people murmured, but remained tranquil; and a bright example of toleration was manifested. It is worth knowing, that the greater part of the improvement which has taken place in the conduct of Egyptians to foreigners and infidels, is entirely attributable to similar exertions of supreme power; but it is a gross mistake to suppose that, in as far as the government is concerned, any thing has been done to soften the rancor of Moslem prejudice. Toleration is not to be instilled into a people by force; and I doubt whether the good that might have been done by increased intercourse with Europeans has not been more than counterbalanced by the envy and indignation excited by the marked favor with which they are treated, and the privileges and immunities they enjoy. [Chambers.

INTEMPERANCE IN SCOTLAND.

It would seem that intemperance and rumselling are even more strongly enthroned within the enclosures of the Church in Scotland than they were in this country five-and-twenty years ago. A correspondent of the Watchman and Reflector describes a debate which lately arose in the United Presbytery of Edinburgh, on a resolution offered by Rev. Mr. Aikman, concerning the sale of liquors on Sunday, and calling upon Church Sessions to deal with such of their members as continued in this unhallowed calling.

"Mr. Aikman stated that there were over four hundred shops open in Edinburgh on Lord's day evening for the sale of spirits. To his personal knowledge, there were twenty-seven—twenty-three of which were kept by members of their body. He thought that an injunction from that court would cause all the sessions to take up the matter, and if it were done, he was very hopeful that good results would follow. Many members of the Presbytery were very indignant at such an exposure, and Mr. Aikman received several intimations of the fact. He boldly stood his ground, asking his opponents to deny the facts he had stated, if they could, and if they could not, to aid him in purifying the Church. Dr. Harper and others wished a committee to be appointed to draw up a declaration to be read from the pulpits by way of admonition, and to declare how the Presbytery intended to act. The original motion prevailed. It was stated that members have been known to hasten from the Lord's table to engage in the traffic. The whole system of church courts is bad. The people have nothing to say in matters of discipline. In this particular case, little will be gained by leaving it to sessions; for in many churches some of the office bearers themselves are rumsellers. Churches are low indeed that cannot deal with rumselling *per se;* but here is Sunday traffic by members in good standing. Comment is superfluous. Just think of it, a rumselling Christianity here, and a slave-holding Christianity in the Southern States! Is it not heart sickening? I like an anti-slavery man—that is, I like some anti-slavery men, but how often is the good cause wounded by the selfishness of its advocates. Here is a man who wishes "to turn an honest penny;" seeing his handbill posted in various parts of Glasgow, I took a copy:

"NO SLAVERY!! NO SLAVERY!!!
FREE LABOR RUM.
Wm. Stewart, Wine and Spirit Merchant,
First in the city to bring out the above rum at the price,
And begs to solicit a trial of it.
Only 3d the Imperial Gill!"

INTEMPERANCE AND LEGISLATION.

We find in the Journal of Commerce an alarming picture of intemperance in the State of New York. That paper says:—

Twelve thousand petitions, emanating from every county in the State, had been received by the Legislature up to the first of March, demanding such action of that body as will insure an expression of the popular will on this subject through the ballot box. The Legislature of this State, at its present session, have collected statistics from the various city prisons, with the exception of twenty-three, whence no returns have been received, which prove that upwards of 36,000 intemperate persons were arrested in 1840, and that from four fifths to nine tenths of all the crime committed has its origin in intemperance. The connection between intemperance and pauperism is only less intimate. The prevalent impression is believed to be well founded, that more than three fourths of the pauperism in the State is caused by intemperance.

The Committee estimate the cost of pauperism caused by intemperance, to the people of this State, during the year 1849, at two millions of dollars. They also estimate the amount annually expended for drinks, at 7,000 grog shops existing in the *cities* of this State, exclusive of villages, at upwards of twenty-five millions of dollars. The remedy proposed to restrian this growing evil, is that demanded in the numerous petitions presented to the Legislature, namely, a Legislative Act, absolutely prohibiting the sale of spirituous liquors, wines, strong beer, or intoxicating fluids, except to be used for other purposes than as a beverage, on penalty of a fine of twenty dollars for the first, and thirty for the second offense, and of imprisonment, in addition to fine, for the third, for a period not exceeding ninety, or less than thirty days; and a further penalty, also, of being held answerable to parties interested, for all damage proved to have been consequent on such sale. The party prosecuting is to receive half the fine imposed.

MONEY SPENT IN WAR.—Give me the money that has been spent in war, and I will purchase every foot upon the globe. I will clothe every man, woman, and child, in an attire that kings and queens would be proud of. I will build a school house upon every hill side, and in every valley, over the whole habitable earth—supply those houses with competent teachers; I will build an academy in every town, and endow them; a college in every state, and fill them with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in their pulpits able teachers of righteousness, so that on every Sabbath morning, the chime on one hill, shall answer to the chime on another, around the earth's broad circumference, and the voice of prayer and the song of praise should ascend like an universal holocaust to Heaven.

It is only necessary to grow old, to become more indulgent. I see no fault committed that I have not committed myself.

The Sabbath Recorder.

New York, April 18, 1850.

BAPTISM—ITS SUBJECTS.

To the Editors of the Sabbath Recorder :—

In the Recorder, Vol. 6, No. 41, I find an editorial upon "Baptism—its Subjects," concerning which I wish to ask the following questions:—

1. Is the church of Christ, as defined by you, (definition 1,) composed in whole or in part of *organized* congregations of believers?

2. Can any person claim to be a member of any given church of Jesus Christ *simply* because he has been regenerated?

3. Although baptism may not be the "door into the church," yet is it not an *indispensable condition* of church membership?

N. V. Hull.

Remarks.

Our readers are aware, that our paper seldom contains any thing upon the baptismal controversy. Our controversial articles, for the most part, have been upon the Sabbath question, that being the one in which we, as a distinct denomination, are most interested; and we have inclined to leave the discussion of Baptism to our First-day Baptist brethren, who are managing it with eminent ability and vigor. It has lately occurred to us, however, that the subject might be introduced into the Recorder occasionally, without any detriment to the great question which we are called to defend. It is a subject of much importance, not merely as respects the significance of the rite of baptism itself, but as respects the nature of a gospel church, its government, and, ultimately, as respects the true theory of civil government. We have long regarded infant baptism as the basis of the great national ecclesiastical establishment of the old world; and the notion that there is, under the gospel, a visible church, which is nothing but a continuation of the Jewish Church—a notion which is the great pillar of the doctrine of infant baptism—is the foundation of those intolerant and intolerable encroachments which civil government so often makes upon the consciences of the governed. Who, then, has or can have a deeper interest in this subject than the Seventh-day Baptist? At this day, when such mighty efforts are in progress to enforce the Sunday Laws, and to render them, if possible, still more stringent—when our German brethren in a sister State are suffering under their unequal operation—when the American Government, instead of guarding the sacredness of conscience, as by its constitutional guaranties it has sworn to do, dooms the Sabbath-keeper to fines and imprisonment unless he will lend a prop to the religious faith of the majority—it appears to us that we are called to the investigation, not only of baptism, but of every other subject which can shed light upon our duty as citizens and Christians. It was under the influence of some such views, that we penned the article, in reference to which the queries of Bro. Hull are submitted. We shall endeavor to answer his questions in their order.

In regard to the first, we are not sure that we understand it, but we think we do. We said, "The New Testament use of the term 'church' shows that it denotes, either (1.) the whole company of the redeemed, or (2.) a local congregation of believers, united together for the purpose of maintaining the worship of God and His ordinances." In view of the first acceptation of the term, we maintain, that any believer composes a part of the church of Christ. That a portion of the church is embraced in organized congregations, is evident enough; that the whole is, cannot be pretended. A very large portion is in heaven; and about *their* organization nothing needs be said. As to that portion of it which remains on earth, we suppose that some are embraced in organized congregations, while others stand aloof from any organization whatever. That all believers on earth *ought* to be found in organized congregations, we admit. These congregations also *ought* to be organized upon the gospel plan.

To the second question, we answer, No; supposing that by "any given church of Jesus Christ" Bro. H. has in view our second definition. A person cannot claim to be a member of a church "*simply* because he has been regenerated," nor *simply* because he has been baptized, nor *simply* because he keeps the Sabbath, nor *simply* because of his compliance with any other one duty. He can claim it only on the ground of his disposition to receive, and "continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." As far as his regeneration affords the evidence that he will do this, it may be taken as giving him a claim to church membership, but no farther.

To the third question, we reply, Yes. So is Sabbath-keeping; so is moral honesty; so is chastity; so is regard for truth; so are "whatsoever things are just, whatsoever things are pure, whatsoever things are of good report." And if in any of these a member is found wanting, he should be admonished, disciplined, and, if found incorrigible, excommunicated. If our brother means to inquire whether there is not a relative *order* in which these duties are to be observed, we reply, that there is. Baptism is the first outward act by which a regenerate person is expected to give proof of his faith in Christ; and being the first, a church organized after the gospel plan cannot hold in its fellowship any unbaptized persons. We may suppose a case like the following: A person comes before a church, and requests to be received into fellowship. He is examined, and, upon a declaration of his readiness to do all things which the Lord has required of him, he is accepted. But immediately it is found that he refuses to do the very first act which is required as an expression of his faith. The church, therefore, has no alternative but to reject him. Consequently, as he never gains access to the privileges of the Lord's house, it remains true, that a church organized upon the New Testament platform embraces none but baptized believers.

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. 3.

The Wife as Daughter-in-law.

Shanghai, October, 1849.

The position of the wife, as daughter-in-law, in the family, is far from enviable, and indeed may well be considered the most undesirable of all relationships in China. Betrothed at an early age, through the intervention of a third person, (generally some female relative, called a go-between,) the parties wed without previous acquaintance, having probably never even met. If they ever do, indeed, accidentally meet, it is as strangers; and they greet each other for the first time, on the consummation of the marraige, as husband and wife. It occasionally happens, however, that the girl is taken into the family of her future husband immediately after betrothal, and shares, to all intents, the lot of a menial, as well before as after marraige. Among the better classes, she is measurably exempt from these menial duties, but their absence is abundantly compensated, one would think, by the increased seclusion to which she is subjected.

I might give you many a proof of this, but prefer, as usual, to illustrate from my own experience or observation, and will tell you here how, by dint of repeated efforts, I came at last to be acquainted with the wife of our late teacher. That he loved her most sincerely, no one could doubt, who knew them both as I knew them; but that, as wife and daughter-in-law, she was obliged to submit to the domestic imprisonment incident to her station, I had ample proof. Chung-seen-sang had been our teacher for some months, and had often brought me little presents of flowers, embroidery, and so forth, from his wife, before I had found it convenient to call on them. At length he gave us a very cordial invitation to go to his house on a certain day, for the purpose of witnessing a procession of city gods, which would pass directly before his door. The procession itself we cared little to see, as it had lost its novelty from frequent repetition; but I was glad of any pretext to get an introduction to the family, and, in my impetuous delight, I asked, "Shall I see your wife?" He hesitated, colored slightly, and only answered, "You come." We went. There were mothers, sisters, and cousins, in any quantity, but the wife was among the absent. We were, as usual, objects of great curiosity to all; but the poor wife, if she had any to gratify, must indulge in silent speculations in her own cloistered retreat. We were stationed at an open door while the procession passed, and my heart was sickened, as usual, at the sight of the whole city given to idolatry. There were the five ruling gods of the city—huge, frightful looking objects, seated in their sedan chairs, and borne, *a la mandarin*, each upon the shoulders of four coolies. There were men on horseback, sunk in saddles which, (spite of the chronology that gives to saddles no higher antiquity than the time of Constantine the Great,) I must insist upon referring back to Balaam, for whose road weariness, and consequent ill humor, charity finds an apology in the probable fact of his own having been made after the pattern now in use among the Chinese. These lordly equestrians were conspicuous, each after his own fancy. One carried some ostentatious insignia of his vocation; others, waving flags, ornamental umbrellas, fruit or flowering trees growing in vases, old muskets, musical instruments, perhaps a child perched upon his shoulder or on his arm. There were bands of musicians, whom Jubal might have blushed to acknowledge as his children; and beggars, whose rags were their riches, and who gloried in their shame. There were self-condemned culprits, bearing pans of burning incense, suspended by chains, and fastened by hooks through the flesh of the left arm, sometimes also of the right; and juvenile penitents, whom the angry gods had punished by sickness, for their own, or their parents' sins, and who, pursuant to promises made by those parents in case of recovery, were led in the procession, dressed in red garments, as a badge of their guilt, with their hands manacled, perhaps dragging a chain after them, or borne on the shoulders of men, their heads exposed to the rays of the burning sun; officers and soldiers, priests and people, trumpets and banners—all forming such a procession as only a heathen city, perhaps only a Chinese city, can command. My head grew dizzy with looking at the living, moving mass as they swept past the door-way in surge-like procession, and I was obliged to retreat to an inner room for quiet and relief. All was sympathy and affection. The mother, sisters and cousins, left the procession to minister to my wants. The teacher often came to inquire after me, and to send away any whose idle curiosity might prove annoying. But I looked in vain for her I most desired to see. If there was sympathy in her heart, it was hidden in its own depths, or bounded at most by the circumscribed limits of her own little sanctum sanctorum.

I was exceedingly disappointed, but for several succeeding weeks refrained from making any allusion to the subject, not wishing to put the teacher to the inconvenience of an explanation he might not chose to make. At length I approached the subject by expressing a wish that his wife would visit me, as I had not yet had the pleasure of seeing her. He remarked, that it was inconvenient for her to come so far, but begged me to visit her at her own home, adding, by way of illumination for my deplorable darkness, that it would be necessary for me to go in my sedan, unaccompanied by my husband, if I wished to be invited into the inner apartments to visit his wife. This was a spice of aristocracy I was not prepared to relish, but was obliged to receive nevertheless.

A few weeks later, another invitation came, and this was in the name of the lady herself, that Mrs. W. and I would attend on a certain evening, and witness a choo-koong-tuh ceremony, to be held in their house, for the benefit of some departed friend. A word to the wise (as experience had by this time made us) was sufficient. We knew we were expected to go in our chairs, and that, with this show of gentility on our part, our lords were quite at liberty to accompany us in the character of footmen, if they so pleased to do. The choo-koong-tuh was already in operation when we arrived. The stone floor was covered with a mock purgatory, one poor soul in effigy alone occupying his place in its center; the relentless monarch of the gloomy prison displayed on the canvas suspended high against the adjacent wall; and just below him, at the head of the victim, was placed the officious reporter, a miniature paper man, looking down from his high bamboo stilts, to behold the order of the proceedings, hear the prayers for the dead, which were to be be read in his presence, and which he was immediately after to take with him into the invisible world, being all committed to the flames together—the way in which all offerings for the benefit of friends are sent thither. The priests, with their blank faces, Babel tones, and heavy feet, were keeping time to the music of the drums and gongs, which, if they failed to wake up the sleepy gods, were quite sure to allow no waking mortal to become drowsy within the compass of their horrid notes. Patience could not long endure the din, and so, weary and sick at heart, I gladly claimed the promised privilege of seeing the wife, and was ushered into an adjoining room, to pay my respects, according to the proprieties of required usage. Tea and refreshments were successively served, the first of which was handed to the gentlemen in the outer apartment, but just as we were sitting down to the last, the teacher came in, and inquired if I would like my husband to join us? "Certainly, if it would be proper," I said; and away he went, elated with being the bearer of an invitation, which he was sure would avail as coming from me, his own, as he declared, having been quite insufficient. The gentlemen came in, but the modest wife had already made herself invisible, and I knew it would be useless to ask for her. After they withdrew, she again appeared, and I watched my opportunity, just before leaving, to call my husband, and introduce her to him, all custom and caprice to the contrary notwithstanding. The teacher laughed heartily at the manœuvre, and pronounced it "all right," although I have little reason to believe that aught but the talismanic touch of friendship could have made it so.

L. M. C.

EXTRACTS FROM A LETTER OF JAMES A. BEGG.

The last English steamer brought us an interesting letter from Bro. James A. Begg, of Glasgow, Scotland, dated March 21st, from which we take the liberty of copying a few paragraphs of general interest. Speaking of his recent work on the "Authority for a Change of the Weekly Sabbath at the Resurrection of Christ," Mr Begg says:—

"It gladdened the heart and strengthened the hands of one young man, who has since been removed from this lower scene, and whose case I desire to relate, that if you see meet you may give his name a place in your obituary list. Alexander Paterson was bred as a collier; but, having lost his health, obtained a situation attending to a steam engine near Airdrie, east of Glasgow. I am not sure whether it was while thus employed, or before, that his heart was turned to the Lord. He was baptized, and was, I believe, connected with a meeting holding much the same views as Mr. Alexander Campbell of America. Increasing disease rendered it necessary to abandon the care of the engine, and he went to Helensburgh with his wife to stay. This is a favorite watering place on the Frith of Clyde, resorted to in summer by families from Glasgow. Here he turned himself to the repairing of umbrellas for a livelihood. Three years ago our family were at Helensburgh for a weeks; and on Sundays I was requested to preach in a small chapel. On one of those occasions I disscussed fully the church's apostacy in regard to the Sabbath. The argument was felt by one individual to be sound, though his practice was unafected by the fact. To Alexander Paterson, however, this individual so presented the evidence I had formerly adduced, that he felt the necessity of full investigation. That investigation issued in his perfect conviction, that the Word of God gives no warrant to any to change the Sabbath, and that the duty of those who see the departure made to have been unwarranted, is to return to the good "old path." Conferring not with flesh and blood, poor and dependent though he was, he therefore resolved to give God the glory, casting himself, his wife and child, on the care of the Lord of the Sabbath. This he had done, I believe, a month or so ere he pressed me to come to see him—his state of health and other circumstances rendering it difficult for him to come to me. We were mutually comforted by my visit, and he rejoiced in a clearer exhibition of Scripture bearing on the Sabbath. But, while he conceived his bodily health improving, disease was making progress. I had a pleasant interview with him on the last day of the year, as he passed through Glasgow, on his way to visit his friends at Chapel Hall, to whom he hoped to be of service in regard to the Sabbath; but having caught cold, he became rapidly worse, and died of consumption on Friday, January 25th, 1850, after about six months' witness for God. He was an individual of much knowledge of the Scriptures, and of general intelligence, considering his opportunities. His removal, in these circumstances, is to me truly grieving; for I had hoped he might have been of service in the cause of truth, and specially encouraging to those of weak faith, because of his devotedness in peculiarly trying circumstances. But I may not, and I do not doubt, that it is all so ordered both in wisdom and love. God can of the stones of the street—of those least likely in human estimation—raise up and better qualify than my brother was or I am, witnesses to His truth and faithfulness. Enough for us to be honestly devoted to Him, while to us it is called day, with such endowments as He has bestowed."

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"The conflict for the Sunday still continues at the meetings of Railway Proprietors in this country. Yesterday the North British (from Edinburgh to Berwick) had a meeting at which the question of Sunday trains was again impatiently discussed. This line has been open on Sunday from the commencement, and great efforts are made to shut it. The meeting could with difficulty be got to listen to the speeches of those in favor of shutting, and the decision was decidedly opposed to such an alteration. On the 12th inst., the half-yearly meeting of the Edinburgh and Glasgow Railway was held, when the subject was very fully discussed on an unsuccessful motion to re-open on Sunday; for, as you are aware, this line was, by great effort of the Church party, got shut after having been open for years on Sunday. In the report contained in the North British Mail, (a copy of which I have sent you,) you will observe that Mr. Combe, while he speaks of the Sabbath as valuable, does so, not on the ground of its being a divine appointment, but as written in our constitution. This is infidel, and by the churchmen is denounced as such; but is it more infidel to reject avowedly Heaven's institution, than to reject, against the Scripture testimony, the day which has been given, and to adopt another. Mr. Cox, on the other hand, drew a good argument from the supposition that the Jewish capitalists got possession of the line, and on the authority of the fourth commandment shut it up on the seventh-day, and at the half yearly meeting bring their "sundry eminent Rabbins" to enforce the obligation of the fourth commandment. The illustration was appropriate, and no attempt was made to answer it.

"But a bold and general effort is being made by the Sunday sanctifiers, over all the land, to induce Parliament to shut the Post-Offices throughout the country upon that day. Unfortunately for the credit of this movement, the Parliamentary Committee on Petitions have already twice reported upon the irregularity with which many of these petitions have been got up—many of them having whole sheetfuls of names in the hand writing of one individual, instead of being subscribed by the persons themselves. The Postmaster General has also given his opinion, that it is altogether out of the question to propose complying with the prayer of these petitions. It does indeed appear to me to be the merest infatuation to expect an increase even of the outward semblance of reverence for the Sunday. Disregard is increasing, and, I doubt not, will continue to do so, until all hindrance to the adoption of the seventh day rather than the first shall have been taken away. The church is fighting for itself, and not for its Lord; in pride will not confess its apostacy, and return to His law. But in vain do men frame iniquity by a law. Though hand join to hand, their counsel will be overthrown."

The Wesleyan Agitation in England.—Four hundred delegates assembled in London about the middle of March, says a correspondent of the Independent, to discuss the present condition of the Wesleyan body, and to devise means of abating the tyranny of the preachers. The meetings are said to have been characterized by gravity and earnestness, and a deep conviction of the necessity for reform. The delegates were mostly local preachers, and had been from fifteen to upward of fifty years "members of society." Many men of good social standing and of marked ability were among them. The President was asked to receive a deputation, but declined to do so. The feeling of the delegates, generally, appeared to be favorable to a reconciliation, but the violent and revengeful course of the Conference renders such a result quite unlikely. Another meeting is to be held in August. Meanwhile something like a bill of rights is to be prepared and published. One of the speakers, referring to the legal instrument prepared by Wesley, under which the Conference governs, said:—

"I would rather go to Scripture for the standard, but unfortunately this Deed Poll is in the way, and therefore we cannot do so. This is Methodistic, and therefore to talk of forming our rules exclusively by the Scriptures, is taking a stand which we cannot maintain. As long as we are connected with Methodism, we must submit to it."

A COLLEGE—PRACTICAL VIEW.

A resolution of the last General Conference reads thus:—

Resolved, That in the opinion of this body, it is exceedingly desirable that we, as a denomination, should have a College and Theological Seminary, where our youth, and especially those young men expecting to devote themselves to the gospel ministry, may be properly educated.

All this looks well in the abstract. It would be equally desirable to see the victims of error throwing off the shackles, and every where demonstrating that they are made free by the truth. But a project anticipating the latter, must take into account the long-cherished prejudices which men will not surrender without a struggle. So in the establishment of a College, some preliminary contingencies should be foreseen.

Conference recommended joint committees from the Associations, and appointed a committee of its own "to labor to secure funds for educational purposes, and to take such other measures for the establishment of a College and Theological Seminary as they may deem proper," &c. The phraseology plainly shows, that the funds are to have no other destination than to aid in the establishment of a College, &c. But, with due deference, I would repeat the sage advice of Franklin, "*Don't give too much for the whistle.*" Our denomination have, like Franklin, bought one whistle; and before they make another purchase, I hope they will not only count the cost, but inquire what kind of a whistle they actually need.

A College, to be an honor to our denomination, or one where our youth can be *properly* educated, must stand on a level, in respect to facilities, with the best colleges in the land, if not actually above them. Any thing less would be a dead weight—a hinderance—a curse. Such a College could not be properly endowed with less than $150,000. To raise this sum, on an average each member of the denomination must consecrate $25, or, allowing six to a family, each family must contribute $150 as its share of the enterprise. Will cool deliberation say, that this sum can be raised and not embarrass our movements in other matters?

But suppose the College endowed, and each professor in his chair; they could not educate the people unless they came to their lectures or received their lessons. With all this outlay, we have not laid aside a dollar to aid an indigent young man or young woman in his or her struggle for knowledge. Our young men are still on their farms or in their shops; their sisters are uneducated at their side; and the funds which the toil-worn hands of their fathers had accumulated for their education, are laid out to build a College and endow it, like the boy who paid all his cash for a purse to keep it in. But suppose funds are not wanting; comparatively few of our youth can now be induced to take even a *thorough academic course*; how many would add a college course? A college, to bear a medium reputation, should have at least fifty annual graduates. Will facts justify *a hope*, that ours would be thus successful? How many have we, in all our academies, ready to enter college?—and how many from them have graduated with college honors? Alfred Academy, though one of the most flourishing in America, and in the midst of a section of our churches foremost in education, has furnished one student only of our own denomination who has received the full honors of a college course. DeRuyter Institute, the longer in operation, can point to only three regular graduates—(I speak only of those in our denomination)—and the last fifteen years have graduated scarce a dozen from all sources. There may be now, in all our academies, twenty or thirty Seventh-day Baptists who have set out for a college course. But, judging from the past, what number of them will elude the snares of Hymen long enough to be crowned with bacheloric honors? Would the whole number, for ten years to come, equal a respectable graduating class for a single year? I do not ask how many ought to do it, but how many would do it?

Were there no facilities at hand, no fountains from which our youth could draw pure Castalian draughts, I would at once go for the outlay, even with all the obstacles in the way. But there are facilities, that can be enjoyed by any of our people who choose, without the sacrifice of a single principle or the concealment of a single tenet we hold dear. The warmest sectarian colleges will permit the enjoyment of the Sabbath unmolested, and there are colleges where our youth may vindicate the truth wholly unrestrained, and be more honored for a manly adherence to principle, and where the indigent may share equally with others the benefits of benevolent and state funds. Shall we, then, exhaust our energies, and slight public provisions made ready to our hand, which belong as really to us as to any other citizens? Must we have a little sanctum of our own, where we may shut up the light which Heaven has put into our hands to emblazon abroad?

It is but fair to suppose, that our youth who are so far advanced as to enter college, are settled in their religious principles; and, if not alienated by unkindness or neglect on our part, they will adhere the closer for all the privations and inconveniences they meet in their literary pursuits; and casual conflicts will only ensure the discipline they need to fit them for their work. Who that loves the truth would not esteem it a privilege thus to learn the sweets of being a witness for God, single-handed and alone, only as aided by Him and filled with His love?

I will only add, that the associations and influences to be felt in a *thorough* college, of long standing, are more potent in the formation of a literary character, than they possibly can be in one of recent origin.

In my next, I will endeavor to show what we really need in our educational enterprise.

JAS. R. IRISH.

Christian Union.—Two Conventions have been held in the State of New York, within a few months, to consider the question whether all sectarian distinctions are not unchristian, and should not therefore be abolished, as obstacles in the way of social progress and human salvation. The first, held at Peterboro, Madison Co., was thinly attended, but the discussions are said to have been conducted in a very liberal manner, and the exercises throughout were generally interesting. The second was held in February, at Syracuse; lasted two days, and was numerously attended; clergymen and laymen of *eleven* different denominations taking part in the discussions. A third Convention assembles at Canandaigua, Ontario Co., on the 17th and 18th insts., where a large attendance is expected.

Catholic Views of Slavery, &c.—A number of gentlemen in New York have requested Dr. Cummings of St. Stephens' Church, to deliver a lecture explaining the principles and views of the Catholic Church upon Slavery and other highly important questions which are now occupying public attention. The Doctor having acceded to this request, we may expect that new light will soon be thrown upon the dark minds of the gentlemen in question. It is probably considered complimentary to Dr. Cummings to be invited to explain the views of his Church, but we should not consider it very complimentary to the church, in this day of conflict between Slavery and Freedom, that its views need to be explained.

A bad Custom well Observed.—The contributors to the American Baptist Missionary Union have a miserable custom of delaying to forward their money to the treasury until the financial year is nearly up, and then sending it along by hundreds and thousands of dollars. True to established usage, they this year paid in about two-thirds enough to meet expenses during the eleven months ending with April, and the remaining third, or $36,256 69, in the single month of March, with which the year closed. The liberality which this one month's receipts evince, we commend to all contributors for missions; but the custom of leaving so much to be done just at the close of the year, is dangerous, and ought not to be countenanced.

New York Legislature.—The Legislature of New-York adjourned on Fifth-day last, *sine die*. The Homestead Exemption Bill, which will be found in another column, is one of the most generally acceptable bills passed during the session. A General Railroad Act was passed, which removes many of the impediments heretofore existing to the construction of railroads where the people are willing to pay for them. An Act was passed by which the Free School Law is to be again submitted to the people, at the ensuing State Election, on the question of "Repeal" or "No Repeal." The Bill proposing to raise $800,000 by State Tax for the support of Common Schools, failed in the Senate. The Bill providing for a stay of the Collection of Rents on Manorial Estates, where the State contests the title of the alledged landlords, was lost.

Revival at Fall River, Mass.—A very general and extensive revival of religion has recently been experienced among "the busy, bustling, world-mad people" of Fall River, Mass. It reached all the religious congregations in the place, and persons who have visited there speak of being deeply impressed with the presence of Divine Power. One of the pastors of the place, in a letter dated March 12, says:—

"In my study I had last Sabbath evening from 75 to 90 inquirers, most of whom are indulging hope. These were of all ages, from 70 down to 10. There has been deep solemnity and silence almost painful in our assemblies, evening after evening—no excitement except that of deep thought and conviction."

Temperance and Music at the Tombs.—On Sunday of last week, an interesting temperance meeting was held among the prisoners at the Tombs in New York. About three hundred prisoners were present, who listened attentively to addresses on the consequences of intemperance—sad proof of which they saw as they glanced around upon their companions. The Hutchinson Family also attended, and sang several of their best pieces, in a way that sealed instruction, and produced a most salutary impression.

Relief of Alfred Academy.—The Legislature of New York, just before its adjournment, passed "An Act authorizing a loan to the town of Alfred in the county of Allegany, and to authorize the town of Alfred to re-loan the same money to the Trustees of Alfred Academy." By this means the Academy gets a loan of ten thousand dollars of the School Fund, for the term of five years.

Revival at Princeton, N. J.—An account of the recent revival at Princeton, N. J., says that about seventy converts are numbered in the First Presbyterian Church, about thirty in Nassau Hall College, and a large number among the Methodists.

Wesleyan Missionary Receipts.—It is announced in the London Watchman, that the income of the Wesleyan Missionary Society, for the year ending December 31, 1849, was one hundred and eleven thousand pounds sterling, or $500,000, an increase of $7,000 upon the income of the preceding year.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, April 8.

After the presentation of numerous petitions, reports from committees, and the transaction of morning business, the Senate proceeded to the consideration of the special order—Mr. Foote's motion to refer Mr. Bell's Resolution to the Committee of Thirteen. Mr. Benton made a strong speech in favor of taking California by herself, without taking in any other subject. To this Mr Clay rejoined. Mr. Foote then spoke in favor of his Compromise Committee, and after some further discussion by Messrs. Cass, Hale, Douglass, and Smith, a motion to postpone the reference of Mr. Bell's motion was carried.

House of Representatives.

Mr. Vinton attempted to get through a resolution authorizing the President to detail thirty seamen and such officers as he may think proper to join Mr. Grinnell's expedition in search of Sir John Franklin, but the attempt was unsuccessful.

The Slavery question was then taken up, and Mr. Wallace, of S. C., addressed the House. The burden of his discourse was, that the non-extension of slavery is abolition in disguise.

Mr. Johnson, of Ky., followed in a speech against separating the admission of California from the territorial question, and pledging Kentucky to fight if she is dishonored by Northern fanatics.

Mr. Kaufman tried to get a vote of the House against the movements in New Mexico for an organization of that Territory independent of Texas, but failed.

A motion was made by Mr. Conger, of N. Y., to cut down postage to a uniform rate of 2 cents on paid and 5 on unpaid letters, and to abolish the franking privilege. The Post Office Committee promised soon to introduce a bill to the same purport, and the subject was then dropped.

In Senate. THIRD-DAY, April 9.

After the transaction of the morning business, and a struggle with reference to the privilege of Special Orders, the Senate took up the Census Bill. After the consideration and disposition of sundry amendments, and a long and uninteresting debate upon the several amendments proposed, the Senate, without having come to any conclusion, adjourned.

House of Representatives.

Discussion upon the slavery question occupied the whole day. Mr. Harris, of Tenn., entered into a constitutional argument to show that Congress has no power to prohibit slavery in the territories. He was followed by Mr. Corwin, of Ohio, who advocated the immediate admission of California.

In Senate. FOURTH-DAY, April 10.

Mr. Hale presented a large number of anti-slavery petitions.

Mr. Clay called the attention of the Senate to the fact that the greater portion of these petitions were printed and similar, for the purpose of showing that there was a concerted movement among the Abolitionists to misrepresent public sentiment in various sections of the country, by sending these petitions in blank, to be circulated insidiously, and returned to the Senate.

Mr. Hale called the Senator to order for speaking without a motion being pending.

Mr. Clay took his seat, greatly excited, and demanded a statement of the point of order.

After some conversation on the point of order, Mr. Clay proceeded in a strain of denunciation of the Abolitionists of the North as the worst enemies of the slaves of the South. He also intimated, that Mr. Hale had made the slavery agitation a sort of *centaur*, on which he had ridden into power and place. Individuals of this character, although pretending to be the friends of the slave, were in fact friends only to themselves.

Mr. Hale declared his determination to do his duty, in his humble way, despite all loud words or threatening and abusive denunciations. He then presented another anti-slavery petition from New York.

Mr. Rusk raised the question of reception, and submitted some remarks in denunciation of a petition presented yesterday, by Mr. Seward, praying for the enrollment of slaves in the militia.

Mr. Foote, after some remarks in denunciation of incendiary petitions, announced his intention to scrutinize the appointments of the Administration, and oppose the confirmation of all those which had been made through the influence of Abolitionists. Subsequently, the petition presented yesterday by Mr. Seward, asking the enrollment of slaves in the militia, was taken up. Mr. Clay moved that its prayer be rejected, which motion was unanimously adopted.

The Census Bill was then taken up, the amendments concurred in, and the bill passed.

House of Representatives.

After some unimportant business, the House went in Committee of the Whole on the California question. Mr. Ross, of Penn., made a speech, in which he maintained that Congress has not the power either to establish or prohibit slavery in the territories. Mr. Duer, of New York, followed. He was willing to place the settlement of this question on the constitutional principle, that the people of a territory, in forming a State government, have a right to establish or prohibit slavery, as it pleases them.

In Senate. FIFTH-DAY, April 11.

Mr. Cass presented the joint resolutions of the Legislature of Michigan, rescinding the instructions to the Senators and Representatives in Congress from that State to vote for the Wilmot Proviso.

Mr. Douglas presented a memorial in favor of securing the free navigation of the St. Lawrence River, and expressed the hope that action would be had upon the subject in season to secure this new outlet to the ocean in time for the trade of the West, the Erie Canal being inadequate to the transportation of the large amount of produce. Mr. Seward moved that the petition be printed. He contended that the Erie Canal now supplied all the facilities necessary for the commerce of the West; that its enlargement would soon be completed, when it would be in the power of, as well as to the interest of, the State to reduce the tolls on freight, so as to furnish all the facilities required for the growing commerce of the West.

The Senate then resumed the consideration of Mr. Bell's resolution on the subject of slavery, which Mr. Foote had moved to refer to a Select Committee. Several members insisted that the question of admitting California ought to be acted upon separately, and not mixed up with the slavery questions to be referred to the Committee. Mr. Douglass moved to lay Mr. Foote's motion on the table, which was rejected by a vote of 28 to 26. It was then proposed that the Committee should not consider the question of the abolition of slavery in the States, slave trade between the States, slavery in forts and dock yards, and slavery in the District, or anything relative to domestic slavery, not specially referred to them by name and by order of the Senate. Pending this proposition, the Senate adjourned.

House of Representatives.

A report was made in favor of printing 10,000 copies of T. B. King's Report on California, which led to a long talk about the manner in which the public printing has been done, or left undone. The report was finally adopted.

Mr. Potter, from the Post Office Committee, reported a bill establishing mail routes in California, Oregon, Minnesota, and New Mexico.

Mr. W. R. W. Cobb, of Ala., from the Committee on Public Lands, reported a bill granting bounty land to soldiers of the war of 1812, Wayne's war, the Creek and Florida wars.

In Senate. SIXTH-DAY, April 12.

An earnest effort was made to dispose of Mr. Foote's Compromise Committee in its revised form, but in vain, and the matter was laid on the table.

The deficiency bill was then taken up, and an amendment, striking out the appropriation for wings to the Patent Office, was discussed, but the Senate soon got tired, and adjourned over till Second-day.

House of Representatives.

After some talk about giving the widow of Gen. Worth a pension of fifty dollars per month, the bill was laid on the table.

The Select Committee on the Galphin Claim asked farther instructions, and were ordered to overhaul the business from beginning to end. After which the House adjourned over.

NEW-YORK HOMESTEAD EXEMPTION BILL.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

SECTION 1. In addition to the property now exempt by law from sale under execution, there shall be exempt by law from sale on execution for debts hereafter contracted, the lot and buildings thereon, occupied as a residence and owned by the debtor, being a householder and having a family, to the value of one thousand dollars. Such exemption shall continue after the death of such householder, for the benefit of the widow and family, some or one of them continuing to occupy such homestead, until the youngest child become twenty-one years of age, and until the death of the widow. And no release or waiver of such exemption shall be valid unless the same shall be in writing, subscribed by such householder, and acknowledged in the same manner as conveyances of real estate are by law required to be acknowledged.

§2. To entitle any property to such exemption, the conveyance of the same shall shall show that it is designed to be held as a homestead under this act, or if already purchased, or the conveyance does not show such design, a notice that the same is destined to be so held shall be executed and acknowledged by the person owning the said property, which shall contain a full description thereof, and shall be recorded in the office of the clerk of the county in which the said property is situate, in a book to be provided for that purpose, and known as the "Homestead Exemption Book." But no property shall, by virtue of this act, be exempt from sale for non-payment of taxes or assessments, or for a debt contracted for the purchase thereof, or prior to the recording of the aforesaid deed or notice.

§3. If, in the opinion of the Sheriff holding an execution against such householder, the premises claimed by him or her as exempt, are worth more than one thousand dollars, he shall summon six qualified jurors of his county, who shall upon oath, to be administered to them by such Sheriff, appraise said premises, and if, in the opinion of the Jury, the property may be divided without injury to the interests of the parties, they shall set off so much of said premises, including the dwelling house, as, in their opinion, shall be worth one thousand dollars, and the residue of said premises may be advertised and sold by such Sheriff.

§4. In case the value of the premises shall, in the opinion of the Jury, be more than one thousand dollars, and cannot be divided as is provided for in the last section, they shall make and sign an appraisal of the value thereof, and deliver the same to the Sheriff, who shall deliver a copy thereof to the execution debtor, or to some one of his family of suitable age to understand the nature thereof, with a notice thereof attached, that unless the execution debtor shall pay to said Sheriff the surplus over and above one thousand dollars within sixty days thereafter, that such premises will be sold.

§5. In case such surplus shall not be paid within sixty days, it shall be lawful for the Sheriff to advertise and sell the said premises, and out of the proceeds of such sale to pay to said execution debtor the said sum of $1,000, which shall be exempt from execution for one year thereafter, and apply the balance on such execution; provided, that no sale shall be made unless a greater sum than $1,000 shall be bid therefor, in which case the Sheriff may return the execution for want of property.

§6. The costs and expenses of selling off such homestead, as provided herein, shall be charged and included in the Sheriff's bill of costs upon said execution.

§7. This Act shall take effect on the first day of January, one thousand eight hundred and fifty-one.

A law passed the Georgia Legislature, at its last session, giving to the widow and child, or children, of any person dying insolvent, $100 worth of the property of said insolvent, free and clear of all claims for debts due by him.

STEAMERS TO LIBERIA.

Joseph Bryan of Alabama, for himself and his associates, has petitioned Congress to advance to them $2,400,000 in five per cent. stocks, repayable with interest in twenty installments, to help build four steam ships of 4,000 tuns burden, better than any other in the world, and capable of going from New York to Liverpool in eight days. These ships are to cost $800,000 a piece, and Mr. Bryan wants the Government to fork up as they are built. Two of them he proposes to finish by October 1, 1852, and the other two by October 1, 1854; the Government is to have the right to take them when needed for war purposes, by paying their cost and ten per cent. commission; and the right at all times to place on board two heavy guns and men necessary to serve them, and to send agents to Liberia free of charge.

The main purpose of these big ships is to transport free negroes to Liberia under the direction of the Colonization Society. Mr. Bryan thinks each ship can take 4,000 passengers at a trip, and make four trips a year; thus transporting 64,000 free negroes to Africa and respectability; and the Society is to have the right of sending them by paying $10 for passage and rations for emigrants over 12 years old, and $5 for those under. The steamers are also to have the privilege of introducing the products of Liberia into this Republic free of duty. They are also expected to be very useful in putting an end to the slave trade. [Tribune.

VOLUNTEERS FOR THE MEXICAN WAR.—Only one regiment was commissioned in the State of New York and sent directly to the scene of the Mexican War. A Select Committee of the Assembly recently made a report upon their sufferings and condition, a paragraph from which will give an idea of what war does for the soldier:—

"The whole number that departed originally for the seat of war, was 805. Of these there died in Mexico, or were killed in battle, 227; discharged from disabilities, wounds, sickness, &c., 226; missing and deserted 35; died since their return 56; known to be living 106; leaving wholly unaccounted for 155. Of those discharged in Mexico, as above stated, in number 226, very few have been heard of. It is supposed that most of them died, being sick when discharged. Of those known to be living, numbering 106, nearly all are broken down by disease, hardships, or wounds received in the campaign, and are unable to support themselves. Of the 190 of whom we can learn nothing, we suppose most have died, and many have doubtless gone away, it may be to California. We have discovered 18 widows, who are all in a destitute condition, and about 20 children likewise situated. The case of Lieut. Boyle, is peculiarly touching. Soon after he left for the seat of war, his afflicted wife, broken-hearted, died, leaving five children. At the close of the war, Lieut. Boyle returned, bereaved of his wife and broken down in constitution. In a short time he too died, leaving four children. Two of them are now in the orphan asylum, and two are in New York. Many and distressing have been the instances of suffering which have come under our knowledge, among those who have reached their native land. Two have died, as we learn from correct authority, from actual starvation. Numbers have died in the Hospital and the Alms House, and until quite recently the misery of the relics of the 1st Regiment of New York Volunteers has been comparatively unnoticed."

AFRICAN COLONIZATION IN OHIO.—A large and respectable meeting of the colored citizens of Cincinnati was held on the 21st ult., which protested against the whole scheme of African Colonization. The following is one of the resolutions adopted:—

Resolved, That this is our home; this is the spot where our fathers, mothers, sisters and brothers have died; here are our kinsmen in chains, and while one rattles upon their limbs, or clanks upon their neck, we will never voluntarily leave the land of our birth, but contend for our rights, in the Church, and out of the Church—in the State and out of the State—until the stars and stripes shall float over the head of none but the free.

DISTINGUISHED VISITORS.—The Ship Ianthe arrived at New York from Canton last week, bringing an interesting group of the "upper ten" of the Celestial Empire, consisting of a young woman and her maid-servant, a professor of music, a little girl, and a boy. Miss Pwan Yekgo is 17 years of age. Her feet are only about three inches in length—a choice mark of her distingué character. Her maid-servant, Miss Lune-Chung, has feet of ordinary size. The little girl, Miss Amoy, is 6 years of age; the boy, Master Taing, is only 4.

THE MINES OF GREAT BRITAIN.—A late number of the Edinburgh Review contains a very interesting article on this source of national industry. There are employed in the mining operations 193,000 persons, and in the metallic arts and manufactures 142,000. The annual profit is $20,000,000. The yearly produce of copper is 15,000 tons; of lead 50,000 tons; of tin 5,000 tons. The produce of coal in 1846 was 37,754,750 tons. In 1837 the annual produce of the mines of Great Britain was valued at $100,000,000; since then it has greatly increased.

SCHOOLS FOR COLORED CHILDREN.—The establishment of separate schools for the education of colored children, has occasioned considerable discussion in Boston. The subject was at length brought before the Supreme Court, where it was decided last week, that the right to regulate schools belongs alone to the School Committee—thus sustaining the city authorities in their course of establishing separate schools.

The ship Memnon, Capt. Gordon, arrived last week from Canton, whence she sailed on the 9th of February. On the 4th of March, off St. Helena, Capt. G. reports having spoken the bark Caroline, under the command of an officer and crew from the British steamer Cormorant, having been taken by said steamer off Rio de Janeiro, under the suspicion of being a slaver. The captain of the bark and one of the crew were on board, and would be tried at St. Helena.

SUMMARY.

Mr. Perkins, who has spent six months in California, returned in the last steamship, bringing decidedly the neatest specimen of the California, staple we have yet laid our eyes on. It is a boulder of quartz and gold, eight inches long, five wide, by four deep, and weighs *fourteen pounds seven ounces*, of which it is computed that thirteen pounds are gold, worth $3,400. It was dug in a dry gulch or canyon of the North Fork of the American River known as "Auburn Diggings," and is said to be equaled by but one other specimen as yet shipped—the one sent to England last summer.

The overland emigration to California, this year, is enormous. A gentleman from St. Josephs, Mo., says that there are from 59 to 60,000 persons at that place, and up and down the Missouri river, awaiting the proper time to start for the plains. In consequence of the vast army of adventurers, provision of all kinds, especially fodder for horses, is enormously high—as high as in California. For instance, oats are $2 50 per bushel.

It is said by gentlemen from California, now in Washington, that Col. Fremont is the richest man in the world. His gold mine will probably be saleable, in a few years, at six millions an acre. Mr. Wright says also, that he knows of spots belonging to the Government, which are worth six millions of dollars an acre, and will produce from ten to twenty per cent. a year on that sum.

A California letter, received by the last steamer, says: "People must not be too sanguine. Many do well and make fortunes, but *more* die, and thousands have little or no recompense for their toil. The labor in the mines is hard, the exposure and privations great. We generally hear of most of those who do well, but the unfortunate are little heard of or cared for.

The Boston Traveler says:—"The condition of Mrs. Webster and her daughters is indescribable. All efforts to console them are unavailing. The most heart-oppressing shrieks are constantly issuing from their mansion. Many of the most distinguished citizens of Cambridge have waited upon the sorrow-stricken group, and all imaginable efforts have been made to lighten the weight of their sorrows."

The trial of Albert G. Gaskins, the young man who was arrested in January last by a special agent of the Post Office Department, charged with robbing the United States mail, took place on the 1st inst. before the Circuit Court of Charleston, S. C., and resulted in his conviction on four separate indictments. He was sentenced to *forty years' imprisonment at hard labor in Edgefield jail!*—ten years for each offense.

News has been received from Campeachy, announcing that a great conflagration had occurred at the city of Laguayra, Venezuela, which broke out on the 18th of March, and consumed almost the entire city, but two buildings being left standing. The greatest distress prevailed among the inhabitants, who were not only houseless, but in danger of starvation. The loss by this conflagration is not far short of *two millions of dollars*.

The Washington Republic states that the officers of the army stationed in Oregon have petitioned Congress for an increase of pay to meet the great expenses they are subjected to by the peculiar situation of the Territory, where the prices of all necessaries are graduated on the California scale.

A man named Touissant, sentenced to death in Canada, for an outrage upon a young girl, has had his sentence commuted to imprisonment for life. Several other persons condemned to death in Canada, have lately had their sentences commuted in like manner.

A letter from California says that a vessel lately arrived at San Francisco from Sydney, New South Wales, with three women on board, who, being unable to settle their passage, were sold at auction to the highest bidder, for fifteen dollars each, for five months' services.

A rencounter occurred at Mobile, Ala., on the 5th inst., between a man named David White and Henry M. Jackson, in which both fired pistols, and White was shot dead. Jackson escaped without injury, and surrendered himself to the authorities, who held him to bail.

The Society (English) for the Propagation of the Gospel in Foreign Parts, has recently come into the possession of upwards of thirty thousand pounds sterling, bequeathed to it by the late William Long, Esq, of London.

A correspondent of the Journal of Commerce says that a suit has been brought against the celebrated Prof. Agassiz, for $20,000 damages, because he expressed an unfavorable opinion on a scientific work.

Sixteen thousand dollars, and not sixteen hundred dollars, was the amount of bail given by the robbers of the Phœnix Bank at Westerly, R. I.

Albert G. Bagley, the gold-pen maker, was on trial last week, in New York, for seduction, and a verdict of $1,800 was rendered against him.

Mr. T. J. Campbell, Clerk of the House of Representatives, died at Washington on the 13th inst. The door is now open for another scene of competition.

A treaty between the United States and Great Britain, relative to the Nicaragua difficulty, has just been completed at Washington.

Two poor men at Gloucester, West Jersey, named Burroughs, have just received news from England of an inheritance of $50,000 by the death of a relative.

It is estimated that, by the first of December next, four hundred miles of plank road will be in use in this State.

A young lady 18 years old, named Ellen Ferris, died suddenly on the 3d inst., at the Railway Depot at Harlem, of disease of the heart.

A route to Boston by way of the Long Island Railroad and a boat across the Sound, was opened on the 15th inst.

A young bear, about two-thirds grown, was captured at Manahawkin, N. J., last week.

There was quite a flare-up at Sonthport, Wisconsin, on the 8th inst. It seems that Mr. C. I. Hutchinson, an extensive produce dealer, had received into his warehouse some 40,000, bushels of wheat, for which he gave the usual warehouse receipts; and then sold the wheat, and started for California. When this become known, the small farmers holding receipts came forward to claim their wheat, and resist the claim of those who had purchased. The matter was not settled at last accounts.

The last steamer from Chagres brought intelligence that a trunk had been broken open at Panama, and $10,000 worth of gold and watches stolen from it. Officer A. M. C. Smith, who caught the persons who robbed the gold boxes, was put upon the track of these, and has already caught two of them, with a large amount of property.

Four steamers left New York on the 13th and 15th inst. for Chagres, and California. One of them, the Georgia, had 561 passengers, another, the Cherokee, 232. The Empire City and the Philadelphia also had a completement of passengers.

Matilda Elliott, a lunatic now in one of the Pennsylvania asylums, has recently had several cases decided in her favor in Pittsburg. By one of them her title was established to one-fifth of the flourishing town of Temperanceville, near Pittsburgh; and by another her claim to another piece of land, at the mouth of the Saw Mill Run, was established.

A telegraphic dispatch in the Evening Post says that Mr. Wilson, from New York, for some time connected with the coast survey, was married on Wednesday evening, and found dead in his bed beside his bride the next morning.

The Judiciary Committee of the House of Representatives of Massachusetts, to whom was referred the subject of Homestead Exemption, has reported, that it is inexpedient to legislate upon it. The report was accepted.

The ship Memnon, Capt. Gordon, sailed from New York on the 12th of April, 1849, for San Francisco and Canton, and arrived at New York again last week, with a full cargo of teas, silks, &c., making the voyage in 11 months and 26 days.

Hon. G. W. Wright, M. C. elect from California, and lady, have met with a severe affliction in the death of their favorite child, at the Irving House, New York.

The House of Representatives of Massachusetts has passed to its third reading a bill to punish drunkenness by confinement thirty days in the alms house.

New York Markets—April 15, 1850.

Ashes—Dull at $6 00 a 6 06 for Pots, and 5 75 for Pearls.

Flour and Meal—Flour, 4 81 a 5 06 for common and straight State, 5 25 for favorite State and Michigan, 5 50 a 5 62 for pure Genesee. Rye Flour 2 75. Jersey Meal 2 75.

Grain—Wheat is in good demand; 95 a 1 10 for Ohio, 1 02 a 1 07 for Canadian, 1 28 a 1 30 for Genesee. Corn also is in demand at 56 a 57c. for a good article. Rye 57c. Oats, 38 a 41c. for Jersey, 42 a 44c. for Northern.

Provisions—Pork, 8 37 for Prime, 10 06 for Mess. Beef, 5 75 a 6 50 for Prime, 8 50 a 9 00 for country Mess. Butter is in demand at 7 a 11c. for Ohio, 12 a 15c. for common State, 16 a 23c. for prime State. Cheese 6½ a 8c.

Beeswax—The market is 25 a 26c., small sales.

Feathers—Sales 2,000 lbs. prime at 36c., cash.

Tallow—Is firm at 7 a 7¼c., cash.

Wool—The market is dull, and lots are pressing on it at a decline. Sales 49,000 lbs. Fleece at 40c., 6 mos., previously held at 44c., and 13,000 lbs. at 35 a 44c.

MARRIED,

In Brooklyn, L. I., on the 6th of March, by Eld. J. L. Scott, ISAAC SKIDMORE to MARTHA PALMER.

On Sabbath morning, March 30th, by Eld. David Clawson, JONATHAN BROOKS, of Bridgeton, N. J., to MARGARET A. DAVIS, daughter of Abel Davis, of Hopewell, N. J.

DIED,

At Lost Creek, Va., March 22d, after a painful illness of several weeks, ELI BOND, aged 61 years. Bro. Bond was a member of the Lost Creek Seventh-day Baptist Church more than sixteen years, and adorned his profession by a consistent Christian life. He was deeply impressed, at the commencement of his sickness, that he should not recover. In the prospect of death, his mind was calm and tranquil, and at times elated with joy. He departed this life in the triumph of faith, inspiring all his relatives and friends with the cheering hope, that he has received a joyful admittance into the paradise of God. He has left a widow, several children, a large number of relatives, and the Church, to deplore the loss which they have sustained.

In Hopewell, Cumberland Co., N. J., March 22d, 1850, MARGARET RANDOLPH, wife of Charles F. Randolph, aged forty-seven years. She embraced religion in early life, and united with the Seventh-day Baptist Church at Shiloh. For several years she labored under a dropsical affection, which had occasioned her a great amount of suffering; and for which she had submitted to the operation of tapping forty-five times. She however bore her affliction with a degree of fortitude and Christian resignation seldom witnessed, and left to her surviving friends good evidence that their loss is her inestimable gain.

In Shiloh, N. J., April 3d, 1850, BEULAH S. RANDOLPH, widow of Reuben Randolph, in the 62d year of her age. Her amiable disposition and Christian deportment had won the affections of those with whom she was acquainted. She had been for many years a useful member of the Seventh-day Baptist Church at Shiloh. There was a premature decline of her mental and physical energies, so that for the last two years she was incapable of enjoying the pleasures and privileges of social and religious intercourse. But she has gone where the weary are at rest, to unite with that happy throng which shall surround the throne of God and the Lamb, to sing the praises of redeeming grace and dying love throughout eternity.

LETTERS.

Azor Estee, Venus Coon, R. Titsworth, Geo. Tomlinson, I. D. Titsworth, A. Otis, I. Hall, E. W. Thrall, John Tanner, Geo. Crandall, H. W. Stillman, G. P. Burdick, T. Wait, Silvanus Carpenter (received.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. P. Knowles, Westerly, R. I.	$2 00	to vol.	6	No. 52
Amos Ellis, "	2 00	"	6	" 52
Wm. Stillman, "	2 00	"	6	" 52
A. B. Burdick, "	2 00	"	6	" 52
Weeden Barber, "	2 00	"	6	" 52
Rob't Langworthy, "	2 00	"	6	" 52
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BENEDICT W. ROGERS, Treasurer.

☞ The attention of subscribers who have not yet paid for the current volume of the Recorder, (now more than three-quarters completed,) is directed to our published terms—two dollars in advance, two dollars and fifty cents when payment is delayed till the *close of the volume.* To these terms the Agent is instructed strictly to adhere. Those, therefore, who would save the half dollar, should see that their subscriptions are forwarded before the volume closes, on the 10th day of June.

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The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

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RUFUS BABCOCK, *late Pres. of Waterville College.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

THE SHAWL TRADE OF PAISLEY, SCOTLAND.

[Abridged from Hogg's Weekly Instructor.]

The extensive factories of Mr. Robert Kerr, situated at Seedhills and in Thread Street, Paisley, represent on a scale of great magnificence the operations of the trade or manufacture more especially recognized as the Paisley shawl trade; and it is in reference to these large works, that we shall now endeavor to present an outline of the mode in which the Paisley shawl is produced, together with an enumeration of its varieties and characteristics.

The particular pattern having been decided upon for the manufacture of a shawl, the following is the method in which it is produced. Tabular views of the intended succession of its colors are first jotted down on a paper termed the "weaver's ticket." This shows at a glance the procession of the coloring each way, lengthwise and breadthwise, from end to end and from side to side of the shawl. Calculated in splits of two threads each, the "weaver's ticket" exhibits the exact way in which the dyes throughout the shawl are to occur when woven. To furnish a notion of the minuteness of these tickets, that intended for a shawl of 1600 splits down and up, *i. e.* 3200 splits or 6400 warp threads, commenced with dividing off 10 "splits" to be dyed in a particular manner, viz., 10 inches of them *black*, 72 inches *marone*, and 10 inches *black* again, making up the full length of the shawl, including its fringes. Besides this there were 30 different changes down and up, or 60 changes in the whole breadth of the web. So minute were many of the subdivisions of the coloring, that, for example, the 10 "splits" above mentioned, when put together, formed, in a web of this fineness, not more than a quarter of an inch of the one color in the width of the cloth. Some portions all of one color were, of course, more extensive, varying from perhaps 80 and 100 to 350 "splits."

The "weaver's ticket" or "web draught" being thus concocted from the pattern peculiar to the shawl, the necessary yarns are first given, in a green state, to the warper, by whom the intended web is thereupon warped off, wholly undyed. The warper's duty includes measuring off, knotting upon a thread and tying with a colored string the different measurements of color indicated on the "draught." By this means he is enabled to warp off every proposed color into a chain by itself; and, not only so, but to keel or mark upon that chain each termination of that succession of color—giving the number of "races" or times this one color runs up and down through the web.

The yarns on coming from the warper are arranged and screwed down into the slides of a machine or frame, and dyed according to these marks—each warper's chain of yarn being dipt as many times as it represents different colors or grounds throughout the *length* of the shawl; those in the *width* of it being separated, as already intimated, to be dyed each of its own appropriate color. The value of the labor already expended up to this stage actually equals that of the silk itself.

In the dyeing-house, woolen yarns are first scoured in ammonia, soap, &c.; some colors also demand the yarns to be previously prepared for their reception; and, in general, cotton yarns are previously boiled in water; spun silks tossed in boiling water, and tram silks boiled in soap to extract the gum. The skeins of yarn are then hung upon the dyer's pins and dipped in the vats or boilers. These vats in Mr. Kerr's works are of cast iron, 6½ feet deep. Some of them, for hot dyes, have a flue passed through them. Scarlet yarn is dyed in one hour, one man at each side of the boiler turning over the skeins. Some colors require a greater length of time than this. The woolen yarns are all done warm; the cotton all cold; and the latter require several dippings, which is sometimes even the case with the woolens in dyeing woad-blue. In these last instances, the dyer keeps advancing from the weaker to the darker color, until the full shade is obtained. After being dipped in the dye, the yarns are washed, mostly in cold water, although in Mr. Kerr's establishment warm water is preferred. Excepting such colors as improve by an access of oxygen from the atmosphere, most yarns require immediate washing. When the dyeing is finished, each skein is wrung well out on the dipping pin, and thus becomes ready for the drying stove, where it remains hanging upon poles, usually from afternoon till next morning; subjected to a temperature of 100, 110, or 120 degrees of Fahrenheit. Nothing more remains to be done with the yarn in this department than making it up into bundles.

The flower-lashing, whereby the yarns are adapted for the loom, is done by men and girls. The patterns, transferred on design paper, being put down before them on a frame, exhibit at a glance the distinct color of every thread in the piece. Upon this frame are stretched chords called "simples," one for every thread, whatever its color, represented on the pattern. A twine called a "lash" is passed through amongst the "simples" on the frame, so as to isolate in its place each one of the same color from the general mass. The "tacks," or "lifts" of each distinct color, are afterwards assembled together into one "lash," so that when this lash is pulled by the drawboy employed at the loom or at the card-punching machine in preparing for the Jacquard, the whole of one particular color in the portion of the pattern at which they have arrived can be thrown into the web by the weaver's shuttle, or is represented by means of the punching machine upon the card paper. The punching machine, whereby these cards are cut, is mounted in exact conformity to the harness of the weaver's loom, and enables the weaver to dispense with the drawboy; or, rather, instead of each weaver requiring a drawboy for himself, one drawboy at the card-punching machine now answers for all. The card-punching machine, therefore, is worked by a drawboy, and holes corresponding to the different colors representing the weaver's "shots" are thereby punched out upon the cards successively. The succession of cards being strung together, are deposited at the side of the loom, mount one by one to the top of it, and there becoming for a moment fixed upon pins, each in its turn admits of the portions of a particular color, represented by its perforations (somewhat as musical notation represents sounds) being communicated to the fabric in process.

The flower-lashing is performed in the upper flat of Mr. Kerr's factory, a lofty edifice of four stories. The other three flats are filled with looms. On one side range of one of these are perhaps thirty plain looms in full operation upon tartans, &c.; on the other side range of the same flat, and throughout both ranges of the other flats, are rows of splendid Jacquard harness-looms, or more simply, Jacquard looms. Each weaver has suspended at his elegant loom a fan of quills used for drying the dressing put upon the web. This is the old form of fan which has been reverted to. At one time a circular revolving fan was attached to the side of the loom. Here shawls of all kinds are in progress of being woven. Mr. Kerr's patent double shawl is worked with as much apparent ease as the single fabric, although by this wonderful device two separate and complete shawls are worked at one and the same time. The weaver is paid for this work considerably higher, having harder work and more material to take up. There is a machine for splitting or cutting separate the two shawls, which are woven back to back. It is not a little curious, on comparing what ought to be the corresponding portions of each shawl, that their relative colors are reversed. Thus, the white of the one is represented by amber color in another; the scarlet by black; the dark blue by light blue; the light blue by green. A beautiful portrait of Louis Philippe, King of the French, which the *connoisseur* of the fine arts can hardly distinguish from the finest line engraving, has even been produced on these looms; and the principle involved in this production has since been carried out by Mr. Kerr in a magnificent new vest-piece of a splendid and intricate pattern.

We shall not pause to describe the numerous operations of finishing, singing, fringing, &c., through which the shawls pass in preparation for the market, since there remains enough to absorb our attention in the enumeration of the various kinds and descriptions of fabrics produced in Paisley, of which, we suspect, except amongst those concerned in the trade, no adequate idea prevails.

Rich white crape shawls, woven plain, are subsequently embroidered by hand in the adjacent country. Some of these shawls are of great value, and the embroiderers alone would receive sometimes as much as five or six guineas for a single shawl. The embroidery alone of a fine one cost 110 shillings. Besides these handsome white shawls of flowered embroidery, there are crimson and colored shawls of the same description. It is here, in fact, that Paisley must be proclaimed unrivaled. All that the French have done in crapes has never to this day come up to what has been and can be done in Paisley. The China crapes, as yet unequaled, are approached nearest by those of Paisley. The fringe of one of these shawls is about one pound in value. The manufacturer receives for them as high as twelve guineas from the retailer, who of course disposes of them at a higher price. It is about twenty-five years since the manufacture of crapes was first introduced into Paisley, where a capital trade in them subsisted for some years, but afterwards declined. An effort is at this moment making to revive this branch of industry. In the instance of Mr. Kerr's establishment, the entire manufacture, from the raw material to the finished shawl, is done upon the premises, the silk being "thrown," wholly prepared, woven, and finished, in the house, from the first stage to the last.

Silk gauze shawls, of bright streaming colors, a well-known branch of the Paisley trade, under which exclusively Fulton's house flourished for an entire century, while the town at large produced little else, are still made, of great delicacy and splendor. A specimen termed "Aërial," shown at the first Corn-Law League Bazaar, in Covent-Garden Theatre, excited great admiration.

Even *figured satins* are made in Paisley. These exhibit sometimes the novelty of having color thrown in upon the ground, so as to disguise it in the centre in the same manner as in the border of the shawl. In one shawl, of which the body was in reality black, it had been woven all over blue. The bordering of the same shawl was composed of four colors.

Lace shawls are made of a most gorgeous description by being *embroidered in colors.* These are not only of black lace, but crimson and all varieties of ground. The splendid embroidery on them is diversified by the display of eighteen or twenty distinct colors. It is executed exclusively in Renfrewshire, and for the most part in the country immediately adjacent to Paisley, as for instance in and around the rural village of Kilbarchan. It is found, in this instance, that instead of drawing off the rustic community from domestic avocations, this manufacturing employment, the same magnificent needlework which the Scriptures of old assigned to "king's daughters," and in which the aristocratic recluses of the ancient nunneries reveled, is performed by girls who are frequently called upon to lay it aside for the more pressing emergency of proceeding *to milk the cow!* And yet these shawls are splendid, brilliant, gorgeous, in the full flush of natural coloring—aye, and something beyond—for art, we are well aware, is permitted to exaggerate. For these few years back the French have tried this branch of art; but the Paisley work is quite fit to stand in competition with the French.

Barège shawls are entirely woven, being a species of gauze.

Massive harness-wove black satin shawls are entirely done in the loom, including isolated figures raised on them in embroidery! These figures are literally sewed in the harness-loom by the shuttle; and actually consist each of a single continuous thread!

Eighty-hundred satins, very rich and very handsome, are done with alternate stripes of such colors as primrose and lavender, or crimson and green, interrupted by similar interspaces of a black ground in fine combination.

Some very curious *striped silks* are made in alternate brilliant stripes of plain ground and figure, in which a substitution of warp actually takes place.

Figured barèges have generally a strongly contrasted plain pattern, as white upon black.

Crape shawls, elegantly contrasted in the same way, have, raised on the surface, the above-mentioned embroidered figure sewed in the web.

The scarfs called *Grecian scarfs* are exceedingly brilliant and rich in their stripes; we had almost said in their plumage, for their coloring is gorgeous.

Oswegans, again, have a red ochrey ground and simple blue or yellow stripes, with a singularly wild and transatlantic effect.

The *satin crapes* are still finer in the double combination of their simple figured stripes, the length and tenuity of the lines giving them grace and character.

Indianas, in the shape of gentlemen's plaids, with a manly substantiality of texture, combine such enduring hues as woad-blue on a pale diamonded pattern or the chequers of the plain and homely shepherd's plaiding.

The *tartan plaids* for ladies are often made of an exceedingly fine texture.

Amongst the varieties of wove shawls produced—

A plain centre shawl with a *harlequin runner* has the runner laid off in different large compartments, each including a large object of the pine-apple pattern, beautifully balanced within or towards the centre of the shawl by two smaller objects proportioned to the larger extent of the large one. This shawl is entirely wove, both weft and warp, a thing regarded as very difficult to accomplish, especially in the case of a wool warp.

A harlequin long shawl, of which the ground would be white but that it is entirely woven or covered over with figures, is a remarkably elaborate production. The lady of a distinguished M. P., returning lately from the Continent with two of these shawls, a long and a square, in her possession, both being of Paisley manufacture, had them seized at the Customhouse as being French. It was in vain that their Paisley origin was insisted upon; our native manufacturers could not obtain, in the minds of her Majesty's officials, the requisite credit for having produced any such articles; and Mr. Kerr's agent had actually to go down, exhibit the original pattern, and relieve the property of the honorable member's lady from the consequences of this somewhat earnest tribute to our manufacturing success.

A real Cashmere, weft and warp, worked with wool spottings, possesses a quiet agreeable character and exceedingly fine runners.

A plaid with white centre and large runners evinces exquisitely minute differences of pattern, from being constructed to serve as a double or "half and half" garment, exhibiting one pattern when one way folded, another pattern when folded otherwise.

A scarlet Cashmere square shawl, the finest that is made, being all Cashmere, weft, warp, and spottings, is in its chasteness, disposition, and conception of pattern, particularly owing to a novel curvature in the border, remarkably fine.

Other *fine shawls*, with beautiful turns in the pattern, evince a singleness of purpose, or rather an unity of design, carried out through the entire runner, and even projected towards the center, not abruptly terminated at the usual line of demarcation.

A harness-finished shawl, two parts white, Mr. Kerr's superintendent, when in London, discovered to have been imitated by the French.

A demure and sober-colored *Cashmere* might be complained of as being dull, yet suits the taste of many, nor is such taste bad. There is a divine beauty and equanimity in moderation.

The *subdued style* of shawl is analogous to this. The pattern evinces no decided figure; the pines, employed as the best curve for giving decision, are thrown out; and there is no scarlet admitted into the combination of coloring. These shawls are new. They have generally black and blue centres.

Mosaic shawls are pervaded by patterns in fine flowing combinations; and

The *ray shawl* receives its name from the emanation of *radii* from the runners projecting towards the centre.

We are now done. The enumeration just presented, and it is rather a selection of items than a full, true, and particular catalogue of the products of the Paisley loom, is the best method that occurred to us of indicating the nature, extent, and excellence of these celebrated fabrics.

FIRE ANNIHILATOR.

Several interesting and successful experiments have lately been exhibited at the London Gasworks, Vauxhall, before a numerous company of ladies and gentlemen, invited to witness the effective power of Mr. Phillips' new invention for extinguishing fires. After adverting to the inefficiency of water as a means of quenching flame, and the consequent loss sustained annually throughout the Kingdom, by the destruction of property, to the amount of about £2,000,000, he introduced one of the smaller of his own machines, and explained that the agent by which he sought to accomplish his object was a mixture of gas and vapor. After several experiments on a small scale, to show the success he had attained by these means, the attention of the company was directed to a compartment of a large open building, quite twenty feet high inside, which was fitted up with partitions and temporary joisting of light wood, well soaked with pitch and turpentine, and overhung beside with rags and shavings soaked in like manner. The torch was applied to this erection, and the flames, which ascended immediately, at length roared with a vehemence which drove the spectators back to a distance of forty feet, and was already beyond the power of water. The inventor then brought forward one of his hand machines, and threw out a volume of gaseous vapor, which, in half a minute, entirely suppressed all flame and combustion; and, to show that the vapor which now filled the space was quite innoxious, Mr. Phillips mounted into the loft, and passed and repassed through the midst of it, with a lighted candle in his hand. The machine with which this effect was accomplished was rather larger than a good-sized coffee-pot, and consisted of three tin cases, one within another, and mutually communicating. There was a small quantity of water in the bottom of the machine, and in the center case was a composite cake, of the size and color of peat—containing, in the middle of it, a phial of sulphuric acid and chlorate of potash. In order to put the machine in action, this phial is broken, and a gaseous vapor is generated so rapidly and in such quantity that it immediately rushes out from a lateral spout with great impetuosity. Mr. Phillips explained that a machine of any size could be made, according to the purpose for which it was intended, and a company was at length formed to carry the invention into effect. The company present, who seemed taken by surprise, very cordially expressed their satisfaction with the success of the achievements. [Tribune.

MARRIAGES IN RUSSIA.

A numerous family is quite a treasure to a Russian peasant. The number of his sons increases the number of acres which he farms, and his daughters are married off-hand. He is not asked to provide them with a marriage portion; nay, he is sometimes even paid for them. The lower classes, in almost every part of Europe, think it a curse to have many children; in Russia they are a royal road to wealth. Hence the population increases very fast, and would do so much faster if the children were not killed by over-feeding. Ten or twelve children are what one might call the usual allowance of a married couple in Russia, but one third of them die in their infancy. The extraordinary abundance of the necessaries of life is a powerful encouragement to marriage, and old bachelorship and old maidship are things one scarcely ever hears of. Some frightful abuses result from this state of things. A late traveler in Russia tells us of boys six and seven years of age who were actually married to bouncing young women of four-and-twenty. He states the case of wives who carried their husbands about in their arms. These unnatural marriages were a cause of the most disgraceful connections. Though the child was husband *de jure*, his father was husband *de facto*. When the boy grew up he found his wedded wife an old woman, and made haste to have one of her sons married to some girl whose age and appearance were more congenial to his taste. Baron Haxthausen confirms this statement, and informs us that though the practice has of late been forbidden by law, it is still upheld by the customs of the country, and by motives of interest. [Frazer.

Discovery of a Great Lake.—A great Lake has been discovered in the interior of South Africa during a journey of exploration by two gentlemen, Murray and Oswall. It is situated in longitude 24° east and latitude 19° south, and its limits appear to have been undiscernible. According to the natives, however, it takes twenty-five days to travel round it. The vegetation on its banks is tropical, and palms are abundant, but it contains no crocodiles, alligators, or hippopotami. It is approached by a river, which for some distance is of small size, and which, as it approaches the lake, becomes as large as the Clyde. The lake itself has islands in it, but it is said these are densely populated by a race entirely different from those near the borders of the lake. Pelicans are numerous, as also fish, some of which resemble perch and carp, and weigh between 40 lb. and 50 lb. There are likewise a great number of elephants, although of a much smaller description than those nearer the colony. The natives, whose languege was unlike any known dialect spoken by the other tribes in South Africa, appeared to be of an inferior nature, and to be much afflicted with pulmonary diseases.

Washing made Easy.—Those who engage in the pursuit of washing under difficulties may find the following worth a trial. It is the system about which mysterious advertisements have of late appeared so frequently.

Dissolve ¼ lb. of lime in boiling water, straining twice through a flannel bag; dissolve separately ½ lb. of brown soap and ½ lb. of soda—boil the three together. Put six gallons of water into the boiler, and when boiling add the mixture. The linens, which must have been steeped in cold water for twelve hours, are wrung out, any stains rubbed with soap, and put into the boiler, where they must boil for thirty-five minutes. They are then drawn, (the liquor being preserved, as it can be used three times,) placed in a tub, and clear boiling water poured over it. Rub them out, rinse them out in cold water, and they are ready for drying.

A Shower of Sulphur.—The passengers and officers of the Peytona, from New Orleans for Louisville, observed a very singular phenomenon as the boat was passing Napoleon, Ark., on Sunday morning, the 17th ult., during a shower of rain. The atmosphere was of a muddy yellow color, and the rain had the appearance of liquid sulphur. The rain as it fell on the deck of the boat left a thick scum like sulphur floating on its surface, a large portion of which was gathered by the passengers for the purpose of having it analyzed. The rain was accompanied with much lightning, and at one time the entire horizon was filled with vivid flashes of electricity darting in all directions. In less than fifteen minutes the rain ceased, and the skies became bright and unobscured.

An Astonishing Invention.—The London Mining Journal says there will shortly be brought before the public a new locomotive, in which the requirements of either steam, fire, air, or water, will be dispensed with; its power of traction, while effective, will be perfectly safe—by it one half at least of the present working expenses will be saved. Advocates of universal peace look forward with hope. The agent will exert a powerful influence on all nations. Distant parts of the world, where steamships, from the expense of fuel, have not been, will soon be reached with facility. This motive power will advance all nations by a larger stride than ever steam has yet made.

Curious Circumstance.—When the Station-house of the Rutland Railroad was built at Charlotte, Vt., a well was dug for a supply of water under the tank. After the workmen had dug some ten or fifteen feet, one of them observed on the side of the well a wet spot, into which he thrust his spade. Almost immediately a copious stream of water gushed from the aperture, and before the tools could be all got out of the pit, it had *sixteen feet of water in it*. It continued to fill until the water *run over the top*, which it does at this time, making a considerable rivulet. It required great power to pump the well out in order to stone it up. Here is an artesian well at a very slight cost.

The official report of the City Inspector makes the total number of the deaths in New York in 1849, 23,773—an increase over 1848 of 7,854. Under 10 years, 10,176; over 100 years, 7. Of last year's mortality, 12,589 were males and 11,304 females.

LET ME REST.

BY EBENEZER ELLIOTT.

He does well who does his best;
Is he weary? let him rest.
Brothers! I have done my best,
I am weary—let me rest.
After toiling oft in vain,
Baffled, yet to struggle fain;
After toiling long to gain,
Little good with mickle pain;
Let me rest—but lay me low,
Where the hedge-side roses blow;
Where the little daisies grow,
When the winds a maying go;
Where the footpath rustics plod;
Where the breeze-bow'd poplars nod;
Where the old woods worship God;
Where His pencil paints the sod;
Where the wedded throstle sings;
Where the young bird tries his wings;
Where the wailing plover swings,
Near the runlet's rushy springs!

Variety.

M. Lechaire, of Paris, has discovered that the white of zinc is a substitute for ceruse or white lead in oil painting. It saves life, health and expense. The Paris statistics of *Saturnine of lead* are indeed dreadful. He has tried the substitute in more than six thousand localities, on public and private structures. A committee of the Society for the Encouragement of Industrial Arts has reported the completeness and various advantages of his discovery.

The daughters of Gen. Simco, says the "Builder," an English journal, on the ruins of the old abbey of Dunkswell, near Honiton, have erected a church for which they worked all the stones with their own hands. The same journal adds:—"We have a worthy companion for these ladies, whose name is Miss Rickards, of Stow Langtoft, Bury, who has with her own hands glazed all the windows in her father's church, with stained glass, painted and burnt by herself.

Henry Clay said:—"In all the affairs of human life, social as well as political, he had remarked, that courtesies of a small and trivial character, are the ones which strike deepest to the grateful and appreciating heart. It is the picayune compliments which are most appreciated; far more than the double eagle ones which we sometimes yield."

Mr. N. Potter of East Hamburg, Erie Co., N. Y., has invented a machine which removes heaps on the sides of ruts, and fills them up at the same time. It can also plough up high places or heaps on the road, and by means of moveable scrapers, the dirt can be directed to the middle or from the middle of the road. It is drawn like a wagon, and is otherwise very simple.

Messrs. Webster & Groves, of Rockvillle, Ct. have made an improvement in the Feed Apparatus for Carding Machines, which, from a fair trial, has proved itself of great utility. The difference between this improvement and the common feed rolls, consists in having a concave surface. The wool is finer spread on the breaker, taken up more evenly, and there is far less clogging than by the common way of feeding.

In England, the Duke of Rutland has reclaimed 5,500 acres by means of a skillful course of drainage. They originally yielded only a growth of sedge and worthless aquatic grasses, and were the origin of a destructive malaria. Their first crop was abundant, and repaid all outlays for *drainage, cultivation*, and the original value of the soil.

It was one of the laws of Lycurgus, that no portions should be given to young women in marriage. When this great law giver was called upon to justify this enactment, he observed, "that in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty."

There is, says an exchange, a manufacturing company in Massachusetts, which employs upwards of one hundred mechanics and laborers, each of whom is privileged to subscribe for any two dollar paper or periodical, or any two at one dollar a year, at the expense of the company.

"A Portrait with a Free Pencil" certainly might be written beneath the following description, by a Washington letter writer:—"The blousy, awkward, able, uncouth, impudent, pushing, fluent, dexterous, ambiguous, and declamatory member from Oregon, made a good speech upon the admission of California."

Mr. C. Daboll, of New London, Ct., has invented a whistle that speaks with a most "miraculous organ" whenever its services are required for the purposes of alarm or warning. It is designed for the use of vessels at sea or on the coast, as on our eastern shores, where dense fogs prevail and vessels are liable to come in collision before they are conscious of each other's approach.

In the genuine notes of the State Bank of Ohio, there are as many human figures represented as the bill is worth dollars. If the counterfeiters wish to alter the small bills to large ones, as $1 to $100, they would have to put in ninety-nine human figures—a thing not so easily done.

When boots first came into fashion, a pair was presented to a worthy Mayor in some part of England. He examined them attentively, and concluded they were a new kind of basket. Accordingly, when he went to church next Sunday, he slung one of them round his neck and put his prayer book into it. His wife used the other to bring home her marketing in.

German papers state that Mr. Gunther, the head of the Locomotive Factory at Neustadt, near Vienna, has solved the problem relative to the ascent of trains on inclined planes, and built an engine which will draw, with ease, up an incline of 40 to 50 deg., a train of the weight of 50,000 cwt.

M. de Roulz has made a discovery which concerns the health of the world; a paint, which, applied to the dampest and most saltpetered walls, renders the surface firm and dry.

A facetious old lady, describing the rambling sermons of her minister, said:—"If his text had the small pox, his sermon would never catch it."

There are, in British foreign possessions, about 5,000,000 Christians, 50,000,000 Hindoos, 20,000,000 Mohammedans, and 10,000,000 Buddhists.

Since Father Mathew came to the United States he has administered the temperance pledge to 175,000 persons.

DeRuyter Institute.

The Academic Year of this Institution for 1849–50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

SUNDAY RAILWAY TRAINS IN SCOTLAND.

At the half-yearly general meeting of the Edinburgh and Glasgow Railroad Company, held on the 12th of March, a spirited discussion arose upon the subject of Sunday Trains. We copy the report of it given by the North British Mail and Glasgow Daily Advertiser.

Sunday Trains.

The **Chairman** intimated that the next business was to consider the following motion (notice of which was given at last half-yearly general meeting,) "That a morning and evening train be run on Sundays from each terminus of this railway to the various stations along the line, for the accommodation of such portion of the community as may find it necessary to use these trains, and that the accommodation be effected by attaching 1st, 2d, and 3d class passenger carriages to the Sunday trains now employed in the carriage of letters, parcels, and newspapers, for the Post-office; or that it may be otherwise effected, as the directors may deem expedient."

Mr. **M'Clelland** said, he saw, by the report, that the directors' opinion on the subject remained unchanged. Was he to understand by this that the English directors agreed to the discontinuance of the Sunday trains?

The **Chairman** said that some of the members of the board wished the trains run, and some did not; but there was a majority in favor of their discontinuance. At the same time, their opinions remained unchanged.

Mr. **Gibson** said, that whatever the board did must be by a majority.

Robert Cox, Esq., said—I rise to move "that a morning and evening train be run on Sundays from each terminus of this railway, to the various stations along the line, for the accommodation of such portions of the community as may find it necessary to use these trains; and that the accommodation be effected by attaching first, second, and third class passengers' carriages to the Sunday trains now employed in the carriage of letters, parcels, and newspapers for the post-office; or that it may be otherwise effected, as the directors may deem expedient." The only argument which I mean to employ in support of this motion is, that the public are entitled to demand and receive from us the amount of accommodation which it specifies. I shall confine myself to this point exclusively, because, if the argument can be successfully maintained, as I think it can, without much difficulty, all further discussion of the question upon other grounds will, of course, be unnecessary. The question as to Sunday trains has usually been argued here, and in other railway companies, as if it might, or ought to be, decided on theological grounds. Clergymen and laymen have alike exerted themselves to show what is the will of God in regard to this matter; and, having concluded, to their own satisfaction, that the systematic running of such trains is at variance with the Divine will, they have maintained that, therefore, the demands of other people, who have come to a different conclusion on the subject, should not be complied with. Now, Sir, I respectfully submit, that a meeting of railway proprietors is not a proper field for the fighting of theological battles. As railway proprietors, we are neither called upon nor entitled to decide, what is and what is not according to the will of God in any religious matter whatever. We are here to discuss a civil right, and nothing but a civil right—a right which stands on precisely the same foundation, whether the truth lie in one man's religious views or in another's. All men have equally free access with ourselves to the sources of knowledge of the Divine will. Nobody is the privileged possessor of exclusive means of information on that important subject; and it is not merely the right, but I say it is the duty, of every intelligent human being to study for himself those sources of knowledge of religious truth which are common to all; and it is his right and duty to draw his own conclusions from what he finds there. And not only this, but when he has drawn his conclusions, he is clearly and undeniably entitled to shape his practice in conformity with them, under this sole restriction always, that he shall abstain from violating, by his conduct, the rights of his fellow-men. In a Protestant country like this, it may seem altogether unnecessary to utter a single word in defense of the right of private judgment in religious matters; but I must be allowed to say, that so long as this grand right is acknowledged—only in words, but generally denied in practice—to every man that differs in opinion from ourselves, it will continue to be the duty of the friends of liberty to demand on every fit occasion a real and practical recognition of the principle, that for our religious opinions and practice, while they violate no man's rights, we are responsible to God alone. It is the palpable interest of every one of us—there can be no higher interest—to obtain a knowledge of religious truth; and when a man has done his best to acquire such knowledge, the opinions he adopts are the truth to him; and to whatever extent this truth of his may chance to coincide with that absolute and eternal truth which can be authoritatively pronounced to be such by one supreme tribunal alone—a species of truth which men have always been too prone to confound with the opinions which they merely apprehend to be coincident with it—I say, however much or little of absolute truth may be in a man's religious views, the sincere holder of them is entitled to reduce them to practice, whenever, and wherever, and as much as he pleases, so long as the rights of society are uninvaded; and no man has a right to say to him, what doest thou? But let us see, Sir, what sort of practical recognition this right of private judgment obtains from the party who object to the running of trains on Sunday. "This company," say they, "is bound by a Divine commandment, delivered to the Jews at Mount Sinai, to abstain from carrying passengers systematically on Sundays; therefore, it would be sinful to re-establish the trains which in more sinful times used to carry them; and, therefore, we will not re-establish those trains." This, I think, is the substance of all the arguments employed on that side of the question. But what say the opposite party to this? Why, they tell us that, without in the least calling in question the right of those who hold this opinion to believe as they do, and to act in their own private affairs according to their belief, they must yet take leave to say, that after carefully studying the Fourth Commandment, and the other sources of knowledge of the Divine will, to which both parties alike have access, they, on their side, have come to conclusions in some respects different from those of their opponents. They believe the weekly day of rest to be an institution of inestimable value; but maintain that it is clearly impossible, and would be neither right nor expedient if it were possible, to abstain from every kind of labor on the Sabbath day. To this extent they would be accompanied by most of their opponents; for, with the exception of some few holders of extreme or eccentric views, men of all shades of opinion notoriously perform, or countenance the performance by others, of many kinds of labor on every Sunday in the year. It is rare to meet any one who objects to the performance of a certain amount of work on Sunday by sailors, ferrymen, physicians, surgeons, domestic servants, coachmen, ostlers, dairymen, scavengers, policemen, lamp-lighters, and persons in attendance at gas-works, chemical works, smelting furnaces, and, I might add, malt kilns, were it not that the large, and, I hope, increasing sect of total abstainers, see no need for making malt either on Sunday or on Saturday. In short, all admit that works of necessity and mercy may and ought to be performed on the Sabbath, and I think I am justified in saying farther, that a hearty desire is prevalent among all parties, that labor of this kind should be restricted within the narrowest limits that circumstances will allow, and that it ought, by suitable arrangements, like those adopted in former times upon this railway, when the trains were run, be made to fall as lightly and as seldom as possible upon individuals. But here we reach the critical point where our disputations begin—we come to the question, what is the meaning of that well worn phrase, "works of necessity and mercy?" What works or classes of works does it include and sanction? Who is to determine whether a certain act, which somebody in certain circumstances proposes to do, but which another man tells him he ought not to do, does or does not in reality [illegible] of these privileged classes of works? As the discussion proceeds, it soon appears that there are hundreds of acts concerning which extremely different opinions are entertained by different people in regard to their necessary or beneficial character. In the case we are now discussing, and which is the only one we are concerned with here, one party affirms that neither the systematic running of Sunday trains, nor the using of them when they are run, is a work of necessity or mercy, while another party proclaims its belief that precisely the reverse of this is the truth. Who, then, is to sit in judgment? For my part, I know not any authority on earth that can be competently appealed to; and if this be the case, the only practicable solution of the difficulty is, that each party shall decide for itself, and that neither of them has the shadow of a right to interfere with the decision of the other, or the practice of the other when regulated by that decision. I assert the right of every man to determine freely for himself what he may do upon the Sabbath, consistently with his religious duty; and that if he err in his decision, he is responsible to God alone. Now, it is perfectly well-known, that numerous cases occur in which people find it right and proper to travel on Sunday. No statistics are necessary to prove that; for when our Sunday trains were run, they were actually used to a considerable extent by the public, and at this day the public avail themselves to a considerable extent of the Sunday trains on every Scotch railway which affords the accommodation. In a populous district like ours, there cannot fail to occur, so frequently that non-occurrence is the exception and not the rule, cases where traveling is required for the performance of the duties of benevolence, relationship, and friendship, the duty of preserving health and strength of body or mind, and even the duty of attending the ordinances of Divine worship—for the last of these was the motive which induced many persons resident near the railway, and who either were not within reach of a church, or had not one of their own denomination in the district, to travel regularly to Edinburgh, Glasgow, Falkirk, and other places, in the Sunday trains formerly run upon this line. And, who will deny, that every one of these individuals was entitled to decide for himself whether it was consistent with his duty so to travel? Just consider, for a moment, the endlessness of the controversies as to the extent to which the Fourth Commandment, delivered to the Jews, is binding on Christians—how such controversies have abounded from the days of the Apostles down to our own times, and have elicited the expression of the most diverse opinions from men equally qualified by learning, ability, and integrity, to judge in the matter. In the face of such facts as these, is it not astonishing, that in this so-called enlightened age, and Protestant country, any party of religionists should assume the position of infallible interpreters of the Divine will, whose dicta ought to regulate not merely their own conduct (which no man questions,) but also the conduct of their fellow-mortals, who cannot see with their eyes, or discover the right of any man among them to sit in Moses' seat? Contrast the effects of our present railway arrangements with those of what they were under the former *regime*. Under that *regime*, every man was free to follow the dictates of his own conscience in this matter. If he thought he had a good reason for traveling on Sunday, he traveled; if not, he stayed at home. But, in these later times, no such even-handed justice is dealt out to the community; for, although the man who objects to Sunday traveling is still as completely at liberty as ever to remain at home, the man who wishes to travel, must either hire a special train at an expense which it is ten to one he cannot afford, or stay at home against his will. When this company, Sir, obtained its powers and privileges from Parliament, those powers and privileges were given us under the express declaration, that we were to furnish (as the preamble of our Act of Incorporation expresses it) "additional means of communication between Edinburgh and Glasgow, and adjacent places." And, when the railway was opened, the effect, of course, was, that the district through which it passes was immediately stripped of all means within the reach of the great body of the people of traveling on Sunday. We have driven off, not only the two daily mail-coaches between Edinburgh and Glasgow, but the post-horses, and every other available means of traveling. It is evident, then, that we are bound to give the public, at the very least, that moderate degree of accommodation which the present motion asks for, and which, I believe, the public will be satisfied with, and will not, any more than in former times, abuse. I think I am safe in saying, that any man who should travel by the trains on Sunday, while believing that he sinned in doing so, would, in all probability, be at least as sinfully occupied at home if compelled to remain there. But, sinning or not sinning, he alone is accountable for his conduct; and neither we nor our directors, nor any tyrannical "standing committee for Scotland," have the smallest right to prevent him from acting as he does, however much we may be entitled to express our disapprobation of his behavior, and to endeavor, by reasoning and expostulation, to lead him into a better path. Great exaggeration has been indulged in as to the misconduct of persons traveling by Sunday trains. If some few cases have occurred of individuals who were found drinking to excess after such traveling, I really don't see that this would at all prove the bad effects of the Sunday trains. *Post hoc ergo propter hoc*, is the lamest of all arguments. What reason is there to think that these drunkards would have led a sober life if cooped up in Glasgow or Edinburgh, and that they would not rather have been still more drunken, by means of that additional quantity of spirits which the saving of the railway fares would have enabled them to purchase. (Hear, hear—Oh, oh.) The truth, [illegible] innocent recreation be withheld from the people, they will ever be prone to betake themselves to vicious indulgences—to bad practices, which do not the less exist because they are less within the observation of the virtuous portion of the public than Sunday traveling is. And it is a question which might be advantageously discussed, how much of the drunkenness and profligacy which notoriously prevail to so lamentable an extent in Glasgow and Edinburgh on Sundays, is, in truth, the effect of that peculiar tendency which the Scottish people have to surround their religious observances with repulsive gloom, instead of performing them in that cheerful and thankful spirit which, to me, I confess, appears much more in accordance with the precepts and example of Jesus Christ. (Hear, hear.)

In conclusion, I shall just put a case, which may serve to illustrate the principles I have been maintaining; and, perhaps, be more effectual than any extent of mere argument, in bringing them home to the moral perceptions of the gentlemen opposite. It is proverbially the best way of obtaining a clear view of the rights of our neighbors, to imagine ourselves in their place, and them in our's, and to ask ourselves with what degree of satisfaction we should then accept from them the treatment they are actually receiving from us. This, I say, is the best way of bringing ourselves to the practicing, in addition to the preaching, of the commandment, that we should do to others as we would that they should do to us. Suppose, then, that the stock of this company has been purchased to such an extent by Jewish capitalists, that they have been able to establish a Jewish majority of directors at the Board; which majority, we shall suppose, are not less sincerely attached to their religion, and not less zealous for the honor and glory of God, than the Board we now see before us. And, to complete the parallel, let these Jewish directors be farther supposed to entertain a confident belief that they possess so correct a knowledge of God's will, that other men's opinions must inevitably be erroneous, if different from their own. This, to be sure, is a supposition not very complimentary to the Jews; but, as it is a mere assumption, for the sake of argument, I hope that, if there be any Hebrew gentlemen among my auditors, he will be good enough to pardon the liberty I am taking. (Laughter.) Well, then, what do our Jewish directors proceed to do? Why, the very day of their installment in office, they issue peremptory orders that no trains shall be run upon the seventh day of the week, this being, as they announce, the day appointed by the Divine law to be kept holy by resting from every kind of labor. The new regulation, of course, excites a universal outcry among the Christian members of the community; they are up in arms against so flagrant a violation of their rights; and, at the next meeting of the shareholders, one of them moves that the Saturday trains be resumed, in order that the inhabitants of Edinburgh and Glasgow, and the intermediate districts, and her Majesty's subjects in general, who are all alike interested in the matter, may go about their lawful business as usual. But the conscientious directors are inexorable; they have the efficient support of a large muster of Hebrew shareholders and proxies; and the scruples of every waverer among them are dispelled by the presence of sundry eminent Rabbins, who have taken shares with the view of promoting the honor and glory of God. This compact phalanx is numerically irresistible; but argument, as well as the strength of numbers, is relied on for victory. A learned rabbin proceeds to expound to the meeting what it is that they ought to believe. "Here," says he, "I hold in my hand a copy of the Fourth Commandment, which you yourselves acknowledge to be Divine. What are the words of this Commandment? 'The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work,' and so on. Now, what can possibly be plainer than this—'The seventh is the Sabbath of the Lord thy God?' And, gentlemen, is not Saturday the seventh day, and are we not, therefore, bound by the Commandment to rest from all labor on Saturday? No doubt, you tell us that the original Sabbath day has been abolished, and a new one put in its place; but really, gentlemen, you must pardon us for adhering to our own well-considered and confident belief, that not one title of the Mosaic law has ever been repealed or modified; and we must plainly tell you, moreover, that even on the assumption that the books of the New Testament are an authentic history of alterations of the Mosaic law, we cannot see how this admission would serve your purpose, for we have been told by many among yourselves, and read in the writings of some of your most learned men, that the Christian Scriptures contain no record whatever of the appointment, express or implied, of a new Sabbath-day; and upon looking closely into the matter for our own satisfaction we have found, with surprise, that such is actually the case. Now, gentlemen, if you really do admit the Fourth Commandment to be Divine and of universal application, and if you cannot show that it has been altered by the supreme authority which enacted it, you are bound to observe it to the letter. And any Sabbath, except that which is held on the seventh day, must have quite another foundation than the Fourth Commandment. Your demand is most unreasonable, that we should substitute a festival of human appointment for one which is confessedly Divine. Is it not plain, that the Sabbath which we observe, and not the new Sabbath observed by you, is the one spoken of by our inspired Prophets, when they threaten its profaners with the Divine wrath; and is it not our plain duty, as good citizens, desirous to avert that wrath from the British people, to prevent the desecration of the true Sabbath by others?" (Nonsense.) Such, we may fairly suppose, would be the reasoning of a Jew, holding principles similar to those of the Rev. Mr. Lockerbie or Mr. Blackad- [illegible] such reasoning, I say nothing; it is a point with which we have at present nothing whatever to do; I am willing to assume either that the Jews, or the Rev. Mr. Lockerbie, or the advocates of Sunday trains, are the party who have the good fortune to possess views that are identical with absolute and eternal truth, and I am equally willing to assume that any or all of them are so unfortunate as to mistake error for truth; and having made this liberal admission, I again express the hope, that no gentleman will think it necessary to go through the usual but unpromising labor of endeavoring to impart sound theological views to the meeting. I assume at once that Sir Andrew Agnew was the favored possessor of the truth, and that everybody who rejects his doctrines is in error. But still I ask, what effective answer could Sir Andrew Agnew himself have made to the supposed Jewish argument—what effective answer could be made to it by any man who repudiates the principle that all are entitled to judge for themselves what day is the Sabbath, and what they may lawfully do upon that day? I honestly declare, Sir, that I am unable to imagine a single argument that such a man could employ with the slightest prospect of success. He has thrown away the only weapon with which it was possible to assail the enemy. The question, let me say once more, is not, Shall the Sabbath be observed in Scotland? I know of no man who desires the abolition of the weekly day of rest—an institution so plainly adapted to the bodily, intellectual, and religious wants of human nature, that any attempt to abolish it among us would be a ridiculous failure, even if aided by that round sum of £10,000 which our Sabbath Alliance expected to wield, but which so strangely refused to flow into its treasury. What we oppose, Sir, is not the observance of the Sabbath, but that kind of observance which some call its "better" observance, and others its "bitter," and puritanical, and unchristian observance—a mode of observance which, in the opinion of many earnest friends of religion, is much less calculated to promote respect for so admirable an institution, than to excite the distaste of multitudes towards religion itself, and to drive them into the real Sabbath desecration of vicious indulgences. I cordially respect the zeal and sincerity of every man who demonstrates his sincerity by the accordance of his practice and professions. I admit, to the fullest extent, the right of all who differ from us to argue and expostulate with us from the pulpit, the platform, and the press. But no amount of respect for zeal and sincerity can blind us to the fact, that you are trampling on our rights, and that it is our duty to come forward boldly, on all proper occasions, in their defense. (Cheers and disapprobation.)

Mr. Cox was followed by Mr. **Paton**, who "regarded the railway as a public road, and thought it would have been just as fair and reasonable to have stopped the mail coaches of former days as now to shut up the railway on Sunday." Col. **Dundas**, Rev. Dr. **Lorimer**, Mr. **Meiklem**, and Rev. Mr. **Chalmers**, each made remarks in opposition to the motion. The concluding speech, by Mr. **George Combe**, was in favor of the motion. The Chairman then put an amendment presented by Col. Dundas, that the original motion be rejected, and the matter left entirely in the hands of the Board of Directors. The amendment prevailed, but Mr. Cox gave notice that he should renew his motion at the next half-yearly meeting.

REPORT

RELATIVE TO

THE OBSERVANCE OF THE SABBATH,

MADE TO THE

Pennsylvania House of Representatves.

MR. MEEK, CHAIRMAN.

The Committee to whom was referred the Bill from the Senate, exempting the Seventh-day Baptists from the operation of the Sabbath Laws of this Commonwealth, have instructed their Chairman to make the following report:—

The memorialists ask that a law may be enacted to exempt them from the provisions of the first section of an act, entitled "An Act for the Prevention of Vice and Immorality," &c., passed 22d April, 1794, which section provides, that "if any person shall do or perform any worldly employment or business whatsoever, on the Lord's Day, commonly called Sunday, works of necessity and charity only excepted," &c., "every such person so offending shall for every such offense, forfeit and pay four dollars," &c., &c.

In accordance with the prayer of your petitioners, the Senate has passed a bill, entitled "A Supplement to an Act," &c., which provides that nothing contained in the first section of the act to which it is a supplement, so far as the same relates to the performance of worldly employment or business on the Lord's Day, commonly called Sunday, shall be construed to extend to any person or persons who conscientiously observe the seventh day of the week as the Sabbath, and are guilty of no disturbance of the religious worship of others, &c.

This Bill, thus brought before us, your Committee think, after the most mature reflection, should not receive the concurrence of the House.

The memorialists set forth, that they regard the seventh day of the week as the divinely-appointed Sabbath, and cannot conscientiously regard as the Sabbath the first day of the week. They ask, or rather claim, exemption from the operation of the statute now in force, as a right secured to them by the great constitutional provision of this Republic, securing to all its citizens liberty of conscience.

To this appeal no true republican can be insensible. We hold liberty of conscience to be one of our most valuable rights. Nor can we conceive of any thing more impolitic than for a government to array itself against the consciences of the governed. But it occurs to the Committee, that the plea of liberty of conscience may be urged for the enactment or repeal of laws inseparably connected with the public welfare. We ask, whether the very nature of government does not require, that in some contingencies this liberty should be subject to restrictions? [illegible]ment, it must be the condition of some—often a large minority—to submit to laws to which they are sincerely and strongly opposed, and which they could not conscientiously enact and support if they were in power. But if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government. One class may object to one law, and another class to another law, until all great public interests are abandoned to utter insecurity.

We admit, that cases may happen in which the law objected to is not to be regarded as conflicting merely with the settled convictions of the objectors, as to what is most conducive to the welfare of the community, considered in a moral, or in a pecuniary point of view; but as directly contravening a clearly revealed law of God, and placing them under the necessity of practically determining whether they will obey God, in violation of the laws of man, or those of man, in violation of the law of God. Hence the question arises, whether cases may not occur in which the interests of the whole community absolutely require legislation upon certain interests in despite of the conscientious scruples of a part.

It may not be necessary to elaborate this point farther than to say, that a very respectable and useful portion of the American community are so opposed to war, under any conditions, that they cannot, without a violation of their consciences, carry arms, or voluntarily bear any of the burdens of war. To either of these acts they prefer fines or imprisonment, or any penalty which government may impose. The law relieves them, with some other classes of citizens not entertaining the same scruples, from the necessity of carrying arms, but still requires them, against their consciences, to contribute to that which has been, not inappropriately, denominated "*the sinews of war.*"

There are some in our own country, who believe that ours is not a Christian government, because it makes no public provision for the maintenance of religion. They hold that religion should be not only protected, but supported by the State, and because our government is delinquent in this respect, their consciences will not even allow them to vote at our elections, or in any way give implied sanction to our national Constitution. To such consciences, it must be admitted, our law-givers can afford no relief. The case is one in which the parties must inevitably endure the inconvenience of having formed conscientious convictions which conflict with the conscience of the mass and the fundamental principles of our social organization.

The consciences of some American citizens have compelled them to go within the bounds of the slaveholding States, for the purpose of inducing and aiding the escape of slaves from their owners. But we think that the success of an application on their part for exemption from the legal penalties incurred by conforming their conduct to their consciences in this respect, would be more than doubtful. The consciences of others require them to interfere with the execution of existing laws respecting the recovery of fugitive slaves. Any one acquainted with the history of this country, cannot be unapprized of the fact, that to conform entirely the laws of the land to the consciences of all its subjects at the present time, would require the dissolution of the union of these States.

Should the gold mines or placers of California, attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that "all men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences," and "that no human authority can in any case whatever control or interfere with the rights of conscience," as to make them extend their protection to the horrid rites of this bloody superstition?

The intention of these illustrations is not to attach odium to the memorialists, by placing them in comparison with heathens or those whom they may deem fanatics, but merely to show that there may be instances in which the most liberal and equitable government must of necessity come into conflict with the religious convictions of some of its subjects.

Whether the learned jurists who constitute the highest judicial tribunal of the Commonwealth, and who are stigmatized in pamphlets circulated through the House by the memorialists, as "religious zealots," erred, when, to the regret of the memorialists, they decided that the act of 1794, comes within the spirit and meaning of the foregoing constitutional provision, will depend upon whether the rights and privileges of the community at large would or would not, by a contrary decision, be sacrificed for the benefit of a few.

Can the bill devised by the memorialists, and passed by the Senate, become a law with safety to the rights and interests of the public? Will not the injury done to the many be incalculably greater than the benefit resulting to the few?

The enforcement of the observance of the Sabbath so far as abstinence from secular employments is concerned, by civil statute, is not the result of bigotry or superstition, but results from a profound conviction of its importance to the public welfare. The Sabbath is believed to be of immense value as an occasion of rest from bodily and mental toil, and as furnishing opportunity for religious reading—for private, and for social and public worship, and for the training of children. It is the only opportunity which many laboring men have of being with their families, and instructing and otherwise influencing those for whose character and conduct the Providence of God and the law of the land hold them responsible. It is the time set apart specially for the cultivation of the moral dispositions [illegible] the community, which is believed to be not [illegible] intellect.

To secure these advantages some one day must be agreed upon by the whole community. It is not meant that the selection of the day is left to human expediency, but as different opinions are entertained respecting the day divinely consecrated, this question must be settled for practical purposes. The multiplication of weekly Sabbaths, it is believed, would to a great extent, if not wholly, defeat the design of the institution.

The memorialists claim that the seventh day of the week is the day indicated by divine authority. It is not necessary to discuss here the grounds of this belief. We presume that the arguments which they have presented to the Legislature upon the point, in their tracts and pamphlets, are not designed to make converts, but merely to show that this peculiarity of their faith is not to be attributed to capriciousness, or obstinacy, or incorrigible ignorance, but can be recommended by at least plausible reasoning. It is sufficient for us, that the first day of the week is generally believed to be the true Sabbath. It is the Sabbath of the United States of America. It is the Sabbath of Christendom.

The pursuance of secular business on the Lord's Day, is believed by the committee to inflict great social injustice. Suppose it to be done by farmers, or others, of this persuasion, the effect may be that they will gain real or apparent advantages in the market, and others will be compelled, or will think themselves compelled, to pursue the same course in order to a successful competition. The injury will be greatly augmented, when the principal in business has many hands in his employ. They are denied the periodical rest to which they are entitled; or, if for the convenience of business another day is substituted for the Lord's Day, it cannot supply the religious privileges called for by their moral and spiritual wants. To secure these privileges, as to preserve untainted their consciences, American citizens have been obliged, under circumstances of great hardship, to turn away from employments for which they were specially fitted by their talents and education. It is believed that the Sabbath desecration, which is allowed by the laws of this State, regulating her public works, compels thousands of her best men to relinquish their birth-right or the employment upon which they depend for subsistence.

Hence the necessity of civil legislation respecting the Sabbath. It is necessary to protect the community, the laboring portion especially, in the possession and enjoyment of invaluable rights and privileges, civil and religious, which have descended to them from the Author of their being, and also from the founders of the Republic and of the Commonwealth.

The memorialists object that the laws of which they complain are unconstitutional, because of the nature of an ecclesiastical law, as it assumes to decide what is divine law, and to enforce it as such.

The Committee have no hesitancy in conceding or affirming, that it is not the province of the Legislature to ascertain what are the laws of God, or to re-enact and enforce them by civil penalties when ascertained by others. Nor is this even chargeable upon those by whom the obnoxious Sabbath laws were ordained. The true ground of civil legislation is the agreement or disagreement of measures with the order and interest of society. That legislation proceeding upon this ground should result in a coincidence between divine and human laws, is neither strange nor alarming. It is inevitable. Nor can it be supposed that Christian law-givers will be wholly uninfluenced by the consideration that the modes of action upon which they are required to deliberate, are enjoined or prohibited by the law of God. But it is one thing to make a pre-existent divine law the ground of civil legislation, and another thing to make the fact that God has ordained or prohibited an act, the source or one of the sources of our convictions in reference to its social tendencies. And if to prohibit acts which the divine law has prohibited, be necessarily to pass ecclesiastical laws, and consequently to violate the Constitution of the State and of the United States, then constitutions are violated by the laws prohibiting murder, theft, and polygamy.

The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because examples of legislating upon religious subjects, and because they determine "when a man shall work and when he shall rest," and yet they profess to approve of "a simple enactment prohibiting all unnecessary labor on Sunday, except in the case of those who keep the seventh day as the Sabbath;" so that they have no objections to ecclesiastical laws, providing that their preferences are consulted by said laws.

The authors of our Sabbath laws are not chargeable with having determined that the first day of the week is the Sabbath, and thus settled by legislative authority a theological question. This point was settled anterior to any legislation upon the subject. They merely ordained that the people should be protected in the enjoyment of the privileges with which the Sabbath is fraught, assuming the theological question to be settled by the only competent authority—the religious convictions of the people.

The Committee would respectfully suggest, that the recognition of some day as the Sabbath by the public authorities is of absolute necessity, as otherwise the public conscience might be broken down, and millions of American citizens virtually deprived of the rights of suffrage, by the appointment of public elections to be held in sabbatic time. Nor can the public recognition of the first day of the week as the Sabbath be regarded as a sectarian measure, inasmuch as there are few articles of belief more Catholic among American Christians, and citizens generally, than that by which this day is consecrated.

The Committee sympathize with the memorialists in their difficulties, and would gladly concur in some feasible plan of relief, but they are not convinced of the expediency of the bill offered for their concurrence. It appears to involve the principle that Sabbath days may be multiplied in the eye of the law, and that each and all of them may be legally subject to such violence as frustrate their designs. It appears to us to be a virtual nullification of our Sabbath laws. We fear that in passing, through sympathy with the few, we should be doing injustice to the multitude. Besides, the law proposed to be superseded does no violation to the consciences of the memorialists [illegible] not require them to desecrate their Sabbath, but merely to pay some respect to the consciences and rights of the great body of American citizens. Nor can we overlook the fact, that we are asked to protect them from the penal consequences of violating a law by making them exceptions to its obligations.

Your Committee, therefore, report the bill referred to them, with a negative commendation.

The Committee offer the following resolution:—

Resolved, That hereafter the whole amount of the several forfeitures in money accruing and becoming due, under the provisions of the act of 22d April, 1794, entitled "An Act for the prevention of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation," shall be paid to the overseers of the poor of the city, borough, or township, wherein the offence shall be committed, for the use of the poor thereof; and that so much of the twelfth section of said act as gives one moiety of said forfeitures to the person or persons prosecuting for the same, is hereby repealed: *Provided*, That all other provisions of the said act shall remain in full force and effect.

GOING TO VIRGINIA.—The "Old Dominion" is in prospect of a worse irruption of Yankees than that endured by the Dutch in New York. The Syracuse Star reports that a number of the best farmers in Onondaga are contemplating a removal, and have a deputation exploring the lands. The non-working whites and the slavery-worn blacks will have to decamp before the onward march of Anglo-Saxon civilization. A Washington correspondent of the Evening Post says:—

"The northern people are making the most alarming aggressions upon the South in Fairfax county, over here in Virginia, by buying up the miserable worn-out farms, and turning the desolate 'old field' of the district into green meadows and grain-bearing fields. I am informed that during this very season more than ten thousand acres have been purchased, to be divided into small farms, by northern immigrants, principally from New York. This is a fearful omen for the South. Already this irruption of free soilers has reclaimed half the country, and furnished a population nearly equal to the number of the aboriginal inhabitants."

CHARITABLE BEQUESTS.—The Boston Traveler says, that the late Benjamin H. Punchard, Esq. of Andover, after bequeathing more than $100,000 toh is widow and relatives, made the following bequests of a charitable nature:—For establishing a Free School in Andover South Parish, $50,000; and a reversion, in addition, of $20,000. To the Episcopal Church in Andover, $70,000. To the Foreign and Domestic Missionary Societies of the Episcopal Church, each, $1-000. The said Missionary Societies, and three other charitable societies, are the Residuary Legatees. There is also provision made for the establishment of another charitable institution, in case of a certain contingency.

The Sabbath Recorder.

New York, April 25, 1850.

ENFORCING RELIGION BY LAW.

In our paper to-day will be found a "*Report relative to the Observance of the Sabbath,*" made to the House of Representatives of the Pennsylvania Legislature, a few weeks since. We have given this Report a careful perusal; and we must say, that the attempt which it makes to show, that the statute making it a penal offense to perform worldly business on the first day of the week is in perfect consistency with the great constitutional provision of this Republic securing to all citizens liberty of conscience, and that it "does no violation to the consciences of the memorialists," is an entire failure. Some of the reasons which have led us to this conclusion, we shall endeavor to set forth.

The Report, after admitting "liberty of conscience to be one of our most valuable rights," and that nothing can be "more impolitic than for a government to array itself against the consciences of the governed," proceeds to argue, that "the plea of liberty of conscience may be urged for the enactment or repeal of laws inseparably connected with the public welfare;" and submits, "whether the very nature of government does not require, that in some contingencies, this liberty should be subject to restrictions." The Report farther maintains, that "if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government. One class may object to one law, and another class to another law, until all great public interests are abandoned to utter insecurity."

This reasoning will appear to many minds, no doubt, to be quite sound and conclusive. But we respectfully suggest, that conscience has two distinct provinces. In the one it operates to direct us in our duties to God; in the other, to guide us in our duties to our fellow creatures. The method of reasoning employed in the Report strangely overlooks this distinction. Our Seventh-day Baptist Brethren in Pennsylvania had asked to be exempted from the operation of the statute making it penal to perform common labor on Sunday, as a right secured to them by the Constitution, which guaranties to all liberty of conscience. It was, evidently, in reference to the first province of conscience that this petition was made. How came the Report to overlook this, and to answer it by a kind of reasoning which is applicable only to the second? There was no excuse for such oversight, especially as the memorialists make such an emphatic reference to the Constitution, where the terms "conscience" is used in reference to its religious office only. The memorialists may possibly have expressed themselves in language somewhat accuracy. It would have been better, perhaps, had they been more explicit in defining the limits within which conscience ought to be sacred from the coercion of law. But there was no real occasion for misunderstanding them. They asked only for such protection to conscience as the Constitution itself gave them. They asked—or intended to ask, however faulty may have been their language in regard to precision—to be exempt from the operation of the statute complained of, not merely because "they could not conscientiously enact and support such a law if they were themselves in power," but because they regarded the statute as an outrage upon EQUAL RIGHTS.

We shall here undertake to present what we believe to be sound doctrine in regard to the proper province of civil government. It is the doctrine which Seventh-day Baptists generally hold, and the only doctrine which is in perfect accordance with the Constitution of our great Republic. It is this: That government is instituted for the purpose of securing to the governed the enjoyment of those "natural and inalienable rights" with which the Creator has endowed them, "among which are life, liberty, and the pursuit of happiness;" and that, in regard to these rights, all the governed stand upon EQUAL footing. Hence, in enacting its laws, government should confine itself strictly to the relations which men sustain towards one another, and not attempt to interfere with the relation in which men stand to their Creator. It may indeed "prohibit acts which the divine law has prohibited," without necessarily "passing ecclesiastical laws and consequently violating the Constitutions of the State and of the United States," as in the cases of "murder, theft, and polygamy." Hence we can readily admit what the Report maintains, that "legislation resulting in a coincidence between divine and human laws, is neither strange nor alarming." But let it be remembered, that divine law embraces two distinct relations, and of course two distinct classes of duties, viz., those which are due directly to God himself, and those which concern the welfare of our fellow creatures. With the latter of these only is civil government concerned. To make our idea perfectly clear, take a few examples.

God says, "Thou shalt have no other gods before me." But if I choose to break this law, what right has government to interfere? My acknowledgment of another god does not prevent my neighbor from worshiping the true God, if he pleases to do so. I worship Jupiter or Confucius, as the case may be; but I do not hinder my neighbor, thereby, from worshiping Jehovah. While we both pursue opposite courses, our mutual rights remain equal and unviolated. Again, God says, "Thou shalt not bow down to graven images." But if I choose to break this law, and bow to an image, two, three, or four times a day, what right has government to forbid? Does my adoration of an image compel any one else to do so? Does it hinder my neighbor from dispensing with images, and from offering his worship in the form prescribed by the commandment? Certainly not. His rights are unviolated. I have not deprived him of a single one which he held before. Again, we are prohibited by the Divine law from using profane, blasphemous language. But if I choose to be so wicked and Heaven-daring as to violate this law, why should government take the matter up, and coerce my obedience by fines and penalties? My profanity compels no one else to be profane. It does not hinder my neighbor from cherishing the most devout reverence for the name of the Lord. He may be as reverential as he pleases, and my wickedness, great as it is in the sight of God, does not rob him of a single right which he before possessed. Here, then, is a class of duties lying entirely without the sphere of civil government. They belong to a relation with which the kingdoms of this world have nothing to do. Ever since the abrogation of the Jewish Economy, God has withholden from the governments of the earth the right to punish breaches of the first table of the Decalogue. He will punish them himself, in his own way, and in his own time.

But, on the other hand, there is a class of duties, no one of which can be violated without manifest injury to somebody else besides the perpetrator of the wrong. It is forbidden, for example, that I should steal. But suppose I violate this precept—what then? Evidently, I do wrong to my neighbor. I deprive him of a right which he before possessed. He has as good a right to his property as I have to mine. If government does not interfere to protect him in the enjoyment of his property, it does not uphold equal rights. It is, therefore, a clear case in which government *ought* to interfere. Again, it is forbidden to commit murder. If I violate this precept, I deprive my neighbor of his right to life—a right which he holds by a tenure as valid as that by which I hold my own. It is, therefore, the duty of government to forbid this crime by its most stringent penalties. Again, the divine law prohibits man-stealing. If I set at nought this law, I take away from my fellow man a right which he possesses in common with me, viz., his right to himself, his right to freedom. Hence this is a case in which the interference of the civil power is called for. So, too, if I slander a man, if I injure him in his character, and thus break that law of God which says, "Thou shalt not bear false witness against thy neighbor," it we live should interfere to protect him by punishing me; for he has a right to his reputation, of which I have no business to deprive him. Now it is manifest, that in these cases, and in multitudes of others which might be mentioned, the rights of men are equal, and in not one such case can a transgression be committed without robbing some one of a right which he before possessed.

Thus have we clearly defined the limits, within which civil government may rightfully exercise its power. Two distinct classes of duties have we presented, one of which admits of governmental legislation, the other forbids it. To which of these classes does the Sabbath belong? That man must be worse than blind, who says that it belongs any where else but to the first. Does my Sabbath-*breaking* deprive any one else of his right to *keep* the Sabbath? If I choose to work on the Sabbath day, does that hinder my neighbor from going to church? If I choose to keep the Sabbath on the seventh day of the week, does that hinder my neighbor from keeping it on the first? If I open my store, does that compel my neighbor to come in and buy? If I choose to harvest my grain, or to chop my wood, do I thereby hinder my neighbor from spending the day in prayer? Nothing can be plainer, than that my Sabbath-breaking leaves all the rights of my neighbor untouched. Whatever wickedness I am guilty of, is against God, but not against him. Therefore it is a case in which civil government has no right to interfere; and the very moment that government undertakes to legislate on this subject, it steps beyond its province.

But it is objected, that by pursuing our business on the Sabbath-day we compel the persons in our employ to violate its sacredness. If the persons in our employ were *slaves*, having no power to resist our will, the objection would have some pertinency. But, under ordinary circumstances, the objection is puerile. Every man who enters into a contract to perform labor for another, has it in his own power to stipulate whether he will work on the Sabbath-day or not. If he agrees to work, he does it voluntarily, and stands on the same footing with his employer. He is not compelled.

"But he will lose his situation, if he does not work." Very well; the rule operates both ways, as every good rule should. The employer also loses his servant; and it is a reasonable presumption, that one suffers about as much loss as the other. It is for the pecuniary interest of the employer that he wishes to have the work done; and if the Sabbath-keeping consciences of those whom he would employ prevent him from getting it done, he is quite as much the sufferer as they. If to this it is replied, that "he is not the sufferer, because he can immediately enlist in his service others who have no conscience about the Sabbath;" we rejoin, that men discharged from service for conscience sake can also immediately find employment with those who will not require them to work on the Sabbath. And the very fact that they were discharged for conscience sake, becomes such a recommendation in their favor, that they are not likely to be idle a single day. This whole talk, therefore, about the Sabbath-breaker compelling those to labor who are in his employ, and robbing them of the rest to which they are entitled, is idle as the wind. No man, except a slave, is compelled to work for another. As long as his service is voluntary, it is his own fault if it becomes a Sabbath-breaking service.

We have said, that government goes beyond its rightful province, when it attempts to legislate upon those duties which we owe directly to our Maker. Our Pennsylvania brethren mean the same thing, when, in their petition to the Legislature, they contend that the Statute, from whose operation they pray to be exempted, interferes with the sacredness of conscience. But the Report which we have under review, attempts to offset this with an illustration which, notwithstanding the earnestness with which it is disclaimed that there is "any intention to attach odium to the memorialists by placing them in comparison with heathens or those whom they may deem fanatics," strikes us as singularly calculated to mislead.

"Should the gold mines, or placers of California, attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that 'all men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences,' and 'that no human authority can in any case whatever control or interfere with the rights of conscience,' as to make them extend their protection to the horrid rites of this bloody superstition?"

Now, what sophistry this is! What an adroit substitution of something entirely foreign to the subject, in order to render complex a question which is perfectly simple! The simple question upon which this whole controversy turns is this: Ought government to render penal the performance of those acts which deprive no one of his natural rights? We say, No. But instead of meeting this question in its simple form, the Report jesuitically slips in another, about which there is no dispute. For who has disputed that government ought to prohibit the taking away of human life? The system of religion which the Pagans of Asia are here supposed to practice, not only embraces the acknowledgment of false gods, and, it may be, the worship of images—acts which interfere with nobody's rights; but also the taking away of human life—an act which *does* rob others of their rights. They are *conscientious* in offering human sacrifices, it may be, but their conscience, instead of operating only in that province where government has no right to intrude, operates in the province where our relations to one another fall.

The Report under consideration has much to say about "the rights and privileges of the community at large," "the injury done to the many, incalculably greater than the benefit resulting to the few," "sympathy with the few," and "doing injustice to the multitude," &c. But we beg leave to say, that the principle involved is one which does not depend upon the decision of majorities. Constitutions are made to secure the rights of *minorities*—to protect the few against the encroachments and dominations of the many; and we, as Seventh-day Baptists, plant ourselves upon the broad basis of our country's Constitution, maintaining that, though few in numbers, our rights are pledged to us in that glorious instrument, and that the Sunday statute is a violent wresting of them from us. If religious liberty consists only in practicing according to the faith of the majority, there is as much of it in the dominions of the Russian autocrat as there is in our own land. Religious liberty consists in the power to put in practice just what our republican Constitution guaranties to us, and that, too, whether it pleases the consciences of the majority or not. The assertion of the Report, that "the law proposed to be superseded does no violation to the consciences of the memorialists; it does not require them to desecrate the Sabbath, but merely to pay some respect to the consciences and rights of the great body of the American citizens"—is an insult to common sense. It *does* "require them to desecrate their Sabbath," under the penalty of incurring the loss of one-sixth part of their labors. It *does* "violate their consciences," by compelling them to uphold a system of faith which they can look upon in no other light than as making void a divine law. Yes, it robs them of one-sixth part of their earnings, by withholding from them the secular use of the first day of the week, which, were it allowed, would enable them, in some small degree, to make up their loss; and this loss, or *four dollars fine*, must be rendered as a constant tribute to the faith of the multitude. Yet there is no violence done to the consciences of the memorialists! no injustice! no inequality!

We would have government so framed as to afford equal protection to Jew and Christian, Pagan and Mahometan. And we believe that such was the design of the founders of our Republic. Notwithstanding it has become the stereotyped language of the pulpit and the press, and even of judicial decisions, that ours is a *Christian* government, we repudiate it, as language which is but little more than vain jargon. It is language which ought never to come from the mouth of a logician. What though the great mass of our people were infidels—what though every man in Congress were an infidel, and every man in the employ of the government, from the President down to the driver of a mail coach—would that necessarily make our government an *infidel* government? There is just about as much sense in such jargon, as there would be in calling the Empire of Hayti a *black* government, the Kingdom of Great Britain a *white* government, or a government of which all the citizens were North American Indians a *red* government. The truth is, that the righteousness of the citizens cannot be imputed to the government, any more than their complexion. Our political forefathers had no design to institute a *Christian* government, nor an *Infidel* government, nor a *Mahometan* government. Their design was simply to institnte a federative compact, an associative *machinery*, which should secure equal rights to all; and the government which does this in the most effectual manner, is the most Christian—the most righteous—the most free from sin.

There is one point upon which the Report gives our brethren rather a home-thrust:—

"The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because they are examples of legislating upon religious subjects, and because they determine 'when a man shall work and when he shall rest,' and yet they profess to approve of 'a simple enactment prohibiting all unnecessary labor on Sunday, except in the case of those who keep the seventh day as the Sabbath;' so that they have no objections to ecclesiastical laws providing that their preferences are consulted by said laws."

We cannot undertake to justify our Pennsylvania brethren from this charge. In our opinion, they erred greatly in not demanding the entire repeal of the obnoxious Sabbath laws. The only consistent ground for us to take, is, that all laws which enforce a Sabbath are violations of the Constitution. On this ground we ought to plant ourselves, and never cease our efforts till such obnoxious enactments are blotted from the statute-book.

EXTRACTS FROM A CALIFORNIA LETTER.

SACRAMENTO CITY, Jan. 31st, 1850.

* * * There is no doubt that the gold here will prove very abundant. The river known as Trinity proves to be a branch only, and the other branches abound with the precious metal. Of this river but little has been known. A vessel is about to start for the Trinity Bay, into which it empties, with stores and armament to build a fort, and so open the river to the [illegible] I have conversed with a man who visited the true Trinity river, and he had so great success that he will return as soon as the roads are open. It rises among the mountains, with the Sacramento, and flows west. The access to it has been over the mountains, difficult and dangerous; but, to a true Californian, nothing is difficult or dangerous but a "grizzly," and with him familiarity breeds fear.

There seems to be a great delusion at home about California, if I am to judge by the papers. I was deceived in some respects. The climate and beauty of the country were misrepresented—(of this I have spoken in a previous letter)—but of the resources of this country in gold, I assure you that the half has not been told. There will be more gold dug this coming season, than all that has been dug before. The few who have come down from the mines bring the most glowing accounts. The crowds are spreading to the sources of the streams, and marking off their ground for operations when the season opens, leaving the old grounds, where men will go now and work over the soil that has been worked before, and do as well as the first operator. Another reason why more gold will be obtained, is because more persons understand the mining operations better. They *know* what is wanted, and make their arrangements accordingly.

I am not surprised that so many were disgusted and went home. The *green* ones are fleeced on landing, to begin with. They are persuaded that all they have is not worth the cost of landing, and are thus induced to sell. The knowing ones sell at enormous profits. The adventurer is left destitute, to go to the mines, where he is told he can make his "pile." He hears the most conflicting statements about different mines, and, after being fleeced all the way, he gets to a place where he has been told that men have dug the coveted stuff by the pound. He works half a day at a business he knows nothing about, and finds but a few grains in each pan-full, then tries somewhere else, and so spends half his time in "prospecting." He gives it up in disgust, and is ready to go home; and if he has the means he will do it; if not, he will sit down and curse the country and the gold mines.

The overland men came in destitute, in the midst of the sickly season, too late to secure winter quarters, and have suffered much from sickness and exposure—the most of them living in tents all winter. These will be ready to operate in the spring to advantage. They are the men for it, and, with a long season before them, will gather large sums, some more and some less. Shrewd operators here will make money out of the moneyed men at home, who are so bold as to venture on the fickle, inflated trade. Auction sales will be heavy, and percentages large—everything will go with a rush. * *

I will transcribe a letter received a few days since by S. B. Mulford, of Montrose, Pa., a graduate of Yale College, who is staying with us. It is from a young man with a fortune at home enough to keep him all his life in the indolence he has lived.

SAN FRANCISCO, Dec. 7th.

DEAR SIR,—I heard that you were in Sacramento City, through Mr. C. of Honesdale. I have been in San Francisco about three weeks. I have been to the mines, was sick, made nothing, and returned. I cannot find any employment here, and wish myself out of this God-forsaken country. My object in writing to you is, to inquire what chance there is for employment in Sacramento. I don't know but I may come up there. It riddles a fellow's money out fast to live here without doing any thing. There are four times as many people as can be employed, and more than ought to be in any one place. You being a business man, I did not know but you could give me some information about a chance for business in Sacramento.

As ever, yours, —— ——.

Such cases are plenty here. They are of no account, except when they become a public charge. The country will soon be clear of them, and a better class will take their place. It is a hard trial for any man to be put ashore in a strange, new land, where no one knows him or cares for him, and without money, to shape his own destiny. He sees a multitude around him very busy, and all hurry-skurry, like May-day, only worse; and though any one of them could tell him where and how to make a fortune, they will make use of him as far as they can—fleece him, and let him go. He hears about great sums of money made, but does not see how it is done. He sleeps in a tent on the ground, and fries his meat on the coals.

"The pilot-bread is in his mouth,
The gold dust *in his eye*."

He thinks of something at home, and, if he is not good pluck, ten chances to one if he *don't feel bad*, and go home if he can. I am not giving my own experience, but such is often the condition in which the the adventurer finds himself.

J. D. B. S.

"GERRIT SMITH'S CONSTITUTIONAL ARGUMENT."

Such is the title of a thirty-page pamphlet lying on our table. From it we learn, that in February last, petitions were presented to the Senate and Assembly of the State of New York, asking those "Honorable Bodies to give Gerrit Smith a public hearing on the question whether slavery has any legal existence under the Federal Constitution?" The request was granted—Mr. Smith spoke in the Capitol on the 11th and 12th of March, 1850—and here we have the substance of his speech. The first question discussed is, whether there was any legal slavery in this country at the time the Constitution was adopted? Mr. Smith replies in the negative, and establishes his position by showing that the right of property in man was not recognized in England when the Colonial Charters were given, and could not, therefore, have been guarantied by those instruments. He then takes up the Declaration of Independence, and develops the inconsistency of supposing that a document which declares that all men are created equal, and endowed with the inalienable right of life, liberty, and the pursuit of happiness, can be made to sanction the existence of slavery. The various articles of the Constitution which are commonly interpreted in favor of slavery, are then brought under review, and from an examination of them it is made manifest, that they are susceptible of quite a different interpretation, and one altogether more consistent with the design for which the Constitution was formed, "to secure the blessings of liberty." In conclusion, Mr. Smith enumerates some of the provisions of the Constitution which he regards as incompatible with slavery—such as, that "Congress has power to provide for the common defense and general welfare of the United States;" that "the United States shall guaranty to every State in this Union a republican form of government;" that "no State shall pass any bill of attainder;" that "the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion and invasion, the public safety may require it;" that "the free exercise of religion shall be guarantied;" that "no person shall be deprived of life, liberty, or property, without due process of law;" that "the right of the people to be secure, in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated," &c.

We have read this report of Mr. Smith's speech with much interest and satisfaction. The argument is clearly stated and well sustained. Many of those who listened to it, we are quite sure, must have been convinced, that the Federal Constitution, when fairly interpreted, is far enough from being a pro-slavery document, and that a faithful execution of all its provisions would endanger that accursed system which it is so often quoted to uphold.

SOMETHING TO THINK ABOUT.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about $1,750,000; by those of America, $750,000; making together, $2,500,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

REV. J. W. MORTON, who was recently dismissed from the service of the Reformed Presbyterians, as a missionary to Hayti, in consequence of embracing the Sabbath of the Bible, has accepted an appointment to the Professorship of Languages and Mental and Moral Science in De Ruyter Institute, Madison Co., N. Y.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, April 15.

After the presentation of numerous petitions, and the transaction of considerable morning business, the Senate resumed the consideration of the Deficiency of the Appropriation Bill. An amendment proposing to strike out the appropriation for new wings of the Patent Office, was rejected. Several amendments were adopted, including one for a considerable increase of clerks in the Post Office Department. The Senate adjourned without having concluded action on the bill.

House of Representatives.

The Speaker announced the death of the Clerk of the House; and after remarks upon the subject by two or three individuals, the usual resolutions were passed, and the House adjourned.

In Senate. THIRD-DAY, April 16.

The bill to supply deficiencies in the appropriations for 1850 was amended in several particulars and passed. A motion to strike out the appropriation for the outfit of a Charge to Austria was *lost*—17 to 28.

After some unimportant conversation, it was agreed that Mr. Foote's motion for a Select Committee of Thirteen should be the special order for to-morrow; and then the Senate went into Executive Session.

House of Representatives.

The whole day was spent in an ineffectual effort to select a Clerk. Judge Young, of Illinois, was the principal democratic candidate, and Mr. Prindle, of New York, the principal whig.

In Senate. FOURTH-DAY, April 17.

After the transaction of morning business, the Senate proceeded to the consideration of Mr. Foote's motion to refer Mr. Bell's resolution to a Committee of Thirteen. Several amendments were proposed, with a view to prevent the Committee's taking into consideration the question of slavery in the States, the internal slave-trade, slavery in the District of Columbia, and in the dock-yards, navy-yards, and arsenals of the United States. At length Mr. Benton moved, as a test vote, that the pending business be laid upon the table, with a view of taking up the bill for the admission of California. The vote being taken, 24 were for it, and 28 against it—Col. Benton alone from the Southern States voting against the embryo Compromise, while Messrs. Cass of Mich., Dickinson of N. Y., Sturgeon of Pa., and Bright and Whitcomb of Ind. voted for it. The question was then farther discussed by Messrs. Benton, Clay, Douglass, Hale, and Foote.

While this discussion was going on, a very exciting scene occurred in the Senate. It seems that Mr. Foote was indulging in some very bitter remarks against Col. Benton, when the latter left his seat and walked toward the Mississippi Senator, who deliberately drew from his breast a loaded pistol and cocked it. Several Senators then interfered to prevent a meeting. The pistol was finally taken from Mr. Foote and locked up in the desk of a member. Amid much excitement a motion was put and carried to appoint a Committee of seven to investigate the subject, and the Senate adjourned.

House of Representatives.

The House succeeded in electing a Clerk—Hon. Richard M. Young, of Indiana. Nothing else was done.

In Senate. FIFTH-DAY, April 18.

The Committee to investigate the conflict between Messrs. Bonton and Foote was appointed, viz. Messrs. Webster, King, Phelps, Rusk, Bell, and Shields.

Mr. Benton moved that the Senate proceed to the consideration of the California bill. Mr. Clay moved to lay the motion on the table, which was agreed to—yeas 27, nays 24.

The unfinished business of yesterday (relating to the Compromise Committee) was taken up. Mr. Benton's amendment, instructing the Committee not to connect California with any other measure, was rejected—28 to 25.

The vote was then taken upon the question of instructing the Committee not to take into consideration slavery in the States, the slave-trade, &c., and lost.

The final question being then taken upon the motion to refer Clay's and Bell's resolutions to a Select Committee of 13 without instructions, it was *adopted*; yeas 30, nays 22.

The Senate adjourned without appointing the Committee.

House of Representatives.

Considerable time was spent in an ineffectual attempt to turn out the door-keeper of the House; a committee of five was appointed to investigate the charges against him.

An attempt was made, but failed, to obtain a committee to investigate charges against Mr. Ewing, Secretary of the Interior.

The President's California Message was discussed by Messrs. Ewing and Alston, but no vote was taken.

In Senate. SIXTH-DAY, April 19.

With the exception of a vote to postpone the farther consideration of the California Bill to next Second-day two weeks, (on account of the absence of a large Committee to convey Mr. Calhoun's remains to South Carolina,) the only business of importance transacted by the Senate was the selection of the Committee on the Compromise Resolutions, as follows:—

HENRY CLAY, of Ky., Chairman.

Lewis Cass, Mich.	D. S. Dickinson, N. Y.
Jesse D. Bright, Ind.	Daniel Webster, Mass.
Samuel S. Phelps, Vt.	James Cooper, Penn.
William R. King, Ala.	James M. Mason, Va.
Solomon U. Downs, La.	Willie P. Mangum, N.C.
John Bell, Tenn.	John M. Berrien, Ga.

The N. Y. Tribune, in announcing it, says: "This is a very strong Committee, but not strong for Human Freedom. The Free States, with two-thirds of the voters, and at least five-eighths of the population of the Union, have but a minority of the Committee, and of these Messrs. Cass, Dickinson, Bright, and Webster, have already violated the expressed will of their constituents in their action on this subject. Messrs. Cass and Dickinson have been doing so for years, and the former has procured, through severe application of the party screws, a license to do so from his Legislature by the Lieut. Governor's casting vote. Mr. Dickinson has for years defied the public sentiment of our State, and will do so to the end."

House of Representatves.

Several private bills reported by committees were brought up and remarked upon in the House; but before any action was taken upon them, the House went into Committee of the Whole on the President's California Message. A free-soil speech by Gov. Cleveland, of Conn., occupied the time till the House adjourned over to Second-day.

TWO WEEKS LATER FROM EUROPE.

The steamer America, from Liverpool, arrived at Boston on Sabbath last, with two weeks later news from Europe.

The English coast was visited by a severe hurricane on the 30th March, causing much destruction of property, and a frightful loss of life. Among other vessels lost was the John R. Skiddy, which was driven ashore on the coast of Wexford, where she was totally wrecked; Capt. Shipley, passengers and crew, saved. A vessel was lost near the mouth of the Thames, and every soul on board, drowned. The coast is everywhere strewn with portions of vessels that have fallen a prey to the elements.

The City of Dublin Steampacket Company's ship Royal Adelaide, Capt. John Batty' plying between the ports of Cork and London, left the former City on the afternoon of Wednesday, March 28, with a full cargo of goods, and about 250 passengers, touched off Plymouth on Thursday evening, left that port for London on Friday morning at 3 o'clock, and was totally lost on the Tongue Sand, off Margate, at 11 o'clock on Saturday night, when there is too much reason to fear every soul on board perished.

Advices to the last of Nov. have been received from Hobartstown, Van Dieman's Land, announcing the arrival there of Smith O'Brien and his associates in the Irish Rebellion of 1849. The felons were granted tickets of leave on condition of their engaging that their liberty should not be used as a means to effect their escape. All except O'Brien accepted the boon. He has been sent under surveilance to Maria Island.

Public order prevailed at Paris, but political affairs had assumed a more threatening aspect. It is said that the President of the Republic is so deeply in debt, that nothing but the possession of the Imperial crown can extricate him, and that he is at present engaged in negotiations with Russia for the purpose of possessing himself of that, to him, now necessary protection.

A recent number of the Roman Observer says, that the return of the Pope to Rome has been definitely fixed for the 6th inst. The speedy return of his Holiness appears to give general satisfaction.

A difficulty between Russia and Prussia is apprehended. An imperious note has been addressed by the Russian Government to that of Prussia, on the subject of the Scheleswig-Holstein dispute. The Prussian Ambassador has been recalled. Berlin is, it is said, to be surrounded with fortified barracks, which have already been commenced near one of the gates of the city.

The Paris Correspondent of the London Standard of a late date says that the Government is said to have received dispatches from Germany, which lead to the belief that a collision between Austria and Prussia is almost unavoidable. The language used by both powers is partaking more and more of a hostile character.

Advices from Lisbon state that Commodore Martin was concentrating his squadron at the Tagus, in anticipation of a hostile visit from the American naval forces, to enforce a settlement of the long-standing claims of the American Government.

The Tuscan Government has refused to accede to Lord Palmerston's demand of indemnity for losses sustained by British subjects at Leghorn last year. The difficulty has been submitted to the arbitration of the Sardinian Government.

Recent advices from Constantinople state that preparations were being made to conduct Kossuth and other Hungarian refugees to Kutotahia, in Asia Minor, where they are to be confined, it is said, five years.

A telegraphic dispatch of the 29th March from Trieste, states that the insurrection in Bosnia is extending its range and increasing in strength. Two thousand Turkish troops were defeated by the insurgents, and compelled to evacuate the fortress of Banjaluka.

BANKING IN PENNSYLVANIA.—The General Bank Bill, regulating the banks of Pennsylvania, that shall hereafter be chartered and rechartered, has passed both branches of the Legislature, and received the signature of the Governor. By this law the liability principle is extended to all issues of banks—all foreign notes, or the notes of other States under the denomination of $10, are excluded from circulation in Pennsylvania—the Directors are made personally liable for the deposits and other debts, in case of the fraudulent insolvency of banks—cashiers are required to give bonds to the amount of one-fifth of the capital, when it is $200,000 and under; in one-eighth, when it is between $200,000 and $500,000; and in one-tenth, when it is over $500,000 and not exceeding $1,000,000. The extent of the term for which each bank shall be chartered, is fifteen years. Banks can be chartered for a less period, but none for a greater, in the aggregate.

LATEST FROM HAYTI.—A schooner arrived at New York the other day, with dates from Port-au-Prince to March 31st. His Imperial Highness, Faustin I., still delights in show and parade. He every morning rides around the city, attended by the Governor, some of his principal officers, and a body guard of dragoons, and the citizens receive his black majesty with uncovered heads, as he passes. He has forced (with but few exceptions) all the young men of the place to become soldiers; and it is reported that he shortly intends to attack the Spanish portion of the Island. Faustin has purchased two more large brigs, which he intends to convert into vessels of war, viz: the Danish brig Otto, and a Swedish brig. The business of the Island appears to be improving. There was a great deal of logwood in the market, and coffee had begun to come into Port-au-Prince in large quantities.

NEW LINE OF STEAMERS.—A new line of steamships is soon to be established between New York and Liverpool, consisting of four first-class vessels—the Atlantic, the Pacific, the Arctic, and the Baltic. The Atlantic is now ready for sea, and will sail on the 27th inst. She is 290 feet on deck, 45½ feet beam, and 42 feet depth. Her dining saloon is 55 feet long by 41 wide, and can be farther extended 15 feet in length whenever required. Her main saloon is furnished in a style of elegance surpassing the most aristocratic mansions. Her state rooms will accommodate about 200 passengers. She was begun some two years ago, and has cost over half a million of dollars. The vessel was built by Wm. H. Brown; the machinery by Stillman, Allen, & Co., of the Novelty Works. E. K. Collins & Co. are the agents of the line.

DEATH FROM INTEMPERANCE.—A Mr. Wilson was recently married at Washington, of an evening, and found dead in his bed the next morning. The following is the verdict of the Coroner's Jury in the case:—

"That the deceased was a man of intemperate habits, and had been, for two weeks previous to his death, constantly under the influence of ardent spirits, and on the night preceding the morning of his death he manifested strong symptoms of delirium tremens, and while in that state, about 10 o'clock at night, he was married, and retired to bed about 11 o'clock; that, after he got in bed, he exchanged a few words with his wife, and then fell asleep, and was found dead in his bed on Thursday morning about daylight; and the Jury believe, from the evidence, that the deceased came to his death by congestion of the brain and stomach, produced by the habitual use of intoxicating drinks."

INDIAN DEPREDATIONS.—By the arrival at St. Louis, on the 16th inst., of a gentleman from New Mexico, dates were received from Los Vegas to the 6th of March. Indian depredations in that country still continue. The Americans are living in constant dread and fear, and the savages are daily becoming more daring. A runner, sent by a party of buffalo hunters, arrived at Los Vegas a few days before he left. The hunters had encountered a body of Apache Indians, and an engagement ensued between them. Two of the hunters were killed and three or four badly wounded. The Indians carried off all their animals. Three Mexicans were recently killed by the Indians at Vernal Springs, on the road from Los Vegas to Santa Fé.

STARVATION AND FREEZING.—Mrs. Ireland and her daughter, of Quincy, Ill., came to an awful death by freezing and starvation on the mountains during the past winter. They were on their way to California. The wife and daughter, with the full knowledge of their situation, and after they had burned up their wagon for fire-wood, insisted upon the husband and farther leaving them to their fate and seeking his own safety. He did so.

PREMIUMS FOR LIBERIA.—Elliott Cresson, Esq., of Philadelphia, feeling strongly the importance of cherishing the spirit of agricultural enterprise among the citizens of Liberia, has generously proffered, through the Franklin Institute, to bear all the expenses of providing four silver medals for the encouragement of African farming. The Institute has accepted the overture, and accordingly valuable medals will be awarded for the largest crops of coffee, cotton, sugar and palm oil produced in Liberia in 1851.

SUMMARY.

According to the last Boston Shipping List, the total number of vessels that have left the United States for California, is 337 ships, 303 barks, 242 brigs, 183 schooners, 1 sloop, and 23 steamers. Many more vessels have no doubt left the United States for California, which are not enumerated, not having cleared direct for that place, but for ports on the eastern and western coasts of South America.

Letters from Havana, dated 4th inst., state that there was no little excitement existing there amongst the medical faculty, relative to the cholera, which has commenced its ravages in the military hospital, amongst the troops. To the 1st inst. the average number of deaths was from fifteen to eighteen; to the 4th instant, from thirty-five to forty-five.

In the Mayor's Court at Albany, on the 12th instant, a man was fined five hundred dollars for selling goods without an auctioneer's license. The Judge charged that a clerk of an auctioneer made himself liable to the penalty if he sold a single article without being duly authorized, even if done in the auctioneer's presence.

A Baton Rouge corespondent of the Albany Argus attributes the increase of water in the lower part of the Mississippi river, of late years, to the fact that the river has been shortened more than forty miles by cutting off the bends. The effect is to let down the water faster than the channel below can carry it off, and an overflow is the consequence.

A dispatch from Milwaukie, dated April 15, says that the schooner Lawrence sprung a leak on the 9th inst., in the Straits of Mackinac, off the Island of St. Helena, and sunk almost immediately. There were no lives lost. The L. had 11,000 bushels Wheat on board. The schooner Raleigh, of Cleveland, with 10,000 bushels Wheat, shipped at Southport, went ashore on Friday, on North Manitowoc, Straits of Mackinac.

The ship Champlaine, Capt. Dean, of Philadelphia, for New Orleans, with an assorted cargo, went ashore on the Great Isaacs Bahama Banks, where she became a total wreck. The Captain and crew were saved. Loss about $150,000. Insured for $40,000.

The Herkimer Democrat states that during the past week, about twenty more citizens of that county have left for California. It also hears of many more who are making preparations to leave soon in the same direction.

The Providence Journal says that the creditors of Richmond & Carr, calico printers, who recently failed to meet their liabilities, have held a meeting, at which it was stated that the whole amount of indebtedness was $444,000, of which amount $110,000 is confidential.

The boiler of the locomotive attached to the burden train on the Baltimore and Susquehanna Railroad exploded in the vicinity of Cockrisville, throwing the locomotive 80 feet, and instantly killing the fireman. The engineer escaped with but trifling injury. Insufficiency of water in the boiler was the cause of the lamentable accident.

The citizens of Saginau, Michigan, having got through the Legislature of that State a bill providing for a Commissioner of Emigration, for that section of the country, to reside in New York city, the Governor vetoed it. Thereupon the citizens got together and subscribed over one thousand dollars to support E. H. Thompson, Esq., in that position, law or no law.

Late advices from St. Josephs report that much suffering prevailed among a number of California emigrants, who were quartered there, and that great numbers had died. Diarrhea was the principal cause. The backwardness of the season also added much to their sufferings, and several were preparing to return.

An interesting daughter, 13 years of age, of Mr. R. Lukens, of the Northern Liberties, Philadelphia, died after an illness of a few days, which originated from her pricking a fever blister upon her lip with a pin. The body, after death, exhibited all the appearance of those who die from the effects of poison contracted or imbibed from the bite of venomous reptiles.

One million one hundred and ninety thousand dollars were redeemed at the Suffolk Bank, Boston, on Friday, April 12th, in the foreign money department. Last year, on the corresponding day, the amount redeemed was one million and sixty thousand dollars.

By a recent census, it appears that the colored population of Detroit number 1,000, among whom there are not 100 over ten years of age who cannot read and write. They own upward of $30,000 in real estate, a nearly equal amount of personal property, and upward of 100 dwelling houses on leased lots.

The Washington papers publish a correspondence between Sir H. L. Bulwer and Mr. Clayton, in reference to the approaching Grand Industrial Exhibition at London. Sir Henry officially invites the coöperation of Americans in the undertaking.

The Prairie du Chien Patriot says that the 1,000 Winnebagoes on Black River, who returned to their old haunts through starvation, are quite hostile, and declare they will kill every white man in the country before they will leave their old favorite hunting grounds. They have already made serious depredations on the whites, stealing horses, cattle, &c.

Stephen A. Wright, a blacksmith, who went to California in 1846, was a passenger in the last steamer from San Francisco. He is worth over half a million of dollars, and brought home $300,000 with him. Mr. Wright is to reside in the great State of Rhode Island.

According to a London journal, it has been calculated that chloroform has been used in from 80,000 to 100,000 cases in the city of Edinburgh, and without an accident of any kind ensuing from its use.

A coroner's inquest was recently held in Philadelphia on the body of a woman aged 111 years. She was a native of Germany, named Elizabeth Woortz. The jury returned a verdict of death from old age.

Near 400 negro slaves have been introduced into Gonzales County, Texas, within the last year. The increase of the white population has been proportionably large.

A new law in regard to marriages has been passed by the Massachusetts Legislature, which dispenses with fourteen days' notice and publication heretofore required.

The steam Tow-Boat Hercules was blown up near New Orleans, on the 10th of April, and, sad to relate, the third Engineer, Pilot, and five of the deck hands, were killed.

A salt mine has been discovered near Woodstock, Lower Canada. It is said the mine will yield sufficient to supply the whole of Western Canada.

In the Court of Common Pleas of Susquehanna Co., Pa., the case of Elizabeth Ellis against Allen Duel, for slander, a verdict for the plaintiff of $1,500 was rendered.

Franklin H. Elmore accepts the appointment of the Governor of South Carolina, to fill the vacancy occasioned by Mr. Calhoun's death.

The brokers of Chicago have refused to buy the notes of the Farmers and Mechanics Bank of Michigan. Its solvency is doubted.

In New York, last week, a man was sentenced to State Prison for seven years for biting off the nose of another man.

The report that information had been received at St. Paul's of the safety of Sir John Franklin, proves false.

Abel Wakeley, a revolutionary soldier, died at Greenville, Green Co., N. Y., on the 13th inst., in the 90th year of his age.

In Brooklyn, L. I. on the 19th inst., Rev. John Marsh, Secretary of the American Temperance Union, was knocked down by a ruffian, and severely injured.

Mr. L. F. Knapp died recently at Erie, Pa., from a wound inflicted by the bursting of a gun. His brother was killed, not long ago, by the accidental discharge of a gun.

$300 reward is offered to any person who can furnish information which will lead to the recovery of Mr. Edward Moore, of Newport, Rhode Island, who left the Astor House of New York City on Tuesday, the 9th inst., and has not since been heard of.

The Philadelphia Mint is being enlarged, and when the alterations are finished will be able to coin $3,500,000 a month, or $42,000,000 per year.

A letter from Lewis Co., N. Y., dated April 14, says: "We have now near two feet of snow in the fields. Yesterday there fell six or eight inches, and this morning we have as good sleighing as any time in the Winter."

We learn from the Eco d'Italia that the Sardinian Brig Cergre, Capt. Fitto, a few days since brought to our shores 57 Norzonasia beggars, called Catenoni.

The Puritan Recorder learns that in the four Congregational churches in Fall River, the number of conversions is estimated at 600. Many and striking are the instances of answer to prayer, and amazing the influences of divine grace. In one Sunday school it is said there have been seventy conversions.

The Worcester (Mass.) Ægis says it was Mr. Richard Bliss, who was mistaken for Dr. Parkman, the murdered man. Mr. Bliss was in the places testified to by the witness for the defense, and recollects being bowed to by two ladies.

The Utica Gazette notices a new issue of altered notes on the Rochester Bank, viz.: A $2 altered to a $10. It is well done, except in one particular, where the last two letters of the word Two in the center of the note are covered with a pasted slip containing the letters "EN."

The wife of Hon. Noble S. Elderkin, Speaker of the New-York Assembly, died at Potsdam, St. Lawrence County, on the 8th inst., aged 38 years.

A correspondent states that so great has been the increased demand for the article of sulphate of quinine in this country, as a remedial agent, that the price has gone in five years from two up to four and a half dollars per ounce.

It is estimated that the destruction and injury to steamboats on the Mississippi River, in the month of January, amounted to the enormous sum of $806,000.

The City Inspector's Report shows that the present is a very healthy season in New York. The mortality in April of last year was over 48 per day; this year it has been just 38 per day; or about 300 less for the month than last year.

Lord Elgin has announced his intention of distributing £100 sterling to the exhibitors of the best specimens of Canadian industry at the great Industrial Congress to be held at London in 1851.

One of the lot of seven camels which recently passed through Hagerstown, from Baltimore, *en route* for St. Louis, the Hagerstown News understands, died in the neighborhood of Hancock, Md.

Two candidates of the Virginia Legislature, from Culpepper county, (Messrs. Barbour and Greene,) were arrested at Washington, April 19, for a contemplated duel, and bound over to keep the peace.

A band of Sioux Indians, headed by their Chief, Little Crow, recently attacked a family of Chippewas, numbering 14 persons, at Falls Croix, and murdered them all.

The Cleveland Herald mentions the death of Samuel Strong, of Elyria, after a short illness, the exciting cause of which arose from an attack upon his character in the Courier newspaper, published at that place.

Abbott Lawrence is stated to have taken the elegant mansion of Lord Cadogan, opposite Green Park, in London, at a rent of $10,000 per annum, being $1,000 more than his whole salary.

The Legislature of California have voted to send for the Washington Monument a block of California marble, quartz or granite, with the word "California" chiseled on its face.

The Skowhegan (Me.) Clarion says that Mr. Fletcher Thompson, who resides on the east side of Attean Pond, Dead Rider, felled a pine tree, lately, from which he obtained *four bears*, and 4,000 feet of lumber.

The whole number of M. D.'s created this season in the six Philadelphia Medical institutions (including 21 at the Homœopathic) is 483. Whole number of matriculants 1,289.

Not to hit a mark is to miss it; almost to be persuaded to be a Christian is to remain an impenitent sinner; almost to enter the gate of heaven, is to sink down to hell.

The Newark Mercury says that the Hon. Theodore Frelinghuysen has been elected President of Rutger's College at New-Brunswick.

Thomas C. Keeper, Esq. is the successful competitor for the prize offered by Lord Elgin for the best essay on the influence of the Canals of Canada on its agriculture.

New York Markets—April 22, 1850.

Ashes—Pearls $5 62; Pots 6 00 a 6 06.

Flour and Meal—The market for Flour was 6d better in consequence of the news from England. Mixed and straight brands sold for 5 19 a 5 37; fancy brands 5 75 a 5 87. Meal 2 75 for Jersey; 3 00 for Brandy wine. Rye Flour 2 81 a 2 87.

Grain—Wheat, Ohio 1 06, white Southern 1 18, good Genesee 1 28 a 1 30. Corn improved under foreign news, selling at 59 a 61c. Rye 60c. Oats 32 a 38c. for Southern, 39 a 41c. for Jersey, 42 a 45c. for Northern. Black-eyed Peas 1 75.

Provisions—Pork is dull, and prices have slightly declined; Prime 8 37 a 8 44; Mess 10 25 a 10 37. Beef, 5 50 a 6 50 for Prime; 8 50 a 10 00 for Mess. Butter 7 a 11c. for Ohio, 16 a 23c. for good and prime State. Cheese 6½ a 8c.

Hay—Sales 1,500 bales at 45 a 58c., cash.

Hops—Prime Western at 19½c. per lb. The range is 16 a 20c.

Tallow—Sales 35,000 lbs. at 7¼c. a 7½c., the latter for extra.

DIED.

In Hopkinton, R. I., April 4th, after an illness of a few days, ALICE LANGWORTHY, aged 78. She was a member of the 2d Seventh-day Baptist Church in Hopkinton, and died in the faith of the gospel.

LETTERS.

Wm. M. Fahnestock, Thomas R. Green, I. D. Titsworth, Albert Utter, W. W. Root, C. D. Langworthy, L. Crandall, Geo. Thorngate, A. B. Spaulding, E. I. Maxson, S. S. Griswold, Charles Clark.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Chas. Renshaw, Bridgeton, N. J.	$5 00	to vol. 6	No. 52
Chris. Brown, Hopkinton, R. I.	2 00	" 7	" 52
E. Johnson, Phœnix, R. I.	2 00	" 7	" 26
W. Whitford, "	2 00	" 7	" 26
A. A. Burdick, "	2 00	" 7	" 39
Geo. Thorngate, Dartford, Wis.	2 00	" 6	" 52
Reub. Titsworth, Plainfield, N. J.	2 00	" 6	" 52
T. S. Alberti, "	2 00	" 6	" 52
J. C. Smith, "	1 00	" 6	" 52
Abram Vanhorn, Farmington, Ill.	2 00	" 7	" 42
Charles Clark, So. Bloomfield, O.	2 00	" 6	" 52
A. D. Graham, "	2 00	" 6	" 52
F. Chase, Greenport, L. I.	2 00	" 6	" 52
J. H. Cochran, Berlin,	2 00	" 6	" 52
Enos Wise, Elizabethtown,	2 00	" 5	" 52
Mrs. N. Spaulding, Leonardsville,	1 00	" 7	" 13
James Rogers, New York,	2 00	" 7	" 52
S. C. Maxson, Alfred,	2 00	" 6	" 52
J. B. Langworthy, "	2 00	" 6	" 52
Jared Kenyon, "	2 00	" 6	" 52
Stephen Burdick, "	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

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Missionary Society—Executive Board.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on Fourth day, May 1, at 1 o'clock P. M. By order of the Board,

GEO. B. UTTER, Cor. Sec.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

Each number is embellished with a suberb steel engraving, from the well-known burin of Mr. Sartain, of subjects of elevated character and general interest, including portraits of distinguished living authors and celebrities, making twelve rich and elegant prints in a year.

TERMS.

The Eclectic Magazine is issued on the first of every month, in numbers of 144 large 8vo. pages each, on fine paper, making three volumes a year, with title-pages and indexes. Price $5 per year, if paid strictly in advance—otherwise invariably $6.

☞ The Magazine above described fully sustains the character given to it in the prospectus, and is justly regarded as the best work of the kind to be had. We shall be happy to forward the subscription of any of our friends who may find it more convenient to communicate with us than with the publisher.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3.
THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

"The author appears to have brought to the execution of this great work, unwearied industry, genuine and thorough scholarship, and scrupulous fidelity."
RUFUS BABCOCK, *late Pres. of Waterville College.*
E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

TIME IS NOT OF YEARS.

I saw a castle grim and grey,
Standing alone on a rocky way,
And crumbling slowly to decay,
Its mouldering stone appears;
And a sparkling rill danced on near by,
Blithely, as it had done for aye;
And it seemed to me, as it gushed, to cry,
"Oh! time is not of years!"

I saw the pomp of the lordly great,
Passing away from its ancient state,
Oblivion over their name and fate,
Her sepulchre appears;
And I heard a voice from the mighty past,
Calling the names which forever last,
And shouting loud as the winter blast,
"Oh, time is not of years!"

I saw a girl in her beauty's prime,
Worn with the weight of care and crime,
Mourning the waste of her girlhood's time,
With a woe too wild for tears;
And an old man, tossing a child at play,
With silver hair and an eye whose ray.
As it glanced at the blue sky, seemed to say,
"Oh, time is not of years!"

COUNTERFEIT GOLD COIN.

As the amount of gold coin in circulation increases the liability of all to take base coin, we give the annexed information on the subject of counterfeits, furnished to the Philadelphia Ledger, by an officer of the Mint:—

"The most important class of counterfeits are the imitations of our own coin, and some have been brought to light worthy of especial notice. The varieties include the eagle, half-eagle, and quarter-eagle. The die is very perfect, for although a coiner might discover that the impression is not quite so sharp and decided as the genuine coin, yet none but a practical eye can detect the difference. Even when examined under a microscope, they are found to correspond in the most minute particular to the genuine coin. This shows that the dies must have been transferred from our own coin by some mechanical process not yet known to honest workmen, as the most accomplished artist in the world could not take up the graver and make such a facsimile. The coins have rather a dull sound in ringing, but not as if flawed, although they are actually composed of three distinct pieces of metal. Where they are full weight, they are necessarily thicker than the genuine, but generally the half-eagle rim, is in the good piece, from 55 to 60 thousandths of an inch within the raised rim. They appear to be made as follows: A thin planchet of silver, of Spanish standard, is prepared so nearly of the right diameter, that the subsequent overlaying of the gold plate at the edge will make it exact. Two planchets of gold are then prepared—one of them to correspond with the true diameter of the coin, the other about one quarter of an inch larger. These two plates are soldered upon the silver, the projecting rim of the larger is bent up to meet the smaller, so as to cover the edge of the coin, and the piece is finished by a blow in the coiner press. The half-eagles, which are perhaps the most numerous, bear various dates, such as 1844, 1845, and 1847. Of the quarter-eagle, only one date, 1843, and bearing the O for the New Orleans Mint mark, has as yet been detected, but doubtless there are others in circulation. The value of the half-eagles assayed was from $3 to 3 40, and the quarter do. $1 25. They are so well calculated to deceive, that they have passed undetected through the hands of good judges into the Mint. The only reliable method of detection is by their weight. If they come up to the true standard, their increased thickness will be at once apparent to a careful examiner.

AN ENGLISH SHIP OF WAR AT JAPAN.

In obedience to orders from the Commander-in-Chief, Commander Mathison proceeded in H. M. S. Mariner (12 guns) to the coast of Japan, and anchored off the town of Oragawa, 25 miles from the capital of the Empire, and 3 miles farther than any other vessel of a foreign nation had been allowed. The Mariner sounded all the way across and along the shores.

"The Japanese interpreter on board having informed the authorities of the object of my visit, I sent my card, written in Chinese, ashore to the Governor, requesting him to receive my visit; to which he replied, that, out of courtesy to me, and curiosity to himself, he would have been delighted to pay me a visit, and also entertain me ashore, but that it was contrary to the laws of the country for any foreigner to land, and that he, the Governor, would lose his life if he permitted me to proceed any farther up the bay. When about 8 miles from Cape Misaki, which forms the South-west end of the bay, 10 boats, manned with 20 armed men and 5 mandarins in each, came along side. I allowed the mandarins to come on board, when they presented me a paper, written in French and Dutch, directing me not to anchor or cruise about the bay. Finding, however, that I was determined to proceed, they offered, when within 2 miles of the anchorage, to tow me up, which I accordingly accepted. Several boats were stationed around us during the night, forts were lighted up, and several hundred boats were collected along the shore, all fully manned and armed. In return, I had my guns loaded, and requested their boats to keep at a respectful distance during the night. Othosan, the interpreter, was in great dread; saying, that in case we landed, the Japanese would murder us all, and as for himself, he would be reserved for a lingering death by torture. Oragawa appears to be the key of the capital of the Empire, and contains 20,000 inhabitants. All the junks going and returning to Jeddo must pass the Custom-House there; and with moderate force the whole trade of the capital might be completely stopped. With an armed steamer, the passage up to Jeddo might be surveyed; and I was informed that a ship could approach within 5 miles of the city. Between the capital and the port an excellent road exists. The mandarins here appear of an inferior class, treated us civilly, and were anxious to gain any information from us, but would give none in return. They took sketches of different parts of the ship, sent us some water, vegetables, and eggs, and then were continually inquiring when I intended to depart. Mr. Halloran, the master, having made a survey of the anchorage, I weighed, and proceeded to Semodi Bay, of which an accurate survey was made. I landed at this place, but the mandarins immediately followed, entreating me to return on board. They supplied us with plenty of fish, and 50 boats to tow us out. The Governor of the province came on board at this place. He lives at a town called Miomaki, 13 miles off, and was evidently a man of high rank, from the respect shown him by his suite. The Dutch interpreter from Oragawa likewise came on board with two mandarins to watch our proceedings. They were, however, doubtless acting as spies on each other," &c.

Dr. Gutzlaff hoped that the time was rapidly approaching when the commerce of these two empires would be opened to the world. To Russia the Chinese Emperor, in a secret treaty, has granted the free navigation of the Amur, which will greatly facilitate the communication between the American and the Asiatic possessions of Russia on the Northern Pacific and St. Petersburgh, *via* Kiakta.

RELIGIOUS CHARACTER OF MR. WIRT.

The Hon. Wm. Wirt, in the later years of his life, took great interest in the promotion of moral and religious institutions, in the missionary labors of the churches, in the extension of Sunday schools, in the success of the Bible Society, and the cause of temperance. At the time of his death, he was President of the Maryland Bible Society.

These years of Mr. Wirt's life furnish the spectacle of a highly gifted, thoughtful, and accomplished mind, stimulated by a fervent and sincere piety, and employed in the promotion of every good work suggested by enlightened benevolence or Christian duty. He devoted a portion of his time every day to the reading of the Scriptures; engaged in a comprehensive study of theology; cultivated habits of prayer and meditation, which he promoted and encouraged in his family, and frequently employed his leisure in the composition of religious essays and records of private devotion. His favorite theological authors were Hooker, Baxter, Watts, Faber, Flavel, Robert Hall, Doddridge, and Jay. Of Baxter he says, in a letter to his daughter, "I took up the 'Saints' Rest' lately, and found it like an old sandal-wood box, as fresh and fragrant as if it had just been made, although it has been exhaling its odor for a hundred and eighty years."

YOUNG MEN.

Redeem time for reading. Perhaps you think this impossible; but the busiest life has some pauses. When I see the large amount of time spent by some over the lowest sort of newspapers, I am convinced that the most industrious young men might obtain a few minutes a day for study; and it is astonishing how much can be learned by a few minutes application every day. What cannot be done to-day, may doubtless be accomplished to-morrow. It is true of time as of money—"Take care of the pence, the pounds will take care of themselves." Or, as Young more poetically expresses it—"Sand makes the mountain, moments make the year."

Do a little every day. Constant dropping wears away rock. When Apelles, the famous Greek painter, was asked how he had been able to accomplish so much for art, he replied: "By the observance of one rule—No day without a line!"

Be not discouraged by difficulties. These are chiefly at the start. The French proverb says truly: "It is only the first step that costs." The tree of knowledge has a rough trunk, but delicious fruit. You must crack the shell, to come at the kernel. Be assured, that a little resolution here will insure success.

Begin at the beginning. Do not smile; the rule is important, and broken every day, in every employment. In unraveling a tangled thread, who does not know that every thing depends on getting hold of the end? Just so is it in learning.

Never be ashamed to learn. And in conformity to this, never be ashamed to confess your ignorance in the presence of those who have more information than yourself. Many of us would be wiser, if it had not been for the conceit of being too wise already.

Value the smallest fragments of knowledge. In manufactories of gold, I have observed that they save the very sweepings of the floors, and put net work at the windows; the little morsels and fine dust of the precious metals thus saved in this city, amount to hundreds of dollars in a year.

Seek associates in learning. Here, as in other concerns, many hands make light work. We love companionship, both in toil and in pleasure. It sweetens study, and adds greatly to its profits. Find out some young friend who has similar tastes, and enlist him in a definite plan for mutual improvement; the benefit will accrue to him, as well as to yourself.

THE INDIANS OF CALIFORNIA.

A Mr. Delano writes to the Ottawa (Ill.) Free Trader as follows:—

"Near each rancho is generally a village of Indians. They are dark skinned, nearly as dark as a negro, covered with dust, living upon acorns, wild fruit and fish. They have nothing of the noble bearing of the Indians east of the Rocky Mountains; they seem to be only a few degrees removed from brutes. Their dwellings resemble almost exactly large coal pits where wood is charred; a pit is dug in the ground, a circular frame work is built, and this is covered with dirt six or eight feet high, with a small hole at the base to creep in and out of, and another at the top to let out the smoke. You will always see numbers of men sitting on the top of their hives, sunning themselves, while the squaws are generally engaged in preparing their acorn flour, or in weaving baskets and pans, in which they are very ingenious. They make them perfectly water-tight. Their acorns are dried, then pounded fine, and mixed with some kind of berries, making a kind of bread which is by no means unpalatable, but it requires a man with the courage to eat a rattlesnake, to taste it. In fact, a man must cross the Plains before he can summon resolution to eat it, especially after seeing them prepare it. The men are very expert in spearing salmon, of which there is the finest here I ever saw, and very abundant. They are now frequently employed in the mines for a mere trifle, and such generally contrive to get a shirt, and a few get rich enough to buy a coat and pantaloons; but since the rains have set in, I have seen hundreds of them wading the streams for fish, or traveling on the plains naked, and paying no more regard to the wet chilly storm than dumb beasts. In the valley they are now inoffensive, as the number of whites overawes them, but in the mountains they sometimes give the miners trouble, and some collisions have taken place. Those in the mountains are treacherous and unsafe, and will be until they become acquainted with the power and strength of their Anglo-Saxon neighbors.

LAST HOURS OF MR. CALHOUN.

A letter written at Washington on Sunday, March 31st, the day of Mr. Calhoun's death, says that during the whole of the previous day, it was evident to those who had access to the sick chamber, that the lamp of life was nearly extinguished, and that, if within a few hours a change did not take place for the better, his demise might be confidently expected. Indeed, he seemed conscious himself that his mortal career was near a close.

About 12½ o'clock at night, a change took place for the worse. He had been unable for some hours previous to raise the matter from his lungs, and his son turned him on his side to afford him some relief. He remarked, "It's of no use; I receive no relief—I am sinking. Place me back as I was. I have no pulse in my wrist; feel it. The medicine (an opiate) has had a charming effect. I feel a warm glow over my system."

He noticed that his son was very much alarmed, and said, "Why do you sit up? You had better go to sleep."

His breathing had become very difficult. He said, "Breathing has become very harrassing to me." His son lay down upon a couch near him, but not to sleep. At about 4 Mr. Calhoun called him, and addressing him, said, "John, come here. I believe all that medical skill can do will be of no avail; feel my pulse; I have none. Take all my loose papers and put them in my trunk."

Mr. Venable, of North Carolina, who was in the next room, was called, and came in. Mr. Calhoun extended his hand; his eyes were very bright, and he was perfectly conscious, but did not speak. Mr. Venable found that he had no pulse, and poured out a part of a glass of Madeira. He raised his head, drank it, and then sank back upon his pillow. Mr. Orr and D. Wallace, of South Carolina, came in. When the door closed, Mr. Calhoun turned his eyes in that direction, and was perfectly conscious of every thing that passed. He squeezed his son's hand convulsively; his lips moved, and his eyes were very expressive. His voice could not be heard, and when some one leaned over him, as if to listen, he moved his head, as if to say, "I cannot speak." His breathing was very hard until five minutes before his death. One hand rested upon his breast, and he raised the other and placed it once or twice upon his head. Probably the last rush of blood pained him. When the breath left the body, it was like a long-drawn breath. It was the last, and all was over. He died as easy as an infant, and was perfectly conscious until the last spark of life had fled.

Bounty Land Warrants.—A Washington correspondent of the N. Y. Tribune, under date of April 12, says:—"From present appearances Bounty Land Warrants will be largely increased in number by the action of the present Congress. Yesterday Mr. Cobb, from the Committee on Public Lands, in the House of Representatives, reported a bill allowing Bounty Lands to the officers and privates engaged in the war of 1812, '13, '14, and '15; the Indian wars of 1811; the Florida Seminole war; and the war known as Gen. Wayne's war, of 1792 to 1795, who have not received such bounty lands. This bill was twice read, and then referred to the Committee of the Whole on the State of the Union. In addition to this large provision for the issuing of additional Bounty Land Warrants, a bill has been reported from the Committee on Public Lands in the Senate, granting the same quantity of land to each seaman engaged in the naval service during the war with Mexico that has been allowed the marines who served upon land. There is also a third bill before the same Committee, and which will be reported favorably upon, allowing to all the officers who served during the Mexican war the same quantity of bounty land that is proposed to be given to the officers of the war of 1812. Of the success of these three several bills I have but little or no doubt. And if they pass, the depreciation in the present rates of warrants will most materially be felt by the holders thereof."

True Independence.—Soon after his establishment in Philadelphia, Franklin was offered a piece for publication in his paper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say, that I think it highly scurrilous and defamatory. But being at a loss on account of my poverty whether to reject it or not, I thought I would put it to this issue—at night, when my work was done, I bought a two-penny loaf, on which I supped, and then, wrapping myself in my great coat, slept very soundly on the floor till morning, when another loaf and a mug of water afforded me a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion, for a more luxurious living?"

One cannot read this anecdote of our American sage without thinking of Socrates' reply to King Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in splendid courts:—"*Meal, please your Majesty, is a half-penny a peck at Athens, and water I can get for nothing.*"

The Best Recommendation.—A youth seeking employment came to this city, and on inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "*I promised my mother I would read it every day, and I shall do it,*" and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

An Ancient Art Discovered.—At a meeting of the Asiatic Society, London, a human hand, and a piece of beef, preserved by means of a preparation of vegetable tar, found on the borders of the Red Sea in the vicinity of Mocha, and a specimen of the tar, were presented. Col. Hold observes:—"During my residence, as political agent, on the Red Sea, a conversation with some Bedouin Arabs, in the vicinity of Mocha, led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies, was nothing more than the vegetable tar of those countries, called by the Arabs, Katrah. My first trials were on fowls and legs of mutton, and which, though in the month of July, and the thermometer ranging 94 in the shade, succeeded so much to my satisfaction that I forwarded some to England; and have now the pleasure to send for the Society's information and inspection, a human hand, prepared four years since by my brother, Capt. Thomas Bagnold. The best informed among the Arabs think that large quantities of camphor, myrrh, aloes and frankincense were used; these specimens will, however, prove that such were by no means necessary, as the tar, applied alone, penetrates and discolors the bone. Tar is obtained from the branches of a small tree or shrub, exposed to a considerable degree of heat, and found in most parts of Syria and Arabia Felix."

Ninevah Discoveries.—Very late and highly satisfactory accounts have been received from Mr. Layard, in Assyria, giving intelligence of new and important discoveries in the Nimroud Mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne upon which the monarch, reigning about 3,000 years ago, sat in his splendid palace. It is composed of metal and of ivory, the metal being richly wrought, and the ivory beautifully carved. It does not appear in what part of the edifice this discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. At the date of his advices, Mr. Layard was pursuing his researches with renewed ardor, in consequence of the astonishing success which has hitherto attended his exertions. No human remains have come to light, and everything indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

Consumption of Tea.—Great Britain annually consumes *fifty million pounds of tea*, the importation of which employs about one hundred ships. The duty is most exorbitant, averaging not less than 250 per cent. on the value, and on the low qualities is from 300 to 400 per cent., and on the lowest even from 800 to 1,000 per cent.! The entire importation in 1848 cost ten million dollars, and the duties amounted to twenty-seven and a half million dollars! In England tea is regarded not as a luxury, but as a necessary of life, which is decidedly more important to the poor than to the rich. Here above thirty-seven million dollars are expended in an article which might be dispensed with with little inconvenience and no suffering, and in most cases with decided advantage, the cost of which exceeds by thirty million dollars all the contributions of the Christian world for the gratuitous circulation of the Bible and the various missionary operations at home and abroad! If this is an age of benevolence, it cannot be called an age of self-denial. [Cong. Journal.

Telegraphic Bell.—One of the most ingenious and useful inventions we have seen, says the Pittsburg Post, is a Telegraphic Bell, which is to be put up on a new steamer in Cincinnati. The bell is placed near the engine, and a number of wires connect it with the pilot-house. If the pilot wishes the engineeer to start the boat, he pulls a wire, by which a hammer strikes the bell, and instantly the word "*start*" appears in front of the bell. If he wishes the boat to go slow, by pulling another wire, an alarm is again made, and the word "*slow*" appears. In like manner, other signals are given. The great advantage of the bell is this: No misunderstanding can possibly occur between the Pilot and the Engineer, in regard to the alarm, as the command will appear in plain letters, until a new command is given and takes its place.

An Editor Indicted for Abolition Publications.—A searching inquiry was made by the Grand Jury of Cecil County Court, at Elkton, Md., recently, touching certain illegal abolition papers circulated in that town, and an indictment was found against William T. Jeandall, one of the editors of the Blue Hen's Chicken, published at Wilmington, Del. The Whig supposes he will be demanded of the Governor of the State of of Delaware, for trial at Elkton. The particular paper presented bore date the 8th of February last, and the objectionable matter was a resolution purporting to have been passed at a Convention held at Syracuse, N. Y., stating that the slaves of the South would be justifiable in rising in arms to assert their freedom, and that they—the parties who adopted the resolution—would not assist to suppress an insurrection. It was proved that from ten to fifteen copies of the paper came to the Elkton Post-Office, sent gratuitously in most cases.

Melancholy Effects of the Use of Chloroform.—A young lady of this city, says the Rochester Advertiser, who up to that time had enjoyed good health, took some chloroform several weeks ago in order to have teeth some extracted without pain. When the operation was finished, she was quite delirious, and could not tell where she lived, or who she was. She was sent home in a carriage, and soon after she was seized with spasms of the most violent character. These continued without interruption for many days—often threatening immediate death. The best medical skill could not mitigate their severity or their frequency. Recently recourse has been had to mercurial preparations, which have put an end to the spasms, but have left the patient in a state of suffering which no language can describe. Her complete recovery can hardly be expected, though hopes are entertained that the end of her intensest sufferings is not far distant. It is now about three weeks since she took the chloroform, and she has ever since been in the keenest agony.

Galvanism applied to Lighting the Streets.—Several interesting experiments have recently been performed at St. Petersburg by a distinguished savant, showing the application of Galvanism to lighting the streets. The first experiment on a large scale came off December 8, 1849. The three principal streets of the city, which radiate in a straight line from the Admiralty tower, were lighted from 7 to 10 o'clock in the evening. The light was placed in the central gallery of the tower, about the hight of a four story house, and was so bright that the eye could scarcely endure it for a second. Although the night was perfectly clear, and the stars shining, the rays could be seen as they emanated from the light, like the rays of the sun through a small hole in a dark room. The corner houses to the distance of three or four hundred paces from the tower were so illuminated that you could see a fly. The gas-lights looked red and smoky, while the electric light was dazzlingly white. Seen from the street, the luminary looked about 6 inches in diameter, and at a distance appeared like a fire-ball thrown from a bomb and floating in the air. The light often changed its color, and by turns became red, blue and yellow, which made it more tolerable to the eye. Sometimes it would vanish for a moment, and then reappear with new brilliancy. In spite of the gas light, the shadow of the electric light could be clearly distinguished at the distance of about 500 paces, but farther off the gas gained the precedence. [Tribune.

New Postal Enterprise.—We learn by private and reliable information from Washington, says the Detroit Advertiser, that a proposition will in a few days be laid before the Senate, emanating from a company of the highest respectability, for running a line of Post Coaches from Independence, Mo., to California, in 24 days, to be expressed in 12 days. The Company only ask of Congress a strip of land 100 feet in width for the whole distance, with the privilege of purchasing from Government a quarter section of land, for the purpose of stations, once in every ten miles. The Company asks of Government the use of this route for 15 years, and agree to make the franchise and grants of land contingent upon their having the road in operation within six months, and undertake to place *three thousand men* upon the line at once.

Bird-killing in New Jersey.—The Legislature, during its last session, enacted, that it shall not be lawful in the State of New Jersey for any person to shoot, or in any other manner to kill or destroy, except upon his own premises, any of the following description of birds: the night or mosquito hawk, chimney swallow, martin or swift, whippoorwill, cuckoo, king bird or bee martin, woodpecker, claip or highhole, catbird, wren, bluebird, meadow lark, brown thresher, dove, fire bird or summer red bird, hanging bird, ground robin or chewink, boblink or rice bird, robin, snow or chipping bird, sparrow, Carolina lit, warbler, black bird, bluejay, and the small owl. The penalty is five dollars for each offense, or for the destruction of the eggs of such birds.

Premium to Inventors.—The Government of India has, at the suggestion of the Agri-Horticultural Society of India, announced that a prize of five thousand rupees shall be given for an improved cotton cleaning machine, (unrestricted by any particular mechanical principle) such as, in the opinion of the Government, shall have fully attained the principal objects described by the Society, namely, "To be so perfect in its action in separating cotton-wool from the seed, and possessing such qualities of expedition, simplicity and comparative cheapness, as to render it likely to come into practicel use;" and the Agri-Horticultural Society has determined to adjudge its gold medal to the same object.

A Drink of Beer for ever.—Mr. Emerson, in one of his lectures, tells a story to exemplify the stability of things in England. He says that William of Wyckham, about the year 1150, endowed a house in the neighborhood of Winchester, to provide a measure of beer and a sufficiency of bread to every one who asked it, for ever; and when Mr. Emerson was in England he was curious to test this good-man's credit, and he knocked at the door, preferred his request, and received his measure of beer and his quantum of bread, though its donor had been dead seven hundred years.

Turpentine.—The Savannah Republican, in an article upon the Turpentine business in Georgia, states that there are some fifteen or sixteen persons now engaged in its manufacture, whose united product will amount to not less than 20,800 bbls. during the present season. There are some eight or ten others who have recently embarked in the business, whose labors will add very considerably to this amount. The distillation of crude terpentine is also rapidly increasing in that State; and the time is thought not to be very distant when Georgia will be able to vie with North Carolina in the production of this article.

A Mine of Coin.—Recently, says the Springfield Republican, while several laboring men were working on the bed of the canal near Albany, one of them struck a pile of sovereigns. All hands immediately came the "grab game," shoveling their hats full of mud and gold together. The first discoverer secured $500 and the others not far from $150 apiece. In all, about $1,200 were taken out. It was doubtless the all of some unfortunate emigrant, dropped accidentally in a bag from a canal boat. The laborers "knocked off and called it half a day."

The Wrath to Come.—An irreligious young man heard Mr. Whitefield without any interest, until the preacher suddenly paused, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed—"*O, my hearers! the wrath to come!*" "These words," said the young man, "sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went—'The wrath to come!' 'The wrath to come!'" The result was, that the young man soon after made a public profession of religion, and became an eminent preacher.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultura Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery. 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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Scott—Luke P. Babcock.
Verona—Christopher Chester.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Bridge—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
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3d Hopkinton—C. M. Lewis.
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Providence—Charles Saunders.
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Shiloh—Isaac D. Titsworth.
Marlborough—David Clawson.

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Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph.

OHIO.
Bloomfield—Charles Clark.
Northampton—S. F. Babcock.
Pratt—Eli Forsythe.

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Tallmadge—Bethuel Church.

WISCONSIN.
Albion—P. C. Burdick.
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" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—C. A. Osgood.
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The Sabbath Recorder.

☞ The following Report was adopted at the last session of the Seventh-day Baptist Western Association, and ordered to be printed in the Sabbath Recorder; but it was at that time not quite ready for the press, and the Committee have not been able to give it the necessary attention till very recently.

REPORT ON MINISTERIAL EDUCATION.

BY A COMMITTEE OF THE S. D. B. WESTERN ASSOCIATION.

Your Committee respectfully report, that they have attentively examined the subject submitted to their consideration, and ask permission to present in detail the conclusions at which they have arrived, and the reasons therefor, so far as may be necessary to justify such conclusions.

They find it rather difficult to point out a uniform course of study, that shall be insisted upon in every instance, as prerequisite to the ordination of a candidate to the gospel ministry. They, however, do feel the necessity of urging a very extended and thorough course of intellectual instruction. The work of the ministry, doubtless, requires more extended and various intellectual attainments, a larger acquaintance with the world, and a deeper insight into the mainsprings of human action, than any other calling. The reason is manifest. The minister is a *teacher*, in the noblest and highest sense of that term. It is his to teach the science of salvation—a science which, in the magnitude of interests involved, transcends infinitely all other sciences. A simple comparison will illustrate this point. It is the business of the cultivator of the soil, to learn and apply the laws of agriculture; of the mechanic, to know, within the sphere of his particular profession, the uses, properties, and adaptations of materials, the construction of machines, and the use of mechanical tools; of the medical or surgical practitioner, to acquaint himself with the organism of the entire physical constitution, the maladies to which it is liable, and the remedies most appropriate in cases of diseased action; and of the legal practitioner, to comprehend the statute law, and the principles of international communication, and their application to particular cases. The professions of all these have much more to do with the physical than with the intellectual or moral world. Not so with the minister's profession. His commission embraces the entire man—the complete and harmonious development of the intellectual and moral powers, in connection with the physical. The main employment of others has reference chiefly to this life; his to this life and the life to come. As far as eternity transcends the age of man, so far does the minister's employment, in awfulness and solemnity, transcend other employments.

Now, it is a well-established principle, that the more complex any kind of business is, the more talent, and the better the attainments, required of the man who engages in such business. In view of this principle, and in the light of the nature of the minister's employment, compared with the employments of others, it is easy to judge of the qualifications that are demanded in a minister. If, in complicated injuries, or derangements of the physical system, requiring medical or surgical aid, a man is called for who has studied many years, in acquainting himself with all the separate and component parts of the human frame-work—in analyzing, in minute detail, all the organs of its complex structure—in learning their relations and adaptations, and ascertaining the remedies most appropriate as restoratives in cases of diseased action—how much more should it be expected of the minister to study all the separate and component parts of the mental being; to analyze all the elements of mind, the emotions and passions, the ideas and functions of the reason, the motives for determining the choices and volitions of the free causality; to learn their relations and adaptations; to ascertain the means by which their parts and activities may be developed in harmony; the remedies most appropriate in cases of disease; and, above all, how to apply those remedies in the most successful manner! The one deals with the physical and mortal; the other with the spiritual and immortal. By so much as the latter are more valuable than the former, by so much, according to the principle laid down above, ought the minister's attainments to exceed those of the physician or surgeon. If the legal practitioner must laboriously study, for many years, the general and particular facts of national and statute laws, familiarize himself with their special applications, and be able to comprehend and interpret the workings of human passion, how much more should that man whose investigations embrace all laws, study those great moral laws destined to control a universe of intelligent creatures; familiarize himself with their application to human necessities; thoroughly acquaint himself with the sea of human passions, that he may know how to calm, at will, the agitated waves! If the mechanic must serve an apprenticeship of three, five, or seven years, before he can be trusted, as a master workman, to make a fine coat, a pair of boots, or any other article in his particular profession, how many years should that man serve, as a faithful student, who is to be a master workman in building up the glorious structure of the church of God! If the agriculturist must serve an apprenticeship of five or ten years, in the management of the farmer, before he can be expected to get the requisite knowledge to make him a successful and economical farmer, how long should that man serve, who is to be a laborer in God's vineyard—an under-shepherd in the heritage of our Lord—an economical and successful husbandman in bringing out the "glorious product of immortal minds." Or, again, if the ordinary educator, after completing his usual common-school education, must take a full seven years' course of academical and collegiate instruction before he can be deemed qualified to take charge of an institution of an academic grade, how much more careful and extensive should be the preparation of that man who is to be a teacher in Zion, in which the science of all sciences is to be taught! No comments on these very simple interrogatories are called for. They carry with them their proper conclusions. Strange that the opinion should ever have been entertained for a moment, and stranger still that it should ever have so extensively prevailed, that, provided a man has been regenerated, and has felt his spirit stirred within him to do good, no extensive and special preparations are necessary to enable him to preach the gospel successfully. It is not so much a matter of consideration, when, where, or how, a man has obtained an education, as it is that he has it—that he has the moral and intellectual discipline, attainments, and habits, reasonably expected of a minister of the gospel.

To the deductions thus briefly arrived at, your Committee know of but two prominent objections:—

1. That a man ought not to be sent to school to learn to preach.

2. That it takes too much time to get an education.

As these objections are often strongly urged, your Committee deem themselves required to give them a careful consideration. They will be as concise and as brief as the nature of the objections will admit.

1. To the first objection, they would respectfully reply, That they would most sincerely deprecate the notion, if it were ever entertained, that mere knowledge, unsanctified, can serve a man in the ministry instead of piety, and a deep and thrilling sense of his awful and solemn responsibilities. They are not aware that knowledge has a tendency to make men of piety presumptuous, or to extinguish the spark of devotion that may have been enkindled in their bosoms. On the contrary, the whole history of the church, both Jewish and Christian, proves conclusively, that among the most devout and widely useful men that have ever blessed the world, are to be found the most learned men that have ever lived. So far from knowledge having a tendency to make men less devotional, and less ardent in their attachments to the cause of humanity, nothing tends so directly to produce complete consecration to God. Has not ignorance been emphatically the bane, the primal curse of the church? Does any thing so obstruct her career to universal empire as the lack of intelligence? Has not this been the very center and soul of all the sensuality, bigotry, and persecution, that has ever blasted the world? Has it not ever been the right hand agent of the power of darkness for thwarting all that is God-like and heavenly on earth? Has it not been the demon that has spilt the blood of the martyrs, scattered scepticism wide over the face of this fair world, and locked heaven against those who would otherwise enter in? True, learned men have the infirmities of humanity, and often have they shown themselves very wicked men; yet it is more frequently the mere smatterer, who is self-confident, boastful, and proud, who imagines himself to have surveyed the whole arena of sciences, and viewed their heights and depths. True it is, that

> "A little learning is a dangerous thing;
> Drinking deeply sobers us again."

Let the church insist on an educated ministry, if she would keep out pretenders and hypocrites. There is perhaps no employment that gives, in a worldly point of view, so poor a compensation for services rendered, as the ministry. When a man has spent nine to twelve years in close and persevering application to study, he has, under ordinary circumstances, made attainments that will secure to him stations of trust, giving twice or thrice the salary the church is accustomed to pay. Should he then enter the ministry, regardless of worldly emolument, he gives a very strong presumptive evidence of sincerity of purpose. But when only quite limited attainments are required, a church may pay a man in her employment as much or more than he could get in other services. Then he has not the opportunity to exhibit a self-sacrificing spirit, as when the church demands extensive attainments.

Again, the church, both Jewish and Christian, has ever insisted upon a thorough education of her ministers. (1.) At an early period in the Jewish polity, the Levitical priesthood were organized by the authority of the Supreme Head of the Church. They were commissioned to be the teachers and spiritual guides of the people. "They shall teach Judah thy judgments, and Israel thy law." Deut. 33: 10. They had assigned for their special use forty-eight cities, located at different points, convenient for diffusing instruction among the people. These cities constituted so many grand centers, or, more properly, universities of instruction, where the priests, distributed into communities, could mutually aid each other in the study of the law, instruct the candidates for the priesthood in the functions of their sacred office, and then disperse into all the surrounding regions of country and instruct the people. Frequent mention is made of these schools, at a later period, under a somewhat different organization. One of these was at Naioth, in Ramah, over which Samuel presided by appointment. 1 Sam. 19: 20. Another was established at Bethel; and another at Jericho, of which Elijah was at one time president. 2. Kings 2: 3, 5, 7, 15. Elisha was also president of an institution at Gilgal, and had at one time one hundred students under his instructions. 2 Kings 4: 38, 43. It is not to be understood, that these schools were exclusively theological; they were, undoubtedly, both literary and theological, coinciding as nearly with our modern universities as the progress of the age would admit. Now, it is worthy of observation, that these schools originated by the authority of Jehovah, and were superintended and instructed by some of the most eminent men whose names are recorded in the Bible. Such care did the Almighty take, that his church under the dispensation of law should be provided with properly qualified instructors. And it may be fairly inferred, from what is known of the uniformity of the operation of causes in producing effects, that the sources of mental training and discipline required to develop, regulate, strengthen, and mature the moral and intellectual powers of men under one dispensation, would be required under any other. If men educated beyond the ordinary grade, were required for the priesthood under a dispensation of law, there is no conceivable reason why they should not be required under a dispensation of grace. The particulars of instruction would undoubtedly vary with the object and end of the dispensation, and with the increasing light of the world; but the thoroughness and completeness of the instructions would be alike under all.

It would then be natural to expect, that inasmuch as the first propagation of the Christian scheme of salvation designed to supersede many of the traditions, customs, and ordinances, long enshrined in the affections of the people, would call for extraordinary talents and attainments, so extraordinary opportunities of instruction, and special bestowments of grace, would be conferred upon its first advocates. Such is found to be the fact. True, it is the custom of some to represent the apostles of our Lord as a band of illiterate men; but it is quite important to know precisely in what sense this can be affirmed of them. It is undoubtedly a fact, that they were measurably unlearned in questions of philosophy and science of their day; nor is it probable, that they were learned, above the commonality of their countrymen, in the law. But that some of them, at least, possessed a good knowledge of the original languages in which the Scriptures were written, is manifest from the clearness, forcibleness, simplicity, beauty, and (with the exception of an occasional Hebraism) even classical correctness of their compositions. They also well understood the habits, customs, rites, and ceremonies of their times. They were, unquestionably, neither from the highest nor the lowest grades of society, but from the middle class—from the ordinary walks of life. They were plain, practical, common-sense, matter-of-fact men—men of sound, discriminating judgment, and of exalted moral integrity. They seem to have been admirably fitted for the mission to which they were called; but not without special and unusual opportunities for studying attentively, and familiarizing themselves with the doctrines they were about to promulgate. No other men ever possessed such ample means for these purposes as did these favored disciples. This statement will not be deemed exaggerated, when it is remembered, that for three years they enjoyed the immediate companionship of our blessed Lord; witnessed his numerous miracles; listened to his public and private instructions; saw his transfiguration; and, finally, held communion with him forty days after his resurrection. What student in divinity would not gladly forego his regular three years course in a theological seminary, in favor of three years of personal instructions of the Saviour? But the advantages that the apostles had thus enjoyed, great and unusual as they were, were insufficient to fit them for their mission. They were now endued with the plenary inspiration of the Holy Spirit—with such peculiar illuminations as none before had ever experienced, nor could ever expect to again. To this was added the power of working miracles—the last instance in which this extraordinary gift was ever to be conferred upon men. Thus they were, in many respects, relieved from the necessity of close application to study. But it is certainly very unsatisfactory to adduce the example of men who were favored with such wonderful advantages and graces, in support of the position that men need not now study for the ministry. An intimate knowledge of the ancient languages in which the Scriptures were written, and the customs, rites, and ceremonies of those times, is as necessary to success in the ministry now, as it was in the days of the apostles. This the apostles had, when they were first called to be apostles, but the student in divinity now has them to learn, and he may congratulate himself on his good success if he can be pronounced a tolerable classical scholar in half a dozen years of close application. He will still need his full three years course of study in the theological seminary, in imitation of the three years course of the apostles under the personal instructions of their Divine Lord. It has been well said, that Christ himself has expressed his opposition to an unlearned ministry, by teaching them himself. An it is certain, that after his ascension, when he came to choose an apostle for the immediate work, who had not been under his personal instructions, he chose a learned man, and thus evinced his purpose, that those who should be invested with the sacred office should be learned men. This newly-elected apostle having been educated at one of the best seminaries then in existence, and read in the law beyond most of his countrymen, was prepared, on his being divinely illuminated, to enter at once upon the work of preaching the gospel. His superior scholarship, in all that pertained to the science and literature of his age, as well as in all that pertained to the science of salvation, appears abundantly evinced in his numerous epistles.

It is sometimes said, that if an illiterate man is urgently impressed with the duty of preaching the gospel, let him go immediately about it, and God will give him such endowments and graces as shall qualify him for his work. That God can do this, is not denied; but it is certain that there is no evidence that he ever has done it, much less any intimation that he ever will. But an attentive examination of the Scriptures of the New Testament, and also of the early history of the Christian church, may help to decide this question more satisfactorily. The example of Christ, the Great Head of the Church, has been seen; and now, what is the testimony of the apostles? Did they expect that their successors in office, in all time to come, would be illiterate men? Perhaps no man ever insisted more strenuously upon an educated ministry, and upon ministers accustoming themselves to studious habits, than did the apostle Paul. Timothy seems to have been a student of the apostle, and is most affectionately exhorted "to hold fast the form of sound doctrine" heard from his instruction. 2 Tim. 1: 13, 2: 2, 3: 10, 14. "Till I come, give attention to reading, to exhortation, to doctrine." 1 Tim. 4: 13. Again, the Apostle commands him, with paternal authority and tenderness, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. Again, in enumerating the qualifications of a bishop, the apostle says, "He must be a lover of hospitality, a lover of good men, sober, temperate, holding fast the faithful word, as he hath been *taught*, that he may be able, by sound doctrine, both to exhort and to convince gainsayers." Tit. 1: 9. It is not to be expected that, in the commotions of a great religious revolution, such as christianity was then producing, seminaries of learning, destined to educate candidates for the Christian priesthood, could be immediately established. Hence such candidates must be educated under the supervision of the settled pastors of the churches, much in the same manner as was the custom in the Congregational Churches of New England till within the last half century. Yet so soon as the church had gained sufficient strength, and sufficient quietude, to admit of her doing so, she proceeded to found her seminaries. According to Jerome, one was established at Alexandria, by St. Mark. To that celebrated school, repaired multitudes of young candidates for the ministry, to listen to the lectures of those eminent teachers, Pantænus, Clement, and Origen. For more than three centuries it continued to send forth streams that watered and refreshed the then domain of the church. Mosheim tells us, that St. John founded a school at Ephesus, and there spent the last years of his life, in qualifying young men for the ministry. Though it is quite probable, that the ancient theological seminaries were founded by the eminent apostles named by the historians, yet it may be admitted, that perhaps, the evidence is not sufficient to place the matter beyond a doubt. Be this as it may, it is certain that they were founded before the close of the first century of the Christian era. The early fathers of the church established similar schools at different points. One was established at Smyrna, over which the distinguished Polycarp presided. There was also another at Antioch, another at Nicomedia, &c. This is a mere glance only at the evidence that may be deduced from Scripture, and from the early founders of the church, in favor of an educated ministry, but it is quite unnecessary to produce more. It is not a little surprising, in view of these facts, accessible to all, that men are found who will appeal to the example of the apostles, and the practice of the primitive church, to sustain the custom of ordaining uneducated men.

In this connection, one other fact should not be overlooked. No great reformation has ever taken place in the church that did not originate with learned men. Luther was an accurate scholar; as extensively versed in the literature and sciences of his times as any of his contemporaries. His immediate and most efficient co-laborers were the learned Melancthon, Carolostadt, and others scarcely inferior to these. Knox, the great champion of Presbyterianism, and Wesley, the great champion of Methodism, and their coädjutors, were men of eminent learning, as well as piety. The same is true in every great movement made for the upbuilding of Zion. Unlearned men have always proved themselves unequal to the task of conducting the church through those revolutions, designed to purge her from her errors and corruptions. It is also to be observed, at the present time, that those denominations are the most prosperous and are gaining fastest in influence in our country, that are most careful in providing for an educated ministry. Those who were formerly indifferent in relation to an educated clergy, but have more recently awoke to its importance, are experiencing its vivifying effects in the increased prosperity of their churches, and in the widening of their influence.

Thus it is believed, that the first objection has been fairly answered, and successfully refuted, from the uniform practice of the church, both Jewish and Christian, through a period of four thousand years—a practice ordered and sanctioned by the Great Head of the church.

THE THREE HOMES.

"Where is thy home?" I asked a child,
Who, in the morning air,
Was twining flowers most sweet and wild
In garlands for her hair;
"My home," the happy heart replied,
And smiled in childish glee,
"Is on the sunny mountain side,
Where soft winds wander free."
Oh! blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers!

"Where is thy home?" I asked of one
Who bent with flushing face,
To hear a warrior's tender tone
In the wild wood's secret place;
She spoke not, but her varying cheek
The tale might well impart;
The home of her young spirit meek
Was in a kindred heart.
Ah! souls that well might soar above,
To earth will fondly cling,
And build their hopes on human love,
That light and fragile thing.

"Where is thy home, thou lonely man?"
I asked a pilgrim gray,
Who came, with furrowed brow, and wan,
Slow musing on his way;
He paused, with solemn mein
Upturned his holy eyes:
"The land I seek thou ne'er hast seen,
My home is in the skies!"
O! blest—thrice blest! the heart must be,
To whom such thoughts are given,
That walks from worldly fetters free;
Its only home is Heaven! [Englishman's Mag.

LONDON BOY THIEVES.

The London Morning Chronicle has for some time been publishing the results of investigations, by agents of its own, respecting the condition and habits of the lower classes in that metropolis. Many of its articles, full, astounding, and heart-rending, we have read with a melancholy interest. A short time since, the young thieves and vagabonds, were invited to meet one of the agents at a public school room. The object was to ascertain, if possible, the *home influences* that were daily brought to bear upon those children. Here is an account of the meeting. About 150 of the young reprobates attended.

At first their behavior was very noisy and disorderly, but before the close they became peaceable and even respectful in their demeanor. Nineteen had fathers and mothers still living; thirty-nine had only one parent; and eighty were orphans in the fullest sense of the word, having neither father nor mother alive. Of professed beggars there were fifty, and sixty-six who acknowledge themselves to be habitual thieves. The announcement that the greater number present were thieves, pleased them exceedingly, and was received "with three rounds of applause."

When it was announced that one, though only nineteen years of age, had been in prison as many as twenty-nine times, the clapping of hands, the catcalls, and shouts of "bravo," lasted for several minutes, and the whole of the boys rose to look at the distinguished individual. Some chalked on their hats the figures which designated the sum of the several times that they had been in jail.

The boys were interrogated as to their manner of life, &c., and their answers should be read by all who are engaged in the work of ragged schools. Our limited space will not allow of much extract.

A lad about twenty was about to volunteer a statement concerning the lodging-houses, by which he declared he had been brought to his ruin, but he was instantly assailed with cries of "Come down!" "Hold your tongue!"—and these became so general, and were in so menacing a tone, that he said he was afraid to make any disclosures, because he believed if he did so he would have, perhaps, two or three dozen of the other chaps on to him. (Great confusion.)

The agent of the Chronicle. "Will it hurt any of you here, if he says any thing against the lodging houses?" (Yes, yes.) "How will it do so?"

A voice. "They will not allow stolen property to come into them, if it is told."

Agent. "But would you not all gladly quit your present course of life?" (Yes, yes, yes.) "Then why not have the lodging-house system, the principal cause of all your misery, exposed?"

A voice. "If they shut up the lodging-houses, where are we to go? If a poor boy gets to the workhouse he catches a fever, and is starved into the bargain."

Agent. "Are you not all tired of the life you now lead?" (Vociferous cries of "Yes, yes; we wish to better ourselves," from all parts of the room.) "However much you may dread the exposure of the lodging-houses, you know, my lads, as well as I do, that it is in them you meet your companions, and ruin, if not begun there, is at least completed in such places. If a boy runs away from home, he is encouraged there and kept secreted from his parents. And do not the parties who keep these places grow rich on your degradation and your peril?" (Loud cries of "Yes, yes.") "Then why don't you all come forward now, and by exposing them to the public, who know nothing of the iniquities and vice practiced in such places, put an end to these dens at once? There is not one of you here—not one at least of the older boys—who has found out the mistake of his present life, who would not, I verily believe, become honest, and earn his living by his industry, if he could. You might have thought a roving life a pleasant thing enough at first, but you now know that a vagabond's life is full of suffering, care, peril, and privations; you are not so happy as you thought you would be, and are tired and disgusted with your present course. This is what I hear from you all. Am I not stating the fact?" (Renewed cries of "Yes, yes, yes;" and a voice: "The fact of it is, sir, we do n't see our folly till it is too late.") "Now I and many hundreds and thousands really wish you well, and would gladly do anything we could to get you to earn an honest living. All, or nearly all of your misery, I know, proceeds from the low lodging-houses—" ("Yes, yes, it does, master! it does,") "and I am determined, with your help, to effect their utter destruction." (A voice: "I am glad of it, sir—you are quite right; and I pray God to assist you.") The elder boys were then asked what they thought would be the best mode of effecting their deliverance from their present degraded position. Some thought emigration the best means, for if they started afresh in a new colony, they said, they would leave behind them their bad characters, which closed every avenue to employment against them at home. Others thought there would be difficulties in obtaining work in the colonies in sufficient time to prevent their being driven to support themselves by their old practices. Many again thought the temptations which surrounded them in England rendered their reformation impossible; whilst many more considered that the same temptations would assail them abroad which existed at home.

During the course of the proceedings one of the most desperate characters present, a boy who had been twenty-six times in prison, was singled out from the rest, and a sovereign given him to get changed, in order to make the experiment whether he would have the honesty to return the change or abscond with it in his possession. He was informed, on receiving it, that if he chose to decamp with it no proceedings should be taken against him. He left the room amid the cheers of his companions, and when he had been absent a few moments all eyes were turned towards the door each time it opened, anxiously expecting his return to prove his trustworthiness. Never was such interest displayed by any body of individuals. Many mounted the forms in their eagerness to obtain the first glimpse of his return. It was clear that their honor was at stake; and several said they would kill the lad in the morning if he made away with the money. Many minutes elapsed in almost breathless suspense, and some of his companions began to say that so large a sum had proved too great a temptation for the boy. At last, however, a tremendous burst of cheering announced the lad's return. The delight of his companions broke forth again and again in long and loud peals of applause, and the youth advanced amidst triumphant shouts to the platform, and gave up the money in full.

A MISSIONARY CHURCH ITS OWN WITNESS.

A letter from Mr. Oncken, dated Feb. 13, notices the death of Mr. Langê, a beloved fellow laborer, the first fruit of his labors in Hamburg, who "fell asleep" Nov. 19, after having been laid aside, by severe illness, for more than two years. He left a widow, one of the six original members baptized by Dr. Sears, of whom Mr. O. speaks in the highest terms of praise, and five children, poor and in need of assistance.

We have heard an authentic anecdote, which well illustrates the character not only of this excellent woman, but of the mass of those who have embraced Christ under Mr. Oncken's ministry. A physician in Hamburg, of infidel sentiments, who is connected with a Socialist paper, met Mr. Oncken one day, and asked him:

"Mr. Oncken, what do you do to your people, I should like to know, that makes them so singular?"

"Nothing, but to expound the Scriptures, and explain the truths of the Gospel."

"That cannot be *all*. I know nothing about your Gospel, but I have to go about among a great many poor people, and there are none in Hamburg like yours. They are so neat and cheerful, so intelligent and respectful, their houses are so orderly, and they take such care of their children, that the moment I enter a house I know whether the family are of your congregation. There are none like them."

"Do you know Mrs. Langê?" said Mr. Oncken.

"Mrs. Langê!" he exclaimed, "Mrs. Langê! that angel of a woman! How patient and cheerful! And how admirably she manages her family!"

The physician went away, thinking that this was a very mysterious business, but was so impressed with what he had seen and heard, that he wrote and published a leading article in his paper advocating the fullest toleration for the Baptists of Hamburg, on account of the beneficial influence of the church.

It is thus that the Gospel vindicates itself in the persons of those who are the subjects of its divine energy. It is not easy to estimate the power exerted by a church like that at Hamburg, now numbering about five hundred members, not so much by direct exertion, as by the silent, insensible influence of its members in their daily lives. Not that this is peculiar to that church, or to that city. It is one of the universal fruits and undeniable evidences of the truth of the Gospel, wherever it is preached and believed. [Macedonian.

Heart-rending Mortality!—We do not remember having ever been pained to record a more heart-touching instance of mortality than is afforded in the following notice, copied from a Baltimore paper; eight children taken from one family in less than a month, and by the same disease!

Died, in Baltimore county, Md., of scarlet fever, December 23d, Eliza Ann, in her 13th year; on the 31st, Charles Henry, in his 12th year; on the 1st of January, Mary Catharine, in her 10th year; on the 2d, Emily Rebecca, in her 8th year; on the 4th, Charlotte Jane, in her 7th year; on the 6th, Lloyd Alfred, in his 3d year; on the 8th, Josephine, in her 1st year; and on the 18th, Harriet Olivia, in her 5th year, children of Alfred and Mary A. W. Maccubbin.

Pithy Saying of Goethe.—Leisure is a very pleasant garment to look at, but it is a very hard one to wear. The ruin of millions may be traced to it.

The Sabbath Recorder.

New York, May 2, 1850.

NEW TRANSLATION.

Considerable agitation has been had among our First-day Baptist brethren in regard to the expediency of putting into circulation, under the auspices of the American and Foreign Bible Society, a revised translation of the Scriptures. We do not intend to take any part in this controversy; but we must be permitted to say, that—believing the inspiration of the Scriptures to reside in the Hebrew and Greek originals—we are not among those who hold the common version in such veneration as to think that it cannot be improved. That it is an excellent one, none will deny; but that it contains some errors, every scholar will admit. Some, it is true, will say that these errors do not affect the fundamentals of Christianity. But this is rather a loose way of talking. There is not an item of divine revelation, which stands so completely by itself, that it has no connection with the rest. It may seem not to be related to any fundamental point, but the want of connection is, generally, more in our own minds than in reality. As the range of our intellectual vision becomes widened, we discover connections which, before, were quite concealed; and the Divine Mind, doubtless, sees a connection between what we call essentials and non-essentials, and knows that false views in regard to the latter will lead to errors in regard to the former, as soon as the understanding becomes sufficiently enlarged to push premises to their legitimate conclusions. It is evident, therefore, that a person of great intellectual powers, embracing fundamental heresy, might render available to the defense of his heresy some erroneously translated passage of the Bible, which those of smaller intellect had, heretofore, supposed to have no bearing upon any thing essential. If it be unlawful to call in question the received translation, this teacher of error is invulnerable. He stands fortified by what all admit to be the Word of God. But if we are furnished with a correct translation of the passage which he has availed himself of, he no longer wears the appearance of being clad with heavenly armor. One of his props is taken away, at any rate, and the controversy with him is, consequently, reduced to narrower limits. And we think that it will be found to be true of most, if not of all the controversies that agitate the Christian community, that one party or the other presses into his service some faulty renderings of Scripture, thus widening the field of debate unnecessarily, and retarding the day when party divisions shall cease.

That a new translation, got up under the auspices of any one sect of Christians, should succed in displacing the received version from general use, it were little short of madness to expect. What then shall be done? Our plan would be something like this: Let a Convention be called for the purpose. Let this Convention be composed of all religious denominations, not only of those usually termed orthodox, but of those who are some times called heterodox. Let each denomination be represented by such as are confessedly the most learned in its ranks. To render the enterprise as complete as possible, let the representations be from England as well as from America; from every province, indeed, where the English is the prevailing language. Let the Convention then resolve, that such amendments of the present translation shall be adopted, as they can unanimously concur in, and that where there is any objection whatever to the adoption of a proposed amendment, such amendment shall be rejected, and the common translation shall remain as it is.

Some may think that a translation, with only such amendments, would hardly be worth the trouble and expense of bringing it about. But we think differently. For, though there would still remain many passages, about which there would be conflicting views as to the translation, still many faulty renderings would be remedied, and, as far as these faulty renderings had lent a collateral support to errorists, the controversy with them would be brought within narrower limits. What learned man, of any denomination, would object to rendering the Greek term *diatheke* by the word *covenant*? Yet it is well known, that the term is, in several places, rendered *testament*. In Heb. 9:15—20, it is so rendered, to the manifest obscurity of the idea which the writer intended to convey. We venture the assertion, that no mere English reader gets a correct understanding of the passage from the common translation. The rendering of the whole passage, indeed, needs to be remodeled. Translated as it ought to be, no person could fail to see the clearness and consistency of the writer's argument. As it is, all is obscure. The term *diatheke* occurs some twenty times in the New Testament, and is uniformly rendered *covenant*, except in the history of the institution of the Supper, and in 2 Cor. 3:6, and in Heb. 7:22. But is there any good reason why the term should not always be rendered by the same English word? Does not such variation tend to confusion? But this fault of rendering the same Greek word by different English terms, is much more common in the ordinary translation than is generally supposed. In the passage, "And these shall go away into everlasting punishment, but the righteous into life eternal," (Matt. 25:46,) the words *everlasting* and *eternal* answer to the same term in the original—*aionion*. Why, then, were two different terms used in the translation? Our translators may have considered the two terms perfectly synonymous; but some, in more modern times, have fancied a shade of difference in their signification. *Everlasting* has been supposed to be a word not quite so strong in its signification as *eternal*; and hence, in discussions of the doctrine of universal salvation, the argument which this text furnishes for the eternity of future punishment, has been somewhat shorn of its strength. But we hazard the opinion, that no learned teacher, of the Universalist persuasion, would object to the word *aionion* being rendered uniformly by the same term; and, upon the supposition that there are other passages of Scripture similarly circumstanced, it is easy to see that such amended translations of them as might be unanimously concurred in, might have the effect to bring the controversy upon this important subject within more contracted limits. And, certainly, the narrower the limits within which a controversy is brought, the more flattering is the promise that it will soon be brought to a close.

On the whole, we should be glad to see a new translation of the Bible brought into use. But such a translation ought not to be the work of any one denomination of Christians; it ought to be the undertaking of entire Christendom. Till it can be brought about in some such way as we have proposed, we shall be content to use the good old version of King James, believing it to be the best extant, and better than any one denomination would be likely to produce.

"A COLLEGE—PRACTICAL VIEW."

An article in the Recorder of April 18th, with the above caption, makes some strictures on the educational resolutions of the last Conference. If the views entertained by the Conference had been correctly set forth in those strictures, no reply would have been called for. But the brother labors under a misapprehension. Had he been present, and heard the discussion on the resolution that he quotes, and others pertaining to education, he would, it is believed, have had no occasion to oppose them. Those resolutions were not adopted hastily, nor inconsiderately, as would seem to be the opinion entertained by the brother, from the comparisons with which he starts off. They were thoroughly and deliberately discussed, by the oldest and wisest heads, both among the clergy and lay brethren—by men whose years and experience entitle their opinions to consideration—by men who are accustomed to foresee some, at least, of "the preliminary contingencies"—by men to whom we have been accustomed to look for counsel in promoting our various interests as a denomination. Others, of less experience and less favorably known, participated to a limited extent in those discussions, but their influence was small, except as it coincided with their elder brethren.

It was seen, that the founding of a College and Theological Seminary must be a work of time; that the denomination, as yet, had not probably felt the want of such an institution; that funds were not abundant for founding it; and that we had not a very large number of youth to resort to it, if founded. But, at the same time, it was felt, that to neglect to improve on what we have, and to anticipate, to some extent, the future, would be the surest way to keep our denomination as at the present. It was urged, that the time had fully come when a beginning should be made. It was stated, by brethren who were supposed to know, that many young men who were looking forward to the ministry, in various parts of the denomination, were anxious for theological instruction. It was believed to be expedient to take measures for raising a sufficient fund to support at least one theological professor, who might, perhaps, be connected with some one of our academies, and who should take the supervision of the theological education of such young men as might have the ministry in view. This would constitute a nucleus around which, in process of time, to build up a College and Theological Seminary, that should do honor to the cause of education in general, and to ourselves as a denomination in particular. This course was regarded as wise, judicious, and practical, and one which the wants of our people, at the present time, called for. It was well known, that many of the most distinguished colleges in the country had had a much more humble origin than this would have. Not far from one hundred and fifty years ago, there assembled in the study of an old-fashioned clergyman at Saybrook, a small number of ministers of the colony, and, as each laid upon a table in the center of the room a few volumes selected from his own scanty library, he pronounced these words, "I give these books towards founding a College in this colony!" From that very humble origin the renowned Yale arose to occupy a front rank among American Colleges. A beginning was required; it was made, without waiting to make all the people feel the want of the institution proposed, or till wealth and population had sufficiently increased to insure an immediate endowment and an extensive patronage. And thus our brethren at the Conference intended to take a "practical view" of the educational wants of the denomination, and to adopt such preliminary measures as should ultimately secure the permanent endowment of an institution of a high order. They did not hope for the consummation of so desirable an object in one, five, or perhaps ten years; but they did believe, that a beginning might, nay, ought now to be made. They did not suppose that they had the wisdom to foresee all the contingencies, and to provide in advance for the numerous obstacles, that would necessarily arise in accomplishing so great a work. They did not intend to adopt any hasty plans of action. However desirable the speedy organization of a theological class might be, it was proposed to take ample time to ascertain the wishes of all parts of the denomination, and secure the largest coöperation. Hence the request for the Associations to appoint committees to act in concert with the one appointed by the Conference.

This much briefly to justify the doings of Conference from the charge of heedlessness and inconsiderateness, embraced in the several comparisons in the first half of our brother's article. What is meant by the "one whistle" that our denomination has purchased, is not quite evident, and therefore its pertinency to the question is not clearly perceived. Again, the article contains other statements which, however conscientiously expressed, seem to do injustice to the advocates of a College. The amount of funds for founding and endowing a College is, doubtless, stated correctly at $150,000. And "cool deliberation" will say, that such a sum might be raised in the course of ten or twenty years, at most, without "embarrassing our movements in other matters." It is to be presumed, that no one ever contemplated that these funds could be raised at once. The founding of a College, as above indicated, is a great enterprise, and must be a progressive work. Hence the propriety of commencing early, and pushing the project deliberately, carefully, and judiciously, to a successful issue. But it is again said, that "with all this outlay, we have not laid aside a dollar to aid an indigent young man or young woman in his or her struggle for knowledge." And does not the endowment of a College lay aside $100,000 for that very purpose? The tuition fees in our Colleges constitute a heavy item in the expenses of a student—amounting to from thirty to fifty dollars per annum. But the endowment of $100,000, the income from which shall be devoted to sustain the professors, would make a free College, at least to all students sent by donors, or to all whose pecuniary circumstances should require free tuition. This would be laying aside for the benefit of the indigent quite a handsome sum indeed.

"But suppose the college endowed, and each professor in his chair," "comparatively few of our youth can now be induced to take even a thorough academic course; how many would add a college course?" Let it be observed, that the average number of Seventh-day Baptist students in all our academies, is now not less than two hundred; and though the number who take, or are taking, a thorough academic course, is not very large, yet it is large enough to be very encouraging; and many others are spending six months, or a year, or more, in such a course, and are thus having their sympathies and interests enlisted in favor of a higher education. Thus our academies are doing a great and good work. The process is slow, silent, and unobtrusive, yet it is efficient. Now let it be asked, how many of our youth attended academies previous to the organization of our own? Not many. And do but very few of our youth go from our academies to college? It is fair to presume, that they never will, till we have a college of our own. Say what we will of the advantages that other colleges hold out to our youth, there are insuperable barriers in the way, to prevent any considerable numbers of our youth availing themselves of such advantages. Parents are not so far interested in the institutions of other denominations, as often to persuade their sons to attend them; nor are our churches likely often to advise their young men of promise and talent to attend those institutions. The experience of other denominations confirms the assertion, that while destitute of a college ourselves, we need not expect to have many graduates. The Baptists and Methodists of this country had not many while they had no colleges of their own. It were as proper to expect that the children of a given town would be generally educated, while the town is destitute of primary schools, as to expect many thoroughly educated men in a denomination that has no college. And it were as wise to hope that a denomination thus destitute, would take an honored position among the denominations of the land, as to expect such a town to wield a mighty influence in the councils of a nation.

Again, "judging from the past, what number of the twenty or thirty Seventh-day Baptists who have set out for a college course, will elude the snares of Hymen long enough to be crowned with bacheloric honors." Perhaps not many of them. And if this admission prove true, it will be because snares of greater potency than those of matrimony will be laid for them. The great snare to be dreaded in preventing our youth from completing a full course of studies, is not that of matrimony, but the persuasions of our brethren. We are confessedly deficient in the number of educated men among us, and ere a young man has half finished the course of education marked out for him, he is pointed to some important vacancy, in a school, or in a church, or in a mission field, and is urged, with a pertinacity that will seemingly take no denial, to supply such vacancy. Feeling his own incompetency, he at first resists the temptation, but argument after argument is added to induce him to yield. The circumstances are peculiar; the vacancy ought to be immediately filled; and no other man can be obtained that is equally qualified for the place. He need not abandon his studies. He can now get along for a time very well without an instructor, and, by and by, if thought advisable, he can get a release for a few months, and attend college long enough to graduate. He is now struggling with poverty, and the situation will, at least, give him a competency. He is already encumbered with some debts, and now there is a chance to free himself from these, and once more be an independent man. He is conquered; he yields; and soon he is fairly immersed in the busy world of action, and would now be much to be censured, indeed, if he did not get married. This is the short of the whole story. Say not, then, that he was ensnared with matrimony, but by the mistaken kindness and mistaken zeal of his brethren. Oh, it is sad to see so many noble-hearted and self-sacrificing young men, of fine talents, diverted from their well-laid plans, and their future life very much circumscribed, by this erroneous policy. But we may rely upon the continuation of this policy, so long as we are deficient in the means of a higher education. The demand for educated men in the denomination is already much greater than the supply, and the disparity must continually increase till we provide such means of education at home. "We have no election." If we would, we can not avoid the issue. An educational interest among our people has been awakened, strong, steady, firm; and that interest is demanding some educational provisions in advance of any thing hitherto furnished.

Once more, the potency of a "thorough college, of long standing, in the formation of literary character," is conceded. But let it not be forgotten, that all old colleges were once young, and that what young colleges sometimes lack in the quantity of brick and mortar, in the extent of library and apparatus, &c., and in the number of students, is frequently much more than made up by the energy and efficiency of their professors.

A Member of the last Conference.

April 22d, 1850.

SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Inquiries are occasionally made respecting the operations and plans of the Seventh-day Baptist Publishing Society, in answer to which the Corresponding Secretary and General Agent begs leave to make the following statements.

1. The Society was organized in May, 1849, by the adoption of the Constitution prepared by delegates from the several Associations. The officers provided for in that Constitution were then duly elected, and at once entered upon the discharge of their duties. Their first business was to arrange with the Committee under whose direction the Sabbath Recorder had formerly been published, for a transfer of its subscription list to the Society. This was soon accomplished to mutual satisfaction, and the Society became the owner of the Recorder, and assumed its publication, with the commencement of the sixth volume, in June, 1849. Subsequently, the officers of the Society purchased from the Committee all the old accounts of the Recorder, and thus took the whole business upon their hands. The General Agent was instructed to make it his first aim, during the year, (besides continuing the paper,) to collect the money subscribed towards a Publishing Fund, and to settle the old accounts as far as possible. This he has endeavored to do, and at the close of the first year of the Society's operations, a full report will be prepared for presentation at the second annual meeting.

2. At the first meeting of the Society, in May last, the time and place of holding the next meeting was referred to the Board. In view of the difficulty of obtaining a full attendance in May ensuing, and of the advantages of holding the meeting after the volume of the Recorder is completed, the Board have decided that the second annual meeting shall be held at Alfred, N. Y., in September next, being the time and place of the anniversaries of our Missionary and Tract Societies.

3. The Board have under consideration a plan for publishing, at an early day, a History of the Seventh-day Baptist Denomination, and a series of books and a periodical designed to promote the interests of Sabbath Schools among us, &c.

4. It is important that all those who have subscribed, or desire to subscribe, to make themselves members of the Society, should forward the amount before the close of the year on the 14th day of June, 1850, so that the report to be made out at that time may include a complete list of members. It is also important, that those indebted to the establishment for papers previous to the close of vol. 5, should remit what is due, so that the Agent may be saved the necessity of reporting them as delinquent.

Wills made on Sunday.—A case was recently decided by Judge Lewis, of Pennsylvania, which involved a question as to the validity of a will made on Sunday. The decision of the Court was, first, that a will made on Sunday, while the testator was in danger of immediate death, or entertained a well-grounded belief that such danger existed, is valid; and, second, that if a will was made on Sunday, under no such pressure, the Court would, in the absence of proof, presume that circumstances of necessity existed to justify the act.

The Rights of Churches in Matters of Discipline.—A trial is now before the Supreme Court of Massachusetts which involves the question whether a clergyman has the right from the pulpit to charge with crime any one of the congregation, even though the church directs to do so in the administration of the church discipline. The case is that of a woman, who was read out of church because suspected of a violation of the seventh commandment. The action is for damages for a libel.

[The Court has decided, in the above case, that there is no ground of action, the alledged offense being only a proper statement of facts, in a proper and usual manner.]

A CHRISTIAN SLAVE MOTHER.

Several weeks ago we published some account of a handsome and intelligent slave girl, named Emily Russell, who was confined in the prison of Messrs. Bruin & Hill, at Washington, while her mother, Mrs. Cartwright, was making an effort to raise money to purchase her freedom. The effort to redeem her failed, and the poor girl was sent off to a southern market. It seems, however, that the Almighty interposed to release her from the grasp of avarice and the touch of pollution, by taking her to that land where the distinction between servant and master is unknown. The Independent gives the following touching account of the manner in which this news was received by the Christian slave mother:—

"When she was finally compelled to give up all hope of redeeming her beloved daughter from the dreadful doom to which she had been sold, and when she learned that the coffle had actually departed for the South, the hopeless mother drooped like a stricken woman; she no longer lifted up her head, or took a part in the privileges of life. Her mind was with that daughter—'gone, gone, sold and gone'—on her weary way to her dreadful destiny. At length, one day, our informant called on her. 'Have you heard any thing from my daughter?' 'Yes, I have,' was the reply, 'a letter from Bruin & Hill.' 'And what is the news?' The friend thought best to give a direct answer—'Emily is dead.' The mother immediately lifted up her eyes and raised her hand toward heaven and exclaimed—'Thank the Lord; this is what I have prayed for, most earnestly, that if she could not be liberated, she might die before she reached the market.' She said she considered it an answer to her prayers; and that she had all along felt a confidence that God would not lay on her a burden she could not bear. He had been so good to her at all times, that she had still trusted in him; and he did not deceive her hope. Here she recounted some of the leading events of her life to show what God had done for her, in every exigency. She is distinguished for the habit of referring all events to the hand of God, 'who doeth all things well.'"

Funeral Processions on Sunday.—Scarcely a Sunday passes without our seeing large funeral processions pass through the streets of New York, preceded by bands of music, and followed by crowds of idle men and boys. On Sunday last there was a grand procession, got up in honor of a fireman who recently lost his life in the discharge of his duty. It consisted of the whole fire department, and one company of United Americans, to say nothing of the vast throng that lined the streets, and the countless gazers from windows and balconies along the line of march. While the procession was in motion, all the fire alarm bells tolled, and the numerous bands played dirges suited to the occasion. No doubt such a pageant is a very fitting recognition of the heroism of the fallen fireman. But we thought, while looking upon it, that the sticklers for "the sacred stillness" of the Sunday, might find here a much better field to display their valor, than in hunting up ragged newsboys or unobtrusive Sabbath-keepers.

Voting Thanks to God.—The editor of the Rochester Daily Advertiser says, that although it has become the custom in this country to vote thanks under almost all circumstances, he never knew of an organized meeting passing a formal vote of thanks to God until quite recently, when, at the close of the funeral exercises of Rev. Dr. Adams, of Syracuse, a meeting of the clergy was held, and a resolution passed, "that thanks are due to the Great Head of the Church, that our departed brother was enabled to give triumphant testimony to the sustaining power of that Gospel which, for a quarter of a century, he had been proclaiming." The Evening Post, however, says "this is not the first time that such a thing has been done. After the steamer Great Western had passed through a terrible blow, a year or two since, Drs. Cox, Balch, and other clergymen who were on board, passed a resolution that 'their gratitude was due to Almighty God and the Captain' for their deliverance."

Sunday Travel in Pennsylvania.—The stopping of Sunday trains on the Pennsylvania railroad has given rise to a sharp controversy among the stockholders upon the subject. A letter from Philadelphia, written on Sunday last, says: "The vote yesterday on the Sunday travel question was for daily lines 114 stockholders, 1,463 shares, against 52 stockholders, 584 shares—a majority of 879 shares for daily lines. Majorities thus far for daily lines, 368 stockholders, 4,490 shares. To-morrow is the last day of voting."

Jewish Missionaries.—The Natchez (Mississippi) Courier notices the sojourn in that city of Nessim Bar Shemalah, one of a party of Jewish missionaries, who left Persia to travel and raise money in different parts of the world, to liberate a large body of their brethren, including some Christians, said to amount to twenty-thousand souls, who are at present held in slavery in the Persian empire, and who can only be liberated by the payment of a ransom.

Embarkation of Missionaries.—On the 13th of March, Mr. John Adams Butler, formerly of South Boston, and Mrs. Butler, of Chelsea, Mass., sailed from Boston in the bark Hamilton, Captain Hurd, for Cape Town, whence they will proceed to Port Natal to join the South African Mission. Mr. Butler is expected to take charge of the press, and thus permit Mr. Wilder to give himself wholly to the work of the ministry.

The First Steamboat.—How few of the strangers visiting this great commercial emporium, are aware, as they pass in front of the Halls of Justice, in Centre Street, that they are upon the identical spot where once a pond existed upon which was set in motion the first steamboat! Yet such is the fact. In 1793, John Fitch put in operation the first steamboat propelled by wheels or screws, upon a pond then existing, called "Collect Pond," which, in extent, was about equal to the four blocks each way from the corner of Centre and Leonard Streets, and about 60 feet deep. The boat was about the size of a ship's yawl, 18 feet long by 6 feet wide. The boiler was an iron pot of 10 or 12 gallons, with a cover of plank; and the engine had a cylinder of wood strongly hooped with iron. The *screw* and the *wheel*, the present rival instruments of propulsion, here had their beginning together, for they were applied to the same boat, and upon this pond. Truly a small beginning for so vast an application of steam to navigation as now we see upon the waters of the whole earth. T.

A Great Gift.—A correspondent of the Western Christian Advocate says that "God has given the valley of the Mississippi to the Methodists—this is now indirectly, though most plainly, conceded by those who owe no good will to Methodism." Our *will* is very good toward Methodism, and we should be happy to concede its right to the Western Valley as a gift from God, if proper evidence were furnished. But when we think of the fighting, gambling, slavery, and other forms of wickedness, which prevail there, we are inclined to think that the personage who offered to our Savior "all the kingdoms of the world and the glory of them," has not yet relinquished his claim to a large share of that territory.

The Opium Trade in China.—An essay on the opium trade between India and China, has recently been published in Boston. It was written by Nathan Allen, M. D., of Lowell, and embodies some astonishing facts communicated to him by a near relative who is laboring as a missionary in the East. It appears that the trade, which is comparatively recent in its origin, will reach this year about 60,000 chests, each containing from 125 to 140 lbs., and averaging in value $550 per chest, or in all $32,000,000, which is all, or nearly all, to be paid in "sycee silver," making a drain of specie from the Chinese treasury which no other people could bear, especially when we remember that during the last half century *four hundred millions of dollars, in specie*, have evaporated from the nation in *opium smoke*. This immense sum has mostly gone into the pockets of the English, through the medium of the East India Company, who have a large monopoly in the growth of opium. It is said that the clear profit of the British government from the smuggled and contraband sale of opium to the Chinese, for the last year, has reached the very handsome sum of $15,487,000.

Bibles and Tracts in Italy.—The Executive Committee of the American and Foreign Christian Union have issued an appeal, calling the attention of the Christian public to the facilities now afforded for the circulation of Bibles, tracts, and other religious works, in Italy. Italians who have renounced the Papacy are ready to engage in this work; and in almost every town of Italy are now employed in the distribution of fly-sheets assailing the Papal system with facts, history, arguments, and apt quotations of Scripture, which produce a powerful impression on the masses of the people. The appeal says, that already the cities of Italy are well indoctrinated with anti-Papal sentiments; and her leading patriots are convinced that the country can be emancipated only by a thorough religious reformation. Now is emphatically the seed-time for truth in Italy.

Manorial Trial.—A trial has recently been held at Hudson, N. Y., to test the validity of the patents by which the Livingstons hold their Manor on the banks of the Hudson River. After occupying nearly two weeks in the investigation of the case, the parties agreed to settle the difficulty by referring the whole subject, the fact of possession as well as the legal points, to the decision of a special court to be held for the purpose at Albany, commencing on the 27th of May.

Sabbath Convention at Berlin.—The Sabbath Convention recently held at Peterboro, adjourned to meet at Berlin, Rensselaer Co., N. Y., on the 15th and 16th days of May. It is hoped that the friends of Sabbath Reform will make their arrangements to attend as far as practicable.

Departure of Missionaries.—The bark L. & A. Hobart, which was cleared at Boston, last week, for Malta and Smyrna, took the Rev. E. Bliss, wife and two children, the Rev. H. J. Van Lennep and wife, and Rev. J. W. Parsons and wife, as missionaries to the East.

Dying Words of Mr. Calhoun.—An authentic report of the last words of Mr. Calhoun, in the Charleston Mercury, states that a few hours before his death, he uttered the following remarks:—

"I cannot avoid thinking of the political affairs of the country. If I could have but one hour to speak in the Senate, I could do more good than on any previous occasion of my life."

☞ The Report on Ministerial Education, a part only of which appears on the first page of this paper, will be concluded in our next.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, April 22.

After the presentation of petitions, and the transaction of morning business, an animated debate took place on Mr. Benton's motion, instructing the Select Committee to report separately on the resolutions of Mr. Clay and Mr. Bell, which were referred to them. Mr. Clay, Mr. Benton, Mr. Cass, and Mr. Borland, participated in the debate. Mr. Benton's motion was finally laid on the table.

The Senate bill providing for making treaties with the Indians in Oregon, and extinguishing the Indian title to lands west of the Cascade Mountains, was then taken up and passed.

House of Representatives.

A motion to suspend the rules of the House for the introduction of Mr. Conger's resolution, instructing the Committee on the Post Office to report a bill reducing postage and abolishing the franking privilege, failed.

A long and exciting debate then arose on Mr. Richardson's asking leave to introduce his resolutions of inquiry concerning the alledged payment of certain rejected claims, by Mr. Ewing, Secretary of the Interior. The resolution was adopted; yeas 95, noes 73.

Mr. Van Dycke, of N. J., from the minority of the Committee on Elections, made a report in favor of the admission of the Delegate from New Mexico to a seat in the House.

In Senate. THIRD-DAY, April 23.

Mr. Webster gave notice that after next week he would take the earliest opportunity, without interfering with the California bill, to move the Senate to take up his resolution in relation to giving lands to actual settlers.

After the consideration of considerable morning business, the Senate took up the bill for the relief of William Darby, the geographer, which was debated and passed.

The Senate then took up Mr. Bradbury's resolution in relation to removals from office, upon which speeches were made by Messrs. Bradbury, Bell, and Bright.

House of Representatives.

The Committee to investigate the charges against Mr. Ewing were announced, as follows: Messrs. Richardson, Vinton, Brown of Miss., Rockwell, Hall, Evans of Md., Ross, Alston, and Dunham.

Mr. Brown, of Miss., from the Committee on the District of Columbia, reported a bill to incorporate the Grand Lodge of the Order of Odd Fellows of the District, and moved to refer it to the Committee of the Whole. A motion to lay it on the table was lost, and the bill was referred.

The California question then came up, upon which Mr. Morehead, of Kentucky, made a southern speech, and Mr. Peck, of Vt., advocated the admission of California, and Governments for the Territories, with the Wilmot Proviso.

In Senate. FOURTH-DAY, April 24.

A resolution presented by Mr. Webster was then taken up, viz: That the Committee on Finance be instructed to inquire what measure it may be most expedient to adopt to facilitate and increase the coinage of the United States. Mr. Webster stated, that only a million of coin was allowed to be placed in the Mint to be exchanged for bullion; that there is now in the Mint about eight millions of bullion awaiting coinage, while there is nine million of coin lying idle in the Treasury. He desired some provision for the purchase of bullion, so that it need not be sent out of the country for coinage, to save delay. The resolution passed.

House of Representatives.

A resolution was adopted, instructing the Committee on Military Affairs to inquire into the expediency of further increasing the Army by raising another regiment of Cavalry, to carry out the treaty stipulations with Mexico, and protect the frontiers.

Mr. Ewing, from the Military Committee, reported a joint resolution, giving constructions to various acts relating to the bounty lands and extra pay to soldiers engaged in the Mexican War, so that honorable discharge may mean any discharge not for dereliction of duty and crime.

The Census Bill was then taken up, and considerable discussion was had between Northern and Southern members—the latter desiring that the bill shall only provide for enumerating the inhabitants, while the former wish to include statistics of the wealth and intelligence of the country.

In Senate. FIFTH-DAY, April 25.

A report from the Committee on Printing, gave rise to an uninteresting debate, but no vote was taken.

A communication was received from the Secretary of State, in reply to a Senate resolution, calling for information in relation to the barbarous treatment of American seamen, wrecked on the coast of Japan and the Independent Oriental Nation.

House of Representatives.

Three subjects occupied the attention of the House, and led to rather spicy conversation, but no action. First, about office-holders writing political letters. Next, about Mr. Grinnell's Expedition to search for and try to rescue Sir John Franklin and his long-absent crew. Last came the Census Bill, against which a good deal was said by those who are afraid of an exhibition of the comparative education, productive energy, progress and comfort of the Free and the Slave States.

SIXTH-DAY, April 26.

The Senate was not in session.

The House spent the whole day in debating about the expedition in search of Sir John Franklin. The debate was concluded by the adoption of the resolution previously offered by Mr. Stanton, of the Naval Committee, authorizing the President to receive the vessels prepared by Mr. Grinnell, and detail from the navy such commission and warrant officers and seamen as may be necessary and willing to engage therein, supply them with suitable rations for not exceeding three years, and give the use of all necessary instruments as can be spared from the navy—the officers and men in all respects to be under the laws of the navy until their return, when the vessels shall be delivered back to Mr. Grinnell.

The Receivers of the State Bank at Morris, N. J., have advertised to the creditors of the said bank, to bring in their claims within 6 months from the 12th of April.

STEAMBOAT DISASTER ON THE OHIO.

On Monday night, April 22d, the Steamer "Belle of the West," on her way from Cincinnati to St. Louis, was burnt to the water's edge, near Warsaw, Ill., and from fifty to one hundred lives were lost. She had on board one hundred and fifteen registered cabin passengers, not including a number of children attached to families, whose names were not registered, and on deck there were about one hundred emigrants and others, whose names had not been taken down. She was also fully freighted, and had on the luggage and moveables of numbers of emigrants, and some forty or fifty persons on their way to California.

The fire was first discovered in the hold, by the smoke issuing from the aft hatchway, and is supposed to have been occasioned by carelessness in leaving a candle burning. Efforts were made to suppress the flames without giving the alarm, but the fire gained so fast that the officers and crew were compelled to yield to it. The engineer called to the pilot, through the trumpet, to run the boat ashore, which was immediately done, and the alarm was given. The greater portion of the passengers being asleep in their rooms, the officers of the boat rushed into the cabin, into which fire and smoke had already commenced pouring, and those that could not be awakened by the alarm, were dragged from their beds. The doors were burst open; numbers, who were insensible from fright, were carried out by the crew.

The boat was totally enveloped in flames, fore and aft, in less than four minutes, and amid the cracking roar of the consuming fire, the shrieks of the hopeless and the doomed to certain death, were distinctly heard, the voices of men, women and children, mothers, fathers and offspring, mingling in the roar of death and horror.

Many, in the insane fright of the moment, leapt into the water from the hurricane deck, their egress being cut off below, preferring to stem the current of water to the current of flame; others jumped overboard from the guards and the after part of the boat. Some saved themselves by swimming ashore, while others only escaped the fire to perish in the water.

The bow of the boat only struck the shore, the stern swung around, the boat stuck, and the only chance was in reaching the shore by the bow. So great was the rush of deck and cabin passengers, that many were prevented from saving themselves through that channel. Many were jostled and trampled upon, and so rapid was the progress of the flames, that notwithstanding the communication with the shore, it is estimated that not less than from fifty to one hundred passengers perished by fire and water.

ACCIDENTS IN NEW YORK.—On Monday last, two fatal accidents occurred in New York from the falling of walls.

About ten o'clock in the morning, while a number of laborers were at work in the upper part of the old Chemical Bank building on Broadway, removing the walls, and also a number of carpenters engaged below in the work of demolition, some of the props were cut or gave way, and a great portion of the walls and ceilings came down,, burying somewhere about a dozen persons in the wreck. A large number of men immediately went to work to remove the rubbish, and in the course of an hour, took out seven persons, all of whom were badly injured, and two of them probably fatally.

Before these men were extricated, news was received that the walls of No. 33 Water St.. one of the warehouses burnt last week, had also fallen in. It seems that a number of men—variously estimated from seven to eleven—had been engaged since an early hour in the morning, in removing the burnt cotton, and clearing away the ruins of the store, and had made good headway in their work, when suddenly, at about 10½ o'clock, the gable of the building fell over, instantly burying the unfortunate workmen under many feet of brick and mortar. Three of them were taken out before 12 o'clock—one dead, and the other two barely alive.

LIQUOR IN MASSACHUSETTS.—The Legislature of the Bay State has passed an act somewhat increasing the stringency of the enactments heretofore existing against the sale of Intoxicating Liquors, except for medical purposes. The Senate bill was concurred in by the House—Yeas 171; Nays 50; Absent 74. No doubt of Gov. Briggs' signature.

The provisions of this bill engraft upon the present law the "intoxicating" instead of "spirituous" liquors, which may not be sold at retail without license—allow County Commissioners to license the sale of less than twenty-eight gallons at a time for medicinal and mechanical purposes—while at present the Commissioners cannot give anything but a general license to sell for any occasion; and they punish infractions of the present statute by obliging those who violate it to give security, after a third conviction, in a sum not less than $100, and not more than $1,000, that they will obey the State law thereafter.

FATAL EXPLOSION IN A DISTILLERY.—A West India paper gives an account of a fatal explosion on the Hazelymph Estate, in Jamaica. The residents on the estate were suddenly alarmed by the report of what at first appeared to have originated from the discharge of a very heavy piece of ordnance, the sound of which was heard at two miles distance; and on their rushing to the place whence it issued, they were met by a heart-rending scene which baffles all description. A sea of liquid fire met their affrighted view, emerging from which, in a mass of flames, were seen four human beings wrapped in spirits in a state of ignition, and screaming in all the agony which the torments natural to so horrible a situation would produce. On they ran until they reached the river, into which they madly plunged, in the hope of extinguishing the flames, and affording them some relief to their pain. The water certainly did at once quench the fire that was outwardly consuming them, but only to leave them in the consciousness that no hope was left them, and to show to the alarmed spectators the certainty of their fate. The book-keeper, the head distiller, and two coolies, died from the effects of the explosion.

"BLESSING CHILDREN."—An article so headed has been going the rounds of the papers, setting forth that Rev. Dr. Fuller, of Baltimore, was in the habit of performing certain ceremonies over little children, in imitation of Christ's example of blessing them. In a note to the editor of the Presbyterian, the Doctor thus corrects this statement:—

"I am sure that it will give you pleasure to know, that you have been entirely misinformed. I have neither introduced nor practiced any such ceremony; nor have I ever heard of any such. In common with all ministers, I constantly kneel with parents, and implore the blessing of Christ upon their offspring. Had I done more than this—had I performed, upon either child or adult, any rite not clearly commanded by Christ, I should be justly exposed to the censures you have uttered, and to censures much more severe."

MISSIONS AMONG THE BAPTISTS.—The Macedonian (an organ of the American Baptist Missionary Union,) after announcing that the receipts of the Union equal the expenditures for the financial year just closed, says:—

"And now the work of evangelizing the world must go forward. The missions planted in Asia and Africa, in Europe, and among the Indian tribes of our own continent, must be sustained. God says this, in giving increasing magnitude and hope to their work, and in calling men to go forth and reap the ripening harvest. Mr. Schauffler, of Hamburg, is ready to leave a more lucrative service, for the purpose of becoming the fellow-laborer of Mr. Oncken in the German mission. Two young men, now under appointment, desire to be sent the ensuing summer to reinforce the mission in Assam. Several others have manifested a willingness to go to some of the Asiatic missions—and, including Mr. Kincaid, four of the returned missionaries wish to sail in July for their respective stations.

DROWNING OF ELEVEN PERSONS.—The Kingston (Jamaica) Journal, of April 10th, says: It appears that on Saturday last [the Sabbath] the sloop Caroline left Morant Bay for Kingston, with a large number of passengers, among whom were Mr. and Mrs Duffus and four children, of St. Thomas in the East; Miss Cooper, daughter of Deiderick Cooper, Esq., of St. Andrew; Misses Kirkland, and several other ladies and gentlemen. The sloop before leaving the harbor got on a reef, and became a wreck. The passengers were then got into a boat, which pulled for the shore, but before they could reach it a heavy sea capsized it, and—pained are we to record the melancholy circumstance—seven persons, including Mrs. Duffus and her four children, Miss Cooper, and one of the Misses Kirkland, met a watery grave. Mr. Duffus, and several gentlemen who were passengers to this city to serve as jurors in the present Assizes, were saved.

INDIAN WAR IN YUCATAN.—Dates from Campeachy to the 5th of April, state that the Indians had renewed the war, which it was hoped had been terminated, and that they seemed determined to carry it on with increased activity. Capt. Vidal, in two expeditions from Valladolid, had killed 37 savages, and succeeded in rescuing four white prisoners. The insurgents, in large numbers, had attacked the town of Centillo, and set fire to a number of new buildings in the public square, which were consumed. Lieut. Corres collected a few men, and after a sharp contest repulsed the assailants, with a loss of 3 killed and a large number wounded.

THE CAPITAL PUNISHMENT QUESTION.—A bill has been introduced into the Massachusetts Senate by Mr. Walker of Worcester, in substance similar to that now in operation in Maine, viz: That a person convicted of murder shall remain in the State Prison for one year, and then, if the Governor shall issue a warrant therefor, shall be hung. In Maine, since the passage of this law, at least three persons have been convicted of murder, but neither of them was hung at the expiration of their year of imprisonment.

FEARFUL MORTALITY.—The brig Boston, from Bahia, the 10th ult., announces that the yellow fever had been raging terribly at Bahia—sweeping off seamen belonging to vessels in port, and great numbers of the slaves. A government report makes the total mortality in the Province 8,000. Previous to the sailing of the Boston, there had been a severe thunder storm, which had cleared the atmosphere, and caused the disease to abate. It was thought that it would be totally extinct in a few days.

AMERICAN INTERESTS IN THE EAST.—Mr. Clayton, the Secretary of State, laid a communication before the Senate on Thursday last, recommending a full Minister to China, a paid Consul at Singapore, and commercial agents to Japan and other Oriental Nations, to make treaties. He presented a mass of documents, showing the value and magnitude of the Asiatic trade, and the importance of diverting it to San Francisco and the United States, in exchange for our produce.

STATE CONVENTION OF THE LIBERTY PARTY.—A Convention of the Liberty Party of the State of New York will be held at the city of Syracuse, on Wednesday and Thursday, the 3d and 4th days of July next, for the purpose of considering and discussing their duties in the present interesting state of public affairs. Also, to perfect a State organization, and make a nomination of State officers, to be supported at the Fall election, if it is thought best then to make nominations.

GOLD AND GRAVES.—The N. O. Crescent says: A gentleman who has just returned from California, having been absent from the States about fourteen months, states that when he reached California, curiosity led him to visit a graveyard, where he found only *eleven* graves; nine months from that time he followed the remains of a friend to the same graveyard, and during the time intervening between the two visits there had been no less than *fourteen hundred* persons interred in the same yard.

In England and Wales it is said the expense of funerals in a year amounts to the enormous sum of twenty-five million dollars.

SUMMARY.

The Texas Indians are daily committing the most atrocious depredations and murders, and a public meeting has been held at Brownsville for the adoption of measures to suppress their movements. Among those who have lately fallen victims to their cruelty, is Mr. Kemp, a highly-respected and well-known citizen, who was attacked and murdered near Laredo, and also the San Antonio mail rider.

Black River, Mich., is a small river running westerly into Lake Michigan, about eighty miles due west from Lansing, the new State Capital. Six miles up the river widens into 'Black Lake on which is Holland, a Dutch settlement of five thousand inhabitants, soon to be joined by as many more of their countrymen, with One Million Dollars in hard cash, beside other property.

The Committee on Manufactures in the House of Representatives of Massachusetts have reported a bill forbidding any person or Corporation to use any steam boiler without a fusible safety plug, and authorizing, for this purpose, Ashcroft's "Protected Safety Fusible Plug." The penalty for removing the plug, or substituting for it any material less fusible or for a boiler without it, is a thousand dollars.

There is but little doing in Land Warrants; holders are not disposed to sell better than $130, and buyers prefer knowing more of what will be done at Washington in relation to Public Lands before they purchase. In this unsettled state of the market, we quote them $120 a $130; 40 acre Warrants, $41 a $45.

A cautious man might suppose, from the following, that the Smiths and Duncans were soon likely to get so confused in the town of Marcellus, that it would be difficult to tell who was who:—Married, in Marcellus, New York, on the 28th ult., Mr. Sylvester Smith to Miss Lydia Duncan; Mr. Sereno Smith to Miss Cothia Duncan; and Mr. Charles Duncan to Miss Emma Smith, all of that place.

The Montreal papers state that a man has just returned to Laprairie, Canada, who left that place for the West fourteen years ago. He was in California during the first year of the gold discovery, and amassed about $300,000, which he has brought home with him. In addition, some land belonging to him in Sacramento City he has leased to the Government for $10,000 per annum.

The Legislature of Mississippi has appropriated $200,000, for which the people are to be taxed, to be distributed among the several counties, in proportion to the number of children, to establish a system of free schools. Steps are also being taken to procure an accurate return of the number of children between the ages of six and twenty years.

A company, with a capital of $80,000, has been formed in New York for the purpose of mining in the gold-bearing rocks of California, and a number of machines for crushing quartz have already been shipped around the Horn. A house in Philadelphia, which possesses the exclusive patent for improved stamping-machines, is unable to supply the orders that are sent in from all quarters.

The Worcester (Mass.) Spy says: We learn that a project is on foot in this city for the establishment of a "Mechanic's Life and Health Insurance Company," a peculiar feature in which will be, the loaning of the funds to mechanics, instead of investing them in stocks, as is practiced by existing associations.

The town of Provincetown, Barnstable county, Mass., has now *twenty-five* vessels employed in the whale fisheries, and we have been informed by some of the most enterprising men of that place, that whaling is now considered the most important branch of business there, having outgrown the cod-fishing interest in a great degree.

Henry E. Hutchins, a native of Massachusetts, was arrested at Savannah, April 20, charged with being an Abolitionist, in consequence of making use of certain expressions about Slavery. He was, however, discharged on condition of leaving the city in 48 hours. He was said by some to be half-witted.

A small child of Mr. Bennet, a colored man, died suddenly in Harrisburg, Pa., on Thursday last. It had jumped the rope 250 times successively, by which it became heated, then drank cold water, and immediately expired. Another child lies dangerously ill from the same cause.

By one of the laws of the State of Delaware, persons who have contracted debts in other States may be arrested and committed to prison, if found within its limits. A movement is afoot to secure the repeal of this law, as its action has been found to be most pernicious to the true interests of the State.

We learn from Quincy, Ill., that the steam flouring mill occupied by Wyers & Hazard, in that place, but known as Kimball's Mill, was burned early last month. The loss of mill and stock is estimated at $10,000. Insurance $6,000.

A man named James Stevenson has been arrested at Pittsburgh, charged with forgery on the Bank of Steubenville, Ohio. The amount was $1,300. He has been committed at Steubenville to await his trial.

The Burlington (Iowa) Hawkeye, of the 4th ult., learns that a war had broken out in Keokuk between the Settlers and Decree Party, about disputed titles, and a general riot was expected.

The scarlet fever is very prevalent in Philadelphia and its neighborhood. We have heard of one family in the country that lost eight children in six weeks, and all by this terrible disease.

Mr. O'Reilly is in St. Louis, making preparations to continue his line of Telegraph to Columbia, Boone County—another long step towards the Pacific.

The family of President Taylor, says the Newport News, have engaged a suite of rooms for their use at that pleasant resort during the Summer.

The voters of Springfield, Ill., have decided against licensing any more groggeries in that city, by 247 majority, viz: License, 176; No License, 423.

The steamship Ohio sailed from New York for Chagres on the 27th inst., taking 467 California-bound passengers.

The Philadelphia Mint is turning out about two millions of coin per month. An appropriation of $20,000 has been made by Congress to the Mint to increase the refining and assaying facilities, when the officers of the Mint are quite confident of their ability to furnish coin to the amount of three millions five hundred thousand dollars per month, or forty-two millions per annum.

From Pawtucket to Milbury, in the Valley of the Blackstone River, (Mass.,) a distance of 30 miles, there are 115 Cotton and Woolen factories, besides 16 large Machine Shops, two large Ax factories, and 3 extensive Scythe works, giving a total of 126 manufactories. Many of these are very extensive, the largest Woolen Mill and Cotton Mill in the United States being among the number.

In Pittsburg, on the 24th ult., a little girl, seven or eight years of age, died from the effects of over-exertion in skipping the rope. Thursday last a spirit of emulation arose between her and her playmates as to which could jump the greatest number of times consecutively, and by extraordinary exertion she was enabled to accomplish three hundred and fifty. Her life proved the forfeit.

There are three springs in Potter county, Pa., rising within three miles of each other, the water of one of which finds its way to the ocean by the Allegany, Ohio and Mississippi rivers, and the Gulf of Mexico; another by way of the Susquehanna river and the Chesapeake Bay; and the third by way of the Genesee river, Lake Ontario, and river St. Lawrence.

A treaty has been concluded between the United States and British Governments, by which all differences relating to Nicaragua are satisfactory arranged. It is now before the Senate.

The first man who pegged a shoe in this or any other country, is said to be now living at Hopkinton, Mass. The value of boots and shoes now made in Massachusetts alone is estimated at $18,000,000 annually.

Green McLenden has been convicted of the murder of his brother, Geo. F. McLenden, at Nashville, and sentenced to the Penitentiary for life.

The navigation of the Erie Canal was interrupted for several days last week, near Syracuse, N. Y., by the giving way of an embankment.

Rev. William Coggswell, D. D., who was well known as a Divine and Educationist throughout the Christain world, departed this life at Gilmanton, New Hampshire, on the 18th ult,, aged 62 years.

A large portion of the State of Texas has been recently visited by severe hail storms, and it is to be feared that much damage has been done to the crops.

Three steamships from Chagres arrived at New York last week. They brought no news from California, the steamer due at Panama not having arrived when they sailed.

The steamship Atlantic—the first of Collins' Line between New York and Liverpool—sailed on the 27th, with 137 passengers.

Coonrod Creasman has been sentenced to be hanged at Ashville, N. C., on the 14th of June next, for rape.

New York Markets—April 29, 1850.

Ashes—Pearls $5 55; Pots 5 75.

Flour and Meal—Flour, 4 75 for Canadian, 5 37 a 5 50 for mixed and straight State, 5 87 a 6 00 for fancy. Meal 2 81 a 3 00. Rye Flour 2 87.

Grain—Wheat, 1 10 for Ohio, 1 30 for good Genesee. Corn 60 a 61c. Rye 58c. Barley 72c. Oats, 39 a 41c. for Jersey, 42 a 45c. for Northern.

Provisions—Pork, 8 50 for Prime, 10 25 for Mess. Beef, 5 50 a 6 50 for Prime, 8 50 a 10 00 for Mess. Butter 16 a 22c. for good State, 25 a 27c. for new; Ohio 7 a 11c.

MARRIED.

At the Church of the Annunciation, in New York, on the 25th ult., by Rev. Anthony Ten Broeck, of Georgetown, D. C., Rev. W. O. JARVIS, of Bridgewater, Ct., to Miss MARY F. BURT, of New York.

In Plainfield, N. Y., March 31st, by Eld. S. B. Crandall, Mr. TRUMAN CRANDALL, of Edmeston, to Miss MARY D. DYE, of the former place.

In Petersburgh, N. Y., April 18th, by Rev. E. B. Crandall, Mr. MORGAN S. POWERS to Miss ROSALIE E. LEWIS, all of Petersburgh.

In Charlestown, R. I., on the 3d of March, 1850, by Eld. H. Clarke, Mr. THOMAS M. WEBSTER to Miss HANNAH TUCKER, both of Charlestown.

In Hopkinton, R. I., on the 21st of April, by Eld. H. Clarke, Mr. JOHN S. POTTER to Miss MAHALA CRANDALL, both of Westerly.

DIED.

In Hayfield, Pa., on the 20th of March, of croup, DELIA F., daughter of Edgar F. and Jemima C. Stelle, aged two years and one month.

In Albion, Dane Co., Wis., April 2d, of consumption, JONATHAN COON, in the 44th year of his age. Brother Coon died in the full assurance of faith, leaving a wife and two children to mourn their loss. O. P. H.

In Petersburg, N. Y., Feb. 6th, 1850, Mr. ALANSON WELLS, in the fortieth year of his age. In his death the church has lost a friend, and an affectionate circle of brothers and sisters a loved one of their number. "Man goeth to his long home, and the mourners go about the streets." Ecc. XII, 5. J. S.

In Plainfield, N. J., April 10th, GEORGE FREDERICK, son of Rev. Isaac Moore, aged one year, five months, and twenty-three days. L. C.

LETTERS.

Ephraim Maxson, Lucius Crandall, O. P. Hull, James Summerbell, Henry Clarke, Ira W. Utter, Hiram P. Burdick, S. R. Miner, S. S. Griswold, A. C. Potter, Azor Estee, Joshua Clarke, W. H. Lewis, I. D. Titsworth.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

O. Sparks, Millport, Pa.	$5 00	to vol. 5	No. 52
J. Clarke, Brookfield,	6 23	" 5	" 52
C. Tucker, Plainfield, N. J.	5 00	" 6	" 26
Enoch J. Davis, Shiloh, N. J.	2 00	" 6	" 52
Eli Davis, "	2 00	" 6	" 52
John T. Davis, "	4 00	" 7	" 52
T. H. Dunn, Meadville, Pa.	2 00	" 7	" 39
Clark Nichols, Crossingville, Pa.	1 00	" 7	" 18
Edgar F. Stelle, "	1 50	" 6	" 52
C. S. Titsworth, Schenectady,	2 00	" 6	" 52
O. B. Arnold, W. Edmeston,	2 00	" 5	" 52
E. Maxson, "	52	" –	" –

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the followsng sums since his last report through the Recorder:—

From the Female Benevolent Society of Plainfield, N. J., to educate a Chinese child,	$10 00
" Church at Waterford, Ct., to make Wm. Maxson a life member,	25 00
" Green Rogers, Waterford, Ct.	2 50
" Sarah G. Rogers, "	2 50
" A Friend, "	50
" Wm. Maxson, "	3 50
" Sarah Maxson, "	3 50
" Western Association, by D. R. Stillman,	5 00
" 1st Church in Brookfield,	4 68
" Albert Utter, New London, Conn.,	3 00

A. D. TITSWORTH, Treasurer.

The National Preacher for May,

CONTAINING excellent discourses from Rev. JOHN DOWLING, D. D. and Rev. M. W. JACOBUS, is now ready. Clergymen and others, visiting the city during the anniversary season, are invited to call and examine this work. Although it has attained the age of nearly *a quarter of a century*, it will be found to be as acceptable and valuable to the Trinitarian minister or general reader as ever it was in its earlier youth. The old friends of the National Preacher will please not confound this work with a new publication of a similar title, but established on a very different doctrinal basis.

Yearly subscription to the National Preacher $1,00. Bound vols. each, $1,25.

D. A. WOODWORTH, Publisher.
2w 118 Nassau St. New York.

Eastern Association.

THE Annual Session of the Seventh day Baptist Eastern Association will be held, by the leave of Providence, with the church at Shiloh, Cumberland Co., N. J., on the fifth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 10 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

Executive Committee—Eastern Association.

THE second semi-annual session of the Executive Committee of the Eastern Association will be held at Shiloh, N. J., on the fourth day of the week preceding the fourth Sabbath in May, at 10 o'clock A. M.

S. S. GRISWOLD, Clerk of Com.
HOPKINTON, R. I., April 25, 1850.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30. A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

New-York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

New York and Erie Railroad.

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RUFUS BABCOCK, *late Pres. of Waterville College.*

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Miscellaneous.

TIME.

'Time's a hand-breadth; 'tis a tale;
'T is a vessel under sail;
'T is an eagle in its way,
Darting down upon its prey;
'T is an arrow in its flight,
Mocking the pursuing sight;
'T is a short-liv'd, fading flower;
'T is a rainbow on a shower;
'T is a momentary ray,
Smiling in a winter's day;
'T is a torrent's rapid stream;
'T is a shadow; 'tis a dream;
'T is the closing watch of night,
Dying at the rising light;
'T is a bubble; 'tis a sigh;
Be prepar'd, O man! to die.

Francis Quarles, 1631.

IMPORTANCE OF LITTLE THINGS.

"Since trifles make the sum of human things,
And half our misery from our foibles springs—
Since life's best joys consist in peace and ease,
And though but few can serve yet all may please—
O, let the ungentle spirit learn from thence,
'A small unkindness is a great offense.'
The mild forbearance at a brother's fault,
The angry word suppressed, the taunting thought;
Subduing and subdued, the petty strife,
Which clouds the color of domestic life;
The sober comfort, *all the peace which springs*
From the large aggregate of little things;
On these small cares of daughter, wife, or friend,
The almost sacred joys of *home* depend—
There, Sensibility, thou best may reign;
Home is thy true, legitimate domain."

SUGAR EATERS.

The French people are great eaters of sugar, always carrying some of it with them in their pockets and reticules, and generally putting five or six lumps into each cup of coffee. M. Chassat reports that sugar, when used as the exclusive or principal article of diet, produces quite opposite effects in some persons, according to the difference in their systems; for, while it fattens some, it creates bile which induces diarrhœa and a wasting of the solids in other persons. The celebrated Bolivar had, by fatigue and privations, so injured the tone of his stomach that he was unable, at times, to take any other food than sugar, which, in his case, was easy of digestion. His personal friends assure us, that in some of his last campaigns he lived for weeks together upon sugar alone as a solid, and with pure water as a liquid; but, probably, in nine hundred and ninety-nine cases out of a thousand, this diet would soon have brought the person adopting it to his grave; for, on those whose digestion is feeble, a large or exclusive allowance of sugar adds to their grievance, because the excess of nutriment not being generally absorbed by their weakened systems, becomes converted to bile, and causes great debility and wasting of the body. In seventeen experiments made on dogs, M. Chessat observed that, when the sugar diet fattened them, there was a general tendency to constipation meanwhile; and, on the contrary, when it produced an excess of bile in other dogs, their bowels were relaxed. Why English children suffer in their digestion after eating largely of sugar plums, comfits, &c., is chiefly owing, however, to those delicacies being composed of the refuse of starch works, mixed with plaster of Paris, pipe clay, or chalk, and having, indeed, as little sugar as will suffice to give them a palatable sweetness, and they are often colored with gamboge, and sometimes with red-lead, verdigris, and other mineral poisons.

Every where, the beasts of the field, the birds of the air, the reptiles, the fish and insects, are found to have a great liking for sugar and honey. Mr. Martin says he has tamed the most savage and vicious horse with sugar, and has seen the most ferocious animals domesticated by being partly fed upon it. The tamers of lions and tigers owe their power chiefly to a judicious use of sugar and other sorts of sweets, and also of lavender water, and various other perfumes, of which feline animals are remarkably fond. In the sugar season in the West Indies, the horses, mules and cattle soon acquire plumpness and strength by partaking of the leavings of the sugar cane after the manufacturer has done with them. In Cochin, China, the elephants, buffaloes and horses are all fattened with sugar. We learn from the "Memoirs of Dr. E. Cartwright," (1843,) that the ingenious man used to fatten sheep on sugar. To birds this diet proves so nourishing that the suppliers of the European poultry markets find that sugar, along with hemp seed and boiled wheat, will greatly fatten ruffs and reeves in the space of a fortnight.

FACTS IN NATURAL HISTORY.

A globe of water or air, in moving, meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form, called the solid, of least resistance, which mathematicians discovered was the form of a fish's head. Nature had "rigged out" the fish with just such a figure.

The feathers of birds, and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain; and thus we are able to take an interest in the object which passes before the eye. Now, when the eye is too convex, we use one kind of glass to correct the fault; and if it is not convex enough, or if we wish to look at objects at a different distance, we use glasses of entirely another description. But as birds cannot get spectacles, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere, and catch them for food; and also of flattening the eye, to see a great distance, and observe whether any vulture or enemy is threatening to destroy them. In addition to this, they have a film or coating, which can suddenly be thrown down over the eye to protect it; because, at the velocity with which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye; and the same thing exists to some extent in the eye of the horse. The horse has a large eye, which is very liable to take dust. The coating in the horse's eye is called the *haw*, or third eyelid; and if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust, and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut it off, and destroy the safeguard. [Prof. Mapes.

ROMANCE IN REAL LIFE.

The Lewisburg (Pa.) Chronicle announces the marriage, on the 14th ult., of John Johnson and Mrs. Mariah, Miller of Chillisquaque township, and tells the following romantic story respecting the happy pair:—

The groom, who now works at the boatyard here, was formerly a sea-faring man. The bride is from South Carolina; and her father, and her former husband, both of whom have been dead many years, were wealthy planters. Some five years ago, the young widow made a visit to England, in company with her brother, a Southern gentleman of fortune, and on the return voyage they embarked in a vessel in which the groom was serving as a common sailor. By some accident she was knocked overboard in the harbor of Liverpool, sank to the bottom, and was given up for lost. Our hero, however, did not abandon the search. A slight change in the position of the vessel discovered her, the water being remarkably clear, lying on the ground twenty feet below the surface, and apparently dead. He instantly plunged to the bottom, seized her by the hair, and brought her to the top; a large lock of hair being pulled out in the attempt, and which is still preserved. After some hours of persevering exertion, she was finally brought to and perfectly restored. She was deeply grateful to the preserver of her life, and on the homeward voyage she formed a strong attachment for him, and a union for life was resolved upon. Their plans were, however, frustrated, and for several years they never met. In the meantime her fortune became impaired. Some three or four months ago she heard of his location here, and immediately came on from Charleston to see him. Her uncle, however, overtook her and carried her back. She came on again, some three weeks ago, but was confined to bed for some time by sickness. Recovering, on last Sabbath evening the long-deferred nuptial knot was tied, and the rescuer and rescued are now united in a life-partnership, for better or for worse.

THE UPPER REGIONS.

Mr. J. Wise, the aëronaut, has recently published a work entitled "History and Practice of Aëronautics," from which the Philadelphia Inquirer derives the following interesting facts:—

"In one place he makes us acquainted with the *still quiet of the heavens*, thus:—A bee was let off at 8,000 feet, which flew away making a humming noise. At the altitude of 11,000 feet, a great linnet was liberated, which flew away *directly*, but soon, feeling itself abandoned in the midst of an unknown ocean, *it returned and settled on the stays of the balloon;* then, mustering fresh courage, it took a second flight and dashed down to the earth, describing a tortuous yet perpendicular track. A pigeon let off under similar circumstances afforded a more curious spectacle. Placed on the car, it rested awhile, measuring as it were the breadth of that unexplored sea which it designed to traverse; now launching into the abyss, it fluttered irregularly, and *seemed at first to try its wings* on the thin element, and after a few strokes it gained more confidence, and whirling in large circles or spirals, like the bird of prey, it precipitated itself into the mass of extended clouds, where it was lost from sight. In one of his ascents, he held a distinct conversation in the clouds with Mr. Paulin, who ascended with another balloon about the same time."

PRIVATE LIBRARIES.

It is surprising how many very large and excellently selected private libraries have been collected in this country. In most parts of Europe, public libraries are so common, and so accessible, that there is comparatively little need of private collections, except upon specialities; but here, for the most part, public libraries are few and meagre, and of so miscellaneous a character as to be of little value for special uses. Among the largest private libraries with which we are acquainted, is that of Rev. Dr. Smythe, of Charleston, containing about 17,000, very rich in theology; Hon. Mitchell King's, in the same city, nearly as large, and abounding in the choicest classical productions, in the best editions, as well as books of art; Mr. Barton's, in Philadelphia, say of 10,000, containing the best collection of Shakspere editions, commentaries, illustrations, &c., to be found in the world; Dr. Redmon Coxe's, in the same city, about 20,000; E. D. Ingraham's, ditto, of 13,000, altogether the most curious in historical, biographical and juridical literature to be found in this country; George Tickner's in Boston, the best in the world of Spanish literature; Mr. Douse's, of Cambridge, of more than 10,000; Dr. Francis's, of ditto, large and very rich in old English literature; Theodore Parker's, in Boston, large and admirably selected.

In New York the number of good libraries is very large. Dr. Moore's, we believe, has more than 12,000 volumes; that of Edwin Forrest (collected chiefly by the late William Leggett) is nearly as large, and is very rich in the best English literature. The library of Mr. Lenox is large, and of extraordinary value, having cost, probably, more than any private library in the country. Mr. Bancroft has the best historical Library in the city, and the best collection of MSS. illustrative of American History, in the possession of any individual in the world. Very extensive and valuable libraries are owned by J. W. Francis, and Rev. Drs. Hawks, W. R. Williams, Bethune and Griswold, the last having contained, before the destruction of a portion of it recently by fire, more than 13,000 books, chiefly American. [Tribune.

LUNAR DAGUERREOTYPE.

At a meeting of the Cambridge Scientific Association, December, 1849, five daguerreotype pictures of the moon's surface were exhibited to the Society by Mr. Wells. These pictures were taken by Mr. S. D. Humphrey, of Canandaigua, N. Y., with a half-size American camera, on a medium plate. The first picture was obtained by an exposure of two minutes, the camera remaining permanent. During this short interval, the earth had moved forward so rapidly, that the figure of the satellite was elongated so as to form an oval or egg-shaped picture. The same peculiarity was also noticed in the pictures obtained by an exposure of one minute, and also of thirty seconds, though in a less degree. In these pictures, the configurations upon the moon's surface were not delineated, but in the fourth picture, obtained by an exposure of three seconds, the representation was strikingly clear and distinct. The figure was round, and the representation of the surface so perfect, that its appearance, when examined under the microscope, somewhat resembled the full moon seen through a telescope. The fifth picture was obtained by an exposure of only half a second, and was little more than a shadow. The powerful agency and presence of the chemical principle were sufficiently indicated by it. These several pictures were all taken upon one occasion, on the night of the 1st of September, a few hours before full moon. They conclusively show, that lunar light possesses the chemical principle, or force, in a high degree, and it is to this source that we may reasonably attribute its supposed action in producing phosphorescence and other changes in animal or vegetable substances.

AUDUBON'S BIRDS, AND HIS HISTORY.

An ordinance passed the New York Board of Aldermen recently, in concurrence with the Board of Assistants, for the purchase of the last copy of this celebrated work, which the distinguished author has at his disposal. It was purchased for the City Library, at an expense of $1,000. This will be a welcome relief to him in the evening of life, when his labors are suspended by the extinction of his sight. He at present resides on the banks of the Hudson.

Alderman Shaw, who has a personal acquaintance with Mr. Audubon, briefly alluded to his great sacrifices in accomplishing his researches in natural history, and the obstacles he had to surmount in securing its publication. More than forty years of his life have been devoted to the accomplishment of this unexampled enterprise, and for eight successive years he was shut out from civilization, while stuying the habits, character and plumage of the birds of America. When his toil was over, and the work ready for publication, it could not be done in this country. Competent artists could not be found here. Audubon went to Europe, and as soon as he had secured two subscribers, he began the hazardous task of its publication, without friends or resources. He resolutely applied himself to the work of procuring more subscribers, and among the crowned heads and the nobility of Europe he obtained 178! He reserved but two copies for himself, one of which has now been secured for the City Library of New York. The plates cost Mr. Audubon $150,000, but no more copies can be furnished, as most unfortunately they were destroyed by the great fire.

THE BRITISH MUSEUM.

The British Museum has reached its present state through a very large expenditure of public money. The buildings alone, in which this vast collection is deposited, have cost, since 1823, nearly £700,000. The sums expended in purchases for the various collections, either from annual or special grants, from 1755, independently of the buildings since 1823, considerably exceed £1,100,000; and of that sum £345,000, at least, has gone directly to the purchase of objects now forming part of the collection. The contributions made by munificent and patriotic individuals have been of great value. The secretary estimated those which have been received for the twelve years preceding 1835, including the munificent library collected by his Majesty George III., and presented by his Majesty George IV., and the bequest by the late Richard Payne Knight, Esq., of medals, coins, and bronzes, at a sum little short of £400,000, and Mr. Greenville's late gift of a library, which cost upwards of £50,000, shows the extent of increase that may be looked for from similar sources. At present the government of the museum, including the superintendence of all the departments, and the execution of all matters which do not fail to be immediately conducted by the heads of departments, is vested in a board of trustees, in number 48, of whom one is directly named by the Crown, 23 are official, nine are named by the representatives or executors of parties who have been donors to the institution, and 15 are elected by the board of trustees.

GREAT NAVAL WORK IN RUSSIA.

In the month of February last the great naval basin at Sebastopol was completed, and the largest ships of war in the Russian Navy can now be docked with the greatest ease at that port. Some idea may be formed of the magnitude of the works when it is stated that the basin covers an extent of ten acres of ground, and has seven dry docks, three on one side, and four on the other. The water in the basin is 30 feet above the level of the Black Sea, and the vessels are taken into it by means of three locks, the iron gates of which are 64 feet broad, the breadth of the locks, being 28 feet deep. A large reservoir has been constructed at some distance from the basin, and the former is constantly supplied with water, by allowing a river to enter it, while the quantity of water in the basin is regulated by sluices from the reservoir. Each of the dry docks has a sluice, which can be opened, and the water emptied out in a very limited period, without the trouble of pumping, the plan adopted at the docks adjoining basins in this country when it is found requisite to empty them at high water. The Emperor of Russia is reported to have about 50 ships of war at present at Sebastopol, and has recently received the best description of machinery for making blocks and other purposes.

Comfort for timid Travelers.—In the two years ending December, 1848, the total mileage of the passengers on the railways of Great Britain, was 1,830,184,617 miles. The number of accidents to passengers, attended with loss of life, arising from causes beyond their own control, in the same period, was 28. Dividing the same mileage, therefore, by 28, we obtain the quotient, 65,363,736. Hence it appears, that if a passenger travel one mile, the chances against his suffering an accident fatal to life are 63,363,735 to 1. In the same period the number of accidents attended with bodily injury to passengers, arising from causes beyond their own control, was 215. Dividing this in the same manner into the total mileage, we find that the chances againt such an accident in traveling one mile are 8,512,486 to 1. In each case we find the chances for greater distances by dividing these numbers by the distances respectively.

AN INDIAN BREAKFAST.

On the 17th, we were paddling along at daylight. On putting ashore to breakfast, four Indians on horseback joined us. The moment they alighted, one set about hobbling their horses, another to gather small sticks, a third to make a fire, and a fourth to catch fish. For this purpose the fisherman cut off a bit of his leather shirt about the size of a bean; then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in place of a hook or fly. Thus prepared, he entered the river a little way, sat down on a stone, and began to throw the small fish, three or four inches long, upon the shore as fast as he pleased, and while he was thus employed, another picked them up and threw them towards the fire, while the third stuck them up around in a circle, on small sticks, and they were no sooner up than roasted. The fellows then sitting down, swallowed them—heads, tails, bones fins, and all—in no time, just as one would swallow an oyster. Now all was but the work of a few moments; and before our man had his kettle ready for the fire, the Indians were already eating their breakfast. When the fish had hold of the bit of wet leather, or bait, their teeth got entangled in it, so as to give time to jerk them on shore, which was to us a new mode of angling; fire produced by two bits of wood, was also a novelty; but what surprised us most of all was the regularity with which they proceeded, and the quickness of the whole process, which actually took them less time than it has taken me to note it down. [Ross's Adv. in Oregon.

WIFE OF GEN. JACKSON.

The influence of this woman over her husband is said to have been very extraordinary. She was of obscure origin and uneducated. Yet she inherited from nature those fine and noble traits of her sex to such perfection that her power and fascinations were very great. Gen. Jackson was attached to her in early life, but by some means or other the matter was interrupted and she married another, who proved a villain and the connection most unhappy. General Jackson became again interested in her; the consequnce was a divorce, when he was married to her. She is said to have possessed none of those accomplishments that are supposed to adorn fashionable life; reared in the backwoods, seeing and knowing little of elegant and refined society. Yet her fine person, strong affections, and good sense, the three great essentials of a woman, enabled her to take and hold with irresistable force the passions of the bold, turbulent, fiery warrior to whom she was wedded. It was the Lion held in the embrace of the Fawn. The influence she exercised bordered on the superstitious. He imagined that no power or acts of his could succeed, or be carried out, averse to her will or in opposition to her feelings. She seemed his guardian angel, by day and by night; holding in her hands his life, his fate, his all. An intimate friend of his, says, that so long as he lived he wore her miniature near his heart, and never alluded to her except in a manner so subdued and full of reverence, that the listener was deeply impressed with her transcendent worth.

Medical Discovery.—It has been ascertained, that the true source of scorbutic disease, as it shows itself in our ships and prisons, is the want of potash in the blood; that salted meat contains little more than half the potash in fresh meats; and that, while an ounce of rice contains only five grains of potash, an ounce of potato contains 1,875 grains, which accounts for the great increase of the disease since the scarcity of the potato. In patients under this disease, the blood is found to be deficient in potash; and it has been ascertained by repeated experiments, that whatever be the diet, such patients speedily recover if a few grains (from twelve to twenty) of some salt of potash be given daily. Lime juice is regularly ordered in the navy, as a specific for the disease, and the reason of its efficacy is not the acid, but the amount of potash, being 846 grains in an ounce. On these facts, it seems possible to found a slight, but very salutary improvement in the navy. Let a portion of tartrate of potash be ordered regularly to be mixed with the lime-juice that is given out for use; and let arrangements be made for boiling the salt meat in steam. A large portion of the salt would thus be eliminated, and the food made more wholesome. A similar course might be adopted in work-houses and prisons. If so simple a remedy is in our hands, it is criminal to neglect it.

The Rich Men of Boston.—According to the pamphlet published by John H. Eastburn, of persons, copartners and corporations who were taxed on $6,000 and upwards in 1849, there were eight who were taxed for over half a million of property; seven between $400,000 and $500,000; fourteen for between $300,000 and $400,000; twenty-five for between $200,000 and $300,000; and one hundred and twenty-five for between $100,000 and $200,000. The following are the names of those taxed for over half a million; Abbot Lawrence, $1,032,400; Robert G. Shaw, $829,400; David Sears, $752,600; Jonathan Phillips, $688,000; Josiah Quincy, Jr. $619,000; John Wells, $616,000; Thomas Wigglesworth, $556,000; John Bryant, $549,700.

A Wrecking Expedition.—The schooner Rio Grande, Captain Thurlow, and Hydrangea, Capt. Jordon, sailed recently from Boston for the of Bay Fundy, for the purpose of recovering property from several ships which were sunk or shipwrecked there some years since. This expedition is got up by two enterprising young men, who have gone to great expense in importing machinery, submarine armor, and men, (as divers,) from England. The same party were at work last season, recovering property from the British brig of war Plumper, which was wrecked some thirty-seven years ago, and were pretty successful in raising a considerable amount of silver dollars, iron, &c. This season they have gone into the business with all the necessary "fixins" to make a successful business of it.

The Greenfield (Mass) Democrat says the following note, *verbatim et literatim*, was sent to the presiding Judge of a Court, in that County, recently:

to the Honorable cort
Sir your juris canter Gree.
fourman.

The Use of a Single Hill.—The hill immediately back of Cannelton is the most serviceable one that we have ever seen, says the Cannelton (Ia.) Democrat. It rises some 250 feet from the plain; at its base is pure soft free-stone water. First comes a bed of fire clay from ten to twenty feet thick; on this rests the stratum of coal; on the coal lies a layer of the best building sandstone; on the top of the hill is a place neatly formed by nature for a vast reservoir for water. The hill will supply us with heat, light, water, and building materials, to say nothing of the charming prospects to be had at various points on its summit.

Cotton in India.—The London Times says: "The one great element of American success—American enterprise—can never, at least for many generations, be imparted to India. It is impossible to expect of Hindoos all that is achieved by citizens of the States. During the experiments to which we have alluded, an English plow was introduced into one of the provinces, and the natives were taught its use and superiority over their own clumsy machinery. They were at first astonished and delighted at its effects, but as soon as the agent's back was turned, they took it, painted it red, set it up on end, and *worshiped it.*

ITEMS OF FOREIGN NEWS.

Gleaned from papers received by the last steamer.

A faithless spouse recently returned to her husband, who resides at Tutbury, England. As soon as the villagers heard of her return, they surrounded the house, and commenced the confused din created by blowing cows' horns, beating pans, &c., and then, seizing her, dragged her by a rope round her waist to a pond, where they ducked her several times in the presence of her husband, after which they marched her back to her residence. It appears, that at Tutbury, all wives who forget their marriage vows are similarly treated.

Sir Roderick Murchison, lecturing lately before the Royal Society, showed that gold was usually found upon the earth's surface, and in patches; and thus, while gold-washers realized fortunes, gold miners were as often ruined. This fact, he states, was known thousands of years ago. For example:—Job says (xxviii. 1) "Surely there is a *vein* for the silver," and (xxviii. 6) "earth hath *dust* of gold."

In the accounts of the expenses of some old municipal pageants and processions for the city of Chester, England, occurs the following items:—"Paid for keeping hell head, (a representation of the mouth of hell,) 8d; for keeping a fire at hell mouth, 4d; paid to the demon, 21d; while the angels are paid only 8d each; paid Pilate, the Bishops and Knights, to drink between the stages, 9d; paid for half a yard of Red Sea. 6d."

The New York packet-ship Fidelia, Capt. F. W. Abeel, 969 tuns, was discharged in the Waterloo Dock, Liverpool, in 28 hours. Her cargo, which was all passed by the landing waiter, and delivered, consisted of 10,000 bushels corn, 2,000 packages of lard and tallow, 620 bales cotton, 700 packages provisions, 500 barrels flour, and 10,000 staves. Within the 28 hours she had also 100 tuns of her outward cargo put on board.

In the Crown Court, before Mr. Aaron Alderson, a juryman, on the oath being administered, addressing the clerk, said:—"Speak up, I cannot hear what you say." Aaron Alderson: "Stop! are you deaf?" Juror: "Yes, of one ear." The learned judge: "Then you had better leave that box, for it is necessary that jurymen should *hear both sides.*"

There is at present residing in Southampton an old man named Ward, the last survivor of Capt. Cook's companions in his voyage round the world. He is 99 years of age, and is in possession of all his faculties. He was present at Capt. Cook's death, and himself received a spear wound from one of the Islanders.

At a recent sale by auction, in Hull, Eng., of exotics and other plants brought from Ghent, a rhododendron arborentum (elegantinum) was exhibited, which had upwards of 150 blooms. The plant measured 17 feet in circumference, was 6 feet in diameter, and 6 feet in hight.

The Plymouth (Eng.) Journal relates an anecdote of a troop of seamen who lately landed there bearing a coffin filled with real Havanas. *En route* to the railway, they met a Customs officer, and begged to know the way to the burial ground. Shortly afterward the contraband store was secure in the country.

Seventeen Arabs have just quitted the Chateau of Amboise, to return to Africa. Among them is an old man 100 years of age, the uncle of Abd-el-Kader; and one has become so initiated in French manners and customs, as to be a very accomplished dancer of the polka.

On Monday was exhibited before the Lord Mayor of London, the lady mayoress, and several of their friends, in the justice-room, the American churn, which, in ten minutes, produced four pounds of butter from four quarts of cream. The butter was washed and completed in the churn.

In London there are 12,000 children under regular training to crime; 30,000 thieves, 6,000 receivers of stolen goods; 23,000 persons picked up in a state of drunkenness; 50,000 habitual gin-drinkers; and 150,000 of both sexes leading an abandoned life.

A gold fever has broken out at Grenada, in Spain, owing to the discovery of the precious metal in the sands of the Douro. Companies have been formed for the washing of the sands, and men women, and children are poaching on the auriferous domain.

There lives in Edinburgh a lady, in the use of all her mental faculties, whose brother by the same mother died 122 years ago, in the fourteenth year of his age. She is upward of 100 years old. The brother died in April, 1728.

The Council of Government of Malta has lately been occupied with an important discussion on religious affairs, and the priests have carried their point—fixing the Roman Catholic Religion as the dominant one.

During the late fine weather Lord Ross has been able to make use of his splendid telescope to great advantage, and has added three new nebulæ to his former discoveries.

DeRuyter Institute.

The Academic Year of this Institution for 1849-50 will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, " December 5, of 15 "
The Third, " March 20, of 14 "

Encouraged by the success of the School under its present Instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments.

The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher.

The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools.

The Female Department is under the care of Miss SUSANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station.

Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information.

Good board in private families from $1 25 to $1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the teachers, to be disbursed according to order, without extra charge.

Tuition, *to be settled in advance*, per term, from $3 00 to $5 00. Extras—For Drawing, $1 00; Monochromatic Painting, $3 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including Stationery, 50c.; Tuition on Piano, $8 00; Use of Instrument, $2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra,) $12 00.

N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M.

For further information address the President, J. R. Irish, or Professor Gurdon Evans, DeRuyter, Madison Co., N. Y.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 307.

The Sabbath Recorder.

REPORT ON MINISTERIAL EDUCATION.

BY A COMMITTEE OF THE S. D. B. WESTERN ASSOCIATION.

[Concluded.]

2. The *second objection* is the want of time to get an education. Stated in detail, the objection runs somewhat as follows: "The fields are already white for the harvest, and the young man ought not to remain cloistered within the walls of a college or theological seminary, while souls are perishing for the lack of the bread of life." That these exclamations are honest, is not doubted, but they unquestionably arise from an incorrect view of the ministerial work. It seems much like a mistaken zeal, that urges a man to assume the most sacred responsibilities, with a course of preparation so brief as would hardly give time to prepare for the most ordinary kind of business. The intimations of the Scriptures upon this subject, though not particularly definite, are, nevertheless, sufficiently explicit. Under the Jewish economy, no man entered the priesthood till he had attained the age of thirty years. Num. 4: 23, 30, 35, 37, 39, 47. Christ himself conformed to this well-ordered regulation. Luke 3: 23. This practice seems to have been founded upon a correct knowledge of man's mental and physical constitution. It gave precisely what was wanted—ample opportunity for storing the mind with a knowledge of men and things, maturing the judgment, and giving that firmness and vigor to the body that should render it capable of great endurance. How does the hastiness with which young men often rush into the ministry, contrast with the custom of the Jewish priesthood! It is difficult to avoid the conclusion, that such zeal is not "according to knowledge." For, were not the fields white for the harvest in the days of our Saviour?—and did he not tarry till the age of thirty years? Did he not also retain with him, for three years, his apostles, instructing them in their ministerial functions? Their examples are instructive, and worthy to be well pondered by every candidate for the ministry. It would prevent much of that precipitancy that is now some times so painful. It is not here pretended, that any particular age is fixed, or ought to be, under the Christian dispensation, as was the case under the Jewish economy. Doubtless some constitutions naturally mature much earlier than others, and the same is also true of the mind; but it may be seriously questioned, whether any man, under the age of twenty-five or thirty years, ever has the firmness of physical and mental constitution, soundness and correctness of judgment, and acquaintance with the world, that a clergyman ought to possess. It may, then, be well to urge young men not to be so far misled by an undue anxiety to do good, as to take upon themselves to discharge the most sacred duties, while they have neither the knowledge nor experience requisite for such duties. Rather let them tarry for a few years, at the "schools of the prophets," and "get wisdom," and "get understanding."

Again, it is not quite sure, that the man, who thus hastily, without due preparation, enters the ministry, will labor more years than one who takes time to get ready. For he who has all the duties of the pastor of a church, or a missionary, to perform, and, at the same time, is obliged to study very hard to maintain a respectable standing in his official station, is likely to make a demand upon his energies that they are ill able to sustain. It is not too much to say, that many a man, prematurely brought forth to ordination, has prematurely sunk to the tomb by overtasking his energies. The amount of study, required of one whose advantages, previous to ordination, have been all that could be desired, will be sufficient to tax his utmost powers of endurance, without having to make up for previous deficiencies. But suppose his days are not shortened, has a man any assurance that he can do more good by engaging in the ministry measurably unprepared, than he could by taking the necessary time for preparation? Was any thing ever lost by taking time to prepare the ground for the seed? What though literally the fields are already white for the harvest; shall not time be taken to sharpen the sickle? It is not possible to compute the probabilities with mathematical accuracy, yet it is quite evident, that many a man goes on embarrassed through life, by the deficiency in his preparatory education, does not as much in twenty or thirty years as he might have done in a fifth part of that time, had he been wise enough to have got ready before he went to work. It must be observed, that in the ministry the result does not depend upon the number of days' work done, but upon the skill and efficiency with which it is done; and the skill and efficiency depend, under God, upon the attainments—the intellectual and moral discipline of the man.

But an objection different from either of these, is often presented, and merits a careful consideration. The objection admits that clergymen should have a most intimate and accurate knowledge of the Bible, and of the rules of biblical interpretation and criticism; but it denies that they should make "human science and literature" matters of investigation, and that most of the time spent on them beyond the rudiments of a common school education, is uselessly thrown away. Your Committee are ready to concede all that can be rationally said in favor of the most careful study of the Scriptures, biblical literature, and the rules of biblical interpretation and criticism; nor can they doubt but that, in many instances, the branches of ministerial education are neglected to a censurable extent. Yet it is difficult to perceive, in this age of light and progress, how any man can be regarded as having a good education, without a pretty extensive knowledge of mathematics and the sciences. Who needs, so much as the minister, to be a master in the knowledge of human nature? And how can he become such, without an intimate acquaintance with man's physical, intellectual, and moral functions and powers? In order to get this, he must carefully study the sciences of physiology and psychology; he must study the master spirits who have made these sciences the business of their lives; he must study also the causes and workings of human emotions and passions, as they are manifested in the endlessly diversified relations of men in their daily intercourse with each other. Nor, again, can it be doubted, but that the minister ought to be a light in the community in which he resides—a leading spirit in all that can ennoble, exalt, dignify, and grace humanity. Such he cannot be without a good knowledge of the general routine of studies pursued by the youth of almost every community. It will be no easy task for that man to secure and retain the esteem and respect of his parishioners, who, in point of intellectual acquirements, is far inferior to many, or perhaps a large proportion, of his congregation. Time was when ministers were emphatically the educated men of each community, and were enabled to secure the respect and reverence for their calling that corresponded with its sacred dignity. And it is believed, that nothing has so much contributed to diminish the respect once entertained for the ministerial office, as crowding into it a multitude of unlearned men. An illiterate man, however God-like he may be, can hardly expect to inspire that respect and reverence for a cause that should be sought for by the minister. Eminent godliness, and extensive intellectual attainments, together, can do it, but neither of them separately.

But, aside from these considerations, is it not the solemn duty of the candidate for the ministry, to acquire a good knowledge of mathematics and the sciences generally? The mathematics claim his attention, because they serve better than any other studies to train the mind to closeness, carefulness and [illegible] and because they are so practically useful in the study of the sciences. The sciences claim attention, because the study of them is the study of God, as he has manifested his wisdom, power, and love, in the beautiful and grand mechanism of all his works. He who made the world, with its countless forms of beauty, and of vegetable and animal existence, made also man, and furnished him with reason, ideas, and functions, adapted to know all the forms, adjustments, and activities of the outer world—capable of penetrating alike the laws of inanimate matter and organic life. Of all created objects, man alone was designed to know God in the exhibitions of his power and love as revealed in creation. Now, the sciences are simply the arrangements and classifications of natural phenomena. All the materials for their construction pertain to the Deity, and the arrangements and classifications are made by the reason, given by the Creator for this very purpose.

Your Committee beg leave to close their report by presenting the following resolutions:—

1. *Resolved*, That this Association recommends young men who are looking forward to the ministry to take, as a preparatory step, a regular course of academical and collegiate studies, equal to that required for the first degree in the colleges or universities of this country; and, secondly, to take a regular theological course, equal to that marked out for the graduate course in the Union Theological Seminary of New York, or some similar Seminary.

2. *Resolved*, That in case a candidate for the ministry finds it entirely impracticable to go through with a regular collegiate course, he is recommended to take the following course, as preparatory to the study of theology: (1.) A good knowledge of the usual branches of common school education. (2.) Mathematics, embracing algebra, geometry, trigonometry, and conic sections. (3.) Natural Sciences, embracing mechanics, hydrostatics, pneumatics, acoustics, electricity, magnetism, optics, chemistry, anatomy, physiology, geology, botany, astronomy, &c., &c. (4.) Psychology, embracing intellectual philosophy, moral philosophy, and the doctrine of the will. (5.) Rhetoric, logic, and criticism. (6.) History, ancient and modern, and political economy. (7.) Elocution. (8.) If possible, two years study of Greek and Hebrew.

Then a regular three-years theological course, as recommended in the first resolution. But if it be found impracticable to do this, the following course of theological studies is recommended:—Study, in connection with the Bible, Horn's Introduction to the Critical Study and Knowledge of the Holy Scriptures; Dick's Theology; Watts' Theological Institutes; Clarke's Christian Theology; Wilson's Evidences of Christianity; Paley's Evidences of Christianity; Keith on the Prophecies: Townley's Biblical Literature; Goodwin on Atheism; Fletcher's Works; Treffey on the Eternal Sonship; Watson's Witness of the Holy Spirit; Kingsley on the Resurrection; Merritt's and Fisk's Discussion on Universal Salvation.

3. *Resolved*, That while, in some instances, circumstances may justify the ordination of a man to the ministry who may not have completed either of the above courses of study, yet this Association would earnestly advise candidates to make all reasonable exertions to reach the highest attainments mentioned in either of them.

The Committee are aware that the course of theological study proposed in the second resolution is in many points very defective, and, at the same time, presents quite different views; yet it is deemed rather an advantage than a disadvantage to study the views entertained by different theological writers.

All of which is respectfully submitted.

[Signed,]
N. V. HULL,
L. ANDRUS,
W. C. KENYON.

MAY IS COME!

BY MARY HOWITT.

May is come, and May is flying!
Spring is here, and spring is dying!
Shout a welcome, frank and flowing;
Say farewell! for she is going.

'T is the hour when life is deepest;
'T is the time when most thou weepest;
'T is the day when flowers in numbers
Strew the sainted in their slumbers.

Buds are breaking; love is waking;
Time our very breath is taking.
We are jocund; we are drooping;
Summer comes, for Spring is stooping.

Love her! bless her! as she goeth,
Ere the grass the mower moweth;
Ere the cowslip hath departed,
Kiss sweet May, all tearful hearted.

For she goes to all the perished—
Goes to all the dearly cherished;
Sails the sea, and climbs the mountain,
Seeking Spring's eternal fountain.

May is come, and May is flying!
Spring is here, and Spring is dying;
Shout a welcome, frank and flowing;
Say farewell! for she is going.

GEORGE COMBE ON SUNDAY TRAINS.

At the recent half-yearly meeting of the Edinburgh and Glasgow Railway Company, George Combe was one of the speakers upon the question of resuming Sunday trains. His speech was a very concise statement of the views entertained by that large and growing class to which he belongs, and we therefore copy the report of it furnished by the North British Mail. In this country, the advocates of laws to enforce the observance of Sunday have had much to say about the *necessity* of a weekly rest-day as inscribed on the organization of the human body and mind. It would be well for these men to study Mr. Combe's argument from their own favorite principles, and learn therefrom the danger of grounding the claims of the sabbatic institution upon reasons of their own invention instead of that given by the Author of the Sabbath.

Mr. George Combe, in supporting the motion for Sunday trains, said that the civil law interposed no obstacle to Sunday traveling. The Sheriff of Forfair sanctioned a steamboat sailing before and after service from Broughty Ferry to Dundee on Sundays, and the decision was never reversed. No greater extent of traveling was asked here. Did the religious law interdict it? He asked, where was the record of the laws of religion? The Sabbatarians pointed to the Bible and the Fourth Commandment. He joined issue with them on two questions in reference to the religious law; first, of the the right to enforce the interpretation of it which may be arrived at. The worst feature of Catholicism was the right claimed by the Pope and Council of that Church, to interpret the Scriptures by their own decrees, to the exclusion of the understandings and the consciences of laymen; and the grand feature of the Reformation was, that it successfully disputed that pretension as a spiritual usurpation, and asserted the right of every layman to read and interpret the Scriptures for himself, and to act on his own convictions. He stood here, therefore, to claim and to exercise the inherent right of a Protestant, and he told the gentlemen opposite that, after the best consideration of the Scriptures, and of a great extent of commentary upon them, in relation to this question, he had come to the conscientious conviction, that it was lawful, by the spiritual law, to travel, on works of necessity and mercy, on Sundays. It was sufficient for this argument, that he had the right, as a Protestant, to judge of this point for himself; but he might be permitted to observe, that he was supported in his interpretation by the practice on the majority of the railways of Scotland, and by the practice of England, Ireland, Protestant Holland, Germany, and America, in all of which he had traveled, as well as by that of all Roman Catholic countries. On this point, therefore, a knot of Scotchmen stand in antagonism to nearly the whole of the Christian world besides, and proclaim themselves as right, and all the others wrong. He said nothing of the modesty which characterizes men in such a position; but he asked them, in the second place, by what authority they claim a right to enforce their decision against any who differed from their opinions? The Roman Catholic hierarchy, claiming infallible authority in interpreting the Scriptures, consistently employed physical force to compel men to obey their interpretations. But the Protestant enjoyed the privilege of private judgment, and the civil law respected this right, and refused to interpose its arm of power to prevent Sunday traveling. To the consistent Protestant, therefore, who believed that it was sinful in man to travel on the Sunday, only one means of enforcing his opinion on his neighbor's observance remained; it was that of moral suasion and reasoning. If he was able to convert all to his opinions, the trains would be laid aside, because nobody would desire to use them; if he cannot convince, he must either leave others to follow the dictates of their own consciences, or seat himself in the chair of the Pope, for from that seat alone could he consistently employ physical force as a substitute for moral suasion in controlling his neighbor's actions.

Did he propose to abolish the Sabbath? Certainly not. The necessity for a day of rest was inscribed by God on the organization of the human body and mind before He instituted a Sabbath on the tables of stone, and it stood in all its original and indelible freshness in that living record still. God annexed the penalty of physical and mental exhaustion, moral and intellectual degradation, disease and premature death, to ceaseless, anxious toil, but he left each of his rational creatures free to judge of what constituted rest to himself. The Sabbatarians, in their dogmatic, literal interpretation of the Fourth Commandment, set the real law of rest, written by God in our constitution, at defiance. The Jews were a nation of shepherds and ploughmen, with little of literature, science, or manufactures to occupy their minds, and a day in seven of cessation from bodily toil was prescribed to them, and this was in harmony with the law of rest written in their organization. Their muscular system alone was exhausted by their labors, and simple rest was the adequate restorative. But the handloom-weaver, the shoemaker, the tailor, the book-printer, and our numerous artizans, who pass their lives within walls and under a roof, without locomotion and contact with the fresh breezes of heaven—did not find rest for their exhausted organisms, in being forced to sit within walls and under a roof during the whole of the seventh day also. After devoting a reasonable portion of the day to the direct worship of their Heavenly Father, they would best fulfil his law of rest by using the bath, and seeking health and strength in locomotive recreation. The care-worn man of business, exhausted by professional toil, would not find rest in adding a seventh day of mental study in dark theologies to his six days of intellectual labor; but he, too, needed recreation. The Christian religion liberated mankind from the rigid fetters of Judaism, and bestowed on them the freedom of rational beings. The Sabbatarians were the great Sunday desecrators. Turning a blind eye to the law of God, written in the human organism, and shutting their ears to the crying wants of human nature, they fixed on the letter of a Jewish commandment, and, by their narrow interpretations of it, labored to kill both the bodies and the minds of toiling people. They rendered the Sunday a weariness and a burden to hundreds of thousands, for whom a merciful God meant it to be a day of moral and religious instruction, combined with social and physical enjoyment and recreation. The consequences of their abandoning the rule of moral suasion alone to enforce their opinions, are similar to those which were exhibited by the Papists when they followed the same course. The Roman Catholic hierarchy, proud in their pretensions to infallibility, and arrogant in the exercise of temporal power, forget their own duties as Cristians and men. If Sabbatarians would relinquish the use of force, and rely on moral suasion, their own hearts would be softened and their understandings opened; they would cease to drive their own cabs and carriages on Sunday, and allow reasonable recreation to the toil-worn sons of commerce and manufactures. All Christian obedience must flow from the heart. An abstinence from traveling produced by locked gates and chained wheels, was not a tribute of respect to God's law, nor did it operate bene- felt himself degraded, from the condition of a free worshiper of God according to his conscience, into a slave, compelled by other men to obey their wills, and to yield to their conviction in place of his own. This produces hatred and rebellion in the mind, and not love, and peace, and joy. The Sabbatarians affirmed that it was proposed to compel the railway servants to violate their consciences in running trains on Sunday. He asked them whether they violate the consciences of their coachmen and cab-drivers when they required them to drive them to church and chapel, irrespective of their convictions, or surrender their places? His principles led him to the conclusion, that the railway servants who declined to accommodate those who desire to use the Sunday trains, should do as the Sabbatarians compel their servants to do, resign, and allow other men—whose consciences saw their duty in another light—to discharge the offices necessary for the welfare of society.

From the Church of England Magazine.

PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Capt. J. T. Newbold, on the present condition of the seven churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes, that the history of these interesting localities is well known, but their present condition has been little adverted to.

He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and every thing appears to be in the last stage of dissolution. Capt. Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population, which, twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the cities, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches and one Armenian. Close to the ancient church, Capt. Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have hitherto been published.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, each having a church; the former said to be on the site of the apocalyptic church. Capt. Newbold copied several inscriptions there.

Sardis, the ancient capital of Crœsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyræan lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian Ionic columns, that once formed portions of the ancient Pagan temples.

PEACE.

BY REV. I. EAST.

Oh, let their peace who love Thy law be mine,
  Peace such as theirs, who wait around Thy seat,
To catch Thy thoughts untold, Thy will divine,
  Then speed their ready course as lightning fleet.

Then am I blest with undisturb'd repose,
  When nature makes no struggle to be free
From the light yoke Thy holy laws impose,
  And ev'ry thought submits itself to Thee.

Pleasure and pain, toil, ease, the Cross, the crown,
  Alike be welcome, since from Thee they come;
The world may kindly smile, or sternly frown,
  If Thou art near to lead me safely home.

THE BIBLE IN MY TRUNK.

A few evenings ago, I was present at a tea-table where the conversation turned upon praying "before folk," some of the party contending that, where two travelers lodge in the same room for a night, it would look Pharisaical for one or the other to kneel down and "say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our church—at *home*, good men enough—both got into bed prayerless, for fear of praying before the other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a clergyman present to relate the following anecdote, perhaps may do some good:

"When I was a young man," said the clergyman, "I was clerk in Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sunday morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it; for I had been so brought up by my parents, as to regard it as a duty at home to read a chapter or two in the Bible every Sunday. I was now very anxious to get my Bible and read, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me, that it might look like over-sanctity and Pharisaical, so I shut my trunk, and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started for my trunk a second time, and had my hand upon the little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements, said laughingly,

"'I——, what's the matter? You seem as restless as a weather-cock!'

"I replied, by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter. To my surprise and delight, they both spoke up, and averred that they both had Bibles in their trunks, but were *afraid* to take them out, lest I should laugh at them.

"'Then,' said I, 'let us agree to read them every Sunday, and we shall have the laugh all on one side.' To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we all felt happier all that day for reading in them on that morning.

"The following Sunday, about ten o'clock, while we were reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed,

"'Bless us! what is this? A conventicle?'

"In reply, I, smiling, related to them exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sunday.

"'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston! But I'll read it after this, since you have broken the ice.'

"The other then asked one of us to read aloud, and both sat and quietly listened till the bell rang for church.

"That evening, we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock, and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"'We'll all stay and listen,' they said, almost unanimously.

"The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident, to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add, that we were called the 'Bible clerks!' All these youths are now useful and Christian men, and more than one is laboring in the ministry." [Banner of the Cross.

OUR DAILY BREAD.

From "The Mercy Seat," by Dr. Spring.

"Give us this day our *daily bread*." This prayer regulates the amount of our wants, and the measure of our desires. They are limited to a competency. If God's will so decide our destiny, "having food and raiment," we should "learn therewith to be content." We should be willing to live from day to day, fed by God, and from his table. Where our own duty is faithfully performed, we may not be anxious for to-morrow's bread; God would have us ever coming to him. We are not sure of to-morrow; we may not need his bounty then—for "what is your life; it is even a vapor, that appeareth for a little while, and then vanisheth away." Time flies, the stream of life is ebbing away. That distant, uncertain thing, *to-morrow*, would have crowned the most ardent hopes, but for the grave. When it came, it brought only a cypress wreath. While we covet the good things of this world, the almond tree flourishes on our head, the shroud is weaving for us, and the dark and narrow house becomes our home. Whatever other Scriptures may justify a prudent forethought for the things of this world, the petition which we are amplifying obviously gives no countenance to the spirit of hoarding up. If a Christian man were to make the experiment, he would find it a very difficult thing to pray for great wealth. The spirit of covetousness and of prayer do not dwell together in the same bosom. We are instructed to ask only as we need; there is danger in asking more. God may give more, but it is not safe to ask for more, lest he should say of us as he did of his restive and grasping people of other days—"I gave them their request, but sent leanness into their souls."

POOR, BUT RICH IN FAITH.

Mr. Le Brun, of Port Louis, Mauritius, stances of Christian liberality among the poorest of his flock:—

"We are now busy in collecting shillings and pence for the chapel. The other day a poor African came to my door, with his two children, the one eight, the other ten years old.

'Well, my good man,' I said, 'what do you want?'

'Sir, I was yesterday at chapel, and I heard you say that you would be happy to receive some trifles for the debts of the chapel. Well, sir, on my way home I was saying to myself, could I not do something—could I not give two shillings? My conscience said, Yes, and more too; thou couldst easily give eight shillings. Those little boys of mine said they must also give something too, and they have brought two shillings each.' So I received twelve shillings.

A poor woman, who used formerly to pay one shilling every month, had not made her appearance for this purpose during the year, though she attended regularly at the chapel. I said nothing to her, knowing her poor circumstances; but at length she came to see me.

'Well, Mary,' I said, 'I have not seen you bringing your shilling regularly every month, as you used to do.'

'No, sir,' she replied, 'but I am now come to pay for the year, and two months more, for I did not pay the last two months of the other year;' and she then placed in my hand fourteen shillings.

'My good woman,' said I, 'that is too much for you to give; I know you are poor—take half of this money back.'

'No, sir,' she said, 'I cannot; the money is not mine; it is the Lord's, and I could not persuade her to take back even one shilling.'

Liberality of Burmese Christians.—A Baptist missionary, writing from Maulmain, under date of October 30, gives the following account of the operations of a Missionary Society there, composed of Burmese Christians:—

"For the past four years it has sustained two domestic missionaries *all* the time, and part of the time three. The Burmese church, with which the society is connected, has averaged during those four years one hundred and fifty members. And the society has raised during that time, among the *Burmese members*, the sum of *seven hundred and eighty-seven rupees and eight annas*; which is an average of one rupee five annas—sixty cents—annually for *every* member of the church. These are facts for more enlightened Christians to ponder."

Dr. Chalmers says, in his Lectures on Romans: "The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you."

A generous man will, in his treatment to an enemy, resemble the sun, which pours light all around it—even upon the clouds that try to dim its luster.

The Sabbath Recorder.

New York, May 9, 1850.

RECEPTION OF CHURCH MEMBERS.

We believe it is not universally understood, that when a person makes application to be received into a church, the *unanimous* consent of the members present is necessary. Some appear to entertain the idea, that nothing more is requisite than the consent of the majority. We hold, that this idea is erroneous. The directions given in the eighteenth chapter of Matthew, in regard to the manner of adjusting difficulties between brethren, clearly show, that any unwillingness on the part of one person to treat another as a brother, is not allowable in the house of the Lord. There must be no divisions; they must all love and care for one another as members of the same body. Suppose, for illustration, that A. wishes to unite with the church. He is examined as to his religious exercises and faith in the Lord Jesus, and upon the question being taken, a majority vote to admit him to fellowship. B., who is already a member, does not, however, feel willing to receive him. What, then, is the consequence? The unwillingness which existed in B.'s mind becomes immediately developed in the form of a grievance, and hence there immediately arises a necessity for the same steps to be taken towards an adjustment, which are enjoined in the 18th chapter of Matthew. If these steps are followed out faithfully, the result will be, either a reconciliation, and hence the very unanimity which ought to have been insisted on in the first place, or else an expulsion of one or the other from fellowship, that unanimity may be preserved. It is clear, therefore, that though a majority vote may bring a person into the church, he cannot be retained there, without a constant violation of the law of Christ.

Sometimes, upon the question being submitted whether a person shall be admitted to fellowship, the majority will give an affirmative vote, while some will not vote at all. Their silence is, of course, construed into consent. It is, at all events, a fair presumption, that they feel no objection. After a few weeks or months, however, the person who has been received is found not to wear well. His conduct is such that his brethren begin to stand in doubt of him. Immediately some of those who kept silence, and refused to vote, when he first offered himself, are heard to say, that "*they* never felt willing that he should be a member of the church;" "*they* never voted for him," &c. Now we can but condemn such behaviour on the part of church members exceedingly. If they did not feel willing that the proposed union between the candidate had any justifiable ground for such unwillingness, it was their duty to speak. No person can keep silence under such circumstances without guilt. When the bans of marriage are proclaimed, it is expected that whoever knows cause why the union should not take place, will make it known, or else forever after hold his peace. A person who professes, weeks or months after a brother or sister has been received into fellowship, to have entertained some objection from the first, may think himself entitled to some praise for having had superior discernment to the rest of the church; but he does not consider that he proclaims, at the same time, his own wickedness. He might as well say, that he has, all along, been cherishing a secret unwillingness to regard the person of whom he speaks as a brother in Christ. He might as well say, that though he knew him to be no Christian, he did not choose to act the part of faithfulness towards him. This is a great evil; it too often occurs, and we hope it will receive attention. In receiving members into the church, every one should give an unequivocal and decided vote, yea or nay.

If our remarks on this subject are according to truth, they afford no inconsiderable evidence in favor of the congregational system of church government. For if, by the law of Christ, it is necessary that there should be entire unanimity in the reception of members, the idea of a church session, synod, or any other tribunal apart from the entire congregation, for the management of all cases of discipline, is utterly precluded.

THE ANNIVERSARIES.

With the present week commenced the anniversaries of the great benevolent and reformatory Societies which center in New York. The early hour at which our paper goes to press, renders it impossible to give a full account of them in the present number. Next week, however, we hope to present such a sketch as will make our readers familiar with the operations of the principal Societies. Meanwhile we give below a condensed statement of what has taken place up to the time of writing this.

On Sunday evening, the Annual Discourse before the American Bible Society was delivered at the Tabernacle by Rev. Dr. Holdrich. It was a very able and eloquent illustration of the superiority of the moral system contained in the Scriptures over all other ethical codes that have been presented to the acceptance of the world. On the same evening, Rev. Gardner Spring preached the Quarter-Century Sermon of the American Tract Society; and Rev. Dr. Adams preached before the American and Foreign Christian Union. Rev. Geo. B. Cheever was to have delivered a discourse, that evening, on the position and importance of the Sandwich Islands as a missionary station, but it was postponed on account of the inclemency of the weather.

The Presbyterian Board of Foreign Missions held a meeting on Sunday evening, at which an abstract of the Annual Report was read, and a sermon was preached by Rev. E. D. Smith. From the Report, we learn that the income of the Board, during the year, has amounted to $126,103 37, while the expenses have been $124,838 12, leaving the Treasury unembarrassed with any debt. Four devoted Christian women, missionaries of the Board, have died within the year, viz. Mrs. Ramsey, of the Choctaw Mission, Mrs. Loughridge, of the Creek Mission, Mrs. Rudolph, of the Lodiana Mission, and Mrs. Freeman, of the Allahabad Mission. Twenty-two persons are reported as having been sent forth as *missionaries and assistant missionaries* during the year, nine of whom were ordained ministers of the Gospel. The Missions to the *Indian tribes* of our country are now planted among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chippewas and Ottawas. Thirty-five laborers are connected with these missions, of whom ten are ministers of the Gospel. In the *African Missions* of the Board, the most important event of the year was the sending forth of two ministers of the Gospel and their wives, to form a new mission on the western coast, near the equator. The three missions of the Board in *India* have a force of about sixty American and native laborers, not counting assistants who are not converts. Of these laborers twenty-four are ministers of the Gospel. The Mission of the Board in *Siam* consists of five persons, two of whom are ministers, and one a physician and licentiate preacher. These brethren were called to witness a terrible visitation of Providence, in the cholera at Bangkok, which carried to a heathen grave about thirty thousand persons in less than three weeks. The labors of the mission have been conducted as in former years, and a church has been organized, though with but one native member. *In China*, twenty-two persons are connected with the Canton and Ningpo missions, twelve of whom are ordained ministers, and one is a physician. Four of these laborers were sent forth during the year. In the schools, ninety-three children are receiving a Christian education, all excepting twenty supported by the missions. The press at Ningpo has issued over two millions of pages of the sacred Scriptures and religious tracts. The church at that city contains eight native members. A new mission is contemplated at Shanghai, to be formed in part by brethren sent from the Ningpo Mission. *In Papal Europe*, the Board has conducted its operations on the same plan as in former years. Funds are entrusted to Christian gentlemen of the highest character, who are themselves natives of the countries to be evangelized; and, by their agency, sums equal to the support of twenty colporteurs, have been expended for the spread of the true religion in Roman Catholic countries. *Among the Jews*, there are now three missionaries, two in this city and one in Philadelphia.

A COLLEGE—WHAT IS NEEDED.

In a former article, I endeavored to show the impropriety of a direct effort for a denominational College. Whichever way we turn, the position is strengthened. The great objection to it is, that it will stand directly in the way of educating the *people*. Had we a College, few, very few, compared with the whole, could avail themselves of the facilities. This few might indeed be useful in carrying forward the enterprises of the denomination, but they would be continually embarrassed for want of a corresponding advancement on the part of the people with whom and for whom they would be called to labor. Many of their plans, productions, thoughts, and sympathies, would be above and beyond those of the people, and therefore lost; and much of the vivacity and pathos of their own characters would evaporate for want of aliment in a kindred sympathy.

Another very objectionable feature is, that those who build the College must do it under the inspiration of hopes that are based on ideal premises; and when those hopes are delayed or disappointed, a state of apathy or absolute aversion will ensue, and my experience goes to satisfy me, that it is easier to build on unoccupied ground than amid the rubbish which such prejudices supply.

It is said, that our candidates for the ministry must have these facilities; but that is a meager view of education, which anticipates improving the few and neglecting the many. To be what we may, and to do what we ought, the people, *the whole people*, must be educated, as well the poor as the rich, as well laymen as ministers, as well our daughters as our sons. Give us educated mothers, and we shall have educated children; give us an educated laity, and, my word for it, we shall not be without an educated ministry. The people as really give character to the ministry, as the ministry to the people, and on the character of both depends the reputation and influence of the truth they profess.

In perfecting our plan, we must meet the wants of the people, or suffer the mortification of a disheartening failure. We cannot *make* a school of any kind. All that we can do successfully, is to furnish facilities for those actually requiring them, and such too as they can appreciate and embrace. No scheme can be practical which proposes that our youth shall migrate *en masse* from all parts of the denomination to any one point to receive their education. Though traveling facilities are multiplying, they cannot be made available without funds; and, as Yankees, we have a right to guess we can whittle out a cheaper way.

Our common schools are assuming something of the character they ought to maintain, but there are many who do not appreciate their importance, or lend a hearty cooperation in perfecting them. Unceasing vigilance to elevate these "people's colleges" should mark our steady zeal. Give all our youth a high standing in the best of primary schools, and you may as well dam up the waters of a swollen river, as to stifle their clamors for further opportunities. Academies they must have, and such too as keep pace with the progress of the times; and though it may be profitable for young persons to go abroad for a part of their education, yet for the mass these facilities must be at hand, approachable without great sacrifices of time or money. Ten good academies can be endowed and sustained more easily than one College, and each one of the ten would be far more efficient, in the present state of our denomination, than ten colleges could be without them. In fact, twenty good academies are necessary to supply materials for one College.

What we need, then, is, *First*, That our present academies shall be made as efficient as possible, and others added wherever there are youth enough habitually to fill them. *Second*—The spirit of enterprise must be aroused, and, as far as possible, all must see and feel that the work entrusted to us cannot be accomplished without the aid of that moral power which is the legitimate fruit of sanctified knowledge. *Third*—The aspiring, struggling poor, must be looked after, the faint-hearted encouraged, and all impediments, as far as possible, removed, so that all the young may at once embark in a campaign for knowledge which looks to no retreat. Finally, when our youth cannot be accommodated without a sacrifice of principle, or a greater sacrifice of other interests than would be required to build a College, let us count well the cost, and go up as one man to lay the foundation, and continue our work till we see it crowned with a cap-stone on which shall be inscribed "Holiness to the Lord."

Ways and means must be a theme for my next. JAS. R. IRISH.

WHERE SHOULD OUR YOUTH BE EDUCATED?

This question, long of deep solicitude to many, has received additional interest from the resolutions passed at the last Conference. The opinion of the Conference, as expressed in those resolutions, seems to have been, that the place was among ourselves, and that we needed a College and Theological Seminary for that purpose. There has lately appeared in the Recorder an article advising us to continue doing as we always have done—send them away to receive their education among those who are opposed to us in what we consider some of the most important principles of religion. Many have [illegible] an instructor of our youth—a guide to "Castalian fountains"—himself quaffing largely at Pierian springs. To some, regarding him thus, it came as a cold, damp, death-like blast upon their high and ardent hopes for the future advancement and prosperity of our educational interests.

Doubtless there are arguments both for and against educating our youth at Institutions sustained by the denomination. These should be adduced and compared, and, if possible, their relative importance ascertained. With this view the following reasons are offered.

Our young men are, or have been, scattered like sheep without a shepherd; some at Brown's University perhaps, some at Yale, some at Union, some at Madison, some at Oberlin, some at Beloit, and some—the denomination scarcely knows where. Thus scattered—with but little or no acquaintance with each other—without any central rallying point, save a common religious belief—without even knowing, in some instances, what the denomination is doing, or wishes to do—how can any thing bespeaking union, strength, or concert of action, be expected from them? In order to have our young men bound together by the indissoluble ties of Christian friendship—of a Christian brotherhood—it is necessary for them to consult together over their mutual interests—over the interests of religion—sing, and weep, and pray together over the interests of the world. They need to be at some place where they can be frequently visited by the ministers and other leading men of the denomination, and receive their counsel and encouragement. They also need to be where they can spend their vacations and short respits from study in the midst of our churches, or else be sent by them on agencies and missionary tours. By being thus situated, our youth would not be, as some have been, who, upon finishing their education, were not personally acquainted with scarcely half a dozen of our ministers, and knew not as much about the history and operations of our own denomination as of other denominations. They would be acquainted with the denomination, and the denomination would be acquainted with them, and know about what station they were best fitted to occupy; hence would not be compelled, as heretofore, to "cut and try" so much in order to ascertain the appropriate sphere for a young man.

It is true, that there may be some advantages in attending different Institutions; yet religious principles are in great danger, and young men frequently pay dearly for their "whistle." It may be true, that most of our young men, who have, heretofore, entered college, were established in their religious principles previous to entering. They have had so many difficulties to encounter, that they were not prepared to enter until advanced far towards the prime of life. But the cause of education is onward in our denomination, as well as in the rest of the world, and our young men will be ready to enter college at an earlier age than formerly, and consequently cannot be expected to be as well prepared to withstand the temptations of college life.

Please to take the following illustrations as a practical view of the subject:—Some of those who have been scattered among different Institutions, have found themselves hundreds of miles from any known Seventh-day Baptist. They were virtually obliged, by the rules of the Institution, to keep two days each week, and make up the time thus lost by studying more severely during the five already over-taxed days; and, though poor as Pharaoh's lean-fleshed kine, were, nevertheless, prevented from doing any thing towards defraying their expenses, while others, who had six days to labor in, could do much towards paying their way. One was compelled to fight, inch by inch, for the truths he held sacred, contending, day after day, with learned and grave Professors, who ought to have been guides to truth, rather than error. He was obliged to neglect his other duties to frame arguments to meet their subtilties—obliged to hear the Seventh-day Baptists taunted and ridiculed as a set of perfect ignoramuses, if they might be judged by their writings, while his relations as a student would not permit him to reply to such language in a manner which it deserved—obliged to meet remarks and actions that said: "Poor thing, we pity you for belonging to a denomination that has no college of its own, so that you are compelled to forsake all of your Christian associations to obtain an education; we do really hope your denomination will be better off one of these days." Then it was that he prayed, earnestly prayed, that this reproach might be removed from us, and solemnly consecrated himself to that object. Another, in a different Institution, was offered station, preferment, and honor, if he would but forsake the Sabbath of the Lord. The struggle between conscience and the temptation presented, was long and severe; but, after many prayers and tears, conscience prevailed. Another—if report is true—has forsaken the Sabbath, at least as long as he may remain in college. In times past, there have been instances of young men forsaking the Sabbath, and becoming eminent in other denominations. The truth is, that the young are more easily swerved by persuasion and kindness than by abstract truth; hence, when they meet with kind and hearty receptions—when they are presented with bright prospects of usefulness, and entreated to accept of such offers, it is not strange if they should occasionally yield to the temptation.

This thrusting our youth out to contend, "single-handed and alone," with errors in high places, before they are prepared for it, reminds one of the gladiatorial contests of ancient Rome. If they fall in the contest, and yield their former belief, do we not virtually say, "thumbs back—let them go—they are too fickle-minded to be worth anything to us;" but if they gain the victory, then "thumbs, hands up—they are worthy of our honor?" This, too, without giving them that previous preparatory training that was granted to gladiatorial combatants. Would not such a course be more like those nations where the father looks coolly on, and sees his son perish, rather than help him; but if he gains the victory, "single-handed and alone," lavishes unnumbered favors upon him?

Again, if this argument for sending our youth to other colleges, is of weight, it will apply with much of its force to our academies. Suppose we should hear one arguing, that "our academies cost money, cost labor to support them, while the warmest sectarian academies will permit the enjoyment of the Sabbath unmolested. There are academies where our youth may vindicate the truth wholly unrestrained, and be more honored for manly adherence to principle, and where the indigent may share equally with others the benefits of benevolent and State funds. Shall we then exhaust our energies, and slight public provisions made ready at our hands, which belong as really to us as to any other citizens? Must we have a little sanctum of our own, where we may shut up the light which Heaven has put into our hands to emblazon abroad?" It would not take long or deep investigation to discover the fallacy of such reasoning in respect to our academies. Why, then, should it in regard to a college?

If this scattering system is so much preferable to concentration, why have not some other denominations, that have faithfully tried both, discovered long ere this its benefits? Instead of this, we find those denominations that have the greatest influence taking the most pains to establish denominational Institutions. We find single individuals giving their thousands and tens of thousands for this purpose. They find, that by this system their young men, as a mass, are better educated. Their ministers are so educated as better to advance the interests of the denomination. Their missionary enterprises thrive better; more men are furnished for foreign fields. In short, all of the important aggressive and progressive movements of the denomination are promoted by a denominational system of education. If such a system works well in other denominations, why would it not in our own?

If we mean to advance; if we wish to educate our youth in a way that will best promote the interests of the denomination; if we wish to raise up and send forth missionaries; if we wish to hold up the Sabbath to the world in a manner that will claim its observance; if we wish to exert a commanding influence—we must have a College and Theological Seminary.

A FRIEND OF PROGRESS.

Missionary Operations.—The Executive Board of the Seventh-day Baptist Missionary Society held their regular quarterly meeting at Plainfield, N. J., on the 1st inst. Letters were read from brethren Carpenter and Wardner, of Shanghai, China, written in December and January last, from which it appears that they are prosecuting their missionary work with vigor, and meet with much encouragement. At their last communion season they enjoyed the company of a Chinaman who had recently been baptized, after having given satisfactory evidence of his conversion to Christ. They urge the importance of erecting a chapel at Shanghai in a more eligible location than that at present occupied. The Board, satisfied of the feasibility of the plan, have determined to make an effort to raise the necessary funds, and have appointed Eld. Thomas B. Brown an agent for that special purpose. Letters were also read from Eld. Samuel Davison, missionary of the Society in Illinois, who represents the prospects on his field of labor as quite flattering.

Freetown, Sierra Leone.—Freetown is the chief missionary station in the English Colony of Sierra Leone—a settlement commenced many years since for the poor Negroes recaptured by British ships of war, and thus delivered from slavery. It is therefore well named *Freetown*. There are numerous smaller towns in the colony, occupied chiefly by these re-captured Africans. Missionary efforts were commenced in Sierra Leone by the English Episcopal Church Missionary Society forty-five years ago, and by the English Wesleyan Missionary Society thirty-two years ago. Their missions have been crowned with success. The former society reported last year 2100 communicants. Upwards of 7500 scholars were receiving instruction in the mission schools. The Episcopal Society has twenty-two European laborers, male and female, in its West African Missions; besides a large number of native laborers. In former years these missions suffered severely from the sickness and death of their numbers. We note, therefore, with the greatest pleasure, a statement in the last annual report of the Society, that "seven years have now elapsed since any Missionary or Catechist of the Society has died in the Colony of Sierra Leone."

Socialism in France.—Speaking of the activity of the French Socialists in view of the approaching election, one of the papers says that the Government has restrained their licentiousness in some degree by suppressing their meetings, at one of which the well-known Abbé Chatel turned the Scriptures into ridicule, and observed, that the Christian Religion had made a grievous mistake in setting bounds to the gratification of the passions. He advocated in strong terms the full and unrestricted gratification of all human appetites, and maintained, that in the most sensual materialism was placed the supreme felicity of man. "I know no God," he said, "except the Sun, and him only because he is visible." The [illegible] qualified the declaration by adding, that no doubt he spoke of the Sun as the symbol of another still more powerful.

Decease of Clergymen.—At Barkhampstead, Conn., 4th ult., Rev. Aaron Gates, aged 60, a graduate of Williams College in 1804, and pastor, successively, of Congregational Churches in Montague and Amherst, Mass., and Hartland, Conn.... At Providence, R. I., 19th ult., Rev. Seth Chapin, in his 67th year, a graduate of Brown University in 1808, and pastor, successively, of Congregational Churches in Hillsborough, N. H., Hanover, Mass., and Granville, Mass. At Gilmanton, N. H., Rev. William Cogswell, D. D., aged 62, a graduate of Dartmouth College in 1811, sometime pastor of the South Congregational Church, in Dedham, and afterward, successively, Secretary of the American Education Society, Prof. of History and National Education in Dartmouth College, and President of Gilmanton Theological Seminary.

Sunday Meeting for the Boys.—Handbills were recently posted up in different parts of New York, calling a "Boys' Meeting" for Sunday afternoon. At the time and place indicated, about 150 boys assembled, and were entertained by several gentlemen who had volunteered for the occasion. Prayer, singing, and addresses, were listened to with respectful attention, considering the character of the audience. It is said that the meetings are to be continued, and that they are intended for the same class of persons as are trained in the Ragged Schools of London.

Sunday Travel in Pennsylvania.—The question of stopping Sunday trains on the Pennsylvania Railroad has been thoroughly discussed for a few weeks past, and finally voted upon by the stockholders. The result shows a majority of over five thousand and six hundred shares in favor of the Sunday trains. Of course they will at once be resumed. The decision in this case will no doubt exert an extensive and salutary influence.

The Convention at Berlin.—The Sabbath Convention at Berlin, Rensselaer Co., N. Y., is to be held on the fourth and fifth days of the week, May 15th and 16th. We are requested to state, that a conveyance for friends from abroad on their way to the Convention, will leave Congress Hall, Troy, on the morning of Third-day, May 14.

A Concession.—It is stated that Rev. Mr. Hastings, of Boston, has been appointed by Mr. Cass, Chaplain to the United States Legation at Rome, and the Government sanctions his preaching every Sunday at the embassy—a concession which the English have endeavored to obtain for the last sixty years.

University for Mechanics.—A Society of Mechanics at Lockport, N. Y., have issued an address to their brethren throughout the State in favor of establishing a sort of University, on the manual labor plan, in which their children may be qualified for eminence as Artisans, Architects, and Engineers. The cost of establishing such an institution, completing the necessary buildings, and fitting it out with furniture, provisions, preceptors, and assistants, for one year, is estimated at $100,000, or less than $1 to each mechanic in the State of New York. The plan is very well laid out in the address; and if it can be accomplished—as no doubt it can be—will prove of incalculable service to the class by whom it is originated.

Governor of Connecticut.—On the 2d inst., Thomas H. Seymour was elected Governor of Connecticut, on a joint ballot of the Senate and House of Representatives of that State. On the following day he was inaugurated, and forthwith delivered his Message. He recommends the enactment of a general law under which corporations or associations for banking purposes may be formed—the abolition of the death penalty, and the substitution therefor of imprisonment for life—the passing [illegible] law to exempt the homestead from sale on execution—the modification of the existing laws for the suppression of the liquor traffic, so as to do away with their objectionable features—the adoption of a law making ten hours constitute a legal day's labor, in cases where no previous contract has been made to labor for any specific time during a day—the repeal of the usury laws—the retrenchment of State expenses, and the payment of the State debt.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. Second-day, April 29.

The Senate talked about the Polar Expedition of Mr. Grinnell, and the Public Printing; passed a bill authorizing the negotiation of treaties with the Indians South and West of the Missouri River; took up the bill granting alternate sections of public land to the State of Illinois, to aid in the construction of the Central Railroad; listened to a long debate upon the general principle of appropriating lands for works of internal improvement; and, without coming to any conclusion, adjourned at a quarter past four o'clock.

House of Representatives.

The House agreed to make the proposition giving bounty lands to soldiers in all our wars a special order for the third Tuesday in June. A resolution of inquiry relative to the printing of Congress, was adopted. Then followed a debate on the Census Bill, in which Messrs. Moore of Penn., Kaufman of Texas, Clark of New York, Woodward of South Carolina, Carter of Ohio, and King of N. Y., participated.

In Senate. Third-day, April 30.

Mr. Seward presented several anti-slavery petitions.

Mr. Hunter, from the Finance Committee, reported a bill in relation to Mints, the object of which was to facilitate the coinage of bullion, which was, by unanimous consent, taken up for consideration. An amendment reported from the Committee, making provision for the exchange of coin, in any required amount, for all bullion which may be presented, was adopted, and the bill was passed.

The bill granting lands to aid in the construction of the Central Railroad, was taken up, and a long debate ensued on the subject of granting public lands for the construction of railroads, which continued till the Senate adjourned.

House of Representatives.

After the appointment of a committee to investigate the causes of delays and abuses of the public printing, the House took up the Census Bill. Mr. Vinton, of Ohio, suggested two amendments—one of which determines beforehand, that the House shall for the next ten years consist of two hundred members, with such additions as may be required by the admission of new States into the Union; so that each State may proceed, upon the publication of the Census, to determine its proper quota of members, and provide for their election, without waiting for the passage of an apportionment bill by Congress; the other would authorize the President, in 1860, 1870, and every ten years thereafter, to proceed to take the Census, without awaiting the passage of a special act by Congress.

In Senate. Fourth-day, May 1.

The bill to increase the rank and file of the army, and to encourage enlistments, was taken up and passed.

The bill to aid Mr. Grinnell's expedition in search of Sir John Franklin and his companions was passed.

House of Representatives.

The House spent the day on the Census Bill, and decided not to strike out the sections which provide for collecting statistics of production, wealth, &c.; the vote stood 98 to 44, or more than two to one. No other amendments were acted upon.

In Senate. Fifth-day, May 2.

Several unimportant private bills were passed, after which the bill granting right of way and a quantity of land to the State of Illinois, to construct the Central Railroad, was taken up, and, after a lengthy discussion, passed. The Senate then adjourned over to Second-day.

House of Representatives.

The House talked about changing our Geographical Meridian, and then about the free navigation of the St. Lawrence, but in either case to no purpose; after which it took up, in Committee of the Whole, the Census Bill, and voted on several amendments.

House of Representatives. Sixth-day, May 3.

The House spent some three hours in Committee of the Whole on amendments to the Census Bill, when the bill was laid aside, and Mr. Wilmot made a strong speech in favor of the Proviso and the admission of California. Adjourned over till Second-day.

General Intelligence.

TWO WEEKS LATER FROM EUROPE.

Two steamers from Liverpool, the Cambria and the Canada, have arrived since our last; bringing two weeks later news from all parts of Europe, the substance of which will be found below.

The English Ministry has been defeated in Parliament on two or three minor questions, which gives force to the general belief, that they will be compelled to resign.

The Bishop of Exeter has brought the Gorham case before a Court of Law.

On the Continent, things remain very quiet; but reports from France indicate rather a critical state of affairs. The Socialists, as the elections draw near, evince the most deadly hatred toward the present Government. They have nominated EUGENE SUE as their candidate for Paris.

The Greek question has not been adjusted, and in the event of the failure of the friendly offices of France, there is every reason to apprehend serious difficulty between England and Russia, as the former, in the event stated, has given Admiral Parker express orders to enforce a complete blockade of the coast of Greece. Should he do so, the emperor of Russia has given positive assurances of his intention to advance to the assistance of King Otho. The Greek commerce, it is said, has already suffered by the English blockade to the amount of two millions sterling, which, with the destruction of the crop by frost, will cause a large falling off in the revenue, and is calculated to increase the growing discontent of the people.

The Pope has returned to Rome. It is said that there was no pomp or display, beyond the necessary guard. A triumphal arch erected at Valletria, in honor of the return, was burned by the people.

From Malta we have news that the Roman Catholic religion has been proclaimed as the predominant religion of the Island.

A frightful loss of life occurred at Angiers, France, on Monday, by the breaking down of a suspension bridge over the Loire, by which about 300 of the 11th Regiment of Light Infantry were drowned. Serious outbreaks had occurred at Angiers, and one regiment had been altogether broken up.

The leaders of the Hungarian revolution, having three months ago been summoned to surrender within ninety days, all who have not done so have been sentenced to death for contumacy. Among them are Kossuth, Zebeski, and others.

A Turkish frigate arrived at Malta on the 8th, with about 200 refugees on board. They proceeded to Belgium and thence to England and the United States.

The probable peaceful settlement of the Schleswig quarrel is growing daily more remote. The army of Schleswig Holstein is making active preparations for deciding the matter by hard knocks.

The Overland Mail from India and China had arrived, bringing dates from Bombay to the 16th March, and Calcutta to the 7th, Hong-Kong 27th February. The expedition under Sir Colen Campbell, sent from Peshewan against the Hill tribes, has been defeated, with the loss of over one hundred men. The Hindoo and Musselman population in the city Migerapoor had risen against each other, under the influence of religious fanaticism, and the city was destroyed by fire.

By the new Postal Treaty between France and England, the postage on all letters from the United States, as well as those passing through England from the United States, or elsewhere, is to be reduced from twenty to six pence. There is also to be an assimilation of weights similar to what exists between England and the United States.

Miscellaneous Items.

Recently, in the course of a trial at the Yorkshire assizes, it became a question as to what was a proper charge to be made by a railway engineer for his "professional" services, and an eminent engineer in that county was asked how much he charged per day as consulting engineer. The reply was, "That varies from 10 guineas to 100, according to circumstances." [Laughter.]

A female monkey in the Hull Zoological Gardens lately produced a cub, the fourth which she has brought forth in those gardens, at intervals of about two years, and all the four are alive and thriving. It is said that there is no other known instance of a monkey having borne even a second cub in this country.

For the first time since the Reformation, a Roman Catholic gentleman has been selected as high sheriff for the county of Syffolk, in the person of Sir Thomas Rookwode Gage, Bart, of Hengravehall, near Bury St. Edmund's, a member of one of the oldest Roman Catholic nobility.

Letters have been received from Stoperton, giving a most painful account of the decaying health of the poet Moore, whose death was daily apprehended. For three months past Mr. Moore had not left his room, and altogether his condition was considered hopeless.

The Norfolk Chronicle announces that Dr. Wolff has volunteered to Lady Franklin to accompany the expedition to the North Pole, or to go by land with the Esquimaux, among whom some of his countrymen are missionaries, in search of Sir John Franklin.

Lately, at the Gainsborough County Court, the vicar of Gainsborough successfully sued a person for marriage fees. The bridegroom had borrowed the money, but, when the ceremony was completed, refused to pay, and spent the money at a neighboring public house.

The Times intimates that the Archbishop of Canterbury will hold a special visitation in the diocese of Exeter, in his capacity of metropolitan, for the purpose of instituting Mr. Gorham.

A new machine, capable of making 26,000 perfect bricks per hour, at the cost of about one guinea, has recently been exhibited by the Messrs. Harts, engineers of London, and was highly approved of.

Sixteen human skeletons, supposed to be the remains of warriors who fell in battle centuries ago, have been discovered in a field at Long Sutton, by a man employed in digging a ditch.

A valuable silver mine has been found on Ell Bridge Estate, parish of Landulph, near Saltash, County of Cornwall. The ore is in great abundance, and near the surface.

It is understood that a council of such English Bishops as hold the doctrine of baptismal regeneration will shortly be held.

It is said to be in contemplation to build several model lodging-houses in Oxford, under the auspices of the parochial clergy.

STEAMBOAT EXPLOSION AND LOSS OF LIFE.

About 1 o'clock on Sunday morning, April 28, the steamer Anthony Wayne, on her way from Sandusky to Cleavland, burst her boilers, dividing the cabin and hurricane-deck in two parts. The life-boat was jammed between the wheel-house and cabin, and was got out with difficulty, and when launched, half-filled, and floated off with no one in it. The Captain gave those about him some directions, sprang into the water, and reached the boat, and with five others made for the shore in search of assistance. The mate, with some dozen others in the yawl, espied a vessel in the distance, made for it, and at last succeeded in reaching the schooner Elmira, which immediately commenced beating down to the wreck, which she reached about half-past 7 A. M., and took off the uninjured, scalded and dead from the deck.

When the hull went down, the cabin broke in two pieces, the smaller remaining attached to the mast by the shrouds, and the latter to the stern, by the tiller ropes. On the first were Messrs. Mollen and Pettinger, and some six or eight others—on the latter, Mr. Eddy, 13 others uninjured, 1 badly scalded, and three dead. The cabin floated, but the doors, panels, &c. being carried away, it rose as close to the top or hurricane deck as bedding, chairs, &c. would allow, leaving the deck about two feet above water. On this deck the survivors and the dead remained during six long hours, while this frail support heaved with every undulation of the lake, shaping itself to the waves. Four women and two children were on the wreck, and they bore up nobly. Those on the forward portion were most exposed to the action of water, and were nearly frozen.

The total number of lives lost is estimated at 75. Of the crew, 11 are known to have been lost, and 15 were saved.

AFFECTING INCIDENT.—The case of Mr. Archer Brackney is of thrilling interest. He was on his way from Lafayette, Ia., to Philadelphia, with the remains of his wife and child, recently deceased. Both of the corpses were inclosed in one box. When the explosion took place, he succeeded in dragging his two living children from their rooms, and with them plunged into the water. After swimming around for a short time, *he came in contact with the box containing his wife and child.* Upon this he succeeded for some time in keeping himself and children from drowning, although every wave would roll his frail support, and plunge them in the water, until at last his little boy, two years old, was drowned in his arms. After becoming satisfied that his boy was dead, he reluctantly parted with the body, and turned his attention to the rescue of the remaining child, who was clinging around his neck, crying, "Papa! we shall drown!" He finally succeeded in gaining the floating part of the wreck, with his little daughter, and both were saved.

INDIAN MASSACRE.

From the St. Paul (Minnesota) Chronicle, April 6.

Our community has just been startled with the painful intelligence of another of those sanguinary scenes, so common in the annals of the two powerful tribes of the North-West —the Sioux and the Chippewas. On Wednesday morning last, about sunrise, a war party of Sioux from the villages of Little Crow and Red Wing, surprised a small encampment of Chippewas, on Apple River, Wisconsin, and killed and scalped fourteen of them, without loss or injury to the attacking party. They also took one boy prisoner. Few men were with the party of Chippewas—it being mostly composed of women and children, engaged in making sugar. The fourteen killed comprised three men, three nearly grown boys, six females, women and children, and two male children. The attack was upon ground heretofore ceded by the Sioux to the Government, but upon which, by treaty stipulation, they still have the privilege of hunting. The place is 20 or 25 miles north-east of Stillwater.

On Thursday, the Sioux warriors appeared in the streets of Stillwater, and went through the scalp dance, in celebration of their victory—forming a circle round the Chippewa boy—their prisoner—and occasionally striking him on the face with their reeking trophies. The boy, we understand, has already been adopted into one of the families at Little Crow Village.

RAILROAD LIABILITIES.—At a recent trial in the city of Troy, Judge Parker decided, that when a passenger, at one end of a continuous line of railroads, owned by different companies, pays his fare through, and delivers his baggage to the agents of a company at one end of the route, that company is liable for its loss by the way; and that it is no defense, if the loss happened after the baggage was transferred to the agents of another road of the same line; but the undertaking and liability of the company receiving it, is for its safe delivery through the whole distance for which they have taken pay.

The Massachusetts Supreme Court have decided, that a railroad company is liable for a trunk lost or stolen, and for such valuable articles contained in it as may be considered connected with personal apparel, such as a watch and chain, and for so much money as may be considered necessary for traveling expenses, but not for large sums of money or merchandise thus carried unless specially notified. [Northern Journal.

ILLNESS OF THE POET WORDSWORTH.—A private letter from Ambleside, of March 25, informs the New York Literary World of the dangerous illness of the poet Wordsworth. "Before you receive this," is the language of the letter, "Mr. Wordsworth will have recovered or died—he is very ill to-day, and it is my impression that we are to lose him soon." The poet was born on the 7th of April, 1770, consequently he would complete his *eightieth* year this present month.

GOLD IN INDIANA.—Relative to the gold in Indiana, of which much has lately been said, the N. Y. Tribune makes the following statement on the authority of a gentleman of high character, who is well acquainted with the facts:—

The gold has been found partly in position in quartz rock, and partly in the sands of Salt and Beanblossom creeks, in the county of Brown, some sixty miles northwest of Madison, and twenty west of Columbus, near the line of the Madison and Indianapolis Railroad. Some of the best specimens of gold in crystalized quartz have been found by the surveying party now locating the Columbus and Bloomington Railroad. Both the streams named have yielded gold on the washing of their sands, but we cannot say to any extent. One gentleman says he washed out seven dollars' worth in the course of an afternoon. There are about one hundred persons now washing, and their number is daily increasing. The people of the surrounding country are allowing themselves to become somewhat excited on the subject, and have named the locality "Little California." We advise them to keep cool. It is very probable that a bed of salt or a quarry of limestone or plaster would have been far more beneficial to them.

NEW STEAMER.—The steamer "City of Glasgow," the first of the New York and Glasgow Line, arrived at New York on the 3d inst., after a passage of 17 days. She is a three-decker, built of iron, of about 1,600 tons measurement, and is propelled by a screw 13 feet in diameter and 18 feet pitch, which is worked by two lever beam engines of 350 horse power. The machinery is all placed so low as to leave the sweep of the decks clear without incumbrance. The total length of the main deck is 237 feet, and the breadth 34 feet. On each side are ranged the state rooms, leaving 16 feet clear in the center. The height between decks is 7 feet. The accommodation for each class of passengers is admirable and complete. She will carry 51 cabin or first class passengers, 85 second class, and 400 steerage emigrants. The crew, including officers, engineers, firemen, stewards, sailors, &c., probably number about 70, so that she will carry a total living cargo of upwards of 600. There is ample storage for 1,200 tons of goods. In addition to the screw motive power, the City of Glasgow is bark-rigged, and will carry an enormous press of canvas.

SUMMARY.

Four persons have been arrested at Boston for the murder and robbery, about six years ago, of Mr. Parker, Tax-Collector of Manchester, N. H. They are the brothers Wentworth, of Saco, Me., and a Mr. Clark, a trader in Nashau. Two of the Wentworths have been before arrested, but discharged for the want of sufficient evidence. Dr. Smith, now in confinement at Saco for murder, is reported to have given information which is very strong.

The Albany Freeholder announces that a trial was to have taken place during the last week at Kingston, to test the validity of a title to about 300,000 acres of land lying in Sullivan and Delaware counties. It was formerly known as the grant to the town of Rochester. It is brought by Mr. Neal Benson as an action for trespass, and to recover possession of the whole tract.

The break in the Erie Canal, near Syracuse, has occasioned great delay and inconvenience. One day last week, a Syracuse paper stated, that there were 1,500 boats lying in that vicinity, manned by three times that number of hands, and twice the number of horses—hay $16 per ton, and oats from four to six shillings. The string on the eastern section extended a distance of nine miles. The break is repaired.

There was a great freshet in the Hudson River above Albany last week, several of the booms in its upper branches having given way, causing great destruction to property. The thawing of the heavy snows North produced the freshet.

Five persons lost their lives by the falling of the wall in Water-st., N. Y., on the 29th ult. The case has been examined by a Coroner's Jury, who say they cannot attach any blame to the city authorities, fire department, or to parties interested in the building or goods in it.

Thomas Schoonmaker was so hurt at Ulsterville, Ulster Co., recently, by the bursting of a grindstone, that he died soon after. The stone weighed 2,600 lbs., and was running at the rate of 400 revolutions a minute. He was grinding scythes, a trade he had followed for 20 years.

The wife of Mr. Peter Bender of Erie recently became the mother of three children at a birth, all daughters, and doing well. This woman, we are told, is about 23 years of age, and has six children living, after burying one. Her husband is said to be 37 years old.

At the Circuit held at Schenectady recently, Helen M. Thatcher obtained a verdict of $1,200 against Mr. Lewis, the proprietor of a line of stages between Schenectady and Saratoga Springs, for injuries sustained by the upsetting of the stage in which she was a passenger.

The anniversary of the Battle of Bunker Hill, 17th June, is to be celebrated at Charlestown. Hon. Edward Everett has been invited to deliver the oration, and President Taylor has been invited to be present. The city authorities of Charlestown have voted an appropriation of $1,000 toward the celebration.

The Louisville Journal of the 26th ult. says: The steamer Empire State burst off a cylinder-head and shot a piston rod against the mud-valve on the 15th, about 300 miles above Vicksburg, by which several deck passengers were scalded, one of them very severely.

Col. C. G. De Russy and his three sons, all of age, were drowned in Sibley's Lake, in the neighborhood of Natchitoches, a few days since. They had gone out in a small boat fishing, and were caught in a squall—the boat upset, and they were drowned.

It was calculated that at the beginning of April there was not more fodder in Pictou country than would keep alive one-half of the stock for three weeks.

A letter dated Lowell, Mass., April 26th, says: The Directors of the Suffolk Cotton Mills have decided to stop making cloth at the present ruinous prices, and have to-day given notice to the 500 persons employed by the Company, that the services of one-half of their number must be forthwith dispensed with. It is stated, on good authority, that a similar disposition will be made of those employed by the "Boott," "Tremont," and "Massachusetts" Cotton Mills, which Corporations employ 3,200 persons, and represent a capital of $3,500,000.

An extra from the office of the True Democrat announces that the steamer Anthony Wayne blew up opposite Vermillion on the 21st ult. The Wayne came to Sandusky with 10 steerage passengers and 20 in the cabin. At Sandusky she took from the train 24 passengers, which, together with her crew, made 74 in all. The number of lost and missing is 35 to 40. Nineteen of the crew and 30 of the passengers were saved, and are in a fair way of recovery.

The Directors of the Watertown & Rome Railroad have resolved to complete the road from Rome to Cape Vincent in 1851. A meeting of the stockholders of the Sackets Harbor and Ellisburgh Railroad is called for the 13th May. This road is also to be built with all practicable dispatch, and completed within 18 months. These Railroads will connect at two points the lake coast of Jefferson County with the thoroughfare leading to New York and Boston.

A correspondent of the Tribune says that it is a somewhat singular fact, that no colored persons, either free or slaves, are offering to emigrate to Liberia, this Spring, from Maryland. For some years past, enough have volunteered to fill two or three vessels annually, and frequently the Colonization Society has been unable to send out all who desired to go. Why it is so, remains a mystery.

Hon. John W. Davis, Consul at Canton, in one of his lettters to the State Department, alludes to a memorandum which he had obtained of the vessels which had sailed from Hong Kong to California. Eighteen vessels, with cargoes valued at over half a million of dollars, had left that port for that trade within three months.

The steamer Confidence, built to run between New York and Shrewsbury, sails in a few days for San Francisco, via the Straits of Magellan, touching at Panama for passengers, as she has been fitted up to carry 180 persons. She is intended to ply between San Francisco and Sacramento City.

The quotation for Land Warrants is very irregular, and will continue so until Congress comes to some decision on the question of giving away Public Lands to emigrants, settlers, &c. &c. Buyers are offering only $115 a $118 for regular Warrants.

A glaring proof of the immorality of the Viennese is furnished by the return of births during the past year. The total number of children born was 19,241; of these 10,360 were illegitimate. Munich and Paris have hitherto borne the worst characters in this respect, but this return throws them in the shade.

An effort is in progress in Poughkeepsie, to establish a chair manufactory upon the principle of associated labor. From twenty to thirty practical men, acquainted with the various departments of the trade, are each to invest one hundred dollars, appoint one of their number the business man, and all labor and share the profits.

A law has created the old house at Newburgh, N. Y., known as Washington's Headquarters, a homestead for the people, and appropriations have been made to lay out the ground, &c. It is under charge of the Trustees at Newburgh, who appoint a steward, to be paid at the rate of not more than $100 a year for his services.

Intelligence has been received at the Indian Bureau, Washington, from Col. Calhoun, Agent at Santa Fé, that Miss White, who was carried away by the Indians, after the latter had cruelly murdered her mother, had also been murdered by them.

Gov. Slade of Vermont arrived at Buffalo on Monday evening. The Buffalo Republic says he is accompanied by twenty-three young ladies, whom he is escorting to the Western States, where they will be employed as teachers.

In Edgartown, Mass., the support of the poor is let out to the *lowest bidder*. Mr. William Vincent got the job this year at $1,175. Of course he goes into the matter as a speculation; the nearer the recipients of this public "charity" come to starving, the larger the profits of the speculation.

The mail from Norwich to Utica, N. Y., was recently cut open and robbed of most of its contents. The robbery was not discovered until the mail was deposited in the Utica office.

The funeral of Mr. Calhoun took place at Charleston, S. C., on Thursday, April 25. Business was suspended, banks, stores and public offices closed, and the buildings along the streets arrayed in mourning.

On the 2d inst., the Chemung River Bridge, at Elmira, N. Y., and a store each side, were consumed by fire. Loss about $50,000. It was thought to be the work of an incendiary, as camphene was found poured across the bridge.

The "Knocking Spirits" have appeared at Barnesville, Conn., and have commenced throwing silver spoons at a Mr. Matthews. He says he has no objections to the knockings, if they will only throw five more spoons, and make up the set.

The celebrated and prolific novelist, Countess Hahn-Hahn, has become a convert to the Roman Catholic faith. She publicly renounced Protestanism in the Church of St. Hedwig, in the presence of a large concourse of friends and admirers.

"New-Graefenberg" is the title of the new Post-Office established at the Water-Cure establishment near Utica; Richard Holland, Postmaster.

Green cucumbers were selling in Cincinnati, last week, at 15 cents a piece.

There were seven inches of snow at St. Louis on the 14th ult.

A little girl about four years old, daughter of a Mr. Davis, was recently burned to death in Darien, Conn., by her clothes taking fire.

In Baltimore, the other day, a Mr. William Ward went into a chamber in which his wife was lying bed-ridden, and after boring a gimlet into the wood-work over a closet door, deliberately hung himself directly before her eyes by a rope attached to the gimlet. The wife could do nothing but scream, which brought other females to her assistance, but before any males arrived the man was entirely dead.

Nova Scotia papers to the 29th ult. contain very distressing accounts from the settlements to the eastward of Halifax. There had been great mortality among the cattle, owing to the failure of the hay crop last season and the severity of the winter. The ground was covered with snow to such a depth that the cattle could find no subsistence outside the barns, and numbers had perished for want of food.

A merchant on one of the wharves in Boston has sold eight thousand casks of peas, this season, for the purpose of being burnt and ground with coffee; and they are probably now selling as pure Java, Summatra, &c. In the market report of a New York paper, we find the following significant sentence: "Canadian peas are dull, in consequence of a decline in coffee."

Dr. Alexandre, from Paris, the inventor of the artificial leech, has lately brought out another wonderful invention; this is nothing more nor less than a sub-marine boat, in which a company of persons can go down to the bottom, have communication with the ground, performing any sort of work by digging or otherwise, and return to the surface at will.

The brig Garland, from Para, April 6, announces that the yellow fever was raging there with great virulence, and that large numbers, both of foreigners and natives, had died. Mr. Richard Ryan, the British Consul, died April 2. Much alarm prevailed.

M. G. Hubbard, of Hume, N. Y., has obtained a patent for improvement in hanging carriage bodies. Says the inventor, "I claim the combination of cross-reaches and spring, substantially in the manner and for the purpose set forth."

In the Municipal Court of Boston, Judge Hoar sentenced Owen Lyons, for a violation of the license law, to pay a fine of $110, or, if not paid, to imprisonment in the House of Correction for three months and twenty-five days.

The City of Quincy, Ill., has determined, by election, that no license to keep a liquor or beer shop shall be granted in that city. About one half of the votes were polled—600—of which only 45 were in favor of the license.

A vessel, which has arrived in the Thames from Hamburg, has brought 311 packages of horse radish, the growth of the Hanseatic States, as a portion of her cargo.

Rev. John T. Sargeant was on Sunday chosen delegate from Theodore Parker's Society to the "World's Peace Convention," to be held at Frankfort, Germany, in the month of August next.

The trunk of Mr. Thompson, who had taken passage by the steamer Crescent City for Chagres, was broken open on board that vessel, and two thousand dollars in gold were abstracted.

Dr. Dana Hyde, of West Townsend, Vt., and his son, a lad twelve years old, were recently drowned in a branch of West River, in the town of Jamaica, one mile east of North Wardsboro' village.

Henry Clay, Jr., son of Lieut. Col. Clay, of the Kentucky Volunteers, killed at Buena Vista, has been appointed a Cadet in the United States Military Academy.

The Steubenville Daily Messenger is now owned, worked and edited by an Association of Printers.

An Irishman, named Isaac Curry, has been held to bail at Fredericksburg, Va., for circulating abolition documents.

It is estimated that the expenses of the late Webster trial will not be less than $3,000

New York Markets—May 6, 1850.

Ashes—Small sales of Pots and Pearls at $5 62.

Flour and Meal—The market for Flour is heavy; State and Michigan ranged from 5 12 to 5 62; pure Genesee 5 75 a 5 87. Rye Flour 2 87 a 2 94. Jersey Meal 2 87.

Grain—Not much doing in Wheat, buyers waiting for lower prices; prices nominally as last reported. Rye 59c. Barley is wanted at 70 a 73c. Oats, 39 a 40c. for Jersey, 42 a 44c. for Northern. Corn 59 a 61c.

Provisions—Pork, 8 62 for Prime, 10 25 for Mess. Beef, 5 25 a 6 25 for Prime, 8 50 a 9 75 for Mess. Butter is becoming more plenty; new Western 16 a 18c. Cheese 6½ a 8c.

MARRIED.

In North Brookfield, N. Y., April 21st, by A. M. Covey, Esq., Mr. WM. R. PALMER to Miss ELIZABETH ELLIS, both of Hamilton, Madison Co.

On the 27th of April, by Samuel P. Marsh, Esquire, CHARLES KNIGHT to Miss CARISSA, daughter of Moses Poppleton, Esq., all of Verona, Oneida Co., N. Y.

DIED.

In Alfred, N. Y., April 9th, SILAS CRANDALL, aged 82 years, 1 month, and 6 days. He embraced religion in early life, and united with the Waterford Church. In October, 1823, he left the land of his nativity, came to this country, and united with the First Alfred Church, of which he remained a worthy member until his death, being sustained to the latest moment by the presence of his Saviour and a hope of blessed immortality. N. V. H.

In Genesee, N. Y., April 20th, of pleurisy, Mr. RICHARD S. SANFORD, aged forty-nine years. He has left a widow and one son to deplore the loss which they have sustained; but they mourn not as those without hope, for they have the evidence that their loss is his eternal gain. The friends and neighbors mourn the loss of this worthy member of society.

At her house in Harrisburgh, Lewis Co., N. Y., April 17th, JULIA BICKFORD, wife of Clark Bickford.

LETTERS.

L. H. Babcock, John Snowberger, A. M. Covey, O. B. Irish, Azor Estee, James H. Cochran, A. M. Dunham, N. V. Hull, John Green, Elias I. Maxson (will send a parcel.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. Snowberger, Waynesboro, Pa.	$8 00	to vol. 8	No. 26
Welcome Prosser, Hopk'n, R. I.	2 00	" 7	" 46
Milton Saunders, "	2 00	" 7	" 46
R. F. Randolph, N. Market, N. J.	2 00	" 6	" 52
Austin Ross, "	1 00	" 6	" 52
H. W. Maxson, Sackets Harbor,	2 00	" 6	" 52
Welcome Clarke, "	2 00	" 6	" 52
Mrs. M. Sanford, W. Genesee,	3 00	" 7	" 26

BENEDICT W. ROGERS, Treasurer.

☞ DAVID C. GREEN, Postmaster at Alfred Center, Allegany Co., N. Y., has consented to act as agent for the Recorder in receiving and transmitting subscriptions.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
(NEAR BROADWAY,)
NEW YORK.
J. E. JOHNSON,
CLARK ROGERS.
Rooms $2 and $2 50 per Week. 37½ cents per Night.

The National Preacher for May,

CONTAINING excellent discourses from Rev. JOHN DOWLING, D. D. and Rev. M. W. JACOBUS, is now ready. Cleargymen and others, visiting the city during the anniversary season, are invited to call and examine this work. Although it has attained the age of nearly a *quarter of a century*, it will be found to be as acceptable and valuable to the Trinitarian minister or general reader as ever it was in its earlier youth. The old friends of the National Preacher will please not confound this work with a new publication of a similar title, but established on a very different doctrinal basis.

Yearly subscription to the National Preacher $1,00. Bound vols. each, $1,25.

D. A. WOODWORTH, Publisher.
2w 118 Nassau St. New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Medical Notice.

DR. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform, that he is located in Watson, N. Y., one mile east from Beach's Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Sabbath Convention.

A CONVENTION will be held at Berlin, Rensselaer Co., N. Y., on the 15th and 16th days of May, to consider and discuss the nature of the Sabbath and the proper day and manner of its observance. A general attendance is invited.

Central Association.

THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (5th day of the month,) 1850.

Eastern Association.

THE Annual Session of the Seventh day Baptist Eastern Association will be held, by the leave of Providence, with the church at Shiloh, Cumberland Co., N. J., on the fifth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 10 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

Executive Committee—Eastern Association.

THE second semi-annual session of the Executive Committee of the Eastern Association will be held at Shiloh, N. J., on the fourth day of the week preceding the fourth Sabbath in May, at 10 o'clock A. M.

S. S. GRISWOLD, Clerk of Com.

HOPKINTON, R. I., April 25, 1850.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

EARLY TO BED AND EARLY TO RISE.

"Early to bed, and early to rise"—
Aye, note it down in your brain,
For it helpeth to make the foolish wise,
And uproots the weeds of pain.
Ye who are walking on thorns of care,
Who sigh for a softer bower,
Try what can be done in the morning sun,
And make use of the early hour.

Full many a day for ever is lost
By delaying its work till to-morrow;
The minutes of sloth have often cost
Long years of bootless sorrow.
And ye who would win the lasting wealth
Of content and peaceful power,
Ye who would couple Labor and Health,
Must begin at the early hour.

We make bold promises to Time,
Yet, alas! too often break them;
We mock at the wings of the King of kings,
And think we can overtake them.
But why loiter away the prime of the day,
Knowing that clouds may lower?
Is it not safer to make life's hay
In the beam of the early hour?

Nature herself ever shows her best
Of gems to the gaze of the lark,
When the spangles of light on earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the rich breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour.

Oh, pleasure and rest are more easily found
When we start through Morning's gate,
To sum up our figures, or plough up our ground,
And weave out the threads of fate.
The eye looketh bright, and the heart keepeth light,
And man holdeth the conquerer's power,
When, ready and brave, he chains Time as his slave,
By the help of the early hour.
ELIZA COOK.

INCREASE OF GAMBLING.

[From a letter of J. R. Green, R. G., to the N. Y. Tribune.

It is a deplorable fact, that there is now more gaming in New York than ever before, and the vice is certain to increase unless a powerful check is at once interposed. This increase of the gaming mania is mainly attributable to two causes.

First, the laws against gaming, in several of the Southern and Western States, are so severe that the gamblers find it dangerous and unprofitable to pursue their profession there, and have sought refuge in the States east of Pennsylvania, where the laws are more lenient; and especially do they throng this city, where the laws against gaming are seldom enforced, and where so many of the profession hold offices of honor, profit, and trust, merely because they belong to a large, unscrupulous, and powerful class of citizens, whose influence and votes are necessary to the elevation of political demagogues. New York has long been the head-quarters for the gambling fraternity, and will continue to be, until the laws compel them to leave the State or pursue an honest calling.

For the second cause, we must look to California. The discoveries in that region have led thousands of our young men to seek their fortunes among the golden hills and valleys of that distant land; and when we reflect that the very business of mining is a matter of *chance*, strongly partaking of the nature of gaming, we cannot be surprised, that when the toils of the day or the mining season are over, the adventurer should pursue his luck at the *Faro* or *Monte* table; and hence it is, that California is at present a vast gaming hell, where almost every man plays, or is either directly or indirectly interested in some gaming establishment. The natural result of such a state of society must be deplorable indeed. Men who go there with the prejudices of education against gaming and gamblers, soon lose their abhorrence of both, and then naturally enough find their way to the gaming table, where they form a taste and love for play, which time or change of circumstances rarely if ever destroys; and thus it is that a large proportion of those who return come back imbued with the habits and principles of the gamester, and as they distribute themselves over the country they sow the seeds of vice, which should be rooted out before they have time to grow into rank weeds.

New York already presents some striking facts illustrative of this view of the subject. Shortly after the news of the golden discoveries in California reached New York, a man who was a sort of amateur gambler, or, I might rather say, a gambler's victim, raised a few hundred dollars, and employed a broken but *smart* professional blackleg, to go with him to San Francisco and the diggings, for the purpose of winning at Faro or Monte the hard earnings of the miners. They were entirely successful, and returned in a few months with some thirty or forty thousand dollars worth of gold dust, as the proceeds of their robbing expedition. The *professional* gentleman purchased a house and a few billiard tables, together with all the paraphernalia of an extensive and complete gaming establishment, and returned with them to San Francisco, where it is said he is rapidly amassing a large fortune. His associate, having more taste for the refinements of social life, remained in New York, and is now a vender of lottery tickets, and the proprietor of a number of policy offices, by which means he daily extracts large sums of money from the poor and ignorant who are infatuated with this desperate game. Thousands of these poor people pledge the last article of dress they can spare, for a few pennies to buy a *policy*, and when this resource fails them, beg or steal enough to purchase a favorite "horse" or "gig," which they have dreamed will surely be drawn the next day.

The celebrated gaming house in Park-place, known as "Jack Harrison's," was recently closed in consequence of Harrison's death; he having died on Sunday morning, the 10th ult., in his gaming house, a few hours after the closing of his Faro Bank, and the dispersion of the players, who had made the night hideous by their blasphemies over the gaming table, while death was doing its work in an adjoining room. Of this unfortunate individual I shall have nothing to say, except, that as a *man*, he was superior to most of his class, and that he deserved a better fate. It was hoped that his death would forever close the doors of his house against the idle and vicious, who had for years resorted to it; but not so—the grave had scarcely closed over the remains of the deceased gamester, before a man, who, a few months previous, was a common thimble-rigger, or a "capper in," for some of that thievish gang in New York, and who had just returned from California with an abundance of gold, proposed to take Harrison's interest. The proposition was accepted, and the house was reöpened with additional capital, and the work of destruction proceeded with renewed vigor.

Again; another low blackleg has recently returned from San Francisco with a large amount of gold, who, as I understand, contemplates opening in New York the most extensive and splendid gaming establishment in this country, with a capital more than equal to that of all the other faro banks in the city combined. This is intended to be *the* great gaming house of the Union, and of course will exert a powerful influence for evil.

DEATH BY HANGING.

Hanging has prevailed more universally than any single mode of execution—nay, more, perhaps, than all other methods combined. Recommended by simplicity, and the absence of blood-shed, it is, at the same time, a death from which imagination revolts. None would, prior to experience, be conceived more distressing, for the *agony* might be expected to realize to utmost intensity in the sudden transition from the vigor of health to a forced, and yet not immediate, death. Many, indeed, fancy that the fall of the body dislocates the neck, when the consequent injury to the spinal cord would annihilate life at the instant of the shock. But this is among the number of vulgar errors. Though a possible result, it very rarely occurs, unless a special manœuvre is employed to produce it. Before revolutionary genius had discarded the gibbet in France, Louis, the eminent professor, struck with the circumstance that the criminals in Paris were some instants in dying, while those of Lyons hung a lifeless mass the moment the rope was strained by their weight, learned from the executioner the trick of trade which spared his victims a struggle. In flinging them from the ladder, he steadied with one hand the head, and with the other imparted to [illegible] body a rotary movement which gave a[illegible]ench to the neck. The veritable Jack Ketch, of the reign of James II., who has transmitted his name to all the inheritors of his office, may be conjectured, from a story current at the time, to have been in the secret, for it was the boast of his wife, that, though the assistant could manage to get through the business, her husband alone was possessed of the art to make a culprit "die sweetly." Where the fall is great, or the person corpulent, dislocation might take place without further interference, but, with an occasional exception, those who are hanged perish simply by suffocation. There is nothing in that circumstance to occasion special regret. An immense number of persons have recovered their sensations, and agree in their report that an easier end could not be desired. An acquaintance of Lord Bacon, who meant to hang himself partially, lost his footing, and was cut down at the last extremity, having nearly paid for his curiosity with his life. He declared that he felt no pain, and his only sensation was of fire before his eyes, which changed first to black and then to sky-blue. These colors are even a source of pleasure. A Captain Montagnac, who was hanged in France during the religious wars, and rescued from the gibbet at the intercession of Viscount Turenne, complained that, having lost all pain in an instant, he had been taken from a light of which the charm defied description. Another criminal, who escaped by the breaking of the cord, said that, after a second of suffering, a fire appeared, and across it the most beautiful avenue of trees. Henry IV., of France, sent his physician to question him, and when mention was made of a pardon, the man answered coldly, that it was not worth the asking. The uniformity of the description renders it useless to multiply instances. They fill pages in every book of medical jurisprudence. All agree that the uneasiness is quite momentary, that a pleasurable feeling immediately succeeds, that colors of various hue start up before the sight, and that these having been gazed on for a trivial space, the rest is oblivion. The mind, averted from the reality of the situation, is engaged in scenes the most remote from that which fills the eye of the spectator—the vile rabble, the hideous gallows, and the struggling form that swings in the wind. Formerly, in England, the friends of the criminal, in the natural belief, that while there was life there was pain, threw themselves upon his legs as the cart drove away, that the addition of their weight might shorten his pangs. A more sad satisfaction for all the parties concerned, could not well be conceived.

THE OVERLAND ROUTE TO CALIFORNIA.

The following extract from a private letter recently received from California, gives a simple and graphic account of the hardships of the overland route. Do the thousands who are now about starting on the same track know what they have to encounter?

Our party (of five) left Camden, Missouri, May 2, with two wagons purchased by us at Pittsburgh, drawn by three yoke of cattle each. We crossed the Missouri river four miles above St. Joseph on the 13th, and commenced our journey in earnest the next day. The 10th of June we crossed the south fork of the Platte river, and the 4th of July we celebrated by ferrying ourselves over the north fork of the same river—a job which occupied us till 2 o'clock the next morning. On the 19th of July we passed the summit of the Rocky Mountains, and supposed that at least one-half of the distance was accomplished as well as one-half of the hardships endured; but in both of these particulars we were disappointed. After passing the mountains we continued for several weeks over a succession of high ridges, some of them 9,000 feet above the level of the ocean and 1,500 higher than the Pass. In this region, while we had the heat of New York dog-days through the day, the ice formed frequently to the thickness of half an inch at night. Barrenness and desolation here for several hundreds of miles seemed to be the general character of the country, while it bore indisputable evidence of having been a vast region of volcanic action. We crossed the Dry Sandy river, the Little Sandy, and the Big Sandy; the Green river or Colorado, we ferried over, and followed the Bear river 80 miles on its course, and St. Mary's or Humboldt's 250, running west; we likewise crossed deserts of 18, 43 and 76 miles, without grass or water. This, with standing guard at night, with going sometimes three miles from camp to guard our cattle, and sleeping on the cold ground with a single blanket under me and another over me, my only shelter from the wind and weather—this, together with the changeableness of climate, the clouds of dust we had to inhale, as well as the quality and quantity of our provisions, which we were unfortunate in procuring, brought upon me, toward the latter part of our journey, the scurvy. The effect of this disease upon me was a general disarrangement of the whole system, a swelling, soreness and stiffness of the limbs, and a weakness of the whole body. On the 4th of October we crossed the summit of the Sierra Nevada, or what is termed the Northern route. From this point, instead of the pleasant valleys we supposed were before us, we had a succession of rocky roads (the worst of the whole route) over mountains and through ravines and morasses for 200 or 300 miles. Much of this distance we were surrounded by timber of an immense size, and many of the emigrants had their cattle stolen by the Indians. On the night of the first of November the first snow came down upon us while we were yet among the celebrated mountains of California, and it soon attained to the depth of five feet. Then, brother, there was suffering, despair and death among those who had left comfortable and happy homes to better their fortunes in this far-off region. Here, as well as on the eastern side of the Sierra Nevada, our road was strewn with dead cattle—in one space of 20 miles I estimated 50 to a mile. We had been compelled by loss of cattle to abandon one of our wagons on the other side of the mountains, and here we were forced to leave the other; being reduced to two oxen, and these we packed, with a small amount of our most necessary baggage upon their backs, to the first settlement—the rest we had to throw away. During this part of the journey my complaint was rather hard upon me, and my fare was *very, very* short, and the extent of my strength was to get in and out of the wagon; but when compelled to leave that, I had no alternative but to pursue my way on) foot or remain behind. In four days I accomplished the distance of fifteen miles, and reached the first house or ranche (a mud one in California. Our party (of five) were all well, and had preceded me, some of them three weeks.

There crossed the Missouri river last Spring more than 6,000 wagons, 40,000 cattle, and 16,000 people, for California. Not more than 200 wagons and 3,000 cattle ever reached their destination. On the people, the cholera, the dysentery and the scurvy have done their work. Half a dozen graves a day met our frequent observation. Many who have got through will have to mourn over broken costitutions, loss of property, and dissipation of all their golden dreams.

MINERAL RICHES OF SOUTHERN ILLINOIS.

The Morgan County Journal says that the little County of Hardin contains iron ore enough to build the Pacific Railroad fifty times over; and the adjoining Counties of Gallatin and Salina could furnish the State with coal for a thousand years. Several other Counties are also rich in coal. Pope County has mines of iron which are of a kind easily prepared for the furnace, being the brown hæmatite. Hardin County is also rich in solid bodies of lead ore, which is almost pure galena. There is also another mineral of great importance. We copy what relates to it:

Zinc is also found in great quantities in this same region, and frequently in the same mine with the lead. The ore is that called zinc blends—being a sulphuret of zinc. We have seen this ore lying in such quantities at a single spot, that a large steamboat could have been loaded down with it. At one point, only half a mile from the Ohio, it occurs in the same pit with lead, though in a separate body, in immense blocks of pure crystalized ore, weighing, in some instances, a ton each. The art of reducing this ore, by a cheap process, is unknown in this country, except to a very few; and this ore has been chiefly used for making brass, by fusing it with the ore of copper. Yet there can be no doubt that it might at this place be made very profitable, being far more valuable for the preparation of "zinc white," a carbonate of zinc, which is destined to supersede the white lead as a paint. It is also free from the poisonous qualities possessed by preparations of lead, which render its effects upon the workmen who use it so disastrous.

As being interesting to the mineralogist, there are also found here ores of antimony, arsenic, copper, cobalt and cadmium; though none of them in any considerable quantity. There are also (in Pope County) large beds of very pure lithomarge, or rock-marrow, an interesting mineral, very rare in this country.

HARROWING WHEAT.

In the Patent Office Report for 1847, speaking of wheat culture in Germany, the writer remarks:—

"Harrowing in the spring is very common. After a few days of fine weather, when the soil has sufficiently dried up, and the wheat begins to show itself, the crop is well harrowed with heavy iron harrows."

In the back volumes of the Cultivator and Genesee Farmer the practice is often recommended.

"I have practiced it myself for ten or twelve years," says a correspondent of Moore's Rural New-Yorker, "and have always found it beneficial. I do not sow my clover seed until the soil is in order for working, and then harrow it in. I prefer this course to sowing clover seed early upon the snow, as we frequently find clover injured by the cold dry weather which often prevails in April. When the ground is dry and warm, in good working order for plowing and harrowing, I harrow it thoroughly, both ways, with a heavy iron harrow—pulverizing the crust which is formed upon the surface. I have harrowed wheat in every variety of condition—when it has been winter-killed, and scarcely a green sprout to be seen; I have harrowed it when the wheat was very thick and rank; and never yet saw any ill effects from it, but on the contrary have always found it beneficial. There is but one exception which I would make to harrowing wheat, and that is when the field has been seeded to clover, and there has been sufficient warmth to sprout it. In this case harrowing wheat would be very likely to spoil the clover. I believe thoroughly harrowing all our wheat fields would add from two to five bushels per acre."

MARRIAGE AMONG THE ST. JOHN INDIANS.

The Eastport (Me.) Sentinel publishes the following under the head of "Inklings of a recent trip up the St. John River:"—

Perhaps all of my readers are not aware of the peculiar custom of this tribe, in regard to marriage. On passing through their village, near Frederickton, I learned that their manner of wooing (or rather *no*-wooing) and wedding, was in this wise: When a young Indian wishes to take a wife—at which time he has no idea who his copper-colored companion will be—he makes his wish known to his parents. The old couple then consult with the chiefs and matrons of the village, who discuss the matter, and decide upon the bride. Feasting and 'pow-wows' now commence, during which the candidates for matrimony are brought together, the bride so veiled that neither she nor her husband recognize each other. After marriage, which is attended with great ceremony, the couple are separated for the space of five days—when, the feasting, &c. being over, they unite as man and wife, and for the first time each knows to whom he or she has been linked by the fates. I believe this custom approximates very much to that of the Chinese. Frequently, in both cases, I believe, the parents of the bridegroom are obliged to pay a price, as per bargain, to the parents who furnish the bride.

TORNADO IN THE WEST INDIES.—The Nassau (N. P.) Gazette has the following particulars of a terrific tornado which visited that Island on the 30th of March:—

About 1 o'clock on that day, (it says,) the tornado came up from the south-west, demolishing houses and walls, and rooting up trees as a child would do his ninepins.

In the southern suburbs of the island of New Providence, including Grant's Town, Delancy's Town, and Bain's Town, there are known to have been six persons killed; seventy-four buildings were totally destroyed; three were materially injured, and six slightly. In the harbor, during the storm, the schooner Union was upset while at anchor. The sloop Teazer was also upset about the same time. The schooner Repulse was caught in the gale near Delaporte, and both her masts had to be cut away to save her.

The diameter of this dreadful power seems to have been from twenty to thirty yards. And its force is proved in the ease with which it overturned stone pillars, and smote into ruins houses of great strength. We have heard that it lifted one woman to a considerable height from the ground, and that her arm was broken by her fall. Seventy-four houses, it appears, were totally demolished in the southern suburbs, and some of them were carried quite away, so that no remains or fragments of them have been found. A scene of more utter desolation than that presented in the path of the tornado, it is almost impossible to conceive.

It caused the death of eight individuals, three men, three children, and two women. One man had his head completely severed from the body; others their skulls fractured, so as to cause instant death.

FIGHTING ON EQUAL TERMS.—I will tell you a little incident that occurred in Georgia many years ago. Judge T., a celebrated duelist, who had lost a leg, and who was known to be a dead shot, challenged Col. D., a gentleman of great humor and attainments. The friends tried to prevent the meeting, but to no effect. The parties met on the ground, when Col. D. was asked if he was ready.

"No, sir," he replied.

"What are you waiting for, then?" inquired Judge T.'s second.

"Why, sir," said Col. D., "I have sent my boy into the woods to hunt a bee gum to put my leg in, for I don't intend to give the Judge any advantage over me. You see he has a wooden leg!"

The whole party roared with laughter, and the thing was so ridiculous that it broke up the fight. Col. D. was afterwards told that it would sink his reputation.

"Well," he replied, "it can't sink me lower than a bullet can."

"But," urged his friends, "the papers will be filled about you."

"Well," said he, "I would rather fill fifty papers than fill a coffin!"

No one ever troubled the Colonel after that.

LONGEVITY.—The Meredith Bridge Gazette states that there are now living in the town of Northfield, N. H., nearly sixty persons whose individual ages exceed 70 years. Eleven of this number reside in one school district, and within one mile of each other. Of the eleven, several are more than eighty years old—one is between ninety and a hundred, a hale, hearty old man as can be found anywhere, and bids fair to live to see a century or more. This old gentleman is in the habit of walking to Sanbornton Bridge, a distance of two miles, as often as once a week, and is able to perform considerable labor on the farm. Another old veteran, 87 years old, is apparently as active and smart as many men at 30. He has attended the annual town meetings and cast his favorite ticket for sixty years in succession.

THE VALUE OF OIL IN INDIAN CORN—According to Professor Johnston, the popping properties of corn depend upon the expansion of the oil, on the application heat. A barrel of pop corn would give six barrels of popped corn; while the rice corn, which contains a still larger proportion of oil, would give thirty-six barrels of popped corn from one unpopped; but there are some kinds, which from the absence of oil would not pop at all. The structure of grains is a most important study. It is particularly important in its bearing upon the feeding of stock. The same explanation he applied also to wheat, which he said contains a smaller proportion of oil than corn.

A PUZZLE.—We find the following in an exchange paper, with a request to know what it means:

A lady asked a gentleman for his *cypher*, and he sent her the following reply:

You 0 a 0 but I 0 thee;
O 0 no 0 but O 0 me.
Then let my 0 thy 0 be,
And give 0 0 I 0 thee.

We think we can translate the stanza. *Par example*:—

You *sigh for* a *cypher*, but I *sigh for* thee;
O! *sigh for* no *cypher*, but O! *sigh for* me.
Then let my *cypher* thy *cypher* be,
And give *sigh for sigh, for* I *sigh for* thee.

PORK EATING.—The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, are infinitely more free from disease than the Christians; more especially do they escape those opprobria of the medical art, scrofula, gout, consumption, and madness. The Turks eat great quantities of honey and pastry, and much sugar; they also eat largely and are indolent, yet do not suffer from dyspepsia, as the Christians do. The swine-fed natives of Christendom suffer greater devastations from a painful tubercular disease of the bowels (dysentery) than from any other cause. Under my own observation, and in my own experience, those persons who abstain from swine's flesh and blood, are infinitely more healthy and free from humors, glanular diseases, dyspepsia and consumption; while in those districts, and among those classes of men, where the pig makes the chief article of diet, tubercle in all its forms of eruption, sore legs, bad eyes, and abscesses, most prevail. It is a remarkable coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig here cultivated. [Parry.

SWEETENING BUTTER.—Tevelgan has communicated to the Mechanic's Magazine the following item of dietetic improvement. Whilst making some experiments, it occurred to him that butter either fresh, or salt, possessing disagreeable effluvia and flavor, might be rendered sweet by the addition of a little carbonate of soda, two and a half drachms to butter three pounds. In making fresh butter, the soda is to be added after all the milk is washed out and is ready for making up. This unpleasant smell is produced by an acid, which, being neutralized by the alkali, disperses at the same time the disagreeable flavor. This acid is generated by peculiarities in the constitution of some cows, by the condition of certain fodders, by the length of time cream is kept before being churned, but too often by the dairy utensils not being thoroughly clean. Soda produces the same results when added to the culinary greases—drippings, lard, &c.

NEW MODE OF RAISING WHEAT.—An experiment has been tried in Iowa, and recorded in the Prairie Farmer, by J. A. Rosseau, where two bushels of wheat and one of oats were mixed and sown together in the fall, on one acre. The oats shot up rapidly, and were, of course, cut down by the frost. They however furnished a warm covering for the earth, and when the snow fell among the thick stalks and leaves, they kept it from blowing away. This covering prevented the winter-killing of the wheat, and the oats yielded a rich top-dressing for the crop the following spring. The result was, an abundant crop, while land precisely similar alongside of it, and treated in the same manner, with the exception of omitting the oats, was utterly worthless.

YELLOW FEVER IN A NAVAL SHIP.—The U. Ship Ohio arrived at Boston on the 27th, after a long cruise in the Pacific. Five officers died on the passage to the United States, viz: Lieutenants Chas. M. Armstrong and Henry Eld, Jr.; Assistant Surgeon Ephraim J. Bee; Midshipman Joseph B. Milles; Purser's Clerk, Thomas C. Johnstone. These officers, with eleven of the crew, fell victims to the yellow fever, contracted at Rio Janeiro in the few days which the Ohio stopped there for the necessary stores and water. At the end of the third week after leaving Rio, the fever entirely disappeared, and the ship, with all on board, have arrived in a perfectly healthy condition. There were in all about fifty cases on board.

AN INDIGNITY.—A medical man, who had just come from setting the broken leg of an Arab, gave the following anecdote:—The patient complained more of the accident which had befallen him, than I thought becoming one of his tribe. This I remarked to him, and his answer was truly amusing. "Do not think, Doctor, I should have uttered one word of complaint, if my own high-bred colt, in a playful kick, had broke both my legs; but to have a bone broken by a brute of a jackass is too bad, and I wlil complain."

"IF RICHES INCREASE, SET NOT YOUR HEART ON THEM."—Of all hallucinations, that of the rich man living in dread of coming to want is the most pitiful and humiliating. The present Superintendent of the Massachusetts Hospital for the insane, says that in all the cases of insanity that have come under his notice, produced by fear of coming to want, the patients have been rich men! In no case has the man of humble means been visited by this form of insanity. Ponder that, ye who hug your gold!

Mr. E. Haven, of Worcester, Mass., has invented a very simple, cheap and effectual method of sustaining windows, and preventing their jar or shake. A small cylindrical piece of prepared rubber is set in a hole bored in the side of the sash, and a round block of wood placed between the rubber and the window frame. The elasticity of the rubber produces sufficient friction to sustain the weight of the sash. The fastener consists of a pin slid into a hole made in each sash at their central junction, and is prevented from falling out by the head of a screw, which is used as a knob to draw the pin in.

Among the memorials presented to the U. S. Senate, on the 15th ult., was one from Dr. J. H. Pulte, of Cincinnati, who proposes the construction of a telegraph to connect the old world with the new, and asks such action by Congress as may contribute to the realization of his project. The route proposed is across the continent to some point in California; thence along the coast to Behring's straits; thence across those straits, and through Northern Asia and Europe to St. Petersburg and the western cities of Europe.

The Michigan Legislature, at its last session, made an appropriation for the purpose of procuring a block of native copper to be quarried from the mines on Lake Superior, and sent as an appropriate offering to the Washington National Monument. It is to be 3 feet long, by 1½ feet wide, and 2 feet deep, polished, and bearing this inscription:

FROM
MICHIGAN,
"AN EMBLEM OF HER TRUST IN THE UNION."

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REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M., arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.
JAMES P. KIRKWOOD, Superintendent.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated, and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

Each number is embellished with a suberb steel engraving, from the well-known burin of Mr. Sartain, of subjects of elevated character and general interest, including portraits of distinguished living authors and celebrities, making twelve rich and elegant prints in a year.

TERMS.

The Eclectic Magazine is issued on the first of every month, in numbers of 144 large 8vo. pages each, on fine paper, making three volumes a year, with title-pages and indexes. Price $5 per year, if paid strictly in advance—otherwise invariably $6.

The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post-paid. Address W. H. BIDWELL, Editor and Proprietor, 120 Nassau-street, New York.

☞ The Magazine above described fully sustains the character given to it in the prospectus, and is justly regarded as the best work of the kind to be had. We shall be happy to forward the subscription of any of our friends who may find it more convenient to communicate with us than with the publisher.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

THE ANNIVERSARIES.

Abridged from Reports in the New York Daily Papers.

THE MAGDALEN BENEVOLENT SOCIETY.

The Seventeenth Anniversary of the New York Magdalen Benevolent Society was celebrated at the Bleecker-st. Presbyterian Church. The exercises were opened with prayer by Rev. Mr. Ostrom—followed by the reading of the Annual Report, by the Chaplain of the Society, and the Treasurer's Report by Rev. Mr. Coe.

We gather from the Annual Report that the condition of the Society is exceedingly encouraging, and its sphere of usefulness constantly increasing. During the past year, 46 degraded females have received the moral and religious instruction which is calculated to qualify them for a return to the society of the virtuous. The salutary effects of the Association on those who have come within the sphere of its influence, says the Report, is attested by scores who have been profited in former years—many of whom are now among the most virtuous and respected members of our community—a blessing to society, and adorning their Christian profession. The managers gratefully acknowledge the prompt and cheerful response given to their appeals for further aid, at home and abroad; and especially by the ladies of New Haven. The receipts of the year have been $1,642 21. The balance remaining in the Treasury on the 1st inst. was $20 92.

After some appropriate preliminary remarks by the Chaplain of the Society, Rev. Dr. Tyng made an interesting address of about an hour's length, in which he urged the necessity of united Christian action to stem the torrent of evil which this Society is laboring to arrest in part. He deplored the apathy of Christian communities in this matter, and anathematized the false delicacy which revolts at the searching exposure of the truly conscientious public servant who deems it his duty to lift the veil from the corrupted spot. He traced the continued accessions to this flood of vice to the constant stream of immigration flowing upon our shores—bringing with it much of the crime and vicious associations of Europe; and earnestly urged the necessity for the efforts of Christians, and all who hold an interest at stake in the reformation of vast evils, and the purification of society, to step forward and take hold of this subject with a due degree of earnestness, in order that frequent endeavors may finally be made to result in the accomplishment of great ends—the reformation of society, and the destruction of genteel and luxurious vice.

BIBLE SOCIETY SERMON.

The Annual Discourse before the AMERICAN BIBLE SOCIETY was delivered in the Broadway Tabernacle, by the Rev. Dr. Holdich. After the usual devotional services, and singing by the large choir of the Tabernacle, Dr. H. announced his text from Deut. 4: 8, "What nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" From these words, Dr. H. said that he proposed to illustrate the superiority of the moral system contained in the Scriptures, to all other ethical codes that have been presented to the acceptance of the world. In the outset, he would remark of the Old Testament, that we ought not to compare it with systems of a later age, which had been formed in a state of superior advancement, but with the best teachings that were in possession of the world at the time of its appearance. The speaker explained this position at considerable length, describing the state of society at the epoch of the Jewish dispensation, and showing that the wisdom vouchsafed to Moses as a lawgiver was immeasurably beyond all that could be claimed for the most distinguished sages of antiquity, like Thales, Pythagoras, Solon, Lycurgus, Socrates, and Plato. Indeed, the whole field of profane history, Dr. H. contended, appeared in a degrading light, when compared with the narratives of the Old Testament. Little reliance could be placed on the authenticity of its most celebrated portions. It was doubtful whether such a city as Troy ever existed. The description of the battles before her walls, the character of the warriors who contended for victory, and the details of her renowned siege, may have had no reality but in the teeming imagination of the poet. Historical skepticism has done much to crumble away the authority of ancient story-tellers; but has achieved nothing to shake an undoubting confidence in the relations of the Old Testament. With every test to which they are submitted, their truth appears with a brighter radiance. It is confirmed by the testimony of all travelers in the Holy Land. Researches in Egypt, which at their first announcement caused trepidation to many Christians, have terminated in the same result. They leave no room for reasonable doubt with regard to the historical accuracy of the Old Testament Scriptures.

Dr. Holdich drew a parallel between the morality set forth in the Bible and that contained in the systems of uninspired writers. Lycurgus, by introducing iron money, destroyed the foundations of property, and thus took away one of the chief springs of action, and consequently of improvement. The Spartans made the Helots drunk that their children might profit by the horrible example. Plato advocated a community of women, at least for the military classes. But none of these stains pollute the pages of the Bible. Dr. H. alluded to the provisions of the Old Testament with regard to slavery, which he said prohibited it among brethren, and laid down principles which would finally guarantee its universal extinction.

It has been said that the Bible contains no original precepts. But this cannot be taken for granted. Other codes had enjoined the duty of prayer; but what system but the Bible had commanded to "pray without ceasing?" Other teachers had urged the obligation of gratitude to God for the reception of benefits; but it was only the inspired moralist who had said, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you."

The New Testament, said Dr. H., is not essentially a code of laws, like the Old, but its primary feature is the revelation of the mode of salvation by the blood of Christ for a fallen and guilty world. This gave efficacy to its moral teachings. For himself, he must say, that although he valued the philosophy and ethics of the Bible, though he admired its poetry and rejoiced in its eloquence, his hopes for the world depended on its doctrines of grace, which alone had power to melt the stubborn heart, to subdue the proud and depraved will, and to bring the sinner in penitence and faith to the foot of the cross. No where but in the Bible was God revealed in the character of a Redeemer. This was the most touching relation he could sustain to his creatures. We might regard the Deity as our Maker, our Preserver, our Judge, but none of these conceptions took such hold of the strongest feelings of the soul as when it bows in gratitude and compunction in the view of redeeming love.

Dr. H. then considered the connection of the Bible with the progress of civilization, and with some forcible and discriminating remarks on this subject he brought his deeply instructive discourse to a close.

AMERICAN SEAMEN'S FRIEND SOCIETY.

This institution held its Twenty-second Annual Meeting in the Broadway Tabernacle. After the preliminary exercises of singing and prayer, an abstract of the Annual Report was read by one of the Secretaries; from which it appears, that the receipts of the Society, for the year ending on the 1st inst., were $23,497; and the expenditures $23,209; exceeding the receipts of the preceding year $4,915, and not including a considerable amount raised by the secretaries, and expended in the places where raised for local objects. The operations of the Society are both foreign and domestic; extending, through its Chaplains and Sailor Missionaries, the ministrations of the Gospel to seamen, kind offices to the sick, and the last rites to the dead, in the Islands of the Pacific, China, Brazil, Chili, France, Sweden, and the West Indies; besides acting in concert with numerous auxiliary and local societies in sustaining Sailors' Homes, Bethels, &c., in this country. The Society's Home in New York has had within the last year 2,421, and in 8 years 27,975 sailor boarders. Some of the results of these labors are seen in the following particulars, viz: that thousands of seamen have signed and keep the temperance pledge; that entire crews go to sea and return home sober men; that intoxicating liquors are not furnished among the stores of the merchant, whaling, and fishing vessels, as formerly; that comparative order and quiet now prevail in the Sailors' Homes, in the streets, and on the wharves; that their chests are well replenished; that hundreds of thousands of dollars have been deposited by them in small sums in Savings Banks; that they are manifestly thriving, rising in their profession, and becoming in many instances owners in the craft they navigate, as the mechanic owns his tools; that the discipline of the sea is greatly improved, the men being governed less by brute force, and more by moral influence; that numbers of masters, officers, and sailors, have been made wise and happy in a hearty reception, and a faithful profession of a spiritual religion; and that, having tasted the good word themselves, they are creating and supplying a demand for it on foreign shores.

The reading of this abstract of the Annual Report was followed by addresses from Rev. Mr. Trumbull of Valparaiso, Rev. Walter Colton of the U. S. Navy, Rev. Mr. Rogers of Boston, and Rev. Mr. Willets.

EDUCATION AT THE WEST.

The Society for the Promotion of Collegiate and Theological Education at the West, held a meeting in New York, last week, for the transaction of business, at which a Report was made, from which the following facts relative to its objects and operations are gleaned. The object of the Society is to afford assistance to Western Theological and Collegiate Institutions. The officers are elected annually, and five Directors constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine must be present. Large sums have been given to this Society, and a portion of the money thus given has been expended at the West and in the payment of traveling agents. Upward of $36,000 was collected during the last year for the Society. Applications for continued aid from the Trustees of Marietta, Wabash, Illinois, Knox, Beloit, and Wiltenberg Colleges, and Lane Theological Seminary, came before the Board at the last annual meeting, were duly considered, and a resolution adopted granting them aid the ensuing year. The Western Reserve College has been liberally dealt with, it receiving in all $23,000, of which $10,000 was expressly given to establish the "Storrs Professorship of Christian Theology;" $7,710 of the latter sum was subscribed by members of the Brooklyn Church of the Pilgrims, R. S. Storrs, Jr., Pastor. The several Congregational and Presbyterian churches in Brooklyn, during the last year, contributed upward of $20,000 to the funds of the Society. The Society partially coöperates with the Western Education Society of Auburn, and the Central American Education Society. The rapid growth and settlement of the Western regions stimulates the Society onward, and the probable influx of Europeans in the future is dwelt upon at some length in the Report. The Report earnestly appeals for the aid of the benevolent to this movement, and refers to the sums appropriated by Catholic societies in Europe for the propagation of that religion. The revolutions in Europe, it is supposed by the Report, will lessen these contributions of the Catholics.

AMERICAN FEMALE GUARDIAN SOCIETY.

The Sixteenth Anniversary of this Society was held at the Church of the Puritans, in Union-square; Rev. Dr. Cheever in the Chair. After prayer by Rev. Mr. Bannard, and singing by the children from "the Home," Rev. Mr. Moore, of Philadelphia, read the Treasurer's Report, which showed that the receipts in full, for the present year, amounted to $14,141 69; and the expenditures also to the same sum—that the Society was still in debt $4,050.

The Secretary's Report, in the opening, referred to the removal by death of three efficient members of the Board during the past year—to the encouragement received in their work from various sources, and the results of the efforts expended. The debt upon the building erected in 1849 has been cancelled. A hall of reception for purposes of classification and hospital department has been erected.

The average family at the Home has been about	100
Adults received during the year,	333
Children " " "	236
Whole number,	569
The aggregate of children and adults received since the Institution was opened in July, 1847, has been	1,818
Adult,	1,074
Children,	744

The majority of these have been taken from exposure and want, and introduced to employment, protection, and a good home, in respectable families.

The Society continues to issue from 11,000 to 12,000 copies of the Advocate and Gurdian semi-monthly, besides other publications. Their issues from the press during the year have amounted to ten hundred and fifty-six thousand quarto pages, and over 400,000 duodecimo pages.

In the Register Department upward of *two thousand* adults have applied for aid and employment, many of whom have been supplied. The same Department registers also the names of upward of 300 children who have applied in the same way.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

The Tenth Anniversary of the American and Foreign Anti-Slavery Society was celebrated in the Broadway Tabernacle. The Chair was taken by Hon. William Jay, one of the Vice Presidents of the Society. After prayer by Rev. Mr. Woodson, a colored clergyman of Pittsburg, Mr. Jay read a carefully worded address, criticising Mr. Webster's recent position with great severity, and taking a rapid view of the political condition of the country, as regards the Slavery question. He considered it pregnant with dangerous results. The time had come to test the sincerity of the Anti-Slavery sentiment in this country. Mr. Webster had not taken his ill-omened measures merely on his own responsibility. They were brought forward as a cool New England speculation—the cotton interest of Massachusetts calls for their adoption—and the gentry of Boston are backing up their champion in terms of encouragement and adulation. Mr. Jay concluded his Address with an earnest appeal to the citizens of the Free States to give no countenance to the scheme for surrendering fugitives from Slavery, which he pointedly condemned as hostile to every sentiment of religion and humanity.

After Mr. Jay had brought his remarks to a close, Hon. Samuel Lewis of Cincinnati proposed a resolution that no aid should be given in delivering up the fugitives from bondage, which he accompanied with a few brief and pithy remarks.

Mr. Lewis Tappan then read a brief abstract of the Annual Report, and presented a long series of resolutions, from which we take the following:

Resolved, That Slavery still exists, contrary to the letter and spirit of the Constitution and the intention of its framers, and that its introduction into newly-acquired Territories would be an act of treason to Liberty, and an outrage upon the memories of our Fathers.

Resolved, That, in the language of Senator Seward, "there is a higher law than the Constitution;" and, in the language of Sir William Blackstone, "no human laws are of any validity, if contrary to this;" and that all compromises between Right and Wrong, and all statutes which are repugnant to Humanity and Justice, are NULL and VOID.

Resolved, That we are cheered with the noble conduct of the Liberty-loving members of Congress, who amid threats of violence and disunion by Slavery-propagandists are true to the ordinance of 1787, and the cause of Freedom and Humanity; and that the thanks of this meeting be specially given to the Senators and Representatives who have so eloquently vindicated the Constitution, the friends of the Slave, and the Right of Petition; and who have contended so ably for California, Union and Freedom, without compromise, and illustrated with so much force Southern aggression, and the comparative effects of Slavery and Freedom.

Resolved, That the great Anti-Slavery struggle is not between the Northern and Southern States, but between the 113,000 Slaveholders of the South, and the friends of Liberty throughout the country; and that we consider it a highly encouraging sign of the times that anti-slavery sentiments are so rapidly gaining ground in the Slave States and in the District of Columbia.

Resolved, That the illegal imprisonment of colored sailors from the North in Southern ports, the outrages upon Northern citizens traveling at the South on lawful business, the violations of the Post-Office, and the many other breaches of the Constitution by the slave power, should be sternly withstood by the competent authorities.

After the reading of the resolutions, speeches were made by Mr. Lewis of Ohio, and Henry Ward Beecher of Brooklyn.

AMERICAN HOME MISSIONARY SOCIETY.

The Twenty-fourth Anniversary of this Society was held at the Tabernacle. Henry Dwight, Esq., the President of the Society, took the chair, and prayer was offered by Rev. Dr. Wisner, of Ithaca. Rev. Dr. Hall read an abstract of the report of the Treasurer, showing that $167,160 78 had been received during the year, and $145,456 09 paid out, leaving a balance in the treasury, after paying all liabilities.

Rev. Milton Badger, one of the secretaries, then read some extracts from the Annual Report of the Executive Committee, the chief points of which we give as follows: The Society has had in its service the last year 1,032 ministers of the Gospel, in 27 different States and Territories: In the New England States, 301; the Middle States, 228; the Southern States, 15; the Western States and Territories, 488. Of these, 677 have been the pastors or stated supplies of single congregations; and 321 have occupied larger fields. Five have preached to congregations of colored people; 10 to Welsh, and 28 to German congregations; one to a congregation of Norwegians, and one to a congregation of Swedes. The number of congregations supplied, in whole or in part, is 1,575, and the aggregate of ministerial service performed is equal to 812 years. The pupils in Sunday Schools amount to nearly 75,000, and the subscribers to temperance pledges to 93,000. There have been added to the churches 6,682—viz: 3,815 by profession; 2,867, by letter. Many of the western churches particularly have, within a few months, been visited with special effusions of the Spirit. Seventy-one missionaries make mention in their recent reports of revivals of religion; and 323 report 3,108 hopeful conversions. The receipts of the year exceed those last reported, by $11,234 87; 13 more missionaries have been in commission; 65 more congregations have been blessed with a preached Gospel; and 1,109 more have been added to the churches on profession of their faith. Forty congregations have passed from a condition of dependence to that of self-support; 60 houses of worship have been completed, the building of 58 others commenced, and 44 others enlarged, repaired, or in other ways rendered more convenient and inviting. The last year, also, the Society has strengthened its missions on the Pacific coast and entered another new territory—Minnesota—and erected at its capital and at another of its chief settlements the banner of the cross. Taken in all its aspects, the Executive Committee regard the last year as having afforded more numerous indications of the divine favor than any which has preceded it.

The reading of the Report was followed by speeches from Rev. J. W. Chickering of Portland, Rev. Andrew L. Stone of Boston, and Rev. Samuel Washburn of Boston. The Hutchinson Family, also, were present, and entertained the audience with several songs.

AMERICAN TRACT SOCIETY.

The Twenty-Fifth Annual Meeting of the American Tract Society was held at the Tabernacle on Fourth-day; Hon. Thos. S. Williams, President of the Society, in the Chair. Prayer was offered by Rev Dr. Tappan of Augusta, Me.; and an abstract of the Treasurer's Report was presented, followed by a summary view of the Annual Report of the Society. The principal items of interest embodied in these documents are given below.

New Publications, including D'Aubigné's History, vols. 1 and 2 in German, and vol. 1 in Italian, 73, of which 28 are volumes; total publications now on the Society's list, 1,528, of which 284 are volumes—besides 2,490 approved for foreign stations in about 110 languages and dialects.

Circulated during the year, 939,602 vols., 7,897,792 publications, 280,697,500 pages; exceeding the circulation of any previous year by 46,288,200 pages. Total since the formation of the Society, 5,681,123 volumes, 111,989,195 publications, 2,507,102,789 pages. Illustrated Family Christian Almanac for 1850, 320,000. American Messenger, 160,000 monthly; German Messenger, 12,000.

Gratuitous distributions, in 2,960 distinct grants, to foreign and domestic missionaries, the army and navy, seamen's and Bethel chaplains, humane and criminal institutions, Sunday-schools and individuals, by colporteurs, and to life-members and directors, 58,138,820 pages; value, $38,759 21.

Receipts of the year, in donations, $105,894 80; for sales, $202,371 92; balance in the treasury last year, $157 06; total, $308,423 77. *Expenditures* for paper, printing, binding, engraving, translating, copy-right, preparing Christian Almanac, and articles for American Messenger, $172,275 25; for presses and machinery, $7,070; for colportage, $66,274 19; remitted to foreign and pagan lands, $15,000; other expenditures, as per items in Treasurer's report, $47,694 11; total, $308,313 55; balance in the Treasury, $110 23. There was due, April 1, for printing paper, on notes payable within six months, $41,133 26.

Including 131 students from 29 different colleges or seminaries for their vacations, and 57 for the foreign immigrant population, 508 colporteurs have been employed for the whole or part of the year, as follows: Vt. 4; R. I. 2; Conn. 6; N. Y. 80; N. J. 8; Pa. 65; Del. 1; Md. 18; Va. 49; N. C. 12; S. C. 9; Geo. 24; Fla. 1; Ala. 11; La. 10; Texas 5; Ark. 2; Miss. 4; Tenn. 21; Ky. 16; Ohio 56; Ind. 33; Ill. 21; Mo. 16; Wis. 10; Iowa 4; Mich. 13; Minnesota 1; Canada 2; Mexico 3; California 1. Fifty colporteurs, not included among these, have also performed more or less labor during the year. *The whole number in commission April 1, was* 324. The statistical tables show that the colporteurs have visited 428,339 families; addressed public meetings or held prayer meetings to the number of 12,223; sold 417,939 books; granted to the destitute 113,891 books; and distributed 12,700 Bibles and Testaments furnished by Bible Societies. The spiritual condition of the districts thus visited, and the necessity of such efforts, may be inferred from the fact, that 80,030 of the families were habitual neglecters of evangelical preaching; 55,241 families were destitute of all religious books except the Bible; 27,487 families were destitute of the Scriptures; and 44,826 families were Roman Catholics.

Addresses were delivered at the conclusion of the reports, by Chancellor Walworth, Chief Justice Hornblower, Rev. J. B. Shaw, Dr. Plumer, Dr. Bethune, Rev. Mr. Thompson from Syria, and Rev. Amos Sutton, General Baptist Missionary in Orissay, India.

THE AMERICAN BIBLE SOCIETY.

The 34th Anniversary of the American Bible Society was held in the Tabernacle on Fifth-day, May 9. After the reading of the Scriptures, and an address from the President, Hon. Theodore Frelinghuysen, the Reports of the Treasurer and Managers were read, of which the following is an abstract:—

The number of new auxiliaries formed is sixty-four; most of them in the Western States and Territories.

The receipts of the year, from all sources, have been $284,614 84; an increase of $34,744 68 over those of the previous year.

The number of Bibles and Testaments issued in the same time, 633,395. These books have been distributed in every State and Territory of the Union; in the West Indies, in Spanish and Portuguese America, in Canada and New Brunswick; among seamen, boatmen, immigrants, hospitals, prisons, Jews and Gentiles, Protestants and Romanists, white men, red men, and colored men, the bond and the free; indeed, among *all* who were in need and could be reached.

A New Testament, with Spanish and English in parallel columns, has been prepared; also the book of Genesis in Grebo for West Africa, and the book of Acts for an Indian tribe in South America.

The number of agents employed has been thirty, including two in Texas, one in California, and one in the West Indies. A large number of Bible distributors or colporteurs have also been in service, but procured, directed, and paid by the local auxiliaries, aided by the Parent Society only when *necessary*.

Besides the grants of books from the Depository, moneys have been sent for making the same in France, Turkey, Syria, Persia; at Bombay, Madras, Ceylon, and Lodiana in India; also in China, in South Africa, and at the Sandwich Islands. The whole amount of these payments is $17,900; and there is still voted, but not yet paid, nearly the same amount.

The Board consider that the year, on the whole, has been highly successful, and that prospects for future distributions were never better. The only great apprehension is, that for lack of zeal, method, punctuality, on the part of some auxiliaries, the opening demands of Providence will not be met as fast as they are presented.

At the conclusion of the report, which was adopted and ordered printed, the following resolutions were presented, sustained by able speeches, and adopted:—

Resolved, That as the Bible is its own best interpreter, it carries in itself its own best defense; and we rely, therefore, upon the general diffusion of this Book, with the accompanying influence of the Holy Spirit, as the great means for holding in check the infidel tendencies of our times.

Resolved, That the Society looks with favor and hope on the means adopted by the Board for supplying our immigrant population with the sacred Scriptures.

Resolved, That the Bible, in its letter and spirit, furnishes the best of all standards by which to test the numerous theories of the day for improving the condition and prospects of the race.

Resolved, That the great need of the heathen world is the Bible, and the great duty of the Christian world to supply that need.

NEW YORK STATE VIGILANCE COMMITTEE.

The New York State Vigilance Committee held its Anniversary at the Shiloh Presbyterian Church. The meeting was called to order by Rev. Mr. Josselyn. There was no written report, but the Secretary made a verbal statement of the doings of the Committee. During the past year they have assisted 151 fugitive slaves, besides carrying on several cases in Southern courts, some of which have terminated favorably. One case in Prince George's Co., Md., is still pending. The Committee have also taken the initiatory steps for prosecuting for the freedom of a family of 7 children and 8 grand-children. Their hope is based on the freedom of the grandmother, who was kidnapped, proof of which is abundant. The case will require $750 to carry it through, and bonds to the amount of $250 must also be entered for each person. There is one more case, concerning 40 persons, the maternal ancestor of whom was a free Irish woman. The Committee have had for the past year a salaried agent, by whom these cases in Court have been prosecuted.

The Treasurer's Statement was then read, from which it appears that $1,740 have been received during the year, and $1,360 expended; there is at present in the Treasury $530. The Treasurer read extracts from a letter of Gerrit Smith, which gave the signal for a set of disgraceful rowdies, who had just entered, to get up a tumult. Quiet was soon restored, however, whereupon Rev. Mr. Ward, a colored clergyman, addressed the meeting. Mr. Cyrus M. Burleigh also spoke for about twenty minutes, continually interrupted by yells and cries. Mr. Wm. H. Burleigh afterwards spoke for a short time, with the same interruptions, and the meeting adjourned.

Somebody tried to excuse a liar to Dr. Johnson, saying, "You must not believe more than half what he says." "Ay," replied the Doctor, "but which half?"

THE FEROCITY OF THE HUMAN HEART.

In a recent number of the London Daily News we find extended and very judicious remarks upon the trial of Prof. Webster. After narrating the circumstances of the case, and comparing them with others which have at various times come before the courts of England, the writer concludes his remarks as follows:—

Much of the horror excited by this narrative is owing to the startling contrast between the atrocity of the deed and the tranquil, common-place character of the social relations out of which it originated. In an intellectual, decorous, well-regulated circle, one of its least suspected members is suddenly discovered to have perpetrated an atrocious and revolting murder. The deed is committed apparently under the influence of no overpowering, excited passion. The object is simply to remove a somewhat pertinacious trouble, of a course of indolent self-enjoyment. The murder is accomplished with the most perfect self-possession, calculation of means to ends, and as if it were a mere common matter of business. The irresistible power of seemingly weak motives, the utter absence of any compunctious incitings to oppose them, the short-sightedness to the innumerable hazards of discovery, are shocking by their intense placidity.

What terrible suggestions does such an occurrence whisper respecting the untameable ferocity of the human heart, and the merely superficial character of that civilization on which we are accustomed to place so much reliance! Because, in our orderly, regulated, social intercouse, to-day is as yesterday—because every man has learned to restrain the expression of his more ungovernable emotions—because fear of the law or public opinion deters many from selfish irregularities, we flatter ourselves that the natures of men have been changed. Yet ever and anon some domestic convulsion, like that of Webster, or Wainwright, or Fauntleroy, reminds us that this shallow civilization is after all no more than the thin cake of congealed lava, beneath which the volcanic elements of human passion glow as fiercely and destructively as ever, waiting but the visitation of some wandering breath of air to fan them into destructive intensity.

THINK AGAIN.

It is related, that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court martial were presented for her signature. One was death, for desertion—a soldier was condemned to be shot, and his death warrant was presented to the Queen for her signature. She read it, paused, looked up at the officer who laid it before her, and said:

"Have you nothing to say in behalf of this man?"

"Nothing! he has deserted three times," said the officer.

"Think again, my lord," was her reply.

"And," said the veteran, as he related the circumstance to his friends (for it was no other than the Duke of Wellington,) "seeing her majesty so earnest about it, I said, he is certainly a very bad *soldier*, but there was somebody who spoke as to his good character, and he may be a good *man* for ought I know to the contrary."

"I thank you a thousand times," exclaimed the youthful Queen, and hastily writing *Pardoned* in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and emotion.

What a world of instruction, goodness and true philosophy is contained in these two words, *think again*. Could we adopt their spirit as the rule of our lives, one and all, what a happy change would come over society. In all our business concerns, in our social and moral relations, our political and religious duties, what important results might follow, if, on many, very many occasions, we would think again before deciding upon acting.

DR. ASHBEL GREEN.

His earlier sermons are described as having been too highly wrought, and as marked by great rhetorical finish. This gave him popularity with a multitude, but failed of commending him to all his flock. One day, returning from the service of the sanctuary, he was accosted by a poor woman, a member of his church, who, fearing that his language was not always adapted to the capacities of a portion of his hearers, took the liberty of giving her youthful pastor a hint.

"Mr. Green," said she, "what do you think is the great business of the shepherd?"

"No doubt to feed the flock, madam," was his reply.

"That is my notion, too," she added, "and therefore I think he should not hold the hay so high that the sheep cannot reach it."

The monition was received in the spirit with which it was given, and probably had its influence in causing him afterwards to "hold the hay lower."

A FAITH THAT WORKS.

Some of the papers mentioned the case, awhile since, of an aged clergyman in Maine, who, when called on to pray at a missionary meeting, could not begin until he had drawn some money from his pocket, and put it on the plate.

A case somewhat analogous occurred at the meeting of an auxiliary Bible society. A lawyer present, who had recently become a religious man, was called on by the president to address the audience. He arose and inquired how old the society was? A reply was made, that it was twenty-six years old. And what is the annual sum for a member? One dollar, was the reply. He at once counted out twenty-six dollars for past years, regretting that he did not commence with the society, and then followed with a speech which touched all hearts.

The Sabbath Recorder.

New York, May 16, 1850.

THE SHANGHAI CHAPEL.

Our missionaries in China are appealing to the Board, with much earnestness, for funds to build a chapel. We sincerely hope, that their appeal will be responded to by a liberal contribution from our denomination. We would, therefore, again call attention to the following resolution adopted by the Board in February last:—

"*Resolved*, That the Corresponding Secretary be instructed to open a subscription for the purpose of raising $3,500, to purchase a lot and build a chapel in Shanghai, in sums of $50."

As the manner of raising subscriptions in such large sums may appear objectionable to some, it is necessary to explain. In the first place, we shall need to have the contributions to the treasury very much increased, to meet the ordinary expenses of the mission. Hitherto our missionaries have been furnished with only a bare subsistence. Perhaps the necessity of employing teachers constantly, in order to perfect themselves in the language, is overlooked by some of our brethren. The necessity, too, of having servants to do their work, in order that they may give themselves wholly to the mission upon which they have been sent, is not kept in mind, it may be. Perhaps it is overlooked, that tracts must be published, and the Scriptures put into circulation. But our people must bear these things in mind, and contribute not only to the bare subsistence of those whom they have sent out, but also what will enable them to make the most of their time and opportunities. Now, because it will be necessary to increase the ordinary expenses of the mission, and because such increase will make a draft upon the denomination at large to as great an extent as they may be willing to meet, the Board has judged it most advisable to present the subscription for the chapel only to those fast friends of the cause who are most abundantly supplied with this world's goods. In the second place, to raise the needed amount in small subscriptions, would occupy a length of time inconsistent with the promptness necessary in this case. Experience has shown us, that funds for the general purposes of the mission come in quite too slowly; and we have no hope, that the special fund requisite for the chapel can be secured except by an agency. It is evident, that an agent could not personally visit the whole denomination in any short space of time, nor at any moderate expense. It is desirable, that so much as will suffice to purchase a good lot, say from seven hundred to one thousand dollars, be forwarded to China immediately. These are some of the reasons which have governed the Board in their determination to raise the fund by fifty-dollar subscriptions. If there are those who feel that they can not pledge themselves for so large an amount, but would nevertheless feel it a privilege to do something, we would inform them, that the necessity for enlarging our operations in China is urgent, and that their contributions will be most gratefully received for the general purposes of the mission. It is sincerely hoped, that contributions for the ensuing year will be at least double what they have been in any former year.

It was noticed in the Recorder of last week, that the Corresponding Secretary had been appointed an Agent for this special purpose. It is his intention to visit the eastern division of the denomination immediately, and the other portions as soon as may be compatible with other duties. He hopes that the brethren will be prepared for the occasion. We venture the assertion, that in almost every church may be found one, if not more, who has given as much as fifty dollars towards building a meeting-house in his own neighborhood. In some of our churches, no doubt, half-a-dozen such brethren may be found. Were they made any poorer by their contributions? Have they not prospered as well since as before? Surely, then, these same brethren can, without any great difficulty, meet the subscription proposed for the chapel in Shanghai. Let it not be said, that while all other missions are furnished most liberally, and nothing is withholden that can render their operations efficient, the Seventh-day Baptist mission meets with but a niggardly support.

In regard to the necessity for a chapel, we cannot do better than to let our missionaries speak for themselves. Under date of Nov. 1, 1849, Bro. Carpenter writes as follows:

"We have now been in this field more than two years, and have become sufficiently acquainted with the spoken language to make ourselves understood in a good degree by the dark minds around us. And you are calculating to send more missionaries. It becomes, then, a matter of importance to decide upon the best plan, or upon the best one within our reach. Other missionaries think it advisable to build chapels in the city. Accordingly, there are three now nearly finished, two of them about 40 by 80 feet, the third 30 by 60. The one nearest us, built by the American Episcopalians, will cost, I think, over five thousand dollars. The one built by the Southern Baptists will not cost so much, I think. The other cost about two thousand. The American Episcopalian is about half a mile from us. The other two about a mile. The London Society's chapel is also a mile or more. The advantages of chapels or churches to preach in are nearly the same here as at home. As the minister in New York, who should undertake street preaching, would not be likely to meet with very flattering success, such would be his lot here. The Chinese have their notions of propriety as well as others, and they are not less tenacious of them. We may sometimes enter the idol temples, the tea shops, and other places, and obtain a hearing; or we may in our walks sometimes fall in company with those who will listen; but for the general purposes of public instruction, it seems important to have buildings known or recognized as devoted to that object. I think it will be admitted, then, on all hands, that churches are necessary.

The next inquiry is, Will the chapel we already have in our house answer our purpose? We reply—1. It is large enough to answer a good purpose. 2. But it is a little retired from any thoroughfare; and, as the Chinese will not take much pains to go to meeting to hear a doctrine for which they have no relish, we may not expect large congregations. 3. Our prospect for congregations would be improved by a bell. Gongs are heard at all times of the day and night, and although ours is understood by our immediate neighbors (few of whom care to come out) it is not likely to be understood by those passing the principal streets near us. A bell would be more distinctive. One the size of a good steamboat bell would be large enough. Such an one has Dr. Lockhart, which is rung to call his patients together, and can be heard sometimes a mile off. Such an one also have the Catholics, about a mile from us. Situated as we are in this house, in the midst of a dense population, and near to two streets much traveled, we think a bell would be a desideratum. And indeed, if we were on a larger street, the gentle tolling of a bell might do much towards gathering a congregation. We would, therefore, respectfully suggest to the Board the propriety of sending by the first Shanghai ship a small bell for the chapel we now occupy.[*]

Another inquiry is, Ought we to be satisfied to use our present chapel, making it as attractive as we may? Our opinion is, that we should *not*, if a moderate allowance can be appropriated to the the purchasing of a site and building of a chapel. Indeed, we have just made a conditional offer of four hundred dollars for a site. The condition is, that our Board approve the measure, and send us the money. You may think us hasty. We must explain. Nearly a year ago, Dr. Bridgeman requested me to act for him in looking for a site. He had $1,000 put into his hands to be expended in that way. Since that time I have seen quite a number of lots, and learned some thing of their value. You will recollect, that some months since I wrote you about a lot near us, expressing a hope that no other denominations would be allowed to hem us into these narrow quarters by fixing their chapels near us on the public streets. The lot I then spoke of is the same that we now have in view. It is less than a quarter of a mile from us, on a street wider and pleasanter than most of the large streets. Just in that quarter there is not so much business going on as there is where some of the missionaries have located their chapels; hence the lot is cheap—not a third part as expensive as either of two others on which chapels are erected. I cannot promise you certainly that the owner of the $400 lot will wait till we can hear from you. If some one should offer him the money he might sell. But we think it probable, that if the Board furnish us with the means to pay for it within eight months of this date the lot will be at our disposal.

The following, which is the last communication received by the Board, presents the subject in a somewhat modified light.

SHANGHAI, Jan. 15, 1850.

I have just time to say, that in reference to our having a chapel in some suitable location, we feel more and more as if we *could not* be denied. If our people can even think of getting-up a College, they can first give us the means to make our time and strength more available. We never enjoyed better health, or felt more like laying out our strength in the work; but, aside from the study of the language, our efforts seem too much like beating the air; our words, for the most part, die away in the empty air, there being but few ears to catch them. We do not believe that our brethren wish to have us spend our time in beating the air, if we can do better. Yesterday I learned that the London Mission have recently purchased a site in a very good place, and sufficiently large for a chapel, for $750, and that they intend to put a plain chapel on it, to be built in the native style, to cost about $1200, and two or three hundred dollars on the premises besides. And they intend to go on and obtain another lot soon. Their plan is to build cheap, and have the more in number. This is good policy, I think, especially as few men can ever expect to speak the Chinese language so as to be as distinctly understood in a large house as though they spoke in English. A Chinese speaker cannot make himself heard distinctly to so great a distance as an English speaker can.

Perhaps before this shall reach you means will have started for China to enable us to purchase the site about which we have previously written. If not, we think a little should be added to the sum before specified. Further attention has convinced us, that that site, though a good one, does not afford the prospect of so large a congregation as some which have recently been brought to our notice, but which would cost more. Why should not *we* put a chapel on as public a street as possible? The odds will then be against us in point of numbers. But if we are to make known to this people the blessed gospel, and the *violated law*, why not take a stand among the thickest crowds, where we could gain the most ears?

All of which we respectfully submit.

Yours truly S. CARPENTER.

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[*] The bell has been furnished by Bro. T. B. Stillman, and was sent by the Panama, which sailed last week.

BAPTIST HOME MISSIONS.—The American Baptist Home Mission Society held its 18th annual meeting in New York on Fifth-day last, at which the Annual Report was read, and addresses were delivered by Prof. Raymond of Madison University, and Howard Malcom of Philadelphia. The Report states that the Society has received during the past year, from all sources, $30,369 07, and paid out $25,403 46. The liabilities of the Society on the 1st day of April were $23,821 38, and the available resources $9,469 61, showing a balance on the wrong side of $14,356 77. The number of agents and missionaries in commission last year was 118, of whom 41 were newly appointed. Ten of the churches formerly aided by the Society have assumed the support of their own ministry within the year. The number of stations supplied is 338; aggregate of time bestowed, 81 years; persons baptized, 949; churches organized, 33; ministers ordained, 30; meeting houses completed, 6.

JEWISH MISSIONS.

The American Society for Meliorating the Condition of the Jews, held its anniversary in New York on Fifth-day last. After the usual religious exercises, the Annual Report was read, and addresses were delivered by J. W. Marcussohn, a Christian Israelite from Constantinople—Rev. Hallis Reed—Moses Frenkel, a Christian Israelite from Poland—and Rev. Gilian Bonhomme. From the Report, we learn that the receipts into the Treasury last year were about $3,200; this year they have amounted to $5,641 76. Of this amount there has been expended in support of missionaries among the Jews, $1,674 22; in support of Colporteurs and Agents, $916 04; in support of students preparing for the missionary work, $362 79. The Society was embarrassed during the early part of the year, for the want of an efficient Secretary to carry forward operations. A Secretary has now been obtained, however, and during the coming year it is intended to do more than has been done in past years. Fifteen missionaries are to be employed. The Report states that the missionaries have been able to induce Jews in considerable numbers of both sexes to attend upon their public ministrations in Christian churches. There are at the present time more than a hundred Christian Israelites in good and regular standing in the various evangelical churches of this country, of whom 20 are preachers of the Gospel, and 7 are in a preparatory course. There are known to be as many as 15 serious inquirers after the truth as it is in Jesus, all of whom have come in contact with the missionaries of this Society, and have been first awakened through their instrumentality. The missionaries and colporteurs of the Society have distributed among the Jews the past year thousands of tracts and hundreds of Bibles, lectures, and other books adapted to their present religious condition.

AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society held its 16th Anniversary at the Tabernacle in New York on Third-day of last week. Wm. Lloyd Garrison called the meeting to order, and stated, that in accordance with the usage of the Society, if any person present felt moved to offer vocal prayer to the God of the oppressed, opportunity was given for that purpose. Rev. Henry Green, of Philadelphia, accepted the invitation, and made a fervent address to the Throne of Grace. This was followed by the reading of select portions of Scripture, testifying against injustice and oppression; after which the Treasurer presented his report, showing the receipt of $7,719, during the year, mostly from publications and donations. The expenses have been $7,403, leaving the Society out of debt, and with about $300 on hand.

Mr. Garrison then came forward, and delivered a lengthy address, in which he set forth the aims of the American Anti-Slavery Society as beneficent, glorious, Christ-like, and attempted to show that the various religious denominations and political organizations of the country stand directly in the Society's way, and are in fact the main pillars and supports of the system of slavery. His remarks were frequently interrupted by the running commentary, questions, and hisses of a gang of rowdies, headed by Capt. Rynders, of the Empire Club, who had assembled upon and around the platform. When he had concluded, the audience called loudly for Rev. Dr. Furness, of Philadelphia, (who had been announced for the occasion,) while the rowdies called with equal earnestness for their champion, Prof. Grant. It was finally agreed, that Mr. Furness should speak first, and accordingly he proceeded to review the religious and political movements of the day, and to vindicate the anti-slavery agitation. Mr. Grant followed, and attempted to demonstrate that the negro is but a connecting link between the higher order of animals and man, and that, therefore, all efforts to raise him to a level with the whites are in opposition to natural laws and must result in disappointment. He was followed by Frederick Douglass, the self-emancipated slave and eloquent advocate of freedom, who showed up the absurdity of Mr. Grant's theory in a very convincing and entertaining manner, which put the whole audience in good nature, and drew from them repeated expressions of applause. Among the comments of the rowdies, in the course of Mr. Douglass' remarks, was a denial of his claim to be a negro, and an assertion that all there was good about him should be ascribed to the white blood in his veins. This insinuation met with a practical refutation in the speech which followed, by Rev. Samuel R. Ward—"a regular Nigritian, as black as the ace of spades in a deep cellar on a rainy night"—who brought history, logic, and wit to bear upon the views set forth by Mr. Grant, in a way to convince the audience, that if any one of the speakers to whom they had listened was nearly related to the ourang-outang or the monkey, it must be he who attempted to show that relationship. At the conclusion of Mr. Ward's remarks, the hour of adjournment had arrived, and the large assembly departed in good order.

In the afternoon, another meeting was held at the Society Library, at which Wendell Phillips and others made interesting addresses. An evening session was held at the same place, but so much disturbance was created that it was thought expedient to adjourn at an early hour.

The next day, the Society assembled at the same place. During the early part of the meeting there was but little disturbance; but after the resolutions had been read, and speaking commenced, the rowdies began to interrupt, hiss, and cheer, in such a manner as to render it impossible to do business. They were invited to pick a speaker from among themselves, who should have a quiet and candid hearing; but this was not their mode of warfare, and they declined. One of them proposed three cheers for the Constitution, and they were given. Three cheers each were also given for the Church, for Gen. Foote of Mississippi, for Cass, for the memory of Washington, &c. In the midst of this confusion, the Hutchinson Family attempted to sing "Friends of Equality," but half of the song was lost in the tumult. At length a body of police were introduced, and restored comparative order, when it was announced, that the trustees of the building, on a representation that the books and property overhead were endangered, had procured an order for closing the room. After brief consultation, Mr. Garrison announced, under protest, that the meeting of the American Anti-Slavery Society was adjourned.

In the afternoon, the members of the Society held a private meeting, at which they elected officers, passed resolutions expressive of their views of the riotous proceedings which had taken place, and adjourned *sine die*.

—The proceedings above recorded cannot fail to bring odium upon the city of New York, although the authors of them are comparatively few in number and uninfluential in character. The feeling is general, that the Authorities failed to do their duty in the premises—that they ought to have put down, at any cost, this attempt of a rabble to overthrow the right of free discussion. It is urged, by way of apology for their not doing so, that the chairman of the first meeting invited the rowdies to attend the subsequent meetings, and take part in the discussions, thus giving them a sort of right there. Of the truth or falsity of this we are no assured; but even if it were true, there can be little doubt of the duty of the authorites to restrain persons who, under the pretense of exercising their own rights, presume thus to trample upon the rights of others. That these proceedings will harm the anti-slavery cause, there is no reason to fear; on the contrary, they will furnish texts for innumerable effective sermons and lectures throughout the coming year. Already they are used to establish the positions of those whom they were intended to injure, as will be seen from the following resolution, adopted at the private meeting of members of the Society. This is only the beginning:

Resolved, That when the profane, the drunken, the licentious, the lawless, rally together to break up the meetings of the American Anti-Slavery Society, by groaning, bellowing, and making the most beastly noises, and uttering the foulest language—scoffing at all appeals to reason, decency, and manly conduct; and when, at the same time, they give "three cheers for the Church," "three cheers for the Constitution," and "three cheers for the Union," we submit to a candid world whether the highest evidence is not furnished that the Church, the Constitution, and the Union, are against God and against liberty, and have entered into "a covenant with death," and "with hell are at agreement;" and that this Society is engaged in a God-like enterprise, and deserves the approbation of every pure and noble spirit.

THE AMERICAN BOARD.

A meeting on behalf of the American Board of Commissioners for Foreign Missions was held at the Tabernacle on Sixth-day last. The President, Hon. Theodore Frelinghuysen, delivered a brief address on the value of the Gospel as a means of spreading and securing liberty of conscience and civil freedom; after which, statements were read, showing the condition and operations of the Board.

During the year, two ordained missionaries and five assistant missionaries have rested from their labors.

Four ordained missionaries and eight assistant missionaries have left this country for a foreign field, and eight assistant missionaries have joined the several missions among the Indians of this country.

Three missionaries and two assistant missionaries, who were in this country a year ago, have returned to their stations.

Five missionaries and one missionary physician are now under appointment, and will soon enter upon their labors.

Eight months have elapsed since the Prudential Committee sent forth, in their annual report, an appeal for thirty-eight new laborers to sustain existing missions, and these six individuals are all who have yet responded to that appeal by the offer of themselves for this service.

The receipts to the Treasury of the Board, during the nine months which have elapsed of the current financial year, have been $187,609 83, which exceeds the receipts of the corresponding months of the previous year, by $8,331 93. A proportionate increase during the remaining three months, will make the total receipts of the present year, $260,897 68. If this amount should be received, and the expenditures should be equal to those of the last year, the debt at the close of the year will amount to $34,924 77.

Several of the missions have enjoyed during the year seasons of refreshing from the presence of the Lord, among which mention is made of the Tamil mission, in Southern Africa, and the Nestorian mission.

There are now under the care of the Board 25 missions, embracing 104 stations, 163 ordained missionaries, 8 physicians not ordained, and 238 other assistants from this country. Associated with them are 31 native preachers, and 100 other native helpers, making in all 540 laborers under the care of the Board.

There are also 87 organized churches, containing about 26,000 members, about 2000 of whom have been added within the last year.

In connection with the Schools, directly or indirectly under the instruction of the missionaries, are 10,430 youths and children.

The twelve printing establishments, in connection with the missions, have issued during the year, in 30 languages, 36,000,000 pages; and since the commencement of the missions more than 750,000,000 pages bearing the record of God's saving truth.

The reading of the reports was followed with addresses by Rev. Mr. French, missionary from Ahmednuggur, Rev. A. A. Willits, Rev. John D. Paris of the Sandwich Island mission, and Rev. Wm. M. Thompson, missionary from Syria.

AMERICAN TEMPERANCE UNION.

This organization held a meeting last week, at which Chancellor Walworth presided. The Annual Report, read by the Corresponding Secretary, Rev. John Marsh, represented the cause as in a sound and prosperous condition, notwithstanding the apparent defection the last year, in the delusive cholera preventive. The churches and ministry have given to it more of their time and influence. The risings and upheavings of society to throw off the burdens and oppressions of a legalized traffic have been more and more successful. Maine holds firm to her prohibitory statute, and is blessed in it. Vermont has rejected the license system by a popular vote of 20,000 against 12,000. Massachusetts gives no license in any of her counties. Rhode Island none but in four towns. In New York, no legislative action has been had, but a Report of a Committee of the Legislature has been submitted, which must ultimately create some definite action. The Wisconsin law stands firm, and is found to operate to the terror and check of all venders of intoxicating drinks. It is considered a model law for all the States. Father Mathew's visit has been well received, and has awakened some interest in the cause at the South. Temperance organizations are numerous, and in many places effective. In Scotland, the three principal religious denominations are earnestly engaged in the cause, and fifty ministers of the Free Church have headed a temperance movement. The King and Queen of Sweden are still patrons of temperance in their kingdom. The Sandwich Islands have suffered from the French aggressions and the California excitement, but temperance is there still predominant. Liberia is a perfectly temperance Republic. In Canada and Nova Scotia, in several of the West India Islands, at Madras and Bombay, much progress is reported.

THE SABBATH UNION.

In New York, on Sunday evening last, a sermon was delivered by Rev. Dr. Bethune before the "American and Foreign Sabbath Union"—an association which has a *name*, but of the *doings* of which, aside from an annual sermon, the public has of late known but little, probably because there has been but little to be known. The following notice of the discourse is copied from the N. Y. Tribune:—

"The Rev. Dr. argued the duty of a religious observance of the Sabbath, not only from the express command of God, but as a proper preparation for the coming six days' labor. He traced the biblical history of the sacred institution from its first dawn in Eden to the Resurrection of the Savior. He also rejected the idea of any coërcive laws to force observance of the sacred day, choosing rather to rest its claims to the world's attention upon the sacred injunction, and more especially upon the good example of its observance to be set by Christians. At the same time, the Doctor paid his respects, in no very tender manner, to those who advance the idea, that the laboring classes should not be required or expected to refrain from steamboat or other excursions on the Lord's Day. He was also of the opinion, that all manner of secular labor performed on the Sabbath was not only a violation of God's command, but in the end unprofitable and injurious to the doer. The severe thrust that he gave at those persons who make slaves of their servants, that they may render Sunday a day of feasting and vain parade, created a visible emotion among the audience.

—As an epilogue to the eloquent discourse, the audience were treated to a marriage. With some difficulty the central aisle was cleared, and the pair, with their supporters, came to the altar. They were not a little disconcerted at the eager gaze of so vast a crowd, and the beautiful bride trembled like an aspen, while her future lord looked as though he would prefer a less conspicuous position for so interesting a ceremony. The ladies—women is the good old English word—stood upon the seats or tops of pews, and some well-grown girls did not disdain to be raised upon men's shoulders to see the parties united. The church was filled in every part, from the pulpit to the street; benches were placed along the aisles, and men were seated on the steps in front of the pulpit, and still scores were obliged to go away unable to gain admittance. Whether they came most to hear the sermon or to see the marriage, we won't say. If we should give the outside remarks of the dispersing congregation, perhaps the decision would not be doubtful. But we are not going to play the part of a spy in the camp."

PRESBYTERY OF WEST AFRICA.—It appears by a letter noticed in the Southern Presbyterian, that a Presbytery has been formed in Western Africa, and some two or three churches have been organized under favorable auspices. The Rev. H. W. Ellis, a colored missionary at Monrovia, better known as the learned slave, speaks of an interesting revival at Monrovia, in November last. Of its fruits, he says that "*forty* have been added to the Methodist Episcopal Church—eighteen to the Presbyterians, and some to the Baptists, who are still going on with their services, being on the eve of the meeting of their association. Of the eighteen who have joined the Presbyterian Church, nine have joined the Church at Monrovia, and nine the Church at Kentucky (a church recently organized,) where Mr. Erskine, a licentiate, resides, preaches, and teaches a school."

THE CATHOLIC CHURCH AND SLAVERY.—Agreeable to promises long ago made, the Rev. Dr. Cummings has appeared before a New York audience, admitted at 25 cents a head, to explain the views of the Catholic Church in relation to Slavery. According to him, "the sum of the Catholic doctrine in regard to Slavery throughout the world is, to preach obedience to the slave for the love of God—to the master, kindness and mercy, in view of the justice of God." This course he attempted to vindicate by asserting, that "Christ and his Apostles never applied to slavery the broad law of Christian Justice." "The church *hopes* for a time when men will stand upon more equal ground, but *submits* to the existing state of things." These sentences, quoted from a very full report of the Doctor's address, furnish a key to the whole. Comment is unnecessary.

METHODIST MISSIONS.—At the recent Annual Meeting of the General Missionary Committee in conjunction with the Board of Managers of the Missionary Society of the Methodist Episcopal Church, it was determined to appropriate to the promotion of the Missionary cause, for the year 1850, *one hundred and fifty thousand dollars*—an advance of $50,000 upon last year, as follows:

For the Foreign field	$64,200
For the Domestic	85,800
Total	$150,000

The latter appropriation is divided between the Domestic Missions proper and the *foreign resident population in this country*, Germans, Swedes, Norwegians, Danes and French. The Indians in the States and in the Territories are included in this last division.

BROWN UNIVERSITY.—The Faculty and Trustees of Brown University, at Providence, R. I., have determined to change their system of instruction so as to enable students to pursue more thoroughly those branches in which they feel particularly interested. The Providence Journal says that the proposition to raise $125,000 for the University, as the basis of the new system of instruction, has been received with generous favor, and with an enlightened disposition to advance the great interests of Education. The subscription is opened with three names, each for $20,000, and another for $5,000, and assurances have been received of liberal contributions from other gentlemen. Such munificence relieves wealth of all envy, and protects it by the surest of all securities, the general respect of the public. There is every reason to hope, that the commencement which has been made will be followed up in the same spirit, and that the College will be placed upon a foundation which will render it all that the public Education of the State requires.

THE POLISH JEWS.—It is said that the Russian Government is attempting to nationalize the Jews in the Kingdom of Poland. A Ukase issued in January in reference to this, is a remarkable production. The Jews were enrolled in the Russian regiments in the interior, but they could not bear the climate as a general rule, and were found unfit for military service. It is accordingly now ordered, that the Jewish recruits shall be enlisted in their 13th year, and exercised in the military colonies for active service till their 18th year, when they are required to serve in the regiments until their 25th year. It is evident that skillful soldiers will be made in this way, though the Jew is thereby lost.

THE COMPROMISE IN CONGRESS.—In our sketch of last week's Congressional Proceedings, will be found an abstract of the plan of Compromise presented by the Senate's Committee of Thirteen. The probability of its leading to a harmonious settlement of existing difficulties relative to Slavery, is very small. It has been suggested, that the violent attack upon it by Southern Senators may prove to be only a trick to put the North off its guard, and that they will in due time show their approval of the plan by an unexpected vote in its favor. A few days will decide the matter.

ROUTE TO SHILOH, N. J.—The Eastern Association meets at Shiloh, N. J., on Fifth-day, May 23d. Delegates from the East should go from New York to Philadelphia on Third-day afternoon. On Fourth-day morning, at 7 o'clock, they can take a stage running from Philadelphia through Shiloh to Greenwich; or, at 10 o'clock, they can take the steamboat which leaves Arch-st. wharf for Salem, and go thence by stage to Shiloh the same afternoon. The latter route from Philadelphia is probably the best.

NEWSPAPER ENTERPRISE.—"The Independent" of last Fifth-day contained twenty-two long columns of matter relating to the Anniversaries, bringing the reports up to near the hour of going to press. Two days afterward an extra sheet of that paper was issued, containing nineteen columns of anniversary reports, and the usual variety of editorial and other matter.

REVIVAL AT PAWCATUCK, R. I.—A letter from Eld. Alfred B. Burdick, pastor of the Seventh-day Baptist Church at Pawcatuck, R. I., says:—"We have been enjoying an interesting state of religious feeling in this church, for a few weeks past. Fifteen have been baptized, and some others have manifested a hope that they have passed from death unto life."

☞ A. D. TITSWORTH, Treasurer of the Seventh-day Baptist Missionary Society, requests his correspondents to address him hereafter at New-Brunswick, N. J.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, May 6.

The Vice-President having announced that he should be absent for several days, W. R. King, of Alabama, was chosen President *pro tem.*

A report was adopted in favor of printing 5,000 copies of the Geological and Topographical Report of Gen. Persifer F. Smith and Dr. Tyson, on California.

A report was presented in favor of printing 30,000 copies of the agricultural part of the Patent Office Report, which gave rise to a long and warm discussion. Mr. Yulee said that the public printing already ordered would amount to an average of 10,000 volumes each week, from this time to December next—and now it is proposed to order 30,000 copies of a work of which the House had ordered 150,000 copies. The cost of public printing for the balance of this year, he said, would be $50,000 a week. Several other Senators opposed printing, for different reasons; but the motion to print was adopted.

The bill establishing a Board of Accounts, to consist of three Commissioners, to investigate all claims against the United States, was taken up and amended, and then laid aside to be printed.

House of Representatives.

Nothing of importance was done in the House. First there was a long talk about instructing the Ewing Committee to examine as to who wrote certain political letters. Then a resolution was adopted, calling on the Secretary of War for copies of instructions to Col. Munroe, U. S. Commandant in New Mexico, with regard to the pretensions of Texas to sovereignity there. Finally, the Census Bill was taken up, and several unimportant amendments voted upon; after which the House adjourned.

In Senate. THIRD-DAY, May 7.

The principal matter before the Senate, was the bill to establish a Board of Accounts, consisting of three Commissioners, to settle all claims against the United States. The bill also provides for the appointment of a Government Attorney and two Clerks. The blanks in the bill were filled so as to make the salary of Commissioners $1,000 each—Attorney $3,000—Chief Clerk $1,800—2d Clerk $1,500. Pending an amendment, that these officers "shall not be removed by the President, except with the advice and consent of the Senate," an adjournment was moved and carried.

House of Representatives.

The Census Bill was taken up in Committee of the Whole, and Mr. Vinton's amendment providing for taking the next Census in accordance with the provisions of this bill, unless it should be altered or repealed before the first of January preceding the next Census, was adopted. His next amendment, providing that the House of Representatives shall hereafter consist of 200 members, was also adopted—72 to 63. An amendment providing that the election for members of Congress shall be held on the same day throughout the United States, was rejected. The bill reported by a majority of the Judiciary Committee, providing merely for taking the census of inhabitants, was lost—50 to 92. The Committee rose, and the greater part of the amendments were concurred in by the House, and others were laid over to be taken up and voted upon another day.

In Senate. FOURTH-DAY, May 8.

The Committee of Thirteen on California, the Territories, &c., made their report. It is very long, and contains the following points:—

First—The Committee are unanimously of the opinion that new States may be formed out of Texas under the terms of the compact entered into by the United States in the resolutions of annexation, and that when they are so formed they have a clear and undoubted right to be admitted into the Union as equal States; but the Committee do not think that any plan for the formation of new States out of Texas should be originated by Congress, but should be left to the people of Texas; also, that such new States should be admitted without any objection on account of the exclusion or permission of slavery.

Second—In considering the question of the admission of California, a majority of the Committee are of the opinion that every irregularity in the proceedings antecedent to her application for admission into the Union should, in consideration of the many circumstances of her position, be overlooked, and recommend the passage of the bill reported by Mr. Douglass for her admission into the Union as a State. But the Committee also think it quite necessary that Territorial Governments should be furnished for the Territories of Utah and New Mexico. They therefore recommended that the bill for the admission of California, and the bill providing Territorial Governments, be incorporated in one measure, and passed together, as one measure. They also recommend that the bills be passed without the Wilmot Proviso being attached to the Territories.

Third—The Committee report as an additional section to the California and Territorial bill, a provision determining the boundaries of New Mexico and Texas.

Fourth—The Committee report a section to be added to Mr. Mason's bill, in relation to fugitive slaves. It provides that every master, before he goes into another State to recover his slave, shall go before some competent tribunal and establish the fact of the elopement of property, and of the description of slave, and with these facts, attested by a competent record, and upon presenting them to an officer, the slave shall be delivered up to him—also, that if the slave declares his freedom, he shall have a trial for his freedom, on return to the State from whence he had escaped.

Fifth—That slavery ought to be abolished in the District of Columbia.

Sixth—The majority of the Committee report a bill for the suppression of the slave trade in the District of Columbia upon the model of the law lately enforced in Maryland.

This report was very violently attacked by the leaders of the Southern party, and denounced as conceding too much to the North. It was ordered printed, however, and the Senate adjourned.

House of Representatives.

Mr. Vinton's important amendments to the Census bill were both adopted, and the bill passed.

Mr. Winthrop then obtained the floor on the President's California Message, and avowed his unchanged adherence to the Wilmot Proviso.

In Senate. FIFTH-DAY, May 9.

A resolution of inquiry relative to the alloy in gold, and the expediency of establishing a mint or depots for the purchase of bullion in California, was passed; several private bills were considered; and the Census bill was received from the House, with amendments, and referred to the Select Committee on the Census.

The bill reported yesterday, admitting the State of California into the Union, and establishing Territorial Governments for Utah and New Mexico, and making proposals to Texas for the establishment of her western and northern boundaries, was taken up, read the second time, and made the special order for Second-day next.

The Senate then renewed the consideration of the bill to establish a Board of Accounts. After debate and action upon various amendments, of no general interest, the bill was reported to the Senate, and passed; after which the Senate adjourned over to Second-day.

House of Representatives.

There was nothing done, and nothing of importance said, in the House. The manner of giving out contracts for furnishing or re-fitting the House was talked about; also some special privileges of Baltimore to tax ships; and finally there was a debate about what subject should be taken up, till the hour of adjournment arrived.

House of Representatives. SIXTH-DAY, May 10.

The House took up the private calendar, and passed a bill giving $1,810 to Nicoll & Church, of New York, for supplying tea to the Navy.

The Senate's amendments to the deficiency bill were taken up. That appropriating, for additional contingent expenses of the House, $129,250, and the contingencies of the Senate $213,000, gave occasion for several members to insist upon the importance of economy, and was then adopted. So was the amendment appropriating $5,000 for removing the green-house, and also one authorizing 22 additional clerks in the Post Office Department.

Adjourned over to Second-day.

ONE WEEK LATER FROM EUROPE.

By the steamer Niagara, which arrived at New York on Sixth-day last, we have one week later news from Europe.

In England, the organization of the Parliamentary Select Committee on the reduction of official salaries met with the warm approbation of the reformers. The names of Cobden and Bright appear in the list. The subject of agricultural distress has again been before the House of Lords, but without leading to any new results. The present abuses of the University system are about to be inquired into by a Royal Commission.

From Ireland, we learn that the recent appeal of O'Connell in behalf of the Repeal Movement, had the effect to raise the rent one week to £33. Emigration is less general than heretofore. The crops promise well.

From France, there is nothing important. On the 22d and 23d of May, two opposition journals were seized, and all news venders' stalls destroyed, and the newsmen arrested by the Police. On the 24th, copies of the proscribed journals were read about on the Boulevards to great bodies of people in defiance of the Police. Six companies of the National Guard have been suspended for electing a Socialist Captain. A *Te Deum* was performed on the 20th for the Pope's return to Rome, to whom Count M. Renneval has been appointed Plenipotentiary. Count Zemourki, who took an active part in the Hungarian War, has arrived at Paris. The Assemly has voted 15,000 francs to the survivors of the disaster at Angers and to the families of the deceased.

At Rome it is said that great precautions have to be taken to protect the Pope from assassination. No person is allowed to approach him except by permission of Cardinal Antonelli. Letters state that the Pope since his return has drawn up several decrees which have been suppressed by the Cardinals. One account states that his Holiness is little less than an Austrian prisoner.

Warsaw letters state that many arrests had taken place in that city. A conspiracy among the Polish and Russian youths had been discovered. The young men of the Universities and the Army were indiscriminately arrested, without inquiry into their guilt or innocence.

The difficulty between England and Greece seems as far as ever from being settled.

DEATH OF THE POET WORDSWORTH.

The death of William Wordsworth is announced by the recent arrivals from England. It took place on Tuesday, the 23d of April. At the hour of noon on that day, he breathed his last by the side of the beautiful lake in Westmoreland, and under the shadow of the romantic mountain, to both of which he has given an undying fame. He was born in the year 1770, at Cockermouth, in Cumberland. His parents occupied a respectable station among the middle classes of English society. He received his early education at the Hawkesworth Grammar School, where he soon excited attention by his devotion to classical studies. His first attempt at poetical composition was made at the age of 13, but it was not until ten years after this that he appeared in print. He became a member of St. John's College, Cambridge, in 1787, and soon after his graduation he took a foot-journey in France, Switzerland and Italy, of which he embodied his recollections in a volume of Poems entitled "Descriptive Sketches in Verse." He afterwards visited Paris, but was compelled by the disturbances of the Revolution to return to England. He then selected a residence in Somersetshire, after a pedestrian tour through the most picturesque regions of his own country, and here formed the acquaintance with Coleridge, which soon ripened into great intimacy, and exerted a decided influence on the subsequent history of both. The "Lyrical Ballads," published in 1798, were the fruit of this sylvan abode. In 1803 he married the lady to whom he was indebted for the uncommon share of serene felicity which marked his domestic life. In 1807 he published another volume of "Lyrical Ballads," and in 1814 the "Excursion," the poem by which he is best known to the majority of readers. His "River Duddon," a collection of descriptive sonnets, appeared in 1820, and was followed at intervals by other characteristic works. His collected writings, which have passed through a variety of editions both in England and this country form an immortal monument to his memory. [Tribune.

ONE MONTH LATER FROM CALIFORNIA.

In one day, last week, three steamers from Chagres arrived at New York, bringing the mails from California, some two million five hundred thousand dollars in gold dust, and a large number of passengers.

On the Isthmus, the rainy season had not yet set in, and Chagres and Panama were still healthy. Many robberies were daily taking place. Mr. Orrin Walker, of Bath, Ohio, died at Panama on the 20th of April. Mr. James Bigelow, of Sherburne, Mass., died on the 6th ult.

The steamship California, which left San Francisco on the 1st of April, reached Panama on the 23d, with about $1,700,000 in gold dust on freight.

The arrivals at San Francisco from the States, both by way of the Isthmus and Cape Horn, were beginning to increase largely, and the consequences were favorably felt. A large number of immigrants had been landed from Sydney and the other penal settlements of England, and so great had become this evil, that the Legislature had taken the matter into consideration, and instructed their Judiciary Committee to bring in a bill to prevent this class from flooding the land, and requiring thereby additional police and prisons to prevent or punish the crimes which become more frequent with each new importation.

The news from the mines is tolerably favorable. One letter-writer says, he is not only satisfied that there will be found no diminution in the average product this season, in the placers worked last season, but that new placers will be opened more than sufficient in extent to employ vastly greater numbers than will be able to find transport to California the present year.

The same writer says that he had a peep at the mammoth twenty-three pound lump of gold recently dug up in the Sonorian Camp on the Stanislaus. There is no humbug about it, as the people will have evidence very shortly, as after a brief period of exhibition in San Francisco, it will be taken, with a great number of other splendid specimens, to the Atlantic States. This lump, worth intrinsically about $4,500, was bought by its owners for $10,000, and much larger sums have been offered for it.

About the first of March, there was a sad conflict between some whites and Indians of the Sonoma and Nappa valleys. It seems that an unprincipled class of whites attacked the peaceable Indians, slew a large number of both sexes, and forced the Indian population to flee into the mountains.

About the 1st of January, four men, returning from California to Oregon, were drowned at the mouth of the Columbia River, while attempting to land from the brig Forrest. The party consisted of Mark Ford, Esq., of Polk County, two young men by the name of Stephens, whose friends reside at Portland, and John Plummer of Oregon City. They had with them a large amount of specie and gold dust.

There has been a great rise in Willamette River, and nearly all the mills were swept away. Damage to the amount of $50,000 was done in Water-st., Oregon City. The Spectator calculates the entire loss at but little short of $300,000.

FEMALE MEDICAL COLLEGE OF PENNSYLVANIA.—The Legislature of Pennsylvania, at its present session, has chartered a College for the Medical Education of Females, to be located in Philadelphia. The act of incorporation confers on the institution all the privileges enjoyed by any other Medical school in that State So far as chartered immunities are concerned, it stands side by side with the University of Pennsylvania. The government of the institution will be vested in the Corporators and a Board of twenty-four Trustees, who have been appointed. The election of the Faculty has not yet taken place. The Trustees, in making a selection for the different Chairs, will be influenced by an especial regard to the moral as well as scientific qualifications of the candidates; and while, in point of medical ability, they design it to be second to no institution in the State, their aim will be to give it a higher moral character than is enjoyed by any other on the continent. It will be opened for the reception of pupils about the middle of October, the time the other Medical Colleges commence their Winter Sessions. Elizabeth Blackwell, M. D., is talked of for the Chair of Surgery, that being her favorite branch. This is the first, and of course, as yet, the only regularly organized Female Medical College in the world, and on that account must be a subject of lively interest. [Tribune.

SERIOUS FRESHET AND LOSS OF LIFE.—A most disastrous freshet occurred at Fitchburg, Mass., May 7, which was caused by the giving way of the large Reservoir at Ashburnham. Among the property swept away was a factory at Ashburnham, the cotton factory of J. Phillips, and the edge-tool factory of Alfred White, in Fitchburg; also two dwellings and a store, the inmates of which barely escaped with their lives.

The embankment of the Vermont and Massachusetts Railroad was so much damaged that the train could not proceed. Numerous bridges and dams were also carried away. In some parts of Fitchburg the water was 3 feet deep, and both women and children, including some sick, were obliged to be taken out of their dwellings. Mr. Samuel Roberts and a boy, who went out in a boat for the purpose of catching drift wood, were carried over the dam and drowned. The whole damage is stated to be from $50,000 to $75,000.

THE JEWS IN PIEDMONT.—A correspondent of the Jewish Chronicle, writing from Piedmont, under date of March 8, says:—

"You can hardly imagine the miraculous change which the social and political condition of the Jews has lately undergone. We enjoy true liberty; we are on a perfect equality with our Christian neighbors, with this difference only, that our rabbis are not paid their salaries by the State. Fortunately, however, our pastors can be paid by their own co-religionists, they having a budget of their own, and uniting all their interests in the cause of religion. At present the Jews of Piedmont do not occupy many public offices, because there are not many of us capable of filling them; but we have one Jew in the Chamber of Deputies, and a great number in the Municipal Council."

THE FAMILY OF MR. CALHOUN.—We learn from the N. O. Crescent, that Mr. Calhoun has left a wife, now in Charleston, and a family of four sons and two daughters. His first son, Andrew, is a wealthy planter in Alabama; Patrick, the second son, is in the army, and was an aid of Gen. Gaines; the third son, who was with him when he died, is a physician; the youngest son, William, is now an under graduate at college. One of his daughters, Anna Maria, is the wife of Mr. Clemson, our Chargé d'Affaires at Belgium, and the other has always remained at home, having long been afflicted with a spinal affection. The family are left in affluent circumstances, his property being estimated at $100,000. He married, early in life, his now bereaved partner, a lady of fortune, a cousin—bearing the same name which he has rendered illustrious.

AN AWFUL ACCIDENT.—A telegraphic dispatch to the Pittsburgh Journal, from St. Louis, states that an awful disaster took place on the evening of the first of May in that city. A large party, numbering 200, was gathered in the Laclede Saloon, when the floor gave way, and precipitated every person into the cellar, which was half filled with water. Mrs. John Beaky and Mrs. Chester W. Pomeroy were killed instantly. Miss Mary Abbott is so dangerously wounded that she was expected to die, and Mrs. Emanuel Black had both legs fractured, one of them in two places. Two killed outright and 49 wounded.

YELLOW FEVER AT RIO JANEIRO.—Letters from Rio Janeiro to April 2d have been received, which represent the yellow fever as raging there frightfully. One vessel loading for New York lost five of her crew in a short time. The ship Courier, which brought the letters, lost her first and second officers, a seaman, and a passenger. The steamer New World stopped there and lost 7 of her passengers and crew. The number of deaths at Rio in the months of January, February and March, is estimated at 10,000.

SUMMARY.

A dispatch dated Buffalo, Tuesday, May 7, says that the British steamers Dispatch and Commerce came in collision last night, near Port Maitland, on the Canada side of Lake Erie. The Commerce sunk in eight fathoms of water. She was transporting a portion of the Twenty-third Regiment of British troops, *twenty-four* of whom were drowned; also one officer and eleven passengers—*thirty-eight* in all.

The Charleston Courier announces the loss of the bark A. R. Taft, a Boston packet. She had a cargo of 300 tons of Ice on board, and while attempting to cross the Charleston Bar on Sunday afternoon, with a strong southerly wind blowing, and a high sea running, she went ashore on the Northern breakers. The masts were immediately cut away, and in one hour she bilged. The Captain and crew were with difficulty rescued.

A dispatch from St. Louis, dated May 7, says that the steamer Mustang, lying at the levee, caught fire that morning, and before any assistance could be obtained she was burned to the water's edge. She belonged to Stoke's Circus Company, and was not insured. Some of the company lost the greater portion of their effects by the disaster.

Wm. Pennington, who was apprehended in November last for robbing the U. S. mail between Fincastle and Abingdon, was convicted at the recent term of the U. S. District Court at Wytheville, Va., of the offense for which he was indicted, and was sentenced to 10 years' imprisonment in the Penitentiary at Washington City.

"The Merchants' Express," is the title of a new Company just formed in New York, intended to enter largely into the business of transporting merchandize from New York to various points North and West, to Chicago, Cincinnati, and Louisville inclusive. It will receive no money packages, but convey much heavier freight and at lower prices than the money expresses.

Newton Parker, Caroline G. Parker, and Lucia Green, of the Seneca Nation, residing at Tonawanda, passed through Rochester on Wednesday, on their way to the Normal School in Albany, at which, by a recent law, provision is made for the education of ten Indian pupils.

The N. O. Delta announces that another crevasse has occurred in the Parish of St. James, which was already two hundred feet wide and six deep. Several plantations had been submerged, and it was feared that it could not be stopped before immense damage had been done.

Late arrivals from Rio Janeiro represent the yellow fever as still raging there to an alarming extent. Thomas Jefferson Morgan, Esq., the American Secretary of Legation, has fallen a victim to it.

A dispatch from Savannah, Ga., dated May 6, says that Mr. Bullock, the late Cashier of the Savannah Bank, Georgia, who absconded some four months since, taking with him about $125,000 from that institution, has arrived in custody.

The rates of taxation, in the various cities of Massachusetts, last year, were as follows: Boston $6 50 per $1000; Salem, 6 40, Cambridge, 6 30; New Bedford, 5 42; Roxbury, 6 20; Charleston, 9 00; Lowell, 8 29; Worcester, 6 75.

It is said that the costs incurred by the Bishop of Exeter in the Gorham case amount to over $65,000.

By the arrival of the schooner Henry F. Baker, in 17 days from Aux Cayes, we learn that on the 19th of April the authorities of that place were mustering all the men they could get to go to Port-au-Prince, to join the black army, which was soon to leave to attack the Spanish part of the Island; and it was expected that there would soon be a desperate battle between the two contending armies.

We learn from the Albany Freeholder, of May 8, that Judge Hand has at last given his opinion in the important case of the People *vs.* Wm. P. Van Rensselaer and others, and the People *vs.* Stephen Van Rensselaer, and in both cases has decided in favor of the People, giving the defendants leave to amend within twenty days, with the payment of costs.

The Iowa City Republican states that two thousand California teams have passed that town on their way across the plains. Allowing three men to each team, they will make six thousand of the whole number of adventurers in search of gold.

No less than six ladies had their pockets picked in Boston on Friday last. All these robberies were perpetrated in stores, by female thieves, who are said to be numerous in Boston at the present time.

The steamboat Ironton collapsed two of her flues at Vanceburg, on the Big Sandy, Ky., a few days ago, killing three colored men. Several others were severely injured. The boat was badly damaged, and considerable property was destroyed.

A Convention of the Friends of Peace was held at Cleveland, Ohio, last week, and appointed J. R. Giddings and J. C. Vaughn as delegates to the World's Convention to be held at Frankfort.

In Pittsburg, on Wednesday, two sisters were brought before Mayor Barker, in a beastly state of intoxication. The Mayor sent for the man who sold the liquor, and imposed upon him two $5 fines.

At the late municipal election in Providence, the question of licensing to sell spirituous liquors was submitted to the people and decided in the negative, yeas 71, nays 142.

A great freshet occurred on the 9th at Exeter, N. H., which carried away the dam of the Manufacturing Co. and the Suspension Bridge; as also one or two buildings. The loss is estimated at $30,000.

The Methodist Episcopal Church South, are holding a General Conference at St. Louis, Missouri. The whole South except Florida is represented in Conference.

The packet-ship Albert Gallatin, which arrived the other day from Liverpool, brought 853 passengers. She had 6 deaths and 4 births on the passage.

Two street preachers, named Evans and Hill, have been arrested in New-Orleans for preaching incendiary sermons to slaves. They were committed for trial.

Dublin, Ireland, was visited, on April 25, by a storm of hail, thunder, and lightning, so violent as to be rarely equaled even by the tropical tempests.

On the 21st of April, the President of the French Republic entered on the 43d year of his age.

New York Markets—May 13, 1850.

Ashes—$5 50 a 5 56 for Pots; 5 75 for Pearls.

Flour and Meal—Flour, 5 00 a 5 50 is the range for State, Michigan, and Ohio; pure Genesee 5 69 a 5 75. Canadian 4 75. Meal, 3 00 a 3 06 for Jersey; 2 81 a 2 87 for State. Rye Flour 2 95 a 3 00.

Grain—Wheat, 1 10 for Ohio, 1 30 for Genesee. Corn is dull, and has declined perhaps 1c.; mixed Western 62c., Jersey 64 a 65c. Barley has declined 8c. in consequence of large arrivals, and is selling at 60 a 65c. Rye 59c. Oats, 42 a 43c. for Northern, 39 a 40c. for Jersey.

Provisions—Pork, 8 62 for prime, 10 37 for mess. Beef, 5 25 a 5 75 for prime, 8 50 a 8 87 for mess. Butter, 7 a 10c. for Ohio, 15 a 18c. for new State, 22 a 24c. for Orange County. Cheese is dull at 6 a 8c.

MARRIED,

In Alfred, N. Y., May 9th, 1850, by Eld. H. P. Burdick, Mr. DANIEL T. BURDICK, of Hartsville, to Miss ELIZABETH WOOD, of Alfred.

DIED,

In Waterford, Ct., April 26th, after an illness of eight days, GRACE DARROW, wife of Dea. Edmund Darrow, and daughter of Eld. Lester Rogers, deceased, aged 39 years, 3 months, and 26 days. The Christian character and death of sister Darrow deserve more than a passing notice. In early youth she became the subject of permanent religious impressions and renewing grace, and connected herself with the Seventh-day Baptist Church in Waterford, Ct. Her temperament, naturally mild, was, under the influence of Christian love, rendered doubly amiable. Her piety was of that character that enlisted both her heart and hands in works of benevolence, virtue, and religion. Hers was not a life made up of flights of fancy or paroxysms of joy; but steady, tranquil, and uniform. With her, Christianity was the governing principle, as well in private as in the more public walks of life. Her death, no less than her life, manifested the sincerity of her faith, and the power of the Christian hope. Conscious from the first of her sickness, that she should not recover, she gave directions with singular minuteness for the arrangement of her domestic affairs; and, with a heavenly calmness and composure, she gave directions concerning her funeral and burial, assigning presents and dispensing messages as her strength would allow, to numerous friends whom she loved and by whom she wished to be remembered. While yet able to converse in a whisper, she requested those in attendance to sing that beautiful song of triumph, by the devout Stennett, "On Jordon's stormy banks I stand," &c., in which, though unable to join audibly, her spirit seemed sweetly to blend. In this heavenly state of mind she passed from earth to that blessed land where

> "Sickness and sorrow, pain and death,
> Are felt and feared no more."

A husband and two sons, with a large circle of relatives and friends, mourn her loss. A. B. B.

Near Marlboro, N. J., on the 28th of April, of consumption, Mrs. HANNAH HERITAGE, wife of Judah Heritage, aged forty-two years.

LETTERS.

Wm. M. Fahnestock, D. Clawson, H. Wheeler, O. D. Langworthy, D. G. Stillman, I. D. Titsworth, A. B. Burdick, T. E. Babcock, Daniel Coon, I. E. Culver, G. H. Babcock, Albert Utter.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

J. W. Bliven, Westerly, R. I.	$2 00	to vol. 6	No. 52
S. P. Kenyon, Hopkinton, R. I.	2 00	" 6	" 52
E. P. Larkin, Shiloh, N. J.	2 00	" 7	" 52
John Ayers, Plainfield, N. J.	2 00	" 6	" 52
C. H. Stillman, "	2 00	" 6	" 52
A. F. Randolph, "	2 00	" 6	" 52
Rachel Randolph, "	2 00	" 6	" 52
Grace Ann Dunn, "	2 00	" 6	" 52
B. J. Randolph, "	1 00	" 6	" 52
J. C. Smith, "	2 00	" 7	" 40
H. S. Rogers, Oxford,	2 00	" 6	" 52
Richard Stillman, Brookfield,	2 50	" 7	" 22
S. C. H. Maxson, Leonardsville,	2 00	" 7	" 47
S. J. Smith & J. Green, Alfred,	2 00	" 6	" 26
H. G. Witter, "	1 00	" 6	" 52
C. Sherman, "	2 00	" 6	" 52
D. J. Burnett, New York,	1 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET;
(NEAR BROADWAY,)
J. E. JOHNSON, CLARK ROGERS. NEW YORK.
Rooms $2 and $2 50 per Week. 37½ cents per Night.

Western Association.

THE attention of the churches of the Seventh-day Baptist Western Association is called to the subject of their annual correspondence with that body. The plan of that correspondence has not been rendered sufficiently definite, the result of which has been, that we have failed to elicit from that source much that it would be desirable to bring before the Association respecting the labors and condition of the churches. It will be seen, by a reference to the Minutes of the last Session, that a Committee was appointed, "to prepare and present to the churches instructions in regard to matters deemed proper to be reported in their letters." The report of the Committee, with an amendment of the Association is published in the Minutes. It is very desirable that the letters presented at the approaching Anniversary, should, as far as practicable, conform to that plan. A fear that the subject might be overlooked by some of the churches has prompted the publication of this notice. T. E. BABCOCK, Cor. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Friendship, Allegany Co., N. Y., commencing on the Fourth-day before the fourth Sabbath in June (19th day of the month,) 1850.

The churches are *requested* to "lay by them in store as God has prospered them," that it may be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Central Association.

THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (5th day of the month,) 1850.

Eastern Association.

THE Annual Session of the Seventh day Baptist Eastern Association will be held, by the leave of Providence, with the church at Shiloh, Cumberland Co., N. J., on the fifth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 10 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

Executive Committee—Eastern Association.

THE second semi-annual session of the Executive Committee of the Eastern Association will be held at Shiloh, N. J., on the fourth day of the week preceding the fourth Sabbath in May, at 10 o'clock A. M.

S. S. GRISWOLD, Clerk of Com.

HOPKINTON, R. I., April 25, 1850.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 [illegible] P. M. and Albany at the same hours. Time, about 8 hours; Fare through, [illegible]

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket from pier 1 North River, at 1 P. M.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and, with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

THE DYING CHILD'S REQUEST.

BY MRS. WHITAKER.

"Mother, don't let them carry me away down to the dark, cold church-yard, but bury me in the garden—in the garden, mother!"

O mother! in yon church-yard dread,
Lay not your little one,
Where marble tomb-stones, o'er the dead,
Are shining in the sun.

I know, dear mother! I must die,
But let me not go there;
In that sad place I fear to lie—
It is too cool and drear.

In our sweet garden I will rest,
Beneath the orange-tree,
The mocking-bird there builds her nest,
And she will sing o'er me.

And there, next spring, will roses, too,
Bloom red upon their stalks,
And hyacinth and heart's-ease blue
Flourish beside the walks.

The church-yard, mother, is too far,
So far from you and home—
It looks so wild when evening's star
Hangs in heaven's azure dome.

Then promise, mother, near to you
My little grave shall be,
Where the hyacinth and heart's-ease blue,
Grow by the orange tree.

The dying child could speak no more
When her last wish was told,
Death's paleness spread her visage o'er,
Her lips grew white and cold.

Her narrow tomb, amid the flowers,
Was in the garden made;
And oft that mother weeps for hours
Beneath the orange shade.

And when those flowrets bloom and blush,
With rich and varied dyes,
She thinks, and bids her sorrows hush—
"My flower blooms in the skies."

ADVENTURES OF AN ADVENTURER.

From the Providence Post.

We mentioned a short time since the return to this State of Mr. Stephen A. Wright, from California, after an absence of several years, in which he had succeeded in accumulating a snug little fortune of about half a million of dollars. Mr. Wright, whose home is in South Kingstown, called on us a few days since, and we enjoyed the pleasure of a familiar conversation with him of half an hour or so, in which he related to us some of the more important of his movements since he left Rhode Island, about 12 years ago.

Mr. Wright lived in South Kingstown, in comfortable circumstances, working at his trade, which was that of a blacksmith, down to the year 1838. In the Spring of that year, in company with his family, then small, and several friends, he started for the West; and after passing a short time in Illinois, without realizing the hopes he had set out with, pushed his way into Iowa Territory, and settled upon the Des Moines River. Here he stopped nearly two years, and then removed some 400 miles to Council Bluffs, a trading depot, where he followed his trade as blacksmith, in the employment of the Indian Department, or Bureau, of the United States Government.

At the end of six years of hard toil, he found himself in very tolerable circumstances—having accumulated about $25,000; but the impaired health of himself and his family warned him away; and after much deliberation he determined, in the Spring of 1846, to start for California, then unknown as a gold region, across the mountains. This purpose fixed in his mind, he made the necessary preparations, and was soon on his way, with no more important object than the recovery of his health, by the relaxation of his mind and muscles from the toils of his vocation, the inhaling of the mountain air, and the enjoyment of the inspiriting adventurous scenes which belong to mountain life. He started with four large wagons, sixteen yoke of oxen, four horses, eight cows, the ordinary cooking and camp utensils, and something more than an equipment of arms and ammunition. His wife, five children, and six enterprising young men, also bore him company.

The journey across the mountains was not one of pleasure wholly, but rather of almost constant peril. It occupied about five months. Several times their horses and cattle were stolen by marauding Indians, and were only recovered by the prompt and sometimes perilous efforts of the little party of adventurers. From all their fatigues and perils, however, they finally emerged on the 8th of October, 1846, arriving on that day in the country which has since been hailed as the land of overflowing wealth by so many of their countrymen.

At the time of their arrival in California, the attempt to plant the flag of the United States was first being made there, and Mr. Wright and his companions at once entered the service of their country. Mr. Wright freely advanced to the officers in command, the arms, ammunition and provisions he had with him, and still further accommodated them in their straitened circumstances with a loan of $5,000 in specie. He remained in the service six months, and shared in the adventures—bloodless, all of them—which marked the progress of our arms at that time.

Leaving the service now, he went to Monterey, and employed what capital he had in the erection of several houses. While he was there, the discovery of gold was announced, and people began to flock to the mines. He settled up his business and followed on, but did not remain long. He went to San Francisco, settled down, and commenced a career which resulted in making him independent for life. He commenced by building houses, of which he erected 25 in number—paying for much of his lumber at the rate of $600 per thousand feet. He also established, owned, and managed, in company with two others, the Miner's Bank, which proved an accommodation to business men, and a source of profit to himself.

On the approach of the rainy season, last Fall, he began to contemplate a return to his old home, as the only means of avoiding the complete destruction of his health. In accordance with this idea, he commenced settling up his affairs and disposing of his property; but so slowly did the work proceed, that in February he found it necessary to make great sacrifices in order to get clear of the unhealthy climate, and save his life. After withdrawing from the fire as many of his irons as possible, he finally disposed of what property yet remained to Messrs. Palmer, Cooke & Co., for the sum of three hundred thousand dollars. Taking with him his family and effects, he left San Francisco on the first of March, and reached his old home and friends in South Kingstown some two weeks ago, in tolerable health, and, as may be imagined, in fine spirits.

It would be idle to say that "fickle Fortune" has not smiled on our adventurer; and yet we feel safe in saying, that the source of most of his good luck may be traced to the man himself. His business habits have ever been prompt and straight-forward. No man that he ever owed has had occasion to ask him twice for the sum due; but on the contrary he has always met his engagements, whether involving much or little, with the utmost promptness, and has performed whatever duty was entrusted to him with the strictest fidelity. This characteristic has commended him to business men, and his natural acumen and pleasant social habits have done the rest.

A LAKE OF PITCH.

A correspondent of the Troy Whig, at Port of Spain, Trinidad, gives the following description of the Pitch Lake near La Brea, in that Island:—

"Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile, by an eighth in width, slightly varied by many fissures—some of them but a step across, some just too wide to jump, a few of these fissures filled with short shrubbery, but most of them mere ponds of water—of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees, and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the Lake, I was obliged to repeat my visit the next morning, securing the services of a negro to carray a plank to bridge the unjumpable fissures.

I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. Not wishing to *pitch* deeper, I changed my position. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the Lake is generally too hard to receive a foot print—just hard enough to cut readily with an ax—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the water fissures are quite deep, afford bathing, and are tolerably well stocked with fish.

Near the Lake I found a colored man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling in a pure state, and to the rest he adds a portion of lime, when it is shipped as mastic. He says that he has cut from the lake a great many hundreds of tuns, but he never penetrates more than 10 or 12 inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is not confined to the spot I have endeavored to describe. There are masses of it extending miles inland, and in several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands, to use in building and flagging the streets. It is used by the steamers, being largely mixed with coal, for fuel, and is recently coming into use in the manufacture of petrolium. But whenever these cuttings are made on the Lake, inland, or on the beach, the quantity is almost immediately made good, and in some places gradually increases. The neighborhood is in motion, very slow, to be sure, yet there is, as it were, a growing up of the surface in spots, so that the houses in La Brea are found now and then to have a side or an end raised a few inches above its opposite."

THE HYDRO-ELECTRIC LIGHT.

After a period of six years employed in a series of experiments, conducted upon the most philosophical principles, and continued with indefatigable perseverance, Mr. Henry M. Paine, of Worcester, Mass., has completed his "Magneto-Electric Decomposer"—an ingenious apparatus for evolving hydrogen and oxygen gases from water by the agency of electricity, generated by mechanical means. The gases thus obtained may be used for light, heat, and motive power, and have already been practically tested for the two first named purposes on a considerable scale with wonderful effect.

At his residence, on Tuesday evening, April 23, Mr. Paine exhibited the operations of his invention to a number of gentlemen in Boston and Worcester, some of whom have had considerable experience in the gas business, and others have taken great interest in plans and projects having in view the production of artificial light at cheaper rates than it can be furnished by the means hitherto employed by gas manufacturers. Mr. Paine had his house brilliantly lighted up, although he used only one small burner for each room. The light was exceedingly strong and white, and so pure that the most delicate shades of blue and green in some colored prints could be instantly distinguished at a distance of several feet from the burner (a common gas-burner,) which was supplied with gas from a pipe, whose diameter did not exceed one quarter of an inch.

At the same time that the light was being exibited, the mode of using the gas for heating was also shown. A small jet of pure *hydrogen*, between two circular plates of iron, raised a few inches from the floor, was lighted, and in a few minutes an equal and genial heat was diffused throughout the apartment. Thus the astonished party had the light and heat together, supplied from the same source below, and their expressions of admiration were unbounded; nor were they abated when they were led down into the cellar to examine the exceedingly small machine by which the gas was made. The box containing it was about 18 inches square and 8 in depth. We cannot give the details of the interior of the machine, but will simply state that, as its name indicates, it evolves magneto-electricity by purely mechanical action. From the above-mentioned box there ran flat copper wires into the decomposing jar, which was about two feet in hight and six or eight inches in diameter, and partly filled with water; in this jar, by the action of the electricity just spoken of, pure hydrogen gas *alone* was formed from the water, whence it passed into two gasometers or reservoirs, about the size of a barrel each. The pole at which oxygen gas is liberated, on this occasion passed into the ground, so that hydrogen only was evolved by the action of the machine. The process of carbonizing the hydrogen for illumination is exceedingly simple, and was open to view: it is very cheap, so much so that Mr. Payne says that the cost of carbonizing the gas he has burned in his house in three burners every evening for a week, has not yet amounted to *one cent*. The hydrogen is used for the general purposes of light and heat, and the oxygen can also be secured in a second jar, and may be used with hydrogen to produce the "calcium light" for light-houses.

Mr. Paine has also discovered a principle by which he can regulate the quantity of electricity to be discharged into the composing jar. A large machine has recently been perfected by Mr. Paine, of sufficient power to supply three thousand burners with gas; it is set up in the Worcester Exchange, and only occupies a space of three feet square by six in hight.

One cubic foot of water will make 2,100 feet of gas, and a weight of 67 lbs. falling nine feet in an hour will make from this larger machine 1,000 feet of gas. The apparatus can be applied to gas works of any kind, and be used with any of the gas fixtures at present in fashion, [Boston Post.

INOCULATION FOR SMALL POX.

Dr. Beck of Albany states that the practice of inoculation for the Small Pox was first introduced into this country in 1721; and it is to a clergyman, Rev. Cotton Mather, that the honor belongs of having first recommended it. During that year the Small-Pox raged in Boston with unparalleled fury and fatality. Mr. M. having read in the Transactions of the Royal Society of London an account of a new mode of mitigating the violence of the disease by inoculation, as practiced in Turkey, communicated it to the physicians of the place, and urged their adoption of it. With the exception of one individual, it was unanimously opposed by the Faculty. That individual was Dr. Zabdial Boylston, who, with the confidence of an honest and enlightened mind, commenced his operations upon his own children and servants. The controversies which ensued were of the most ferocious and disreputable character. Such was the tempest of popular indignation raised against the practice, that both Mather and Dr. Boylston were in danger of losing their lives! Passion and prejudice on the one side, however, were met by decision and success on the other; and inoculation, defended by almost all the clergy—many of whom preached and wrote in its defense—soon triumphed over opposition, and became prevalent. It is gratifying to know, that although opposed and slandered at home, Dr. B. was appreciated abroad. In 1725 he visited England, and was received with the highest favor and attention by the most distinguished characters in the nation, and even by Royalty itself. He was elected a Fellow of the Royal Society, being the first instance in which that honor was conferred upon an American. [Tribune.

NORMAN SCENERY.

In Normandy, the land is not inclosed. No hedges, fences, or walks, break the continuity of the surface, but vast tracts spread in every direction, divided into plots and squares, of various sizes and forms, by the varieties of cultivation, by a vast carpet of an irregular and tesselated pattern, and variegated in the color by a thousand hues of yellow and green. Here and there vast forests extend, where countless thousands of trees, although ancient and venerable in form, stand in rows mathematically arranged as they were planted centuries ago. These are royal demesnes, hunting grounds, and parks, connected with the country palaces of the kings or chateaux of the ancient nobility. The cultivators of the soil live not as in America, in little farm houses built on the roadsides, and dotting the slopes of hills, but in compact villages, consisting of ancient dwellings of brick or stone, densely packed together along the single street, from which they issue in picturesque dresses, men and women together, every morning, to go miles, perhaps, to the scenes of their daily toil. Except these villages and the occasional appearance of an ancient chateau, no habitations are seen. The country seems a vast solitude, teeming every where with fertility and beauty. The roads which traverse these scenes are magnificent avenues, broad, straight, and continuing many miles an undeviating course over the undulations of the land, nothing to separate the expanse of cultivation on either hand but rows of ancient and venerable trees. Between these rows of trees the traveler sees an interminable vista, extending both before and behind him. In England the public roads wind beautifully between walls overhung with shrubbery, or hedge rows, with stiles or gateways here and there, revealing hamlets or cottages, which appear in rapid and endless succession, as the road meanders like a rivulet, between its beautiful banks. In a word, the public highway in England is beautiful; in France it is grand. [Abbot.

LEATHER BUSINESS OF SALEM, MASS.

A table which the Essex Co. Freeman has been able to make, by the assistance of several gentlemen engaged in the business, shows the number of establishments to be as follows: Tanners' 34; Curriers' 35; Tanners' and Curriers' 15; Leather and Morocco Dressers' and Colorers' 2; total 85. The men employed in these establishments number 550. The number of vats used for tanning is 4,051.

The value of leather tanned and curried the last year is estimated at $869,047 70.

The wages of the men employed will probably average 7 shillings per day, which gives an amount paid for labor annually of $210,600.

It is reckoned that during the past year 12,000 cords of bark have been used, nearly all of which was brought by water from the eastward.

About 500 cords have come from the interior of New Hampshire over the inland railroads connecting with the Essex road. If we calculate the cost of bark at $7 a cord, it will give the large expense for bark of $84,000.

The number of hides used may be set at 200,000, which, at a valuation of $2 a hide, would give $400,000.

These facts give some idea of the great extent of the leather business in Salem.

A EUROPEAN REVOLUTIONIST.—On Sunday evening, says the N. Y. Tribune, Mr. Fenner von Fenneberg, a well known German democrat, arrived in this city after a safe passage across the Atlantic. Of the romance of Revolution, few men within the past two eventful years have had a larger experience than he. He was deeply implicated in the Vienna insurrection of October 1848, and was among those for whose persons dead or alive Prince Windischgratz offered a reward after he had got possession of the city. Our hero was in the meantime snugly hidden in the house of a friend, meditating the means of escape from circumstances so inconvenient. The first thing was to divest himself of the noble and manly beard by which he could not fail to be recognized, and to procure suitable garments for his purpose. But finding that it was dangerous to try to get out of the city in the character of a servant, or cab driver, or other similar function, he determined to depart in a still humbler capacity. Accordingly, a box was procured in which he had himself duly packed as merchandise, loaded upon a wagon, and directed to a democratic merchant of his acquaintance, some ten or twelve miles beyond the walls. In this shape he passed the lines and was duly delivered into the hands of his friend. From there he continued his journey on foot to Bavaria and the Rhine. He was subsequently engaged in the revolution of last year in Baden.

THE CALIFORNIA EMIGRANTS.—The steamer El Paso arrived at St. Louis recently from the Missouri River. She had on board a number of persons who had started with the intention of crossing the Plains to California, but who were disheartened by the slow approach of Spring, and the total absence of grass for the support of their animals—and without which it was useless to undertake the journey. The situation of the emigrants is represented as any thing but comfortable. Those who started from the towns on the river with what was supposed to be a sufficient amount of provender to last until the grass appeared, had exhausted their stock, and returned to the settlements. At Weston, and in the neighborhood, there were from 2,000 to 3,000 emigrants anxiously waiting the time for their departure; at St. Joseph, there were from 8,000 to 10,000 persons; and at Independence and other points, the number must be very great. There is reason to suppose, from the unpropitious state of the weather, that many will abandon the enterprise altogether, rather than remain inactive until the grass shall grow. The reports in regard to the health of the emigrants differ essentially—some affirming that there is much sickness among them, and others denying it in positive terms.

STEAM POWER IN AGRICULTURE.—Great interest is felt in England, in behalf of sundry projects for the employment of steam power as a substitute for horses in agriculture. Mr. Mechi, the razor-strop man, has lectured on the subject, giving the results of his own experience as a farmer, first with six horses, and then with a steam engine of six horse power. His machinery cost £410, including threshing machine, flouring mill, chaff-cutter, grindstone, pump, seed-crusher, and the requisite gearing; the expense per day was 16*s.* 8*d.*, while the work done was worth 28*s.*, although run but ten hours. He had threshed, dressed, and sacked 30 quarters (240 bushels) of wheat in eight hours. His machine finds ample employment on a farm of 170 acres. One effect is to diminish the proportion of grass land, while increasing the quantity of live stock, and, of course, the supply of manure. [Independent.

THE ISTHMUS GOLD-DUST ROBBERS.—Scarcely a steamer leaves this port for Chagres but what conveys some expert rogues, who take up their quarters at Chagres or Panama, on the look-out for the returning gold diggers, laden with the precious dust, the harvest of their toils at the mines. These rogues soon become acquainted with the men, and travel from Panama to Chagres in company, taking advantage of every opportunity to rob them, and if such opportunity should not offer, the thief will continue his route to New York, and then, by the aid of the "stool pigeons," who are in daily correspondence with these rogues, the trunk of the gold digger is thus plundered of its treasure, by their combined movements. A band of these very robbers are now actually in successful operation, aided by men who call themselves respectable in this city, who are known privately to meet and converse with the robbers at the domicils of the "stool pigeons."

A HORSE'S OPINION OF A PLANK ROAD.—The North Carolinian tells the following anecdote of an old farmer of that region, who had tried the plank road: He was at first much opposed to the plank road, and thought it would be a waste of money to build it. But he came to Fayetteville with his wagon and produce, and drove on it some miles. When he got back to Chatham, our merchant friend asked him if he had seen the plank road? "Yes," he said, "he had seen it." "Well, did you drive on it?" "Yes." "Well, don't you think you can carry four times as much weight on it, with your four-horse team, as on a common road?" "Oh, yes," says he, "it is first-rate; and it's a fact, that when the wagon got to the end of the planks, and struck the heavy dirt road, *every horse stopped and looked round!*"

SUPERIORITY OF NATURE OVER ART.—Cecco maintained that nature was more potent than art, while Dante asserted the contrary. In proof of this principle, the great Italian bard referred to his cat, which, by repeated practice, he had taught to hold a candle in its paw, while he supped or read. Cecco, who came prepared for his purpose, desired to witness the experiment. When Dante's cat was performing its part, Cecco lifted the cover of a pot which he had filled with mice. The creature of art instantly showed the weakness of a talent acquired, and, dropping the candle, flew on the mice with all its instinctive propensity. Dante instantly confessed that the occult principle of native faculties had the superiority.

DR. GUTZLAFF IN ENGLAND.—In the large room of the Manchester Exchange, recently, Dr. Gutzlaff gave some account of the Christian Union which has been formed in the Celestial Empire. He said, during the last few years of his stay in China, prayer-meetings had been established among the natives. The emperor had given full liberty for all to follow their own religion without control, and, therefore, various places of Christian worship had been erected. Concerning the Bible, the emperor said, "This book teaches virtue, let it be circulated." A few of the Christian natives had originated the association called the "Chinese Christian Union," with the view of spreading Christianity among their countrymen. The number gradually increased, and men of respectability were delegated from various provinces to the union, to learn the truths which they were propagating, in order that they might explain the principles of Christianity in their localities. The teachers numbered about a hundred and forty, and in their travels they held small assemblies, and endeavored to disseminate Christianity by personal efforts; by circulating the New Testament, fourteen editions of which had been printed; and by distributing tracts. An association to assist them had been formed in London, and he trusted a branch of that association would be established in Manchester.

PIGEONS ROOSTING.—Letters from Indiana complain that some of the pigeon-roosts cover the forests for miles, destroying the timber. A letter from Laurel says:

"I am completely worn down. The pigeons are roosting all through our woods, and the roost extends for miles. Our neighbors and ourselves have, for several nights, had to build large fires and keep up reports of fire-arms to scare them off. While I write, within a quarter of a mile, there are thirty guns firing. The pigeons come in such large quantities as to destroy a great deal of timber, break limbs off large trees, and even tear up some by the roots. The woods are covered with dead pigeons, and the hogs are getting fat on them. Our old friend Hendrick killed fifty at four shots."

NUMBER OF SLAVEHOLDERS.—In Kentucky, the tax returns show an average 22 slaves to each slaveholder, and it is well known that slaves are fewer on Kentucky farms than they are upon the large cotton and sugar plantations of the more southern States, where the great planters hold from 100 to 2,000 slaves. The whole number of slaves, men, women and children, was by the last census, 2,487,611. This number divided by 22, gives 113,077 as the sum total of the slaveholders in the United States, and even this is an exaggerated estimate.

Variety.

Small plants may be neatly and safely transplanted from borders, &c., by making narrow trenches round them, and filling such trenches with plaster of paris, mixed with water to the consistence of thick cream. This quickly becomes hard, or sets, and forms a pot, in which the plant may be lifted without disturbing the roots. With a little ingenuity, the soil and roots may be so encompassed with the same material, as greatly to facilitate the safe removal of a choice plant to any reasonable distance.

In a recent address, Dr. Adler, the chief rabbi, said: "Divine knowledge and profane scientific knowledge, are not advantages which are opposed to one another; they are not like two Eastern wives, who are jealous of each other; they are a couple of sisters, going hand in hand; they are, as the Bible says, 'two roes that are twins;' they supply, support, and complete each other."

In the Vice-Chancellor's Court, on Tuesday week, was concluded the case of Trant *vs.* Deffel—a suit commenced *seventy years ago*, to ascertain the rights of certain persons under the will of a gentleman named Robert Brent, who died in 1693. One observes with as much surprise as satisfaction, that there is still sufficient property left to afford basis for directions that certain of *the costs* should be paid out of the general estate.

If any one has an orchard that has not been grafted, let him scrape off the old bark and put in the plow, and then put in the scions, and be sure and keep down the young shoots, and he will find that he will receive great interest on the capital invested, by waiting a few years.

The Washington Globe says, that during the first session of the last Congress we printed about 1,396,000 pages of speeches of members in pamphlet form, and in the same proportion at the second or short session, and the number we shall print this session will probably not fall short of one million five hundred thousand copies."

A memoir of Rev. David Rice, the pioneer preacher of Kentucky, written by Rev. Dr. N. L. Rice, of Cincinnati, mentions as an evidence of the excited state of the public mind at that early day for the acquisition of new lands in the West, that Mr. Rice on his return home passed four thousand emigrants on the road to Kentucky.

"Why are you so melancholy?" said the Duke of Marlborough to a soldier, after the battle of Blenheim. "I am thinking," replied the soldier, "how much blood I have shed for a sixpence."

Active preparations are now in progress for holding, in London, about the end of May or beginning of June, 1850, a bazaar, in aid of the funds of the League of Brotherhood, and also to welcome Elihu Burritt on his return to England from his native country.

It is calculated that the value of exports to California, from all the States on this side of the Rocky Mountains, amounts to *fifty millions*—the imports of gold dust, in payment, to *fifteen millions*—balance yet due, *thirty-five millions.*

Dr. Mantell, at a recent meeting of the Geological Society, London, exhibited remains of the extinct colossal birds of New Zealand. The legs and feet of the *Dinormis Giganteus* were of the number—a bird which stood upward of three yards high!

The last and worst conundrum is, "What is the difference between a stubborn horse and a postage stamp?" You lick one with a stick, and stick the other with a lick!

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M., arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.

JAMES P. KIRKWOOD, Superintendent.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art; aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

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☞ The Magazine above described fully sustains the character given to it in the prospectus, and is justly regarded as the best work of the kind to be had. We shall be happy to forward the subscription of any of our friends who may find it more convenient to communicate with us than with the publisher.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.

No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

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No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

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No. 9—The Fourth Commandment—False Exposition. 4 pp.

No. 10—The True Sabbath Embraced and Observed. 16 pp.

No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

“THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.”

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WHOLE NO. 309.

The Sabbath Recorder.

OUR CHINA MISSION.

It is somewhat humiliating to us to know, that our foreign mission has been so poorly sustained as the following letter from Bro. Carpenter sets forth. It is certainly no credit to a denomination embracing six thousand communicants, or more, many of whom are living in affluence, and most of them lacking for none of the comforts of life. But in the hope that it may awaken a deeper interest in the cause, we give the letter as it comes to the Board. A portion of it was given under our editorial head last week, which is omitted here. Only think of a missionary being eight months without a teacher more than half the time! Awake, brethren, awake!

Cor. Sec.

Shanghai, Nov. 1, 1849.

To the Executive Board of the S. D. B. Missionary Society:—

Whatever may be said of the climate of this place, the present has been a sickly season in Shanghai, Ningpo, and the surrounding country. Fevers have been common, sometimes connected with ague, sometimes not. There has been an unusual number of cases of mortality, both among natives and foreigners. The London Mission have lost two of their brightest ornaments—Rev. Mr. Southwell and Mrs. Wylie. The great quantity of rain during the spring and former part of the summer is supposed to have been the cause of sickness. Large tracts of country west of this have been flooded. But in the midst of sickness and death, our number is preserved entire, having thus far escaped both. Thanks be to God. Among others, my teacher has been sick nearly half of the time since I engaged him, and is not yet recovered. He lives in a village called Fa Hwo, thirteen lee west of this. On the 11th ult., in company with Bro. W. and Le-Chong, (Foo Quay,) I went to see him. He occupies the largest house in the village. Some of the family were formerly officers of government, and lived in affluence. The case is different now, or he would not seek employment with a foreigner. Although in poverty, he is far enough from the happy state of *the poor in spirit*. We were politely received, and even invited to his bed-side. His mother, a superior looking woman, thanked us kindly for our visit. I endeavored to refresh the mind of this man with some of the truths of religion which were particularly applicable to his case. To all this he assented; but, alas! he is yet a poor, blind, depraved heathen, although a brilliant scholar. When I first engaged this man, I spoke of going to his place some time, to which he, with true Chinese shyness, objected, as a thing improper. But it has been brought about with the greatest ease.

In regard to my labors, I have but little to say. Although I have had a teacher but about half of the time since *Chung* died, which was Feb. 11, I have been able to employ my time principally in the study of the language. If I could have a teacher regularly six hours each day, I should hope to make more rapid progress than is possible otherwise to do. But I shall endeavor to do what I can with such advantages as shall be afforded me. I have commenced the reading of the Chinese classics. But little can be done, however, in that line, without a teacher. We have kept up a regular service twice each Sabbath, besides a prayer-meeting in the Chinese, in which Bro. W.'s teacher and Le-Chong unite with us. The number of attendants is not large. Some individuals have dropped off, who, for a time, attended quite frequently. The great deceiver is doubtless at work, and will not suffer a single conquest to be made without a struggle. We have to fight for every inch of ground we gain. The average attendance is not much more than a dozen. But we are thankful for so many. In connection with what is especially the gospel message, which we endeavor to keep in view in every discourse, we take some pains to instruct them in Scripture history, and thus illustrate the character and attributes of the God of whom they are so wofully ignorant.

I have the satisfaction of informing you that our cook, Le-Chong, has received strength from above (as we trust) to own Christ before men. Once before he had made up his mind to go forward in baptism, but the enemy obtained a temporary advantage over him, by suggesting to him that if he should separate himself from the world, and unite with the people of the true God, his relatives would disown him, and his family would come to want. He was not left long, however, under this temptation. ach instruction was given as seemed to be emanded, and the battle was short. He ound no peace until he saw and confessed at he had “provoked to anger the true od” (as he said) in distrusting his provintial care. A few weeks afterward, on [illegible] 20th of October, being Sabbath, it was y happiness to wait upon this disciple in e ordinance of baptism. The place select[illegible] was just outside the great south gate. e rite was performed in the presence of e scores of Chinamen. In the evening e was more than an ordinary attendance our meeting, when, after the discourse, candidate was requested to come forward, , as he stood before the congregation in capacity of a disciple of Jesus, a brief ount was given of his conviction and conversion to Christianity. The necessity and importance of the Holy Spirit's influence was insisted on, followed by prayer and the imposition of hands, and afterwards the right hand of fellowship was extended to him. The congregation was orderly and attentive. Pray for this disciple, that he may be kept from the evil that is in the world, grow in grace, and be presented faultless before the throne of our God with exceeding joy.

I frequently find opportunity to introduce religious conversation in company with individuals, but have met with no marked encouragement that would interest you. To insure a good result it seems desirable to give instruction to the same individual daily, or at least frequently. Our acquaintance with the people is gradually extending. But this does not convert their souls. It is the work of one life-time to master the language, and it is the work of another life-time to mingle with the people enough to instruct and exhort them with all long suffering and doctrine. How one man, in half a life-time, is to accomplish all this, I know not, unless he be specially sustained by the mighty power of God. O for that faith that lifts up the soul to God, brings eternity near, and lays hold upon the promises of Him who is faithful and true. Often we are inclined to make the exclamation of one more worthy than we are, “Who hath believed our report, and to whom is the arm of the Lord revealed?” But in the morning we must sow the seed, and in the evening withhold not our hand.

On the 1st of Oct., I saw a poor man lying by the side of the *Tong-zen-dong*, (Hall of Universal Benevolence,) apparently much exhausted by hunger, or disease, or both There was a peculiar aspect which indicated that he was already very near if not passing through the valley of the shadow of death. I addressed him. He soon arose upon his feet, without a rag of clothing upon his ghastly frame. He appeared unable to speak, but reached out his hand to receive a few cash offered him, with the request to go and buy food. The next morning his lifeless body lay directly across the street a hundred rods to the north of the *Tong-zen-dong*. The tender mercy of the Chinese provides no poor-house for the friendless. They die by the way-side. After the struggles of life are over, charity (?) provides for them a decent burial. The case I have mentioned is only a sample of what may be seen at this season of the year almost every day.

Rev. Mr. Johnson, from Foo-Chou, has recently been in Shanghai on a visit. He represents the climate of Foo-Chou as less subject to induce fever and ague than that of Shanghai or Ningpo. Building timber is much cheaper than it is here. But the inhabitants are not so well disposed towards foreigners. There are eight missionaries on the ground, but no conversions yet. There are no stationary foreign merchants there. But the opium clippers visit the place. Their letter correspondence is carried on per overland by way of Amoy.

* * * * *

The two last mails are daily expected. The ship having the September mail, we hear, put in at Amoy on account of the sickness of the Captain. A steamer is now due with the October mail. If neither of these contains a remittance for us, we shall be in a bad condition. But it will be a discipline which we hope will do us good. If we could know beforehand about what we might expect, we could shape our course accordingly. We could at least dismiss our teachers entirely, and our workmen too, if necessary. And this we will do, so soon as we shall learn that the bare maintaining of existence will accomplish the object of our mission to China. It is very probable that the vessel having the September mail, which has put in at Amoy, has something for us. But we know not. This much I know, that I have deprived myself and the cause of the benefit of a teacher about half of the time for the last eight months, to avoid the embarrassment of being out of funds; and now for the last two months my health has been quite good, but I have not felt at liberty to call in another teacher in the absence of my sick one. It is probable that many of our brethren at home have but little idea of what is absolutely essential to the vigorous prosecution of our work. We are disposed to praise them for doing so well; for they have certainly done much. But it is possible we have undertaken a work that is too hard for us. For a family, however small, to live in this country without as much as one native to do all kinds of work, would be incompatible with missionary labor to any considerable extent; and to learn this most difficult of languages without a teacher, would be equally difficult. To obtain a dwelling that will accommodate two families and furnish a chapel, cheaper than the one we occupy, would also, in our opinion, be impossible, unless we build it ourselves. In what respect we can make any retrenchment in our expenses, without serious embarrassment to our work, I can hardly say. But we leave all in the hands of God, casting our care upon Him, knowing that he careth for us. We know that our brethren also care for us. Their care has abounded towards us far beyond our deserving. We were instructed, a good while ago, in case we were insufficiently sustained, to speak out plainly. But we would gladly avoid it if the good of the cause did not seem to demand it. Although we speak plainly, we do not wish to speak impatiently. We speak not on our own behalf, for we have little fear of being reduced to the necessity of begging our daily bread, except from the hands of Him who feeds the ravens. But for the cause of God we plead. We ask that the bread of life may be given to these wretched, starving poor. We ask for means to make known to them the character and attributes of the true God, their own lost and ruined condition, and the only way of salvation through Jesus Christ. We ask for means to prosecute our work, not hesitatingly and inefficiently, but with a vigor and energy that shall be, in some degree, commensurate with the necessities of those who are already lost, and are fast passing on beyond the reach of recovery.

EXTRACTS FROM LETTERS OF A TOURIST.

On board Packet-ship Garrick,
At Sea, Feb. 28, 1850.

Eighteen days ago, at nightfall, we saw the tops of the Neversink Highlands receding from view, as we journeyed eastward on our sluggish way. The next morning every thing of home had disappeared, and we were alone, except a ship bound for California running along about six miles to the leeward of us. The wind was light from the south-west, and continued so for three days, at the end of which we were just off Nantucket Shoals, some two hundred miles on our way.

I was disappointed in my preconceived ideas of the sea. I experienced no feeling of wonder or awe; and as to the idea of vastness—of overwhelming magnitude—so often alluded to, I must say, I consider it all imagination. It looks as any big fish-pond might look, nor did it look any larger when a fresh breeze of a couple of days had created a heavy swell. It was small—very small. Any plain country, of a few miles in extent, bounded by hills, conveys far grander ideas.

On the fourth day, a breeze sprung up from the south-east, and by night we had considerable swell, and were running along very briskly. The breeze continuing fresh, the ship rolled heavily; but I had a leeward state-room, and was in no danger of being rolled out. On the sixth day out, the wind had increased to a gale, and we were running along under close-reefed topsails at the rate of nine or ten knots. We now observed the waters lit with phosphorescent animalculæ of some kind, which appeared in vast shoals, and saw also the beautiful effect called by the sailors “beaming”—an illumination, apparently, of the water itself, where it breaks into foam. It is a pearly lustre, lighting faintly the sides of the ship, as singular as beautiful. Since that we have had a succession of favorable winds, and have made from 200 to 250 miles per day.

Capt. Eldridge is a very pleasant, generous man, humorous and gentlemanly in his manners. I can recommend his ship to the patronage of hitherward traveling friends. He understands his business, and seems to sleep with one eye and ear open.

This is one of the most beautiful days I ever beheld. There is a three-knot breeze from the southward, occasionally freshening to a four or five knot—the sky almost cloudless, and the air as warm as on a quiet sunlit spring day. I laid me down upon the deck of the wheel-house, and looked up into the sky, so deep blue that it was almost black by the white sails towering in a pyramid over me. The ship hardly careened, and there was no swell, while the wake bubbled and boiled as sluggishly as though it were enjoying the sweet idleness of the day. It seemed a very luxury to breathe in such a place—so quiet. The sailors in the rigging worked leisurely, and every sound fell on the ear with a distinctness that seemed like a concentrated silence. The sea-gulls, too, sailed around, with scarcely a motiion of their pinions, their white breasts and silver-fringed wings glistening in the sun, and turning their dove-like heads to get a better view of *me*, with a kind of naivete indescribably charming.

Liverpool, March 2d.—Here at last—on terra firma, comparatively speaking—twenty days and a few hours from New York, having arrived off Hollyhead early on the twenty-first day. We were in the longitude of Cape Clear the day before. Rounding the head, we came to off Point Linas, and waited for a pilot. The moon was full, but the sky was filled with rifted clouds, which had arisen with the wind, now a gale, and a most exciting one too. The sailors were aloft reefing topsails, and the wind blowing so that it was almost impossible to convey an order to them. Now and then the moon would break through, and then all eyes were directed in search of the pilot-boat. I was fortunate enough to put mine to some use by first seeing it. Then we lost it again; but it soon reäppeared to windward, bearing down before us—a little one-masted boat, of a singular rig, carrying two jibs and an immense mainsail. We got our pilot on board, and he having ordered the courses to be furled, the larboard watch and supernumeraries were ordered below, or rather had permission to retire. Next morning at 7 o'clock I went on deck, and found it perfectly calm, and misty. The headland, off which we lay to the night before, was in sight, and the bay was covered with small and large craft of every description. Just ahead was the Albert Gallatin—which sailed from New York on the same day that we did, or one after—under full sail, and signals flying for a steamer. There was a tug in the distance, but she did not get to us, being taken by a ship about five miles farther up the bay. In a couple of hours the breeze freshened, and we tacked, and on this tack got to windward of the Gallatin, and the Captain made every exertion to get so far inside of her as to take the first tug. About noon a smoke hove in sight, and, soon after, a steamer under it; and then the Captain's fever began to run high. We made a short log of this tack, as on the other we could run almost directly up the bay; and the breeze strengthening, we ran away from the Gallatin, she being, by the time the steamer reached us, two or three miles on our lee quarter. The tug steered directly for us, but so great was the Captain's anxiety, that he was quite uneasy lest she should go to the Gallatin. “Pilot,” said he, “do n't you think she'll pass us?” “Oh no,” said the pilot, “she'll not pass us.” Again and again the Captain repeated his interrogatory, occasionally taking a look at her through the glass. “Get up the best hawser, Mr. Maples, and put a bend in it;” “Stand by to clew up the courses,” and he mounted on the wheel-house, and almost before we were fairly within hailing distance, and before a word had passed from the tug, he shouted, “Hook on there—hook on!” Within half an hour there were other tugs down, but it was too late; the tide was running out, and we had got the only tug that was in time to have taken the Gallatin in, and she had to anchor and wait till next day.

March 4th.—On Sabbath day I walked out to the Prince's Park—a beautiful piece of ground in the environs of the city. I found flowers blooming and birds singing around me in hundreds—the sunshine almost oppressive. The grass was green and bright, and the buds swelling in full spring vigor. I rambled around several hours leisurely, in company with an old Yorkshire gentleman, who accosted me very benignly. He was seventy-five years old, and his days began to weigh heavy on him. He was waiting patiently, and in Christian hope, for death. When we parted he bade me an affectionate farewell, with the hope that the great event might find *me* prepared.

I find little in Liverpool to interest me. A few old paintings of merit were all that I saw professionally engaging. The immense trains attached to the drays attracted me. Such beautiful horses I never saw. Some of them were almost as high to the back as I am, and every line in their bodies is a line of beauty. Then there were carts drawn by donkeys, some which were certainly not three feet high. I leave for London in the morning.

W. J. S.

CURIOUS CUSTOM OF THE ANCIENT EGYPTIANS.

The Egyptians had a funereal tribunal, by which the dead were tried, before they could be buried. After death, every Egyptian was brought before this tribunal, and, if convicted of having in his life acted unworthily, he was denied a place in the burial-place of his ancestors. This was a great disgrace to his family, and, according to the Egyptian theology, it deprived the spirit of the deceased of an entrance into heaven. One of the things which caused the infliction of this mark of disgrace, was that of dying in debt. If, however, the children or friends of the deceased should pay his debts, as they sometimes did, he was allowed to be buried. Such an institution as this must have had a powerful effect upon the conduct of the people in their commercial transactions with each other. A man who knew that every act of dishonesty, unfair representation, falsehood, or trickery, which he might practice in the course of business, might be remembered and uttered, to the disgrace of his family, over his dead body, would be cautious not to give occasion to such a procedure. As we have no exact information with regard to the mode of trial, we may perhaps be allowed to picture to our imagination the form of the proceedings. Let us suppose it was somewhat like this:

An Egyptian merchant dies—the day arrives for the investigation of his conduct. The hall of judgment is thronged with citizens; the body, followed by a long train of mourning relatives, is brought in, and placed in the midst; the judges take their seats, and the whole assembly is hushed into silence. An officer of the court proclaims—

“If any of you know any just cause or impediment why the body of our deceased fellow citizen should not be committed to the grave, ye are now to declare it.”

A voice—“I object to the burial, for I had often dealings with the deceased, and I could never depend upon his word.”

Another voice—“I object to the burial, for the deceased attempted to injure my character, in order to get away my customers.”

A third voice—“I object to the burial, for he lived at a most extravagant rate, when he knew he was unable to pay his debts.”

A fourth voice—“I object to the burial, for he made over his property to a friend, and then took the benefit of the insolvent debtor's act.”

The judges rise and exclaim—

“Enough! enough! Take him away! Take him away! You may throw away the body to be devoured by the beasts of the field, or the fowls of the air; but never let the earth be polluted by receiving into its bosom the worthless remnant of so vile a man.”

[Gilbart's Lectures.

CHRISTIAN WARS.

BY WILLIAM B. TAPPAN.

A Turk, at Jerusalem, once said to Mr. Wolff, the Missionary, “Why do you come to us?” The Missionary replied, “To bring you peace.” “Peace!” replied the Turk, leading Mr. Wolff to a window, and pointing him to Calvary, *“there, upon the spot where your Lord poured out his blood, the Mohammedan is obliged to interfere to prevent Christians from shedding the blood of each other!”*

The angel's song that happy night
  When spirits stooped to mortal ken,
Warbled from lips and lyres of light—
  Was peace on earth, good will to men.

* * * *

And yet, Oh! God, the Christian's wrath,
  Through all her seas, through all her zones,
Has in Earth's bosom hewed a path
  That's whitened with her children's bones.

In thy Son's name the sword drinks blood;
  In thy Son's name, since first his Star
Spake peace, has urged the angry flood
  Of never ebbing, whelming war.

Drop, Christendom! thy boasted name,
  And let the humble take it—those
Who fear, in spite of taunt and shame,
  To count their Christian fellows foes.

VEGETARIANISM.

The advocates of exclusive vegetable diet held a Convention in New York last week, for the purpose of forming the “American Vegetarian Society.” Among the attendants were Doctors Sylvester Graham, W. A. Alcott, Joel Shew and R. T. Trall, and Revs. Wm. Metcalfe and O. H. Wellington. The following curious preamble and resolutions were adopted by the Convention:—

Man is evidently responsible to certain physical, mental and moral laws. Obedience to these will secure health and happiness; while disobedience inevitably produces misery and evil. Natural laws form an unique harmonious system, and Man partakes of this prevailing beauty in every law of his being. Constitutions may indeed differ—but there must be a universal law for the stomach as well as for the lungs. And the species of food prescribed by the universal law for the human stomach, will be found to comport best with the physical abilities, health, and the exercise of the intellectual and moral powers. Vegetarianism unfolds this Universal Law of Man's being. Its observance is a stepping-stone to a higher stage of existence, and removes obstructions which hinder the fulfillment of Man's highest aspirations, and it is the inlet to a new and holier life.

With these views impressed on our minds, we, who are here assembled in American Vegetarian Convention, have hereby

Resolved, That Comparative Anatomy, Human Physiology, and the chemical analysis of different animal and farinaceous substances, unitedly proclaim the position, that not only the Human Race *may*, but SHOULD subsist upon the productions of the Vegetable Kingdom.

Resolved, That the Vegetarian Principle of Diet derives its most ancient authority from the appointment of the Creator to Man, when he lived in purity and peace, and was blessed with health and happiness in Paradise.

Resolved, That though the use of animal food be claimed under the sanction of succeeding times, it rests only on the *permissions* accorded to Man in his degraded condition, and is a departure from the appointment of the Creator.

Resolved, That if Man would return to Paradise and Purity—to mental and physical enjoyment—he must return to the Paradisical Diet, and abstain from the killing and eating of animals as food.

Resolved, That there is found in the Vegetable World, every element which enters into the animal organization; and that combinations of those elements in the Vegetable Kingdom, are best adapted to the most natural and healthy nourishment of Man.

Resolved, That the approbation of Man's unsophisticated and unbiased powers of taste, sight and smell, are involuntarily given to fruits, farinacea and vegetable substances, in preference to the mangled carcases of butchered animals.

Resolved, That Flesh-eating is the key-stone to a wide-spread arch of superfluous wants, to meet which life is filled with stern and rugged encounters; while the adoption of a Vegetarian Diet is calculated to destroy the strife of antagonism, and to sustain life in serenity and strength.

Resolved, That as there are intellectual facts and a mental being into which the inebriate can never enter, and delights which he can never enjoy, so there are moral facts and a moral being which to the flesh-eater can never be revealed, and moral happiness in which he cannot fully participate.

Resolved, That cruelty in any form for the mere purpose of procuring unnecessary food, or to gratify depraved appetites, is obnoxious to the pure human soul and repugnant to the noblest attributes of our being.

Resolved, That the evidences of Linnæus, Sir Richard Phillips, Dr. Franklin, Sir Isaac Newton, John Wesley, Swedenborg, Howard, Jefferson, Rosseau, Akenside, Pope, Shelly, Sir John Sinclair, Arbuthnot, and a host of other living as well as ancient observers of Nature, testify to the truth of Vegetarianism.

Resolved, That in the Vegetarian Cause a new field of exercise is opened to the Moral Reformer, in which he is most earnestly and cordially invited to become a co-worker with Truth, by adopting its teachings in the government of his own life, and by diffusing its principles in all his efforts for the elevation of his fellow man.

Why the Quakers wear their Hats.—Quakers invariably wear their hats in places of public worship, or in public assemblies. We often see, in our assemblies and senate chambers, slouched hats hanging carelessly over solemn faces, and but few are aware how this custom originated.

Fox, the founder of collarless coats and broad-brims, was in the habit of attending the Episcopal Church. When the preacher uttered sentiments of which he disapproved, he would solemnly put on his broad-brimmed hat, and take it off again whenever a more welcome train of doctrine occurred. If he sat long with his hat on, and the ill-sounded propositions or fulminations continued, he would rise slowly, and silently walk out. Thus it appears, that it was for the purpose of habitual protest that the Quakers first learned to sit in places of worship with their hats on.

BEAUSOBRE ON THE AUTHORITY OF “THE FATHERS.”

Beausobre was a very learned French writer of the 17th century. He was a warm-hearted Protestant, a powerful preacher, and wielded an effective pen. When the royal signet was put upon the door of a Protestant church in France, in order to prevent public worship, he broke the signet, and on that account was forced to be an exile. In the year 1694 he went to Berlin, and became chaplain to the Court of Prussia. We read many things, now-a-days, which remind us of a passage of his writings on the authority of “The Fathers.” He says, in his critical history of Manichaeism, “Some will charge me with speaking disrespectfully of the Fathers. I grant, some expressions may have escaped me, which I might have softened; but then, narrations notoriously false, or monstrously exaggerated, bad reasonings, a blind belief of every thing reported to disgrace heretics, a reigning passion to render their persons odious—all this irritates an equitable mind. But what provokes beyond all patience, is to see that selfish abuse which some writers make of the names and testimonies of the Fathers. A sort of false reasoning, which I call the *sophism of authority*, hath been long introduced, and now continues to be applied to the most pernicious purposes. Reason and religion are oppressed, and in order to defend opinions evidently false, and practices grossly superstitious, a sentence is quoted from an ancient writer, and puffed off with the vain title of a *saint* and a *great saint*. People, on hearing this superb title, are seduced into an imagination that they hear an oracle, and sincerely believe that justness of thought, accuracy of expression, solidity of reasoning, and demonstrative evidence are necessarily connected with *saintship* and *great saintship*. They even fancy that such men were under the immediate influence of the Holy Spirit, inseparably connected with their writings. Reason, abashed and timid, durst not resist; or if it dare be so bold, admirers of antiquity will exclaim first at presumption and pride, and last at heresy. In vain Jesus Christ said, ‘One is your Master;’ and Paul, ‘Be ye not the servants of men.’ Never did Constantine VI. discover more wisdom and prudence than when he forbade the title of *saint* to be given to any except the Apostles. He saw the abuse, and endeavored to correct it. I esteem and honor the Fathers, but I do not think them infallible, either as evidences of a fact, or as just reasoners from facts allowed to be true. Even they who incessantly plead for their authority, occasionally criticise them. They have done more. They have corrupted their writings in an infinite number of places, and this they call correcting them.” [Christian Watchman.

IT DOES ME GOOD TO CONVERSE WITH SINNERS.

I learn their excuses. They all have excuses. They never deny obligation, but all excuse themselves from present duty. And in conversing with them, I learn what these excuses are. In many cases I never could or should conjecture them. Each one has an excuse of his own, and I find it does me good to know it.

I learn the difficulties that tried many. They have erroneous views, or strong prejudices, or meet with seemingly insurmountable difficulties. It is good for me to know them. To labor for the conversion of a sinner without knowing his difficulties, is idle.

I learn the wretchedness of sin and the power of the devil. I never know the power of the devil until I converse with sinners; his power to deceive, his power to harden, his power to destroy.

It increases my anxiety for their conversion. For a sinner with whom I never converse, I have no special anxiety. But no sooner do I begin to probe his heart than I begin to feel for him; and the deeper I go, the more do I feel, the more do I agonize for him in prayer, the more earnest am I in my labors and efforts to save him.

It enhances my gratitude for what God has done for my own soul. When I neglect conversing with sinners, I almost seem to forget that I have been converted myself. But the moment I commene this duty with them, I realize the wide difference in our moral condition, our views, feelings, and end. I was once as they are, perverse, stubborn, rebellious, and I exclaim, Oh, to grace how great a debtor!

I prize more the influence of the Spirit. How feeble is man in his efforts to convert the wicked! I talk in vain. But there is one at hand mighty to overcome, the Holy Spirit. Oh, how precious!

It makes me contentedly remain on earth, and cheerfully endure the greatest privations. Here is a blessed work to be done, every day and every hour. Why be anxious to leave it? Why concern myself under what circumstances I do it, whether in a palace or a hovel, on the land or the sea, in days of prosperity, or amid persecutions and death.

Oh, it does me good to converse with sinners. It makes me a better man and a better Christian. I have done it so little. I will do it more.

[N. Y. Evangelist.

There is not in the world a surer sign of a little soul, than the striving to gain respect by such despicable means as dress and rich clothes; none will depend on these ornaments, but they who have no other.

The Sabbath Recorder.

New York, May 23, 1850.

THE CONVENTION AT BERLIN.

The readers of the Recorder have already been apprised of a Sabbath Convention which was in prospect at Berlin, Rensselaer Co., N. Y. We were enabled to attend that Convention, and shall endeavor to place some account of it before our readers.

The meeting was held in the Seventh-day Baptist meeting-house, commencing May 15th, and continuing three days. The gathering of people was small, owing in part to the unfavorable weather, but still more to the secluded situation of the place, and to the little publicity which had been given of the matter. The Convention was organized by the appointment of Elder **Thomas B. Brown**, of New York, Chairman, and Elder **Alfred B. Burdick**, of Rhode Island, Secretary. During the first day, the business seemed to be confined entirely to those of our own denomination. The broad and liberal invitation extended to persons of all parties, to come in and discuss the several topics which might come up for consideration, had been overlooked, or deliberately disregarded. It is true, some observers of the first day of the week were present as spectators, but they chose to decline the repeated invitations given them to participate in the proceedings. Like the great Sunday Conventions, the discussion was, therefore, all on one side. The second day, however, changed the face of things. Two first-day Baptist ministers, (Messrs. Arthur and Rogers,) came in, and with them an increase of spectators, so that the house became comfortably filled.

The following are the resolutions reported by the Business Committee, which received the attention of the Convention:—

1. *Resolved*, That the Scriptures are the only standard of revealed truth—the only testimony which this Convention can conscientiously admit, in matters pertaining to faith or practice.

2. *Resolved*, That the weekly Sabbath was designed to be a constant memorial of the wisdom, goodness, and power of Jehovah, as displayed in the work of creation, and that the observance of it by the people of God is a standing testimony against the blasphemies of Atheism and the follies of Idolatry.

3. *Resolved*, That, inasmuch as "the Sabbath was made *for man*," that man who rejects the Sabbath, not only practically denies the wisdom and goodness of the Creator, but inflicts upon himself serious personal injury.

4. *Resolved*, That while the Scriptures abound in promises to all those who keep holy the *Sabbath day* according to the fourth commandment, we know of no Scripture in which God's blessing is promised to follow the observance of any other day, under any pretence whatever.

5. *Resolved*, That, in the judgment of this Convention, every jot and tittle of the ten commandments continues to this day in full force.

6. *Resolved*, That the time has come when the friends of the Bible Sabbath are called to gird themselves for a mighty contest, and that not only their prayers and personal labors, but their property, should be freely consecrated to, the universal restoration of this long neglected institution.

The first four resolutions had been acted upon and adopted by the Convention, before brethren Arthur and Rogers came. The fifth being called up, and some brief remarks having been made in support of it by Bro. Morton, Elder Rogers led off the negative in one of the most ingenious anti-Sabbath arguments to which we have ever listened. It had been advanced, on our side, that the law of the ten commandments was but a republication of the very same law which had been written on the heart of Adam. Elder R. maintained, that the law of the Sabbath could not have been one of those which were written on Adam's heart, in the act of creation, inasmuch as he was brought into existence on the sixth-day, and could not have known anything about the Sabbath till the day following. No doubt his friends and supporters thought this an unanswerable argument. But the fallacy of it consists in overlooking the fact, that man was the very last of God's works, and therefore the Sabbath must have commenced immediately after, that is, as soon as man became a living soul. Elder R. then went on to say, that the term "Sabbath" was not once used in the Bible, till we find it in the account of the falling of the manna, in the 16th of Exodus; disregarding what is said in Gen. 2: 2, that God rested (sabbatized, or kept Sabbath) from all his works. He then attempted to maintain, that the exodus of the Israelites from Egypt took place on the Sabbath, and that the institution was given to commemorate that event; that it was, therefore, purely a Jewish institution, in which Gentiles had no concern. He maintained, that at the death of Christ it was abrogated; and, finally, that the whole law, decalogue and all, was nailed to the cross. The "hand writing of ordinances," that was against the Gentiles, as set forth in Col. 2: 14, he contended, was as much the Decalogue as any thing else; for in what respect was the ceremonial law against the Gentiles, who never were under it? No, said he, it was the Decalogue that was against the Gentiles, inasmuch as it condemned them to death for their transgressions of it. After defending these points with much plausibility, he undertook to show that Christians were under a new law. His argument throughout was as strong a defense of anti-Sabbatarianism as we have ever listened to, and the partisans of that sentiment had every reason to be satisfied with their champion. But, in our opinion, his arguments, though plausible, were far from being according to truth. They were completely overthrown by the speakers who confronted him.

As for Elder Arthur, he had evidently not studied the subject. Indeed, he confessed as much. He seemed to feel quite confident, however, that we were in error, and that he should succeed in convincing us. It is probable, that his opinion was somewhat modified by the time the Convention was over. He occupied considerable time in showing that the Jewish and Christian churches were entirely different—a thing quite irrelevant to the question; for, though the two churches are not identical, and hence the ordinances of the churches are different, that proves nothing in reference to a law which concerns men simply as the creatures of God, and not as church members. He gave a most singular interpretation of the text, "The Sabbath was made for man, and not man for the Sabbath;" contending that the word *man* meant the Jews, in contradistinction from the Gentiles, the latter being spoken of as "dogs;" in proof of which he referred to Matt. 15: 26. No doubt this interpretation was original with him.

After the sixth resolution had been disposed of, the following, submitted by Mr. Arthur himself, was discussed.

"*Resolved*, That the first day of the week, commonly called the Lord's Day, is to be set apart by the Christian Church as a day of religious worship."

Mr. A. seemed to think, that we had entirely overlooked the evidence which he was about to adduce in support of the resolution. But when he found, that we were perfectly well informed of all the arguments that the most powerful defenders of the "Lord's Day" had ever advanced, he appeared to look upon us in a different light from what he did before. After the resolution had been thoroughly discussed, the Convention, in deference to the feelings of Elders Rogers and Arthur, decided to take no vote on the question.

Late in the afternoon of Sixth-day, the Convention closed its session of three days, and adjourned *sine die*, after having first appointed a Committee to make arrangements for a future gathering of the same kind, at such time and place as to them may seem most expedient. The session, on the whole, was pleasant, and we trust profitable. Our sketch of its proceedings is necessarily imperfect, as we took no notes, and write altogether from memory. We have no time for reflections.

"A COLLEGE—WHAT IS NEEDED."

The writer of an article with the above heading, in the Recorder of May 9th, remarks, that in a former article he had endeavored to show the impropriety of a direct effort for a denominational college. Our first *impressions* were, that the writer failed in his endeavor to establish his position; and those impressions have been deepened into *conviction* by a perusal of the articles in review, by "A Member of the last Conference," and "A Friend of Progress," in the Recorder of May 2d and 9th.

In the article under consideration, the writer assumes, that "the great objection to a college is, that it will stand directly in the way of the education of the *people*." When a sentiment so opposed to the general opinion of mankind, and the experience of centuries, is set forth, we have a right to expect that it will be accompanied with arguments of no ordinary degree of conclusiveness. The common opinion is, that colleges, so far from hindering the education of the people, are among the *most* efficient means of promoting it. So universal has this opinion become, that our colleges enter largely into the data for estimating the intelligence of the people. This universal opinion is founded on universal experience; for history affirms nothing with more certainty, than that the educational interests of the people have advanced in exact proportion to the multiplication and advancement of our colleges. This is just what universal common-sense would pre-affirm; for what is to become of the thousand graduates who annually go forth from our college? Let our numerous and flourishing academies, and well-conducted common schools, answer. Strike from existence our colleges and college-educated men, and with the same fatal blow you annihilate our academies and common schools. Such a catastrophe would teach the poor struggling people the fallacy of the writer's assertion, and the universal cry would go up from every domicil in our land, "Give us back our colleges, for upon them depends the existence of our academies and common schools."

The writer remarks truly, that "in perfecting our plans, we must meet the wants of the people, or suffer the mortification of a disheartening failure." Now we affirm, that the people *want nothing* more than thoroughly-educated men (such as a college alone can afford) to conduct their academies and schools, and thus furnish them with facilities such as they can appreciate and embrace. Nor have we been wanting in "disheartening failures," resulting from this very want of *efficient* educators in our academies. How can our academies flourish, in which students surpass their teachers, and ask in vain for instruction? Such students will soon learn to study their Latin and Greek at home, unencumbered by school expenses, and such academies will soon sink to deserved oblivion.

But the writer goes on to fortify his strange position, by saying, that "had we a college, few, very few, compared with the whole, could avail themselves of its facilities." Now this argument is as strange as the position. Who does not know, that when a few become well educated, the many are thus placed on the highway to education? We hazard nothing in affirming, that one thoroughly-educated man in any community, be his profession what it may, will place that community fifty per cent. above surrounding communities in point of educational facilities. It is to this educated few that the people are indebted for their facilities. Look at the academies and common schools growing up on every hill-side and valley, by the untiring zeal and self-sacrificing devotion of this few, made competent to the task by the stern discipline of a college course, and tell us, is not much good done to the people by the education of this few? How then, we ask, do colleges stand in the way of popular education? The writer of the article under review, is one of the educated few; but who dare affirm that his education has opposed any obstacle to the facilities of the people? And who dare not affirm, that *because* he has been educated, hundreds of the *people* have been educated also? Give us, then, if all can not go to college, the few who may come forth champions to help the people. But why need *we* urge this point? The writer admits it. "This few might indeed be useful in carrying forward the enteprises of the denomination." Now, the writer objects to a college on the ground that it would stand in the way of advancing the people, because it would educate but a few; and yet that few would be useful in advancing the people! We are very willing to leave the task of unraveling these contradictions to those more learned. We think such reasoning "above and beyond the people, and therefore lost."

But this educated few "would be continually embarrassed for want of a corresponding advancement on the part of the people for whom they labor." Now, we will not charge the writer with "a *meager* view of education;" no, far from it; for we confess this last view is so expansive, (probably under the influence of that kind of evaporation to which the writer thinks all learned men subject,) that we, the common people, can not understand it. But we have ventured to ask of those whom we thought sufficiently learned to have their thoughts evaporated equally with the thoughts of the writer in the last quotation. We have received this explanation, viz., that it is inexpedient to have any one man educated above the mass, because he will be embarrassed in laboring for the people, who are not quite so far advanced as he is. If, then, no one man is to be educated in advance of the masses, it follows, that if educated at all, all must ascend an equal number of degrees in the scale of intellectual development in the same time. Such a sentiment would be repudiated, if uttered in the presence of the veriest school-boy. Yea, even the beasts of the field repudiate it, for they always choose their leaders on the ground of superior attainments. To expect the mass of mind to march up the rugged steeps of erudition with even front, were as idle as to expect the waters of the Mississippi, by one mighty leap, to bury themselves in the bosom of the ocean. It is absolutely impossible to equalize the facilities of mankind so that all can progress together. But if this could be done, who does not know, that with equal facilities one man will reach the zenith while another will scarcely have left the horizon? To repudiate, then, the idea that some men should aspire to pre-eminence, and thus become leaders in every good work, is a repudiation of nature itself, in every form of development. Universal experience teaches, that every reform has had its pioneers, characterized by superior attainments. Universal reason affirms, that no great reform *can* ever be consummated, except by the instrumentality of qualified leaders. And how do these leaders accomplish it? By instructing the people, less favored with opportunities than they, and thus conferring on the people those opportunities which, without these few, they never could have had. Take, for example, our academies—and how could the people ever have received the advantages which they afford, if there had been no colleges to educate the *few* who conduct them? How could our churches have the benefit of instructive preaching, if there were none qualified above them to impart such preaching? Can a man, no more advanced in the classics than another man, teach him? Can a minister, who is no more intelligent than his hearers, teach them? Can a blacksmith, ignorant of his trade, teach it to his apprentice? But, alas! they are embarrassed, because they know more than those for whom they labor! Poor things! Fortunate for them that intellectual development has a point of "evaporation," which, reducing their "pathos and vivacity," will render them less sensible to the extreme "embarrassment" ever attendant on the teacher who knows more than the taught. We wonder why the All-wise Ruler has not fixed an evaporating point to the ignorant, so that they might be less sensible to the embarrassment of knowing less than those whom they essay to instruct, for we have heard that embarrassments often arise from this cause.

Again, the writer says, "Another objectionable feature is, that those who build a college must do so under the inspiration of hopes based on ideal premises." We trust that no college will be built under the inspiration of such hopes; and, that the hopes of the Conference were not of this kind, we infer from the well-known character of those who acted there, as well as from numerous arguments already before the public. We agree with the writer, (although *we* have had no experience in college building,) "that it is easier to build on unoccupied ground than on the rubbish" of disappointed hopes. Our ground *is* unoccupied. No ruins of a fallen *college* encumber us. Let us put our shoulders to the wheel, and roll this majestic undertaking to a glorious consummation as soon as the providences of God shall warrant.

"It is said, that our candidates for the ministry must have these facilities; but that is a meager view of education, which anticipates improving the few and neglecting the many." True, but no such thing is anticipated. We have already shown, that our colleges are the most efficient means of diffusing education among the people. But let us suppose, for a moment, that none but our candidates for the ministry could have access to college, still we affirm, that it would be a means of educating the people; for, be it understood, that the minister is emphatically an educator, and efficient in proportion as he is educated. But no such contracted view was ever entertained by those who hope for a college. It is proposed to found and endow a college on such liberal principles, that it shall be emphatically the *people's college*—a place where the aspirations of our youth can be encouraged. Say what we may against colleges, we are indebted to them for almost every educational advantage which we possess. Without them, we should have no efficient academies, and without academies no efficient common schools. And yet we are indebted to other denominations for all these facilities. Our young men are driven out from us to encounter disabilities, discouragements, and invidious discriminations, which no free-spirited young man will or can encounter without a sacrifice of principle. The time has fully come, then, to begin this grand and beneficent enterprise, for the benefit of the people, and the whole people.

One of the People.

A COLLEGE—WAYS AND MEANS.

In attempting to give some details of a plan to promote the true educational interests of the denomination, I hope I shall not be understood as dictatorial, or so egotistical as to suppose that it is the only plan that can succeed. In fact, I verily believe, that the final triumph will be secured, whatever the particular measures employed. The leaven is at work, and no ordinary calamity can utterly subvert it. An educated people we should be, we must be, we shall be. Interest, reason, duty, happiness, and the indications of Providence, all conspire to bring about an end so desirable. My only wish is to find out the surest, best means.

In my last I proposed, as a proximate end, 1st. The efficiency of our present academies, and the addition of others as needed. 2d. That the young be aroused to the necessity of education, and to effort in its pursuit. 3d. Aid and encouragement to those who would else be impeded or falter in their course.

I would have those who are remote from an institution of our own, look around them and see if one is not actually demanded by the wants of the community of which they form a part. If so, there should be no delay so as to leave the ground to be occupied by others. The "children of light" should be wiser than the men of "this world." Luke 16: 8.

A sufficient number of our academies should be endowed, or otherwise enabled to furnish facilities for thorough instruction equal to a full college course, and yet so arranged that students may profitably spend sufficient time in college to receive their appropriate honors. If our academies are unincumbered with debt, and are erected, as they should be, for the public good, and not for speculation, a small endowment would add greatly to their utility, and render their facilities both more practical and more permanent.

The same object would be materially promoted by carrying out the other parts of the plan contemplated. Let our youth fill our academies, and the tuition fees, properly husbanded, will ordinarily defray the incidental expenses and maintain an able faculty. Let the poor be aided with appropriate means, and the rich see their true interest, and our academies will readily be filled. We should then have only to provide for those exigencies which occur in the fluctuations of fortune, and our educational interests would be planted in a field of promise, fertilizing by their own growth. With a population thus aroused and thus instructed, the erection of a college would be only as a pastime. "No long circuit of means would be required—no preparatory measures," such as were necessary in the early settlements of this country, but the move would be such as becomes "lovers of progress" in an age of railroads, steamboats, and telegraphs. It would only be necessary to commit the message to the wings of the electric dove in New England, saying to our brethren in the adjacent neighborhoods of Wisconsin and California, "We are ready," and the returning vibrations would echo the response, "We too are ready—go up and build."

To the work, then, brethren; and let us not sit in idle dreamings of some device to avoid the details of an intermediate passage from the cradle to manly stature. Our work is a work of toil and sacrifice; of toil rewarded by the precious consciousness of doing good and swelling the amount of intelligence and happiness in the universe; of sacrifice, on the part of the rich, such as is calculated to secure the permanence of wealth and the general diffusion of its benefits; sacrifice, on the part of the poor, of that false delicacy which would lead them to reject the proffers of others, lest they should seem to be dependent. Yea, rather, our business is to return to the spirit of those times when "they had all things common, and he that had gathered little had no lack, and he that had gathered much had nothing over."

1. Let every parent, then, look upon his children, and solemnly inquire within himself and before God, Am I, day by day, instilling into the minds of my children the spirit of progress, and a sense of the fact, that intelligence and goodness are the prime treasures of immortal beings, and that other treasures are valuable only as they tend to promote these? Have they all those facilities which will develop their powers and qualify them to bless the world and honor God? If not, let no sleep close the eyes, nor slumber the eyelids, till they have put *in motion* a train of arrangements which will secure to them the boon. If parents cannot command the means themselves, let them not blush to ask the interposition of others.

2. Let every philanthropist and Christian, and especially every minister of the gospel, look around him and inquire if there is any youth, of any age or sex, that is not improving the seed-time of life in preparations for a summer of beauty and excellence, and a harvest of ripened intellect and developed holiness. Let the rich from their abundance, and the widow from her mite, send in to some central organization, either church, association, or general society, or some board of trustees, the sums which, thus accumulated, shall put ample facilities within the reach of every young person who is willing to make efforts corresponding to provisions thus secured. I would not ask for the accumulation of standing funds, the interest only of which shall be doled out to the needy. Nay, rather, place it in the bosom of the poor, and God will secure the principal, and give an interest of thirty, sixty, or an hundred fold. Let the recipients of these funds return them, free from interest, in a suitable time after they have completed their course of study, and thus a second, and a third, may receive the perpetual blessing from the same gift. Let the work go on, widening and deepening, until, as upon the bosom of a mighty river, the vast accumulations of ignorance and error, now so formidable, shall be borne completely away, and fields of knowledge, clothed in living green, spread over the domain of earth, and the whole becomes one garden of our God.

In the plan above proposed I have not included provisions for theological instruction. The finances of that enterprise, I think, should be kept entirely distinct. Many would contribute to one, who would not wish to aid both. In some States, academies are excluded from the benefits of State funds where they are appropriating a part of their energies to a theological department. In relation to this, as well as to a college, I think we can do better than to make a great outlay in "brick and mortar" for external show. The plan agreed on by the Committee of the Central Association, and laid before Conference, is still the plan of my choice; but as no notice is taken of it in the minutes of Conference, and a very different one recorded, I suppose it was rejected, after the deliberations of "the oldest and wisest heads." That plan, in short, is to raise by subscription, in annual payments, (for five years as an experiment,) funds sufficient to support one theological teacher, and to purchase a small, well-selected library. Then let the charge of this work be entrusted to the best man whose services can be commanded, and let his instructions and lectures be free to all who may avail themselves of them. The plan may subsequently be enlarged or modified, as the wishes of those interested, and the indications of Providence, may seem to direct.

I have thus endeavored to present what, in my view, is the most safe and practical plan of advancing the educational interests of our people. If it does not anticipate the empty *honors* of home-made college *titles*, it does what I consider better; it proposes facilities for our youth to make themselves *entitled* to true *honor*. But if I am alone, and the opposite course is adopted, I shall still do what I can to aid my brethren in the work, and to avert, as much as possible, the reäction almost inevitable upon the adoption of the course proposed in the minutes of the last Conference. If I have not one of "the oldest and wisest heads," I have had a little experience in trying to repair the breaches of reäction, and I had rather that a few disappointed aspirants should feel a temporary "cold, damp, death-like blast," than that the whole denomination should fall from their "high and ardent hopes" into a slough of discouragements, from which twenty years of unremitting toil can hardly recover them.

JAS. R. IRISH.

The Baptist Irish Society.—This unpretending and very useful Society held its Anniversary in London a few weeks ago. It was organized in 1814, for the purpose of diffusing the Gospel in Ireland, mainly by the employment of missionaries and Scripture readers, the establishment of schools, and the distribution of Bibles and Tracts. Its income has never reached £3000 a year, yet it has brought 600,000 children within educational influences, and furnished them with testaments, school-books, &c. The Annual Report, presented at the Anniversary, stated that 16 missionaries, 9 Irish readers, and 24 schoolmasters, are now employed, and that there is regular preaching at 70 stations. One hundred Irish Baptists have emigrated to New York during the year. Returns from 14 churches show a gross increase of 79 members. The special claims of Ireland were urged by several speakers, and the causes of her wretchedness indicated. Hon. and Rev. Baptist Noel was one of the speakers.

The English Baptist Union.—This organization, formed in 1831, to extend brotherly love and union among those Baptist members and churches who agree in the sentiments usually denominated evangelical, held a meeting in London on the 19th of April. Dr. Burns presided, and Rev. Dr. Godwin delivered the annual address. The following resolution, adopted by the meeting, indicates the present condition of the Baptist churches of England:

"*Resolved*, That the Union look with affectionate and undiminished interest on the indications of the state of the churches, furnished by the statistical returns of the several Associations; and that they cherish joy and gratitude to God while they record the fact, that in 682 churches whose numbers are reported, there has been a clear increase of 2,324 members, or an average of 3½ per church, still carrying forward, in a slight degree, the progressive augmentation of the rate of increase which has been observable for three years past."

A New Methodist Bishop.—Rev. H. B. Bascom, the distinguished Kentuckian, has been chosen a Bishop of the Methodist Episcopal Church South, by the General Conference now in session at St. Louis.

American Baptist Missionary Union.—This organization held its anniversay at Buffalo, commencing on Fifth-day of last week. From Reports presented on the occasion, we learn that the receipts, exclusive of receipts from coördinate Societies, were $87,539 25; Expenditures, 84,147 23; Present debt, 21,501 09; Total receipts of the year, from all sources, 105,827 20; Total expenditures for the year, 101,446 23; Number of Missions, 17; Stations and out-Stations, 329; Missionaries, 561, of whom 52 are preachers; Female assistants, 57; Native preachers and other assistants, 214; whole number of laborers, 323; number of churches, 157; Members, 12,290; Schools, 102, with 2,648 pupils; additions to the church, 1,236. Several Missionaries were in attendance, and gave interesting accounts of their labors among the heathen.

Methodist Missionary Society.—The Missionary Society of the Methodist Episcopal Church held its anniversary in New York one evening last week, at which the Treasurer's Report was read, and two or three addresses were delivered. The Annual Report was unfortunately absent with one of the Secretaries, and therefore no account was presented of the doings of last year. From the Treasurer's Report, it appears that the receipts for twelve months have amounted to $107,835 73, and the disbursements to $100,989 63, leaving in the treasury $6,846 10. The speakers expressed themselves pained to learn that the receipts had not been larger, and there seemed to be a general determination that they should be greatly increased during the coming year.

The Jewish Feast of Pentecost.—The Jews have three great annual feasts—the Passover, which occurs in the latter part of March, or on the 15th day of their month Nisan, in memory of their deliverance from Egypt; the Feast of Pentecost, which comes fifty days afterward, (occurring this year on the 16th day of May,) in commemoration of the giving of the law from Mount Sinai; and the Feast of Tabernacles, which occurs in September, and commemorates the forty years' wandering in the wilderness. The Feast of Pentecost, last week, was signalized in this city by the consecration of a new and elegant synagogue recently erected in Norfolk-st., at a cost of about $40,000. The exercises consisted of reading the Scriptures, singing, prayers, and addresses by several leading members of the Jewish Community, among whom were Rev. Mr. Isaacs and Rev. Dr. Lillienthal.

The Eng. Baptist Home Miss. Society.—The Annual Meeting of this Society was held in London on the 21st of April, when it was stated, that the income last year was £4,221; expenditures £4,523. Stirring addresses were made by Rev. H. Dobney, Rev. Charles Stovel, and others, who represented the home missionary work in England as greatly impeded by the large party laboring to bring all the people under the influence of ceremonialism and the priesthood.

Death of Missionaries.—Rev. Cyrus Barker, missionary to Assam, E. I. under, the patronage of the Baptist Missionary Union, died January 31, on his homeward passage, and was buried in Mozambique Channel. His disease was consumption. Mr. Barker sailed from Boston, October 22, 1839. * * * The decease of Rev. J. Peggs, late missionary of the General Baptists to Orissa in India, is also announced. He was a most active man and devoted Christian. He was the author of a history of the General Baptist Mission, and of several other works on India. His end was peace.

A Word to our Friends—Three numbers more will complete the sixth volume of the Sabbath Recorder. For the double purpose of extending the influence of the paper, and providing the means to increase its value, we want to commence the seventh volume with a subscription list greatly enlarged. This might easily be done, if the friends who have spoken favorably of our enterprise would volunteer their aid in the matter. Will they do it? Some will, we know, and we hope that many will.

Ordination.—A letter from Eld. Azor Estee informs us, that on Sabbath, May 11, by request of the Seventh-day Baptist Church at Lost Creek, Va., Bro. Samuel D. Davis was set apart to the work of the gospel ministry. Eld. Estee preached the ordination sermon, and gave the charge; Eld. Peter Davis offered the consecrating prayer, and gave the hand of fellowship.

Dr. Judson.—Letters from Maulmain have been received at Boston, bearing date of January 21st, which bring intelligence of the severe illness of Dr. Judson, the pioneer missionary. Fears are entertained by the friends of this good and great man, that his sickness may terminate fatally.

Meeting of Unionists and Reformers.—A Christian Union Meeting, irrespective of sect or creed, is called to meet at Cazenovia, on the 5th of June next. The enemies of Slavery, War, Intemperance, and Licentiousness are specially invited. Gerrit Smith Rev. S. J. May, C. A. Wheaton, and others, sign the call.

Eld. Joshua Clark requests his correspondents to address him at Brookfield, Madison Co., N. Y.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, May 13.

Several petitions for the reörganization of the Judiciary of the District of Columbia were presented and referred.

Mr. Dickinson introduced a bill authorizing the coinage of a cent-piece, composed of copper and silver, the coinage of a three-cent piece, and to secure the re-coinage of the small Spanish and other foreign coins.

At about 1 o'clock the Senate proceeded to the consideration of the Bill to admit California into the Union, establishing Territorial Governments for New Mexico and Utah, and making proposals to Texas for the settlement of her Western and Northern boundaries.

Mr. Clay occupied the attention of the Senate with a speech which lasted till the hour of adjournment. He first made a statement of the sentiments of the Committee of Thirteen, showing what objections they had raised in committee to the proposed compromise, and how they had been answered. Then he took up the various plans which had been suggested, and endeavored, by contrasting them, to show the superiority of his. Afterward he replied to some persons who had objected to the plan of the Committee, especially Mr. Benton. Mr. Clay intimated his full conviction that slavery is abolished throughout New Mexico by the edict of the Creator, the Constitution of the people, and the act of their Legislatures. He advocated the provisions of the bill in relation to the recapture of slaves, and in the course of his remarks upon the subject alluded to Mr. Seward's position, as the advocate of a higher—a divine law—classing him with those who composed the Garrison meeting in New York, whereat, he said, Moses and all the prophets were rejected, and the name of the Savior reviled and contemned. Speaking of the slave-trade in the District of Columbia, he said that the first man who ever denounced that trade was a Southern man—John Randolph of Roanoke—and he believed there had been no time in forty years when, had the subject been energetically presented, a majority would not have been found in Congress in favor of its abolition. In conclusion, he expressed his conviction that the propositions of the Committee would succeed.

House of Representatives.

Nothing important was done in the House. Mr. Briggs of N. Y. introduced a resolution of inquiry relative to the facilities for coining bullion, which was adopted. Mr. Clark of New York made a speech in favor of freedom in the Territories. Mr. Savage of Tennessee rejoined. Mr. Stanly of N. C. gave notice of a motion to stop debate on the California question.

In Senate. THIRD-DAY, May 14.

The Deficiency Appropriation Bill was reported back from the Finance Committee, with a recommendation that the House amendments be concurred in, which was agreed to.

After the transaction of the morning business, the Census Bill was taken up. Most of the House amendments were agreed to. That providing that from and after the 3d of March, 1853, the House of Representatives shall be composed of two hundred and thirty-three members, gave rise to a long discussion, but was adopted, and the Senate adjourned.

House of Representatives.

The House decided, after a sharp struggle, to close the California debate on the first Tuesday in June. Speeches were then made, in Committee of the Whole, on the California Message, by Mr. Meacham of Vt., and Mr. Julian of Ind., both in favor of prohibiting slavery in the territories.

In Senate. FOURTH-DAY, May 15.

After the presentation of numerous petitions, and the transaction of other morning business, the Senate resumed the consideration of the bill for the admission of California and the establishment of Territorial Governments. An unsuccessful attempt was made to lay the compromise business on the table in order to take up the bill for the admission of California. After this an interesting passage took place between Hon. Jefferson Davis and Mr. Clay, the former attempting to strengthen the compromise with a new provision directly in favor of the extension of slavery into the territories. Mr. Yulee then made a speech against the compromise, and Mr. Foote another in its favor, after which the Senate adjourned.

House of Representatives.

Mr. Bayly, from the Committee of Ways and Means, reported bills for the payment of of Navy pensions, and revolutionary and other pensions, which were referred to the Committee of the Whole on the state of the Union.

The principal topic of the session, however, was the letter of Sir Henry Bulwer to Mr. Clayton in relation to the trade from the Atlantic to the Pacific coast of the United States, and against certain changes in our tariff. Speeches were made by Messrs. Brooks, Calvin, and Moore, but no action was had.

In Senate. FIFTH-DAY, May 16.

After the presentation of petitions, and the reception of reports, the Senate took up the bill to promote the progress of the useful arts, by an amendment of the Patent Laws. But after debate and the adoption of verbal amendments, the further consideration of the bill was postponed.

The Compromise Bill then came up, and several Southern Senators, including Davis, Foote, Yulee, and Clemens, spoke upon it, some saying that it would certainly pass, and others that it never could pass. It was evident from the discussion of this day, that a compromise between Southern Senators is quite as essential as between the North and South.

Adjourned over to Second-day.

House of Representatives.

The Canadian Reciprocity Bill was referred to the Committee of the Whole on the state of the Union.

The letter of Sir Henry Bulwer, the British Minister, on the coasting trade and the tariff, was then divided, the Committee of Ways and Means taking the tariff part, and the Committee on Commerce the other.

The Senate's amendment to the resolution to facilitate the coinage at the Mint, was concurred in. It authorizes the transfer of such money from the Treasury as can be spared from time to time.

The Senate's amendments to the Census Bill were partially adopted, and a Committee of Conference was asked for on those which the House would not agree to.

House of Representatives. SIXTH-DAY, May 17.

With the exception of a report exculpating Mr. Horner, the door-keeper, from the charges of Mr. Brown of Mississippi, the only business before the House related to the Galphin Claim. Members of the Committee to whom that subject was referred, made four distinct reports. The majority report was read, and all were ordered printed. To one of the reports the following resolutions are attached:—

1st. *Resolved*, That the claim of the representatives of George Galphin, was not a just demand against the United States.

2d. *Resolved*, That the act of Congress made it the duty of the Secretary of the Treasury to pay the principal of said claim, and it was therefore paid, in accordance with law and precedent.

3d. *Resolved*, That the act aforesaid did not authorize the Secretary of the Treasury to pay interest on said claim, and its payment was not in conformity with law and precedent.

As some of our readers may not be familiar with this "Galphin Claim," of which so much is said, we copy the following statement of the case:—

"Galphin was an Indian trader, in Georgia, who, in 1773, had a claim against the Creek Indians. They ceded their lands to the then province of Georgia. Galphin prosecuted his claim against the British Government for years without success. He next directed his attention to the Government of Georgia, but they refused to pay the claim. As soon as our Government was organized, under the Federal Constitution, the claim was presented to Congress, and was constantly before it till 1848, when an act was passed, directing the proper accounting officers of the Treasury to audit and pay the claim. They did so, and $49,000 was accordingly paid over.

"Here, it was supposed, the whole matter would rest. But Mr. Crawford, after receiving the $49,000, immediately put in a claim for interest upon it from 1773 to the time of payment, amounting to about $198,000. Mr. Secretary Walker rejected the claim for interest as unprecedented and unauthorized by law. When Gen. Taylor became President of the United States, and Mr. Crawford Secretary of War, the matter was again presented before the Cabinet. Mr. Whittlesey, the Comptroller, refused to allow the claim, in the same manner as his predecessor had done before him. Mr. Meredith, the Secretary of the Treasury, applied to the Hon. Reverdy Johnson, Attorney General, for his opinion, and he decided in favor of the legality of the claim. Mr. Meredith then ordered Mr. Whittlesey to approve it; he did so, under protest, and the $198,000 was forthwith paid. Mr. Crawford, it is said, received about $90,000 as his share."

FOREIGN NEWS.

By the steamer Hibernia, which arrived at Boston on Fifth-day last, one week later news was received from all parts of Europe.

The great event in England is the birth of another Prince to strengthen the throne of Queen Victoria. It was announced on the morning of May 1st, by the usual waste of gunpowder.

From France we have the result of the Paris election, which was in favor of the Socialist candidate, Eugene Sue, by a majority of 8,445. The efforts of the French Government to suppress the democratic papers still continue, but with no very flattering success. The French Government had received intelligence from Senegal, to the effect that an attack had been made by the natives of the Coast against the inhabitants of St. Louis. It is said that M. Lamartine and his wife set out in a few weeks for the East, and that he has expressed his determination never again to return to his native country, unless summoned by the people.

A letter from Rome, dated April 18th, says: "His Holiness has now been in Rome nearly a week, and during this period his whole time has been taken up in courtesy to French authorities and officers; and while his Holiness has refused to give audience to his Roman and personal friends, he has taken no steps whatever to alleviate the sufferings of his people. In short, it is clear that the country is to be governed with more severity than during Gregory XVI.'s worst period."

It is announced that a Republican movement has broken out in Iceland, and that the Danish Governor has been driven away. The maintenance of the commercial monopoly of Copenhagen, of which the Icelanders have long complained, is the cause of the outbreak.

A letter from Smyrna, of the 15th ult., in the Observatore Triestino, states that shocks of earthquake have become so frequent there that the ground is in a state of continual oscillation, and that many houses have already been damaged.

A shock of earthquake took place on the 14th ult., at Ragusa, which exceeded in violence and duration that of 1843, and threw the inhabitants into a perfect state of consternation.

Subscriptions have been obtained in New York for "the People's Bathing and Washing House," to the amount of twenty-two thousand dollars, aad there is no longer a reasonable doubt that it will be established. The design is to enable every person to have a bath at the bare cost of providing the needful accommodations, and to proffer to every poor family to do its washing in one-fourth the time, with less than half the labor and expense now required, while the household is saved the dirt and discomfort of "washing-day."

AMERICAN LEAGUE OF HUMAN BROTHERHOOD.—A Convention of members of this League was held at Worcester, Mass., last week, when officers for the ensuing year were elected, and interesting addresses were delivered. Elihu Burritt was chosen President; Amasa Walker, Corresponding Secretary; Thomas Drew, Jr., Recording Secretary; Anthony Chase, Treasurer; Rev. Elnathan Davis, Home Secretary and General Agent. Among the Vice Presidents we notice the name of Gerritt Smith of Peterboro. The following resolutions, expressive of the sense of the Convention, were adopted:—

Resolved, That the principles of peace are the principles of Christianity, and that it is the duty of every philanthropist, patriot and Christian, to labor for their diffusion among all communities and nations.

Resolved, That this meeting fully approves of the proceedings and objects of the recent Peace Congress at Paris, and of the proposition to hold another of the same character at Frankfort, Germany, in the month of August next.

ANOTHER CUBAN EXPEDITION.—Another expedition is said to be on foot for the overthrow of the existing Government of Cuba. Its strength is variously estimated at from 5,000 to 10,000 men, many of whom were participators in the late Mexican war. Several vessels, with men and provisions, have sailed from New Orleans and the Atlantic ports, ostensibly for Chagres and California, but really for the conquest of Cuba. Gen. Lopez is the commander of the expedition, and he counts upon the assistance of a large body of Cubans. Of course it is impossible at present to estimate the results of this undertaking, but hard fighting is looked for.

NEWSPAPER MOVEMENTS AT WASHINGTON.—"The Republic," the Administration paper at Washington, has recently been transferred from the editorial management of Messrs. Bullett and Sargent to that of Allen A. Hall, late Assistant Secretary of the Treasury, on account of personal differences between the former and members of the Cabinet. A new paper is soon to be started at Washington, it is stated, for the purpose of advocating more earnestly the interests of the South. Some seventy Southern Senators and Representatives have united in an address in favor of the measure.

HORRIBLE SUFFERING.—*Joliet, Ill.*, May 1 Six persons from this town on their way to California were lost upon the Plains, where they suffered everything but death. Four of the lost company died, but the names of the unfortunate men who fell victims to starvation are not given. The company, it seems, left Salt Lake for California, but lost their way and wandered southward. After wandering in that dreary region for months, they struck the Pacific Ocean 400 miles south of San Francisco. The following is an extract from the letter: "We have had a severe time of it. Four months and two weeks we were lost in the wilderness—wandering around and trying to find our way out We traveled over roads where no white man had ever been before. We lost all we had—wagons, horses, oxen, cows and everything. Three months we had to live on horses and oxen. We killed them and ate them, intestines and all. Four of our company starved to death. We were six days without water. You cannot think how much we suffered." [Detroit Tribune.

JEALOUSY AND ATTEMPT TO MURDER.—In Philadelphia, on the evening of the 15th inst., a young Englishman named Richard Foote, made an attack upon a Mrs. Ann Walker, aged 18 years, wife of James Walker, at her residence, 326 South Fifth-st. He made the deadly assault upon her with a knife, inflicting eight shocking wounds upon her arms, breasts, and back. At last accounts she was in a very critical situation. Foote had been committed to prison. The cause of this murderous attack is briefly as follows: Foote was a lover of Mrs. Walker when she was unmarried. He recently left the city to work in an iron furnace. During his absence she married Walker. This was about three weeks since. Foote returned to the city some days since, became infuriated with jealousy upon hearing of her marriage, and vowed revenge. That night, according to determination, he entered her dwelling and attacked her as above described. It is extremely doubtful whether she will recover.

ARREST OF A MAYOR.—The Mayor of Pittsburgh, (says the Philadelphia North American,) appears to have a hard road to travel. Ever since he was taken from prison and inaugurated, either himself or his enemies have been constantly getting him into trouble and suits at law. His latest difficulty is stated thus by the Pittsburgh Journal: "An elderly landlord had a troublesome tenant, an old woman, whom he had long been endeavoring to get out of his house, but without success till last week, when she signed an agreement to leave. Repenting afterwards, she sent for the Mayor to protect her from ejection. The landlord sent a couple of officers to put her out with her furniture, but the Mayor appearing, endeavored to stop them. The landlord and the Mayor thereupon got to quarreling, and the result was, that the latter was arrested and bound over to keep the peace for threatening violence."

DIVORCE GRANTED ON THE GROUND OF INTEMPERANCE AND DESERTION.—In the Supreme Court, at Boston, a few days ago Elizabeth L. Crispin appeared for divorce from James Crispin. It was proved, that defendant was a man of intemperate habits, and had wholly deserted his family for about six years, and that during that space of time he had neglected to furnish them the least means of support. The evidence also proved that the wife, by her own industry and prudence, had respectably supported her family of five children, and purchased and paid for an estate which she now occupies. The Court granted the divorce, and ordered a decree to be entered securing to her the said estate.

COST OF RIOTS IN PHILADELPHIA.—The Philadelphia Inquirer says: From official sources we learn that the following sums have been paid by the county of Philadelphia for riots, pay of military and civil posse, since the year 1842 up to 1849, inclusive:

1842	Lombard and St. Mary-st. riots,	$6,368 50
4843	Kensington, pay of military, &c.,	790 96
1843	Harper's brick yard,	22 50
1845	Damages from riots, pay of military &c.	35,301 23
1846	Riot in Southwark, 1844,	7,647 91
1846	Riot in Kensington, 1844,	23,421 66
1847	Claims of troops,	8,000 00
1848	Judgment for damages in late riots,	53,498 69
1849	do. do. do.	34,815 59
	Total	$174,366 84

SEA RACE.—The Sea Witch and Samuel Russel, two of our finest clippers in the Canton trade, sailed, the former on the 13th and the latter on the 9th of April, for California. Considerable excitement exists as to their relative arrivals at San Francisco. The Samuel Russel was spoken 32 days out, and had then run about 6,000 miles. The Sea Witch has not been heard of since she left. The Sea Witch has made the fastest time on record, having been from the port of Canton to the port of New-York in 76 days. The Samuel Russel is a fine vessel and has proved herself since her sailing to be a "*racer*." [Tribune.

WASHINGTON'S FAREWELL ADDRESS.—The Mercantile Library has received from James Lenox, Esq., a beautifully-printed copy of Washington's Farewell Address, being a literal copy of that renowned document, prefaced by two finely-engraved portaits after the pictures of Peale and Stuart. Appended are the statement of Mr. Claypole and some other documents showing the history of the Address. It will be recollected that Mr. Lenox was the purchaser (last winter) of the original manuscript of this Address, for the sum of $2,500, we believe. He has caused to be printed 54 copies folio, and 175 quarto, which are intended for presents only.

FIRE AT CORNING, N. Y.—A letter to the N. Y. Tribune, dated at Corning, Steuben Co., N. Y., May 18, says:—"This morning at 11½, the wind blowing from the northwest, a fire originated in the Corning and Blossburg Dépôt, which has consumed all the business portion of our village from the Clinton House to the lower end of the village, destroying property to the amount of *over Three Hundred Thousand Dollars.* There is not a store, grocery, bank or any other building left, except two public houses and what few private residences there were in the west end of the village.

SUMMARY.

The brig Silenus, from Cape Haytien, brings dates to the 21st April, confirming the previous intelligence of the confinement of Mr. Wilson, the American Consular Agent there. The cause of his imprisonment was the breaking of the Custom-House seals of a vessel, for the purpose of saving some coffee in a lighter from a coming storm. The French Consul interfered and obtained his release. Mr. Wilson has left for Port-au-Prince, where the matter was to undergo an investigation.

Intelligence was received in St. Joseph's, Mo., April 25, from the Bluffs, that there are about 3,000 teams for California at that point, and that they are continually arriving in large numbers—that everything necessary for the emigrant is extremely high, and the supplies almost completely exhausted. Corn is selling at $2,25 per bushel, flour $5 per hundred, and other articles necessary for an outfit in the same proportion.

A dispatch from N. O., dated May 11, says, that during the past few days considerable quantities of arms and ammunition have been received and several vessels have left with men, artillery, &c., ostensibly for Chagres, but supposed bound for the invasion of Cuba. Yesterday the Spanish Consul offered $6,000 for the charter of a steamer to convey dispatches to Cuba. The owners, however, refused, and the Consul then sent them in a fast schooner.

A letter was received at Washington, May 14th, announcing that the slaves in Union Township, Monroe Co., Va., had planned for an insurrection and murder of all the white inhabitants of the place, when they would escape to Ohio. The thing, however, was frustrated by a negro girl, who gave information concerning the plot, and sixty of the slaves were arrested and placed in confinement.

At Nashua, N. H., recently, a man named Hart Allen, between 40 and 50 years of age, who has a wife and a large family of children living, took a cord, and placing it about the neck of his youngest child, who was sleeping in bed, strangled it; and then took his own life by hanging himself. No motive but insanity can be assigned for the deed.

Letters have been received from Nicaragua to the 22d of April, which state that the States of Honduras, Nicaragua, and San Salvador, indignant at the aid given the rebels in Gautemala, in the late attempt at revolution, had raised an army of 5,000 men, and were about to march upon that country. The whole of Central America was quite unsettled.

Land Warrants are dull and fluctuating. Operators do not feel disposed to move in them until Congress either passes or gives the quietus to the Land Donation project, now before that body. Should a bill pass giving a quarter section of land to every actual settler, these Warrants would probably fall to $50 each, whereas, if the project should be killed, they would rise to $160 or $170 each. So says the Tribune.

At the recent session of the Legislature of Rhode Island, five bank charters were granted, one in Providence, one in Phenix Village, one in Coventry, one in Richmond, and one in Hopkinton. The first is to start with a capital of $100,000, the others with capitals of $50,000, and all with liberty to increase.

A large number of drum-fish, says the Snow Hill (Md.) Shield, are to be found dead in different parts of the Synepuxent Bay. When harpooned they bleed as freely as when alive, which would seem to indicate the torpor of some disease rather than death.

The Boston Traveller states that the City Registrar, from data in his office, says that about sixteen births, five marriages, and ten deaths, occur daily in that city.

Six trains of cars leave Albany for the West every day, as follows:—

1st. 7½ A. M.—Express train—in 13 hours.
2d. 9 A. M.—Way-Mail train.
3d. 11½ A.M.—Emigrant and Freight train.
4th. 2 P. M.—Accommodation train.
5th.5 P.M.—NewExpress train—13 hours.
6th. 8 P. M.—Accommodation train.

The Havana (Chemung Co., N. Y.) Journal of May 4, gives the particulars of a fatal affray beteen a young man about 17 years old, named Horace Bailey, and a number of drunken Irishmen. It seems that a dispute arose, in the course of which Bailey was attacked, and drew a revolver, with which he shot two of his assailants dead. He has delivered himself up to the authorities, and is generally regarded as having acted in self-defense.

The ship Andalusia, Capt. Wilson, arrived at Baltimore on the 6th inst. from California. The A. sailed from Baltimore on the 19th of April, 1849, for California, with a full cargo of goods and a large number of passengers, and has been absent one year and seventeen days. She is the second merchant ship that has returned from California.

The ordinary revenues of the United States for the quarter ending March 31, are, as reported officially, $12,923,984—a larger sum than ever before collected, and this sum has exceeded the current expenditure for the quarter by more than three and a half millions of dollars.

The Providence Journal says that the sales of printing cloths in that city for the week ending May 11 have been larger than ever before known. One hundred and twenty-eight thousand pieces have been sold at a decided improvement in price.

Mrs. Frances Sargent Osgood, (wife of S. S. Osgood, the artist,) a lady very widely known as an authoress, died in New-York, on Sunday, May 12, of consumption, aged 37 years.

The Detroit papers say that there never was a period in Michigan when the wheat crop gave a fairer promise than at present, and there is every ground to expect that the yield will be abundant, and of the best quality.

New York has made it an offense, punishable by imprisonment or a heavy fine, for a telegraph operator, clerk or messenger, to divulge the contents of a private message, or refuse or neglect to transmit or deliver the same.

On Wednesday, May 15, says the Milwaukie (Wis.) Sentinel, the Milwaukie Female Seminary will be reorganized under the name of the "Milwaukie Normal Institute and High School," and go into operation on a plan proposed by Miss Beecher.

There was recently a great freshet on Black River in the vicinity of Watertown, which destroyed several buildings, carried off a good many saw-logs, and did damage to the amount of some thirty thousand dollars.

Two fatal cases of Cholera occurred at St. Louis, on Monday, May 13. The interments in 12 Cemeteries for the week were 94, of which 27 were Cholera.

There was a severe frost in Portland on Saturday, May 11, and the ground in many places was frozen as though it was midwinter.

The fare on the Auburn and Syracuse Road has been raised 20 per cent. which has caused some surprise in that part of the country.

It is said that the through fare between New York and Boston, by the Norwich route, will be reduced in a few days from $4 to $2 50.

A fine specimen of the Glossy Ibis was shot near Fresh Pond, in Cambridge, Mass., on Wednesday last.

More than ten thousand emigrants, from all parts of Europe, arrived at New York in the week ending May 16, 1850.

New York Markets—May 20, 1850.

Ashes—Pots $5 56; Pearls 5 62.

Flour and Meal—Lower grades of Flour have risen 12½c. and medium grades 6d,; common and straight State sold for 5 31 a 5 44; pure Genesee 6 00 a 6 06. Rye Flour 2 87. Meal 2 87 a 2 94.

Grain—Wheat has advanced 3 to 5c. per bushel, but sales are slow; white Canadian, free, 1 26, Genesee 1 35. Rye 60c. Corn 60 a 64c. Oats, 42 a 44c. for Jersey, 46 a 47c. for Northern.

Provisions—Pork has declined slightly; Prime 8 69 a 8 75, Mess 10 56 a 10 62. Beef, 5 25 a 6 12 for Prime, 8 50 a 9 75 for Mess. Butter, 15 a 18c. for new State, 20 a 26c. for Orange County. Cheese 5½ a 8c.

Apples—Russets, per bbl. $4 50; per ½ peck, 37½c. Dried apples 12½c. per qt.

Cranberries—63c. a half peck, some 25c. a quart.

Eggs—Plenty and cheap; wholesale price 13 for a shilling, retail 11 for a shilling.

Green Peas—From 1 00 to 2 50 per bushel, wholesale; retail, about 38c. per half peck for good.

Old Potatoes—Mercers, per bbl. 1 50 to 1 63; Kidney's, 1 87½; Carters, 2 00; Western Red, 1 31; Mountain June, 1 19.

Dry Peaches—Very high, and retail at 31c. per qt.

Dry Plums.—The retail price is 25c. per qt.

MARRIED.

In Brookfield, N. Y., May 8th, by Eld. Joshua Clark, Mr. JONATHAN ALLEN to Miss CYNTHIA SAUNDERS, both of the above place.

DIED.

In Lebanon, Madison Co., N. Y., after a lingeriag illness of several months, which he suffered with Christian fortitude, JACOB HARTSHORN, Esq., aged 72 years, 3 months, and 3 days. The deceased was one of the first settlers of Madison county, a man of unsurpassed industry, and of unyielding integrity in the discharge for many years of various public offices. He died in the full assurance of a glorious immortality—leaving his bosom companion from youth to old age, a large family, and an extensive circle of acquaintances, to deeply feel and mourn his loss.

LETTERS.

B. G. Stillman, C. Chester, P. C. Burdick, C. Stevens, Job Tyler, Wm. Maxson, B. Nichols, N. G. Spalding, Enos Wise, J. Clark, H. Wheeler, D. C. Green, E. R. Gallup, T. Avery, S. P. Stillman, Abel Stillman, Azor Estee.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

John Cundall, Mystic Bridge, Ct.	$2 00	to vol. 6	No. 52
Jesse Saunders, Albion, Wis.	2 00	" 7	" 13
Cyprian Stevens, So. Paris, Me.	1 00	" 7	" 13
Job Tyler, Oporto, Mich.	4 00	" 5	" 52
G. W. Brooks, Colon, Mich.	2 00	" 6	" 52
David H. King, "	2 00	" 6	" 52
D. N. Stillman. Alfred,	2 00	" 7	" 52
Ira B. Crandall, "	2 00	" 6	" 52
G. C. Green, "	2 00	" 6	" 52
R. G. Burdick, Deansville,	1 00	" 6	" 26
Geo. Gardner, Lowell,	2 00	" 7	" 19
Ichabod Williams, Verona,	2 00	" 6	" 52
David Whitford, Berlin,	2 00	" 6	" 52

BENEDICT W. ROGERS, Treasurer.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
(NEAR BROADWAY,)
J. E. JOHNSON, NEW YORK.
CLARK ROGERS.
Rooms $2 and $2 50 per Week. 37½ cents per Night.

Western Association.

THE attention of the churches of the Seventh-day Baptist Western Association is called to the subject of their annual correspondence with that body. The plan of that correspondence has not been rendered sufficiently definite, the result of which has been, that we have failed to elicit from that source much that it would be desirable to bring before the Association respecting the labors and condition of the churches. It will be seen, by a reference to the Minutes of the last Session, that a Committee was appointed, "to prepare and present to the churches instructions in regard to matters deemed proper to be reported in their letters." The report of the Committee, with an amendment of the Association is published in the Minutes. It is very desirable that the letters presented at the approaching Anniversary, should, as far as practicable, conform to that plan. A fear that the subject might be overlooked by some of the churches has prompted the publication of this notice. T. E. BABCOCK, Cor. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Friendship, Allegany Co., N. Y., commencing on the Fourth-day before the fourth Sabbath in June (19th day of the month,) 1850.

The churches are *requested* to "lay by them in store as God has prospered them," that it may be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Central Association.

THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (5th day of the month,) 1850.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the splendid and superior steamers BAY STATE and EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only. Leave Pier No. 3 North River, near the Battery. The steamer EMPIRE STATE, Capt. Comstock, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, and either to TISDALE BORDEN, 70 Wall-st. or at the office of the Line, at the corner of Washington-st. and Battery-place.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

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E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

THE ERUPTION OF VESUVIUS.

The following vivid description of the late eruption of Vesuvius, is by a correspondent of a London paper.

The insufferable dullness and gloom which have reigned in this fair city for some weeks past, *malgré* the Carnival and the usual balls and gaieties, have at last been dispelled by the excitement caused by one of the finest eruptions of Mount Vesuvius ever known. For some twelve or fourteen days, the mountain has been in labor, giving manifest indications, by groans and wailings, of bringing forth speedily something more than a mouse. On the 6th, volumes of smoke and vapor, with occasional sheets of flame, were succeeded, from time to time, by awful subterranean rumblings; and, on the morning of the 7th, the lava made its appearance, running down the mountain, on the side of Torre Annunziata, in seven or eight distinct streams. On the evening of the latter day, a party of us ascended to the hermitage, and thence, on foot, with guides and torches, to the cone, from whence a fine view was obtained of the lava at a white heat, and it was pumped out of the crater, and thence bent its way in the direction of Pompeii and the Bosco Reale. This ascent was very fatiguing and disagreeable, and one of the party had a narrow escape from fracturing a limb by a fall. During the night of the 8th, the roaring and bellowing of the crater kept most people from enjoying their rest, and on the whole of the 9th, volumes of smoke, lava, and vapor, together with huge stones and serriæ were ejected without intermission. On the evening of this day, a special train was announced to leave Naples at six o'clock, for Torre Annunziata, returning at eleven. About 400 natives and foreigners availed themselves of this opportunity; and a strong party of *Inglesi*, with guides and torches, and mules and donkeys, proceeded from the station at Torre Annunziata to the Bosco Reale, which is about five miles, through narrow lanes and country roads. There was no cause for apprehension, however, as the Government had taken care to send strong bodies of troops, both horse and foot, for the protection of life and property, and the preservation of order. The sight that met our view on our arrival at the Bosco was grand in the extreme. The lava presented a frontage of at least a mile and a half, and was advancing slowly, but steadily and surely, and devouring everything in its way. On the road we had met parties of poor peasants carrying beds, chairs, pots, pans, and other moveable furniture, which they had been able to save from the devouring liquid; the women and children rending the air with their cries and supplications to San Gennaro, the patron saint of these parts. These poor wretches were thrown on the world homeless and pennyless.

By the time of our arrival, which was about nine o'clock, the lava had taken complete possession of the wood, having devoured about half of it. At times a row of three or four hundred saplins caught fire simultaneously, producing a vivid flame that lighted up the country for miles around. Some splendid full-grown ilex, oak, and ash trees, offered in their ponderous trunks a momentary resistance; but it was to no purpose, the larger ones generally exploding with a loud report and a leap of twelve or fourteen feet in the air, to be consumed like tinder on their descent. It was curious to observe, when, from a sudden rush of lava, which always occurred after a temporary obstruction, how the larger trees gave out tens of thousands of little jets of steam from the knees and elbows of the smaller branches. It was owing to the roots and trunks coming immediately and suddenly in contact with the lava, and before the whole tree had had a preparatory roasting previously to its final combustion. In these cases the tree generally exploded; those, on the contrary, that had had their initiatory grilling, generally bowed their heads slowly and majestically, dying, like Cæsar, in their dignity. As this novel and brilliant spectacle quite absorbed our attention, the majority of us lost the return train to Naples, and decided to pass the night on the spot. There was no moon, but the stars shone clearly, and the sky was cloudless; a cold *tremontana*, however, on one side, and the insupportable heat of the advancing furnace on the other, made it necessary for us to keep revolving from time to time like bottle-jacks before the lava, to obviate being frozen on one side and baked on the other. At about three o'clock in the morning the eruption was at its hight. The amount of lava was quintupled, and the masses of stones which shot up into the air descended with a reverberating crash. It was the discharge of these stones which caused a noise that rendered our voices inaudible. I can only compare it to the concussion produced by the broadside of a three-decker. The ground at times trembled under our feet, and a wailing, sobbing, distressing sound, seemed to indicate that Nature was undergoing a horrible subterranean convulsion; and thus gave vent to the "throes and throbs" of her agony. At about four o'clock the destroyer advanced to a farm-house and outbuilding, which seemed, from their solidity, being built of rubble stone, and joined with the well-known Roman cement, likely to offer a stout resistance. And here the lava seemed to be endowed with consciousness and instinct. No sooner did it feel the momentary check than it commenced rising like the water in the lock of a canal, and from being at its arrival about twelve feet deep, speedily arose to about thirty; and attacking the bomb-shaped solid stone roof of the main building, and at the same time running in at the windows and doors, caused a rarification and condensation of air, that made the whole concern *sauter* with a terrific report.

A still more interesting and affecting spectacle was presented about an hour after, by the destruction of a small church, embosomed in this hapless wood. The lava here, as at the farm, had a rather tough job, from the extreme solidity of the edifice; and, with a sort of instinct and conscious pride in its own irresistible power, it dashed forward to the attack, despite the moans and chants of a parcel of Franciscan friars connected with the church, and of the mute sorrow of the poor curé. The ornaments of the altar, together with the pictures, statues, and finery of the Virgin and the patron saints, and the parish records, had all been removed; but the incessant entreaties of the curé failed to induce his parishioners to put their shoulders to two fine doors and lift them off their hinges to a place of security, which they could easily have done. The bells also might have been saved with little exertion. No; the Virgin or the patron saint would either appear corporeally, that is, visibly, and stop the sacrilegious destroyer, or the edifice would resist and go scathless. From time to time the bells were tolled mournfully, and curé, monks, and parishioners, chanted the funeral dirge of the sacred edifice where most of them had been baptized, and which was associated with all the prominent parts of their little secluded lives. The lava here insinuated itself into the crypt of the building, thereby undermining it so that it was literally a "temple rent in twain," the two nearly equal portions of which rocked and tottered to their base, and then fell—belfry, bells, and all, into the burning gulf. Several passages of the "Inferno" of Dante were called to recollection this night, and the divine poet ably describes what here palpably and tangibly represented hell though upon earth. For half an hour an intense dark green flame played over where once stood the doomed edifice, caused perhaps by the fusion of the bell-metal below. In other parts blue flames of various degrees of intensity and depth of color played and flickered about. All night parties arrived from Naples, who had missed the train; and the wood was glittering with torches approaching and receding in the distance. The arrival of a large body of priests, mounted on all the available jackasses and mules in the neighborhood for miles round, caused an immense sensation among the rustics, as there was little doubt that these worthy men would soon settle the business of the ruthless enemy, and put things to rights; so to it they went, clergy and laity; and on our departure from this scene of desolation and woe, the welkin resounded with the exertions of some hundreds of pairs of lungs. Much of the beauty of the effect faded on the approach of daylight, and when we left, which was at exactly half-past six in the morning, the lurid glare and vivid brilliancy of the lava was succeeded by a black carbonaceous dullness, with only here and there a deep red glow; the volume of lava had also diminished, and the crater was hushed. Nature seemed to have a slight intermission of her pangs, to be resumed the following evening.

On our return to Naples, we learned that a tragedy of another and a more sanguinary kind had been enacting elsewhere during the night. Hundreds visited the crater itself, and the mountain was literally dotted with little bright star-like points, ascending and flitting like will-o'-th'-wisps. The effect was picturesque in the extreme. A party of American officers of the squadron here, with characteristic and national rashness and curiosity, approached too near, and one of the officers, a fine, handsome young fellow, received a mass of hot calcareous matter on the right shoulder, which stripped the flesh to the bone as far as the elbow. There was no actual fracture, but the hemorrhage was so violent, and so long a time elapsed before he received proper medical aid, that he lies with little hope of recovery. But another accident, within ten yards of the same spot, and almost at the same time, terminated fatally. The victim of his rashness was a Polish officer, who received a mass of stone of some tons weight on the left thigh, which caused a compound fracture, and there he lay and bled to death, his blood running down into the very crater itself, where it boiled, and hissed, and steamed. A Neapolitan gentleman, who related the particulars to us, nearly lost his life, in his exertions to bring the body down the side of the mountain, for at the time the lava and stones fell in all directions thick and fast. Another individual, a native, had the dexter side of his lower jaw completely removed by a stone, which was shot obliquely out of the crater, while he was stretching over peering into its fiery depths. The catalogue of contusions, abrasions, and lesions on that eventful night would nearly fill one of your columns.

MANUFACTURE OF RAZORS.

The manufacture of razors, like that of surgical instruments, is one of the highest branches of cutlery handicraft, on which the very superior workmen are employed. They are made of rods of cast steel, half an inch broad, and just as thick as a razor's back, which rods are first attacked at "the razor forge." To manage the operation, two men are required—a *maker* and a *striker*. The maker manages, with his left hand, the rod, glowing red, while he uses the hammer with his right; and the striker wields a sledge hammer, delivering his strokes alternately with those given by the maker. The sounds issuing from the smithies where these double hammers are at work (weighing respectively 3¾ lbs. and 7 lbs.) have not only found commemoration in Handel's "Harmonious Blacksmith," but in the poems of one of our poets, who dwells over

Vulcan's strong sons, who, with nervous arms around
The steady anvil, and the glaring mass,
Clatter their heavy hammers down by turns,
Flattening the steel.

The anvil for razors is a little rounded at the sides, which enables the forger to give the blade a thinner edge, and thereby save the grinder much trouble. The razor blades, as soon as they leave the anvil, are hardened by being heated to a white heat, and then immersed in cold water. They are next tempered by being laid side by side, with their edges upward, with a flat iron plate over the fire until they have acquired a yellow brown color, which leaves them still very hard. The grinder now takes possession of them, and in his hands they are subjected to three operations—grinding, glazing and polishing. From the concavity of the razor blades, they must, of necessity, be ground upon stones of very small diameter; and the object of grinding the blades upon one of four inches is to impart to the edge or cutting side a uniform thinness of a certain width that shall supersede the necessity of grinding after use. Indeed, we consider a razor that requires grinding to be no longer fit for office; it ought to be cast off like an old coat, or superannuated and exempt from further work, like a broken down exciseman; or else, like an old blood-horse in a dung cart, condemned, when worn out, to serve a less noble office, that of cutting corns. As razors, like most cutting instruments, require a certain temper, they are ground on a whetstone, which has its trough filled with water sufficiently that the edge of the stone may, as it passes, just touch the water's surface. The next operation is glazing, which consists of applying successively emery of different degrees of fineness, until the article is rendered as smooth as it can possibly be made by such means. The tool for glazing is composed of a circular body of wood, formed of many pieces put together in such a manner that the edge of the instrument always presents the end of the wood. The pieces, are placed in this position in order that the contraction of the materials may not destroy the circular figure, which would otherwise be the case, as the wood contracts laterally. The surface of the glazing tool is prepared for use by first touching it with a sharpened hammer, and then filling up the notches with emery and tallow. Polishing is next performed by means of a circular piece of wood covered with buff leather, which, from time to time, the workman covers with the brown-redoxide of iron, called crocus. The speed of the glazing instrument in its rotation, is about fifteen hundred feet in a second, which is more than double that of the grinding stone. The speed of the polishing tool is much less than the latter, being not more than seventy or eighty feet in a second. [Domestic Economist.

MORE 'RAPPINGS'—SIR JOHN FRANKLIN.

The following letter appeared in the New York Tribune of the 14th inst., accompanied with a remark by the editor, that he has a private note, from a reliable source, assuring him of the sincerity and honesty of the relators mentioned, and that whenever he ascertains, by unquestionable live-men's testimony, that Sir John Franklin is confined at Yongtong, or any other inland city on the island of Niphon, he shall believe in the spiritual origin and essential verity of the 'Rappings.'

SCOTT, Cortland Co., N. Y., Wednesday, May 1.

Last evening, a number of young people were assembled at the house of Mr. Cottrell, in this town, for the purpose of conversing with the spirit rapping; and as Mr. Cottrell and myself had held communications with the spirit in regard to the origin of the Aborigines of this country, we proceeded to ask a few questions at this time—to all of which we received satisfactory answers; and, after conversing upon various interesting subjects, the conversation turned upon the fate and whereabouts of Sir John Franklin, about whom so much interest has been manifested by all civilized nations, but whose fate has up to this time been shrouded in mystery. The first question asked was, "Is he yet living?" to which we received an affirmative answer. "Is he where the Esquimaux reported that they saw him?"—'No.' "Did he find a North-West Passage, and sail through Bhering's Straits?" 'Yes.' The question was then asked if the spirit would spell out the name of the place where he is at present; and it spelled out *Yongtong*, which we found out by further inquiries was a city situated 70 miles from Jeddo, on the south-western coast of the island of Niphon, the largest of the Japanese group. The spirit revealed that, after experiencing almost unparalleled hardships in finding a passage, he had gone to the island for the purpose of trading with the natives; that he was attacked by them, and, after an obstinate resistance, in which part of his men were killed, himself and the remainder were taken prisoners. They were placed in close confinement, where they have been 11 months, and are treated with the greatest cruelty and insult.

To all who are acquainted with the character of the Japanese, the treatment of Sir John and his crew is not a matter of wonder, as it is well known that they will neither trade nor hold communication with any Christian nation except the Dutch, while to the English they appear to owe a particular hatred. As regards the city of Yongtong, its distance from Jeddo, or whether it in reality exists, we have no means at present of ascertaining, but presume those better acquainted with the geography of those islands will be able to tell.

The spirit with whom we held these communications purported to be that of Daniel Cottrell, a sea-captain and brother of Peleg Cottrell, at whose house the rappings are heard. He had visited almost every quarter of the earth, and, being a studious observer of men and things, was consequently a man of extensive information—a man acknowledged by those who knew him to be of a kind, benevolent disposition, ever ready to do what he could for the cause of Humanity, being the same disposition which he manifests now, as he has in several cases prescribed remedies for the sick, and appears ever ready and willing to advise those who aak it in sincerity of heart.

Placing implicit confidence as we do in the truth of these revelations, we deemed it to be our [illegible], and due to the cause of Humani[illegible] make them known to the public.

S. CHILDS.
PELEG S. COTTRELL.

ADVENTURES OF AN EMIGRANT GIRL.

A story is told by the Glasgow Saturday Post, of the adventures of a young lady, Miss Mary Brown. She was daughter of a gentleman lately dead, and inherited a small property from him, on which she lived. Her only near relative in Glasgow was a "ne'er do weel" brother, a cab-driver, who, having himself been disinherited, constantly teased her and extorted money from her. Having friends in America, she determined to emigrate, and took her passage by the "City of Glasgow" steamer. Her brother, disappointed and vexed at her intended departure, formed a scheme to detain her. A trumpery claim was reared up, and a *meditatione fugæ* warrant applied for. This he swore to, and got the warrant. Armed with this authority, and attended by two sheriff officers, he watched the sailing of the vessel. Miss Brown, with her friends, was on board; they remained with her till the signal for sailing was given, and bidding her farewell, they went on shore, and walked down the quay. Now was the cab-driver's opportunity; seeing his sister deserted by her friends, and no help to hand, he sneaked on board the vessel, and caused her to be apprehended in presence of the passengers, the ship's crew, and the immense multitude of on-lookers. In vain did she remonstrate against such shameful conduct—violence was resorted to, and she was dragged on shore, and refusing to listen to their proposals for letting her off, she was carried to Sheriff Bell. The sheriff, after hearing the case, detected the trick, and dismissed the case. She left the sheriff's office, and met her friends; she was freed from her tormentors. A new dilemma now arose. The vessel had sailed—Miss Brown's passage was paid, and all her luggage on board. To overtake the vessel seemed hopeless, but still she was resolved to make the attempt. Hiring a cab, she drove to the Greenock Railway station, and finding a train on the point of starting, was speedily conveyed to Greenock. Fresh misfortunes seemed to arise—the "City of Glasgow" steamer had passed Greenock nearly half an hour before the arrival of the train, and was seen slowly steaming past Gourock. A Gourock steamer was leaving the quay, and Miss Brown went on board of it. The Gourock steamer was rapidly overhauling the huge "City of Glasgow," when all on a sudden the latter was seen to "bout ship," and steam towards Greenock. The cause of this sudden change arose from an accident which happened to the oil cistern on board. A steam tug was dispatched to Greenock for a fresh supply of oil, and hence the delay which proved so fortunate for the persecuted orphan. Taking a small boat, Miss Brown was rowed towards the vessel, and received on board amid the cheers of the passengers. A new matter of consternation now arose; the captain, thinking she would not get away, had landed all her luggage at Greenock, and there was no hope of getting it. Farther vexation was put an end to by the return of the tug carrying the oil, with all Miss Brown's luggage on board. Certain friends at Greenock had seen her luggage on the quay, and forwarded with the tug. Thus were all farther impediments happily got over.

TRAVELING IN MEXICO.

The style of diligence travel in Mexico is preferable to that of any other country. The passenger is waked at three o'clock in the morning and has a cup of chocolate brought him, (and no one has drank chocolate who has not drank it here,) takes his seat, and has nearly reached the end of the second post by sunrise. The heavy stage, of Troy manufacture, is drawn by six horses, four leaders abreast, who go on a dashing gallop as long as the road is level. About 11 o'clock a breakfast of six or eight courses is served up in good style, the coachman waiting until the last man has leisurely finished. There is no twang of the horn, and cry of "All ready!" before one has bolted the first mouthful. Off again, there is no stoppage till the day's journey is over, which is generally about four o'clock, allowing ample time for a long walk and sight-seeing before dinner.

The fare from Guadalajara to Mexico—500 miles and six day's journey—is $60, and the traveling expenses $2,75 per day. One is partly reconciled to this enormous price by the admirable order and exactness observed on the line, and the superior accommodations with which he is treated The originator and total proprietor of the lines, Senor Zurutza, has amassed a fourtune of nigh one million of dollars from his profits. In their administration, he administers a singular industry and energy, presenting the most marked contrast to the state of affairs in all other departments of this mis-managed Republic. He is a Biscayan by birth, but looks the portly Englishman more than the Spaniard. [Bayard Taylor.

PEMBINA.

Old folks, brush up your memories, and young folks, get down your maps, and tell us where Pembina is. Musical name, *isn't* it?

Well, go up the Mississippi, make a wake through Lake Pepin, hear the evening gun from Fort Snelling—up till

"Falls of St. Anthony ring on the ear"—

up till away through the woods on your left glitter the waters of the Elk Lake—on, till your canoe glides into the Itasca, the birthplace of the Mississippi, and then, hurrâ for the Red River! Up you go, till you hear the murmur of the Lake of the Woods on the east, and the hum of Selkirk's Settlement is wafted to the ear by the north-western wind, and just there, in latitude 49 and longitude 29 west, five hundred miles from St. Paul's, is Pembina! The inhabitants of this remote settlement are half-breeds, a cross of Indian and French, as happy as the day is long, and affording a lively instance of the well-known affinity of the French men for the Indian women. This association of the two races favors the side of civilization more than barbarism; therefore the Pembinas are civilized. They live in houses; they use carts, and raise grain. Yet the circumstances of their location, or a lingering of the Indian instinct, lead them to find their chief subsistence in the chase. Their arms are guns; their dress is half way between that of the whites and the Indians. They wear wild-looking fur caps, blanket coats, pants secured around the waist by a belt, and deer-skin moccasins. Their complexion is swarthy, their hair and eyes black. Their language is an impure French, though all probably talk Indian besides.

In the Spring they put a small patch of ground in seed, and pack off to the buffalo plains for the chase. In the Winter they hunt for furs. These are their articles of export. As soon as the roads are dry in the Spring, a caravan starts off for St. Paul's, with these articles for the purpose of trade.

The equipage is novel and curious. A single ox is harnessed into the thills of a cart, with a collar and pad, as we harness a horse. The cart has high wheels, without a particle of iron about any part. Circular strips of green hide are stretched around the ends of the hubs, so that when the skin becomes dry it makes a tight band. A low covering of linen cloth is hooped over the top of the cart, which suits the squatting posture of the women and children, who sometimes come too, and it serves for a canopy at night.

Frequently a caravan of this people is seen coming into St. Paul's, strung along some twenty in number. The journey occupies fifty-five days.

These people, says the Minnesota Pioneer, are simple-hearted, and accounted as citizens of the Territory, entitled to vote and hold office. [Hallowell Gazette.

The cost of the eleven principal railways in England is £59,915 per mile, or nearly $298,750 per mile. At this rate, the "Erie" would have cost the trifling sum of ($130,000,000) one hundred and thirty millions of dollars!

EXTENT OF EARTHQUAKES.

The undulations of some of the great earthquakes have spread to an enormous extent. The earthquake that happened in 1842 in Gaudaloupe, was felt over an extent of 3,000 miles in length; and that which destroyed Lisbon had its origin in the bed of the Atlantic, from whence the shock extended over an area of about 700,000 square miles, or a twelfth part of the circumference of the globe; the West Indian Islands, and the lakes in Scotland, Norway, and Sweden, were agitated by it. In linear distance, the effects of that earthquake extended through 3,000 miles, the shocks were felt through a line of 2,700 miles, and the vibrations or tremors were perceptible in water through 4,000 miles. It began without warning, and in five minutes the city was a heap of ruins.

The earthquake of 1783, in Calabria, which completely changed the face of the country, only lasted two minutes; but it was not very extensive, yet all the towns and villages for 22 miles round the small town of Oppido were utterly ruined. The destruction is generally accomplished in a fearfully short time; the earthquake at Caracas, in March, 1812, consisted of three or four seconds, separated by such short intervals that in 50 seconds 10,000 people perished. Baron Humboldt's works are full of interesting details on this subject, especially with regard to the tremendous convulsions in South America.

Sometimes a shock has been perceived under-ground, which was not felt at the surface, as in the year 1802, in the silver-mines of Marienberg, in the Hartz. In some instances miners have been insensible to shocks felt on the surface above, which happened at Fahlun, in Sweden, in 1823—circumstances in both instances depending on the elasticity of the strata, the depth of the impulse, or obstacles that may have changed the course of the terrestrial undulation. [Mrs. Somerville.

Variety.

On the blade of the pocket-knife taken from Professor Webster are two mottos; on one side, "*Do unto others as you would that others should do unto you;*" on the other side, "*When an opportunity offers itself to do a good act, never fail to improve it.*" How many bright young hopes have been crushed by the simple violation of that "golden rule," which, instead of gleaming from the little steel blade, should have been engraven upon the heart of its owner.

Foreign papers state that at the funeral of the Danish poet Oehlenschlager, who expired lately of apoplexy, in the eighty-first year of his age, upward of twenty thousand persons were present. The streets through which the procession passed were strewed with sand and green boughs, and the houses hung out black flags hemmed with silver.

It has been so cold in Kamtschatka the past winter, that the governor was compelled to quit his usual residence, and retire to his subterranean palace, which is twenty French metres below the surface of the ground. It seems all the wealthy people of that country have under-ground dwellings, which they resort to in very cold weather.

Among the causes of insanity in the New York Lunatic Asylum, two are said to have become insane from want of occupation; two from the excitement of a sea voyage; three from excessive use of snuff; one from excessive smoking; one from excitement of visiting; one from firing of cannon; two from neighborhood difficulty; one from Fourierism; one from anti-rent excitement.

The accounts of Cornelius W. Lawrence, late Collector of New-York, have been adjutted and closed on the books of the Treasury Department. Mr. Lawrence was Collector for the four years ending on the 30th June last. The amount of public moneys received and accounted for by him during this period was $77,433,121.

Somebody says that a young lady should always ask the four following questions, before accepting the hand of a young man:—Is he honorable? Is he kind of heart? Can he support me comfortably? *Does he take a newspaper and pay for it in advance?*

When Judge Peters of Pennsylvania was Speaker of the House of Assembly, one of the members, in crossing the room, tripped on the carpet and fell. The house burst into laughter, while the Judge, with the utmost gravity, cried, "Order, order, gentlemen, a member is *on the floor!*"

Recently a man at Aston, near Thame, was leading a cart-horse, when the animal caught him in his mouth and threw him down, and then knelt upon him until the breath was quite out of his body. The poor fellow was quite dead when he was taken up.

Punch says that the reason why editors are so apt to have their manners spoiled, is because they receive, from one correspondent and another, such a vast number of evil communications.

Some ignorant and infatuated persons in Cardington, Rushbury, and other parishes, says an English provincial paper, are signing a petition to the Almighty to chain the Devil!

"Well, John," said a doctor to a lad whose mother he had been attending during her illness, "how is your mother?" "She's dead, I *thank you, sir.*"

An excellent epitaph was given many years ago, in few words, on the tomb-stone of an elderly lady:—"She was always busy—and always quiet."

Don't try too hard to be happy. Many run about after felicity, like an absent man hunting for his hat, while it is in his hand or on his head.

Proud men never have friends; neither in prosperity, because they know nobody; nor in adversity, because then nobody knows them.

I call, therefore, a complete and generous education, *that* which fits a man to perform justly, skillfully, and magnanimously, all the offices, both private and public, of peace and of war. [Milton.

Geologically speaking, the rock upon which the hard drinker splits is *quartz*, says Hood.

China services for dinner and tea are now gilded and painted in New-York, in a style almost equal to that of Sèvres.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

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No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.

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No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.

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No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8—The Sabbath Controversy—The True Issue. 4 pp.

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No. 12—Misuse of the Term Sabbath. 8 pp.

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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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VOL. VI.—NO. 50.

NEW YORK, FIFTH-DAY, MAY 30, 1850.

The Sabbath Recorder.

From the Independent.

A SCENE IN HAWAII.

THE RETURN OF A MISSIONARY'S SON TO HIS BIRTH-PLACE.

It was Sabbath, when, after long and tedious voyages, I arrived at the island of K., where my journeyings were to cease. Hastening on shore, I sought the residence of the missionary stationed in the small but beautiful village of K., which by the enterprise of foreign residents is fast becoming a place of mercantile importance. I found the villagers assembled for divine worship in the spacious thatched church, which stood a few rods distant from the house. It was soon noised among the people that the son of a missionary, whose voice had oft proclaimed to them the ways of eternal life, and whose memory was still precious with them, had arrived from the land of his fathers, and the islanders, together with their native preacher, who had been addressing them, flocked about the dwelling to welcome me back to my native isle. Unwilling that they should appear to be desecrating the day of rest, the missionary desired them to return quietly to their homes, which they did, after a warm and individual salutation.

On the following morning, provided with a guide and a horse for each of us, I proceeded on my journey to the village of W., about fifteen miles distant. Traveling was performed entirely on horseback, there being no vehicles in use. My road lay through a beautiful country, capable of the highest cultivation, lying in undulating hills with gently-sloping sides, covered with grass of the richest coloring, presenting at a distance the appearance of a carpet of green velvet, of such peculiar richness as to excite the covetous desire of many a passer-by. And winding in every direction among these hills, were gurgling rivulets of the clearest water, flowing down from the mountains, while along the banks of the streams were numberless little hamlets, where the islanders dwelt and cultivated their little gardens, filled with favorite fruits. A few hours' ride through this scenery of almost celestial loveliness, brought me to the village of W. The river of the same name, on the banks of which the village is located, flows through a deep valley formed by precipitous bluffs of solid rock on each side, a hundred feet high. The valley is about a hundred rods in width, and is frequently overflowed by the river, rendering it exceedingly fertile. From the top of the bluff into the valley, the descent is by a road cut into the steep rocky sides. As I stood on the brow of this bluff, the scene before me was one of exceeding beauty—the valley extending to the right till lost among the hills, and to the left the bluffs sloping rapidly to the level of the shore. Calmly flowing through the valley was the river, over which canoes were rapidly gliding, or in whose waters the amphibious villagers were sporting. As I looked down upon it, I was reminded of that

"Stream whose gentle flow
Supplies the city of our God."

From one end of it to the other, this valley was under the richest cultivation. Hundreds of thatched houses dotted the scene, surrounded by gardens, all regularly laid out into squares and oblongs, and enclosed with walls and hedges. In every direction might be seen little canals and aqueducts to irrigate the gardens. Indeed, the valley from one end to the other, afforded a sight beautiful beyond description—the dark leaves of the taro forming a rich contrast with the lighter green of the banana trees, which extended in rows in every direction, loaded with their yellow delicious fruit, while tall cocoa-nut trees leaned gracefully over the banks of the river, and numberless tamarind, bread-fruit, and orange trees were seen in every quarter.

As I viewed this scene, there was a silent throb of joy in my breast, for this was my birth-place. We descended the bluff, and as we entered the village, my guide informed the villagers who I was. One and another hurried to meet me, and with joy welcomed me back again. The old men and women, whose memory ran back to former days, could not refrain from tears of joy, and embraced me as though I had been their child. The scene beggars description—they were not simply *tears*, but wailings, which might be heard a long distance, and brought around me the whole village half frenzied, so impatient to grasp my hand that I was compelled to stop and salute them individually. As I passed by each house, children of every age, old men and women leaning on their staves, came out, and demanded a hearty shake of the hand. My way was fairly hedged and my horse could hardly advance, for the hundreds of islanders that had flocked about me.

I hastened on to the mission premises, which were a little beyond the village, and as I approached I found that many had run on in advance to give notice of my arrival. But what a scene! The yards, the house, the rooms were filled; and, as I approached the gate, they shouted, "There he comes! there he comes!" Dismounting from my horse, I pressed through the crowd, and there, at one side of the room, beside the table, sat an aged lady at her work. Her brow was deeply wrinkled, and her cheeks were pale and sallow and sunken. Her head was sprinkled with gray hairs. There was a care-worn look about her, which seemed to say that she had passed through years of toil and privation. But to me there was something expressive about her look, as though I *might* have seen her in former days; and in her eye there was something peculiar in its expression as it first met my own; for it seemed as if I must once have known that eye, that look before. But I knew it not—it was a stranger face to me.

I entered the room—it *was* my mother. But my pen shrinks from revealing the secret stirrings of the human heart when deeply moved, nor can it paint a scene whose feelings knew no bounds. It was eighteen years before that we had parted—mother from her son—long years of anxious thought, and now we met once more, strangers to each others' looks. Again I sat beside my mother, and listened to the same voice which taught my infant lips to lisp. Was there not joy there? They only who have passed through the scene, who have felt the sting of tender partings and realized the joys of meeting, can tell.

But the scene about us was exceedingly affecting. Three or four hundred natives, eager to see and hear, were in or around the house, some sitting in chairs, others on the floor, or crowding around the windows and doors, all weeping and deeply moved. They would press around me, and again constrain me to shake hands with them. At length an old woman pressed through the crowd, and with hurry and agitation entering the room, fell at my feet, and, embracing them, wept like a child. I endeavored to release myself from what seemed more like human worship than any thing else, but for ten minutes she would not release her hold. This woman had been a nurse and faithful family servant for many years, and was a devoted Christian. It was truly affecting to receive these warm demonstrations of joy at my return. They would sit and rehearse incidents of former years, and tell how small I was when I left for America, and seemed astonished to find me full grown now, and added a thousand other incidents of passing interest.

During the afternoon of my arrival and the following day, they continued to visit me, and almost every one brought presents, so that I found I had several scores of fowls, several bushels of sweet potatoes, together with cocoa-nuts, bananas, melons, bread-fruit, oranges, &c. Among the rest, an old chief came, followed by his servant, loaded with poultry and vegetables as gifts. Unbounded joy seemed to take possession of every one at my return, after so long an absence.

But a stillness reigned about my home which seemed to show the changes which eighteen years had wrought. *One* was absent; it was he whose cheerful voice was often heard among his youthful band, leading them in sacred praise to that eternal One, before whose throne he now is mingling with the redeemed; and as I thought of that sad hour when he was called to part with his youthful group, and commit them to the keeping of Providence—the parting made more keen by the thought that he might never see their faces again—I was forced to exclaim, "Oh the trials of a missionary's heart, none can know them but they who experience them!"

PROTESTANT MISSIONARY EFFORTS IN HAYTI.

Correspondence of the Independent.

The principal missionary labor upon this Island, thus far, has been perfomed under the auspices of the English Wesleyan Methodist Missionary Society. About thirty years since, Rev. Messrs. Cutts & Brown established a mission in this city; but were permitted to prosecute their labors only two years, when a revolution occurred. With the change of government commenced a series of the most cruel persecutions; the missionaries were driven from the Island, and the little band they had gathered were left to buffet the storm alone.

But they were God's chosen ones. Though called to endure bonds and imprisonment, and to suffer many things for the name of Jesus, they still continued to meet together as they could, at "the dead of the night, in the glens and secret places" of the hills adjacent. There, like many others "of whom the world was not worthy," they strengthened each others' hearts, and enjoyed the pure worship of God.

After a few years, some of their own number, who had been to England to be educated, were permitted to return and minister to them, and thus they continued until twelve years ago the little praying band that had endured so much, were permitted to greet again a missionary from England. From that they have been allowed to prosecute their labors without hindrance from Government, and have gone on establishing missions until now they have stations at seven of the most important towns. The general superintendent of the mission, Rev. M. B. Bird, resides at this place. He and his excellent lady have been called to suffer much while laboring to extend a pure Christianity over this beautiful Island; they have not only been in the midst of the general shock and consternation of the terrible revolution the Island has undergone, but experienced a more awful calamity and a more signal deliverance in the terrible earthquake of 1842, at Cape Haytien. That city was remarkably well built, and contained from nine to twelve thousand inhabitants. By a single shock every building was leveled to the dust, and in that instant more than half the population launched into eternity. Mr. Bird was reading in the piazza of his house, and was thrown into the street, and mysteriously escaped with scarcely a scratch or a bruise. Mrs. Bird was in a small room in the third story, with an infant a few days old in her arms. A small piece of floor where she sat was sustained in some way by a post beneath and she and her child were rescued in safety. A servant with another child was in the basement, and timbers fell over them and shielded them, and they too were found unhurt. Thus in the midst of the terrible consternation and suffering about them, the missionaries were permitted to gather their entire family, and thank God for this signal deliverance. They soon removed to this place, where, with hearts glowing with love for poor Hayti, they still with cheerful zeal prosecute their benevolent labors.

When we take into consideration the unsettled state of the Island, the success of this mission is truly remarkable. They have been enabled to erect a commodious chapel and a large school-house, and have a most interesting congregation, and a large and well-conducted school. They report 145 church members, and 600 attendants upon public worship. Their free day shcool, in which religious instruction is made very prominent, numbers 300 scholars of both sexes, and is supported entirely by subscriptions raised among the people here. This church and school have been gathered, with very few exceptions, from the Catholic population.

At Port-au-Plaat, on the north side of the Island, and under the Spanish Government, they have a church numbering 128 members, a Sabbath school of 100, and a day school of 170 scholars, with an average attendance on public worship of 350. At Cape Haytien they have a church of 21 members, a day school with 154 scholars, and an average attendance on public worship of 250. They also have flourishing missions at Samana, Gonaives, Eayes and Jeremie.

Within a few years the Free Baptist Missionary Society of the United States has established missions at Port-au-Prince, and at Port-de-Paix, which are going on prosperously. The English Baptists have also a station at Jacquel, of which I know but little, but believe it is prosperous.

Still more recently, Rev. Mr. Cushman was sent out by the Foreign Evangelical Society, and established a mission at St. Mark, but died, greatly lamented, after laboring but a few months. Since his death this most hopeful and interesting station has remained vacant, until quite recently Rev. Mr. Neal, a converted French Catholic Priest, has arrived, who will take Mr. Cushman's place.

These statements and statistics give but a meager idea of the results of Protestant missionary labors. They have accomplished incalculable good. Perhaps the most interesting fact is, not that a few of the great mass of this neglected people, so long the deluded votaries of the man of sin, have been reclaimed from their errors, and are now, as we trust, "living members of their living head;" nor that the good seed has been sown in many other hearts;—nor that so many children, rescued from papal influence, are being educated in Protestant Sabbath and day schools. To my mind, there is greater interest in the fact that so strong an impression has been made in favor of the Protestant religion.

A MINISTER'S WIFE.

The duties of a minister's wife do not differ essentially from those of the wife of any other Christian. The domestic circle is is the important sphere of a woman's activity; and the duties that engage her there, must, on the whole, be considered the same in every private family. The time of a pastor's wife is as much needed and occupied at home as that of any other wife. And no minister, who understands the conditions of his permanent influence for good upon the people of his charge, will desire her to exchange her duties, imposed by God, for such labors as a false spirit of the age demands. The official duties of the ministry belong to the husband; *he* has been ordained to the work; his wife is his help-mate in this particular calling. Hence she need not be the President of every benevolent association in the congregation; nor need she go from house to house and pay pastoral visits. To visit the sick and the afflicted, and to mingle with the poor and rich families of the congregation, is indeed a part of her duty; but not of the first importance. She ought to sympathize with her husband in his studies, in his pastoral life, in his trials; make his home pleasant and happy; manage all domestic affairs to the best advantage; cheer and console him in his dark hours; and go hand in hand with him, so far as the position of her sex will allow, in his endeavors, by the use of all proper means, to promote the interests of Christ's kingdom. Her life should indeed be exemplary; but so should that of every Christian wife be. She should be zealous in every good work; but not in those which belong to the office of the ministry.

No one will deny that her position is different from that of a layman's wife. She is indeed a city set on a hill. But none of the duties of a wife cease to be hers, because her husband is a minister of the gospel. She should be *the wife* of a minister; this is all; that is, her whole character and life should be adapted to the solemn vocation of her husband. In this respect only, is her position peculiar; yet important in the highest sense of the term.

The husband should be a pattern of a minister and of a pastor; not of female cultivation and refinement. His wife should be a pattern of a *minister's wife*; not of a female pastor, or of a female reformer. The position of a woman is as elevated, and her power for good as great, as that of a man. If their proper relation, however, be destroyed, both are at the same time insulted and degraded. Let a woman be a woman, and a man be a man; but wo to the world when women become men, for then men will become women. [German Ref. Mess.

MAHOMET'S SERMON ON CHARITY.—In one of his traditional sermons, transmitted by his disciples, is the following apologue on the subject of charity. When God created the earth, it trembled until he put mountains upon it to make it firm. Then the angels asked, "O God, is there any thing of thy creation stronger than those mountains?" And God replied, "Iron is stronger than the mountains, for it breaks them." "And is there any thing of thy creation stronger than iron?" "Yes, fire is stronger than iron, for it melts it." "Is there any thing of thy creation stronger than fire?" "Yes, water, for it quenches fire." "O Lord, is there any thing of thy creation stronger than water?" "Yes, wind, for it overcomes water and puts it in motion." "O our Sustainer! is there any thing of thy creation stronger than wind?" "Yes, a good man giving alms; if he give with his right hand and conceal it with his left, he overcomes all things."

WORDS FOR MUSIC.

BY REV. DR. BETHUNE.

I love to sing when I am glad,
Song is the echo of my gladness;
I love to sing when I am sad,
Till song makes sweet my very sadness;
'T is pleasant time,
When voices chime
To some sweet rhyme in concert only;
And song to me
Is company—
Good company when I am lonely.

Whene'er I greet the morning light,
My song goes forth in thankful numbers,
And 'mid the shadows of the night,
I sing me to my welcome slumbers.
My heart is stirred
By each glad bird
Whose notes are heard in summer's bowers;
And song gives birth
To friendly mirth
Around the hearth, in wintry hours.

Man first learned song in Paradise,
From the bright angels o'er him singing;
And in our home, above the skies,
Glad anthems are forever ringing.
God lends his ear,
Well pleased to hear
The songs that cheer his people's sorrow;
Till day shall break
And we shall wake
Where love will make unfading morrow.

Then let me sing while yet I may,
Like him God loved, the sweet tongued Psalmist,
Who found in harp, and holy lay,
The charm that keeps the spirit calmest;
For sadly here
I need the cheer,
While sinful fear with promise blendeth;
O, how I long
To join the throng,
Who sing the song that never endeth!

THE PRAYERLESS HOME.

BY PROF. ALDEN.

"I have a good offer for my farm," said Mr. Earl to his wife, "and I think I shall sell it."

"Why do you wish to sell it?" said Mrs. Earl.

"The land is stony and partly worn out. I can go into a new country where land is cheap and fertile, and realize a much larger return for the same amount of labor."

"If we go into a new country, there will be no schools for our children."

"Our children are not old enough to go to school; by the time they are old enough, it is most likely schools will be established wherever we may go."

"We may also be deprived of the privilege of attending church."

"We can take our Bibles with us, and can read them on the Sabbath, if we should happen to settle at a distance from a place of meeting."

"It will be better for us to remain here, where we can educate our children, and bring them up under the sound of the gospel."

"I must do what I think is required by the interest of my family."

"Pray remember that property is not the only thing needed by our children."

A few days after this conversation, the bargain was concluded, and the farm became the property of Mr. Hale. Mr. Earl was to put him in possession of it early in the spring.

Mr. Earl was descended from one of the early Puritan settlers of Massachusetts. His ancestors, for many generations, had been devout members of the church of Christ. He was the first alien from the commonwealth of Israel. His mother was an amiable, but not a pious woman—and some thought it was owing to her that he had not profited by the instructions of his pious father, and had turned a deaf ear to the gospel which he had heard from his infancy. He loved the world, and in order to secure a large portion of its goods, he was willing to leave the home of his childhood, and the graves of his fathers, and to take up his abode on the borders of civilization.

His wife was one who preferred Jerusalem to her chief joy. The old time-worn meeting-house, with its high, square pews, and huge sounding-board, was as beautiful to her as the most faultless specimen of architecture to the connoisseur. She desired that her children might grow up under the influence of the truths which were proclaimed in that house. Her chief desire, with respect to them, was that they might become rich in faith, and heirs of the kingdom. In the spring she was constrained to bid farewell to her native village. After a wearisome journey, she found herself and family in what was then a wilderness, in the western part of New York. The gospel was not preached in the vicinity, nor was even the log school-house erected. For a time Mr. E. observed the Sabbath so far as resting from labor was concerned. He even spent some time in reading the Bible, but he did not pray. In consequence, that blessed book was gradually laid aside.

The climate, and perhaps the labors incident to a life in the wilderness, caused Mrs. E. to fall into a decline. When, after a lingering illness, she bade her husband farewell, she charged him to send her children to her native home, that they might there be taught, in the school-house and the church, truths which could make them wise unto salvation. Mr. Earl complied, in part, with his wife's request. He sent his daughter Julia, who was now nine years of age, and her younger brother. The older one he detained, to assist him in his labors.

It was six years before Julia returned to her father. She had spent that time among the pious friends of her departed mother. She found the home of her childhood greatly changed. A neat village surrounded the tasteful dwelling now occupied by her father. The spire of the village church rose aloft, and the school-house was not far distant. She rejoiced to return to her home, though she was to meet its chief charm no more. A check was soon given to her joy. When she sat down to the evening meal, the blessing of God was not invoked. It was with difficulty that she could eat. When the hour for retiring came, she was still more unhappy, as the family separated without prayer.

Mr. E. soon perceived that his daughter did not feel at home in his house. It made him sad at heart, for he had long looked forward to her return, with hope that she would restore in part, at least, the loss he had experienced. He said to her one day—

"Julia, you do not seem to feel as much at home as I could wish."

After some hesitation, she replied, "I do not feel safe here."

"Do not feel safe!" said he in astonishment.

"I am afraid to live under a roof where there is no prayer."

The remark went to the father's heart. He thought of all the mercies he had received, the protection he had experienced, unasked! He continued to think of his ways, till his soul fainted within him. He looked at his oldest son, a Sabbath-breaker, and ignorant of God, and could not conceal the truth, that it was owing to the act of removing him in childhood from the means of grace, and exposing him to influences that in all probability would prove his ruin.

In a few days he asked Julia to read the Scriptures and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. It was not till she was reminded of the joy it would give to her mother, could she be a witness of it, that she consented to make the attempt. In a few weeks, on a Sabbath morning, the father himself took the Bible, and having read a portion, kneeling down, and with tears besought God to teach stammering lips how to pray. Light, peace, and safety took up their abode in a dwelling now no longer prayerless. [Mother's Mag.

COVENANT OF THE OBERLIN COLONY.

Lamenting the degeneracy of the church, and the deplorable condition of our perishing world; and ardently desirous of bringing both under the influence of the blessed gospel of peace; and viewing with peculiar interest the influence which the valley of the Mississippi must exert over our nation and the nations of the earth; and having, as we trust, in answer to devout supplication, been guided by the counsel of the Lord; the undersigned covenant together under the name of the Oberlin Colony, subject to the following regulations, which may be amended by a concurrence of two-thirds of the colonists:

1. Providence permitting, we engage as soon as practicable to remove to the Oberlin Colony in Russia, Lorain County, Ohio, and there fix our residence *for the express purpose of glorifying God, and doing good, to the extent of our abilities*.

2. We will hold and manage our estate personally, but pledge as perfect a community of interest as if we held a community of property.

3. We will hold in possession no more property than we believe we can profitably manage for God as His faithful stewards.

4. We will by industry, economy, and Christian self-denial, obtain as much as we can above our necessary personal and family expenses, and faithfully appropriate the same for the spread of the gospel.

5. That we may have health and money for the Lord's service, we will eat only plain and wholesome food; renouncing all bad habits, and especially the smoking, chewing, and snuffing, of tobacco, unless it be necessary as a medicine; and deny ourselves all strong and unnecessary drinks, even tea and coffee, as far as practicable, and every thing which is simply calculated to gratify the palate.

6. That we may add to our time, health, and money, for the service of the Lord, we will renounce all the world's expensive and unwholesome fashions of dress, particularly tight lacing and ornamental attire.

7. And yet more to increase our means of serving Him who has bought us with His blood, we will observe plainness and durability in our houses, furniture, carriages, and all that appertains to us.

8. We will strive to feel continually, that we, as the body of Christ, are members one of another, and while living provide for the widow, the sick, and the needy, as for ourselves and families.

9. We will take special pains to educate all our children thoroughly, and train them up in body, and intellect, and heart, for the service of the Lord.

10. We will feel that the interests of the Oberlin Institute are identified with ours, and do what we can to extend its benefits to our fallen race.

11. We will make special efforts to sustain the institutions of the gospel at home and among our neighbors.

12. We will strive to maintain deep-toned and elevated personal piety, to provoke each other to love and good works, to live together in all things as brethren, and to glorify God in our bodies and spirits which are His.

In testimony of our fixed purpose thus to do in reliance on divine grace, we hereunto affix our names.

BEWARE OF THE DIFFUSENESS OF ANGER.

Some where in Dr. Channing's diary, he warns himself in nearly these words. No passage in his Memoir has impressed us more with a sense of his nice moral discrimination in respect to his own conduct. We commend the expression to the young. *Beware of the diffuseness of fault-finding.*

A little boy slams the door violently. "Don't my boy, do so," his mother says, "it disturbs your little sister." The boy feels that he has done wrong, and determines to obey his mother. But she goes on to say with increased warmth, "It is the third time that you have waked her up this evening." This neutralizes the effect of what was said before. "I should think a boy of your age might know better than to make such a noise." Here the boy begins to grow impatient. "It costs me, and you know it does, a great deal of trouble." He is now a little irritated, and soon, as the torrent of words comes more vehemently, his irritation entirely stifles the first suggestion of conscience, destroys his good resolutions, and drives him almost immediately into some other disagreeable act. Parents, beware of the diffuseness of fault-finding. One sentence is always better than two, and hardly any thing is worse than a harangue. [Christian Register.

THE YOUNG INFIDEL.

The following sad account of a young man who for a time attended the ministry of the Rev. Baptist Noel, of London, illustrates the fearful consequences of breaking away from the influence of the gospel:—

The young man was the son of pious parents, and for several years was regular in his attendance at the house of God. At length he became acquainted with some young men of infidel principles. The more he associated with them, the less pleasant he found it to listen to the gospel. Ere long he absented himself wholly from the sanctuary. He then began to indulge in the pleasures of sin; and went to such lengths in criminal indulgence, that he soon laid the foundation of a fatal illness. Three months after he had abandoned the house of God, he was on the verge of the grave. Mr. Noel was then called to visit him. The dying youth refused to converse with the man of God; but covered his head with the bed-clothes. After several vain attempts to enter into conversation with him about that Being before whom he was soon to stand in judgment, Mr. Noel offered a prayer for him, and was about to quit the apartment. Just as his hand was upon the latch of the door, the young made an effort to sit up in bed, and asked Mr. N. to stay a minute. Mr. N. returned to the bed-side. The sufferer's strength was well nigh exhausted. He whispered in the ear of Mr. Noel the apalling words, "*I'm lost.*" He sunk down in the bed, drew the clothes over his head, and never spoke again.

I'VE DONE SMOKING.

Our friend delivered himself thus, honestly and in earnest. As he emptied his mouth of the last cigar, our mouth became full—full of blessings.

Blessed is the man *himself*. He is more wise, more cleanly, more savory, and more reasonable than when he went smoking and puffing about like a locomotive.

Blessed is the man's *wife*. She is the happier woman for the four reasons mentioned in the last sentence, and for many more. She had hoped against hope for the last puff; but it has been made at last. We seem to see her face brighten—her step is more elastic—her voice is sweeter—her welcome to her husband as he reaches home is more cordial. She has our hearty congratulations.

Blessed is the man's *house*. An unsavory spirit has gone out of it. More easily can it be kept neat and tidy. Old repellencies will repulse no more.

Blessed is the man's *apparel*. A certain fragrance has left it; but not to the sorrow of those oft in proximity with him. His wardrobe is minus a real annoyance, and plus the benediction of many a friend.

And blessed is the man's *health*. In the smoke and fire he so long kept up beneath his nostrils he fed an insidious enemy. And his whole nervous and digestive system unites in the bendiction we now indite.

And blessed is the man's *pocket*. A leak is stopped. As much as before will flow in, and less flow out. We seem to hear a voice from that quarter, "There will be better days in the department of our master's dominions."

And blessed be the man's *resolution*. May it tower aloft, like a granite pillar, above all the smoke and fire that may assail it. That last puff! Be it the last! And though the smokers will not join, yet there will be enough to unite in a hearty Amen. [Trav.

PARENTAL INDULGENCE.

The subjoined passage from the travels of Sir Charles Lyell, the great geologist, contains too much truth to be lost, however unpalatable it may be.

"The director of the State Penitentiary in Georgia told me, that he had been at some pains to trace out the history of the most desperate characters under his charge, and found they had been invariably spoiled children; and, he added, if young Americans were not called upon to act for themselves at so early an age, and undego the rub and discipline of the world, they would be more vicious and immoral than the people of any other nation. Yet there is no country where the children ought to be so great a blessing, or where they can be so easily provided for.

"Many young Americans have been sen to school in Switzerland; and I have hear their teachers, who found them less manageable than English or Swiss boys, maintai that they must all of them have some das of wild Indian blood in their veins. Englishmen, on the other hand, sometimes a tribute the same character to republican i stitutions; but in fact they are spoiled lo before they are old enough to know th they are not born under an absolute mo archy."

AN EXCELLENT SUBSTITUTE.—An old cle gyman was in the habit, as soon as he g into the pulpit, of placing his sermon in crevice under the cushion, where he left during the singing of the accustomed psal One Sunday he pushed the sermon too f into the crevice and lost it. When t psalm was concluded he called the clerk bring him a Bible. The clerk, somewh astonished at the unusual request, broug him a Bible, as he was desired. The clergyman opened it and thus addressed the co gregation—"My brethren, I have lost m sermon; but I will read you a chapter Job worth ten of it."

The Sabbath Recorder.

New York, May 30, 1850.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its fourteenth annual session at Shiloh, N. J., commencing on Fifth-day, May 23d, and ending on the following First-day. The delegation in attendance was unusually large, embracing nearly all of the ministers within the bounds of the Association, together with a good number of laymen. There were also present Elds. Eli S. Bailey and Enoch Barnes from the Central Association, and Eld. N. V. Hull from the Western Association.

The Introductory Discourse was preached by Eld. Alfred B. Burdick, of Pawcatuck, R. I., from Zech. 4: 6—"*Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*" The design of the discourse was to illustrate and enforce the duty of the church to seek and rely upon the aid of the Holy Ghost in the work of converting the world. In doing this, the preacher first reviewed the efforts for the world's conversion within the last half century; he then considered the question what proportion of these efforts bear the seal of Holy Ghost work; and concluded by enumerating some of the defects in the present plan of benevolent action, which hinder the coöperation of the Holy Ghost.

At the conclusion of the discourse, the Association was called to order, and the following officers elected, viz: Sherman S. Griswold, Moderator; A. B. Burdick and A. D. Titsworth, Secretaries.

Letters were presented and read from every church belonging to the Association, except that at Newport, R. I. A letter was also presented from the Church at Berlin, N. Y., containing a request (which was granted) for admission into the Association. The letters from the churches generally do not give a very flattering account of their condition. It is cheering to notice, however, that two or three of them have enjoyed revivals, and report additions by profession. The Church at Pawcatuck has received fifteen members in this way during the year, and the Rockville Church twenty-eight. To the New York Church eleven members have been added, mostly by letter.

In this connection we may as well copy the Report on the State of Religion, prepared by a Committee, and adopted by the Association, as follows:—

"The Committee on the State of Religion respectfully report, that from an examination of the letters of the churches, they find that a few of them have been watered by the dews of heavenly grace; but from most of them there is a complaint of coldness and a want of spirituality. O, brethren, this is a sad tale to tell, when there is bread enough and to spare in our Father's house. The fault must be in the churches. It cannot be in God. He is always ready and willing to hear the voice of his children, who cry unto him day and night, and to avenge them of their adversaries. In view of our coldness and stupidity, we feel called upon to search our own hearts, to humble ourselves in the dust before God, and faithfully use all the means of grace that God has appointed, in hope that we may be restored to the joy of his salvation, and upheld by his free Spirit. The eyes of all are upon us as a denomination, and some there are who would rejoice at our downfall; but our hope is in God, and in the word of his grace, which is able to build us up, and give us an inheritance among all them that are sanctified. Let us seek the Lord, until he come and rain righteousness upon us."

The Executive Committee to carry forward Missionay Operations within the bounds of the Association, made a report of their labors. It seems that the Committee have been embarrassed from their inability to obtain a minister who could devote himself wholly to the work. They have, however, by the assistance of Eld. Henry Clark, supplied the Church at South Kingston, R. I., with preaching half the time; and Bro. Clark has also labored a portion of the time in Newport, Wakefield, Charlestown, and other places, preaching, visiting, distributing tracts, &c. In addition to this, Eld. S. S. Griswold took a missionary tour in the State of Maine, where he lectured a number of times on the subject of the Sabbath, visited a number of isolated Sabbath-keepers, and circulated a quantity of Sabbath publications. The receipts of the year, in consequence of there being no permanent laborer, and therefore no special demand upon the churches, have been very small—only $136 50. For the coming year, it is proposed, if a suitable person can be obtained, to keep a missionary laboring all of the time in Newport, Jamestown, Phœnix, Charlestown, and vicinity.

Several subjects of general and denominational interest were brought up and discussed before the Association, of which we have time now to notice only the following.

The subject of Ministerial Education and Support was presented by the report of the business committee appointed last year. To that report was attached a resolution, "that in order to meet the demands for ministerial labor among us, we must more earnestly seek out young men possessing the requisite piety and talents for the ministry and encourage them to devote themselves to that calling, raise the necessary means to give them a suitable education for their work, and support the gospel ministry in such a manner that the pastors of the churches shall not be obliged to abandon their stations to obtain a support for themselves or their families." This resolution was advocated with much earnestness, and at considerable length, by several of the brethren, among whom were Elds. Hull, Crandall, and Griswold. Eld. John Davis also spoke upon it, his remarks being mainly designed to suggest the danger of making too much of education, and the possibility that the deficiency of ministers may result from other causes than inadequate support. The resolution was adopted; and we think that most of those who listened to the discussion were satisfied of the soundness of its positions, and the importance of urging them upon the attention of the people at the present time.

A communication on the subject of Education, was presented to the Association in behalf of the Trustees of DeRuyter Institute. It seems that they are desirous of promoting some arrangement by which gratuitous instruction shall be furnished to any and all worthy youth who are anxious to study, but unable to meet the expense. Their plan is to raise a fund, by annual contributions from individuals favorable to the object, which shall be loaned, without interest, to such young men and young women as the several churches or societies may recommend and the Trustees approve—the money to be refunded by the loaner as soon as he is able, unless, in consequence of becoming a missionary, or for some other reason, the Trustees think proper to release him from the obligation. The Association passed a vote approving the plan, but took no farther action upon it.

The following resolutions upon the subject of education were also adopted, after remarks by Elds. Lucius Crandall, W. B. Gillett, N. V. Hull, and Eli S. Bailey:—

Resolved, That in the opinion of this Association, the time is near when we shall need a College and Theological Seminary, and that measures ought to be taken, as soon as practicable, to carry this object into effect.

Resolved, That a Theological Department should be established in connection with some one of our institutions of learning as soon as may be practicable.

The subject of Sabbath Desecration, especially by co-partnerships with those who do not keep the Sabbath, was fully canvassed. The Business Committee introduced a resolution, "that we deem it a matter calling for censure and discipline, for members of churches to place themselves in circumstances, by forming co-partnerships, so that either themselves, their families, or those in their employ, will be under the necessity of doing business in violation of God's holy law." This resolution led to a lengthy discussion, in which brethren T. B. Brown, L. Crandall, N. V. Hull, W. B. Gillett, I. D. Titsworth, A. B. Burdick, and others, took part. The feeling appeared to be deep and general, that the time has come for Sabbath-keepers to take a higher stand in respect to the manner of observing the Sabbath, and that by so doing they will most effectually sustain and advance the interests to which they profess to be devoted. The resolution was adopted.

The following resolution, upon the same general subject, was also adopted:—

Resolved, That this Association considers visiting on the Sabbath for other than strictly religious purposes, to be a violation of the Sabbath.

After an interesting session of three days, the Association adjourned, at 3 o'clock P. M. on First-day, to meet at Berlin on the fifth day of the week before the fourth Sabbath in May, 1851, at 11 o'clock A. M.

The *Religious Exercises* connected with the Association were more numerous and better attended than is common on such occasions. On Fifth-day evening, a sermon was preached by Eld. Eli S. Bailey with special reference to tract operations. The following evening was occupied by Eld. S. S. Griswold in a discourse bearing upon domestic missions, or missions within the bounds of the Association. On the Sabbath, sermons were preached by Elds. Enoch Barnes, Daniel Coon, and N. V. Hull. First-day morning, Eld. T. B. Brown preached on the subject of Foreign Missions, and a collection was taken for the Missionary Society; Eli S. Bailey preached in the afternoon, and Geo. B. Utter in the evening.

The Church and Society at Shiloh have recently commenced building a new meeting-house, which is to be completed in the course of the present summer. It will be of brick, and cost about five thousand dollars. The old house has been donated to a Society recently organized for the purpose of promoting education, and is to be extensively altered to fit it for this new use.

* * *

Meeting of Alumni.—The Alumni of the New York Union Theological Seminary form an Association, the object of which is "to perpetuate that mutual interest which its members felt as students of the Seminary; to promote an acquaintance among the graduates of all the classes; to enlist the sympathy and coöperation of the Alumni in advancing the best interests of their Alma Mater; and, by an address, narratives of personal experience, friendly counsel, and exercises of devotion, to increase the piety of its members and their usefulness in the work of the Lord." Their meeting this year was held at the Seminary on the 13th of May. Rev. Mr. Hopper, one of the Vice Presidents, occupied the chair, and made a few introductory remarks; after which the officers for the ensuing year were elected. An obituary notice was then read of Rev. Noah F. Packard, a member of the association, who died at New Orleans in 1847. Resolutions were adopted expressing the deep sympathy of the Alumni in the prosperity of the Seminary, and pledging their efforts to promote its best interests. After the transaction of other miscellaneous business, an opportunity was afforded for each one to give a brief account of his labors and experience. The time thus occupied was a most delightful season of fraternal intercourse. The meeting was closed with singing a parting hymn and prayer.

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GLIMPSES OF DOMESTIC LIFE IN CHINA.—NO. 4.

Shanghai, December, 1849.

It is sad to turn from a scene pleasant and grateful to the memory as the one I last described, to find the very next page traced in the mournful shadows of the tomb. Yet so it must be. I can not turn away from her, in whom my newly-awakened interest was fast increasing, to dwell upon abstract scenes of every-day life. I will not leave her alone, at the very entrance of that dark valley of sorrow through which I find her so soon called to pass. I will go to the house of mourning, but I will take you with me, even all unprepared as ourselves. That house, how desolate—how gloomy! The teacher had gone up to his couch, whence he was never again to come down. Mr. C. was immediately invited to his room, and I, after conversing a while with the family, was asked whether I would like to see him. I replied, "If the teacher would not object." The suggested doubt seemed to give the family pain, and I followed them by a retired way, Mr. C. having been conducted up by quite a different route. My own path led through the apartments of the wife, who was sitting alone, the image of quiet despair, tenderly caressing her infant son. She only gave me, in passing, a mournful expression of recognition, almost unintelligible through suppressed emotion. Custom, even in that sad hour, must keep her apart from even the groups of now afflicted, sympathizing friends. The sisters accompanied me, and the visit was one of the most unconstrained cordiality and sympathetic friendship. Never shall I forget his appearance, as he sat upright in his little single bed, or, rather, bedstead, a description of which I must give you, as it forms so important a back-ground to the melancholy picture still fresh in my mind.

The bedstead is not unfitly represented by writers as resembling an alcove or recess in the wall, the carved fancy work on three sides, often highly ornamented and richly gilt, leaving it only open in front, across which is suspended, at the top, a rich frill of crimson silk, the close net of blue silk or cotton gauze, which hangs within, making it seem still more confined. The bed itself consists of a single straw matress or mat, such as the foreigners use for carpets, thrown upon the basket-work bottom, which is smoothly stretched upon a narrow frame-work of plank. Blue cotton quilts constitute the only covering, the "paucity of white linen," on beds as well as bodies, forming a striking feature in their code of contrarieties, when contrasted with the customs of foreigners. The pillows are long, four-sided and angled, sometimes of red morocco, sometimes of coarse canvas, or the bamboo matting so much used here. They are easily opened by removing the square piece at the end, and may be filled at pleasure, with straw or chaff, or made the receptacle of such other commodities as are thus, for the time being, conveniently disposed of, making them literally, as far as their capacity will allow, "a bed by night, a chest of drawers by day." Indeed, I have known foreigners to avail themselves of these ambiguous articles for the better security of treasure in traveling, their ostensible character of portmanteau making them quite unsuspicious to all the world but the Chinese, and their veritable reputation as pillows rendering them as little the subject of curiosity to the people, a part of whose nationality they may be said to constitute. These pillows are most admirably adapted, as no doubt they are designed, to accommodate the long cues of the gentlemen, and the elaborately plaited tresses of the ladies, which, by this contrivance, are spared the necessity of daily repairs—a task by no means inconsiderable. The different members of the family have each their separate bed, that of the wife being made sufficiently large to accommodate an infant, (which she often nurses until the age of five or six years); the couch of the wife and child occupying the same room with, and a little removed from, that of the husband and father. This single-bed system has one peculiar advantage, that of allowing its occupant to monopolize all the counterpanes, which serve him for night-clothes, his day garments being all laid aside upon retiring to rest.

But the suffering being, whose surroundings were of the simple kind described, could not avail himself of even the scanty comforts which his couch afforded. He sat upright, and unsupported, clad in his usual habiliments of blue cotton, with his little cap of silk and velvet resting upon the full intellectual brow, made still more ample by the fatal finger of disease. His countenance glowed with love and gratitude, as he thanked us, repeatedly and earnestly, for our kindness to him, and expressed the hope, which was still strong, spite of the distressing cough which almost suffocated him, that he should soon be restored to his wonted health, and to his accustomed duties. We trusted it might be so. Alas for our short-lived hopes.

When I again saw him, the harassing cough was stilled, the dilated temples no longer throbbed with pain, the intelligent eyes were closed, and the unconscious form laid quietly back upon the unchanged bed. The cap only had been removed, and the head covered with a coarse brown paper, laid smoothly upon them, over which was drawn the blue cotton counterpane, so life-like that, as I turned it back, and gazed upon the unsunken features, I almost hoped to see the calm eyes open, and the expressive lips part, as they were wont to do, with the accents of kindness, of gratitude, of instruction.

But now another figure had taken the foreground of the picture, and while I wept for the dead, my sympathies instinctively clung to the living—to the young wife, now so stricken, smitten, and afflicted. She was seated near the bed's foot, clad in the white mourning habit of the natives, the scarf of white muslin bound about the head, and falling backward half way to the ground, swaying back and forth in her sorrow, and constantly lifting her tearful eyes from the corpse to my face, in the most supplicating manner, as if she would demand of me the idolized being who had, day after day, and month after month, been lost to her for our sakes, and who had only returned to her to be by one stroke removed from her sight forever. The other female relatives were gathered around the bed, uttering their lamentations in one confused outburst of grief. "Call for the mourning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters," is the immediate thought suggested by those scenes of mourning in which women are the principal actors, as in the present case. Their lamentations were far more turbulent than was the plaintive sobbing of the wife, but far less earnest, far less affecting to the beholder. O, I could well believe, with the sympathetic Greeks in their funeral rites, that if the accents of his best-beloved had no longer power to thrill the frame of the sleeper, nothing less than the voice of the Archangel and the trump of God could ever break his slumber. Like the departed among those same Greeks, too, was he destined soon to be arrayed in his best apparel—the cap, being the insignia of his literary standing, placed upon his head—his traveling boots drawn upon his feet, emblematical of a departure for untraveled climes, himself a sojourner in that bourne from whence no traveler returns. Thus was he placed in his richly-carved coffin, to be henceforth the recipient of that homage which the heathen, in his blindness, renders to the creature, rather than the Creator. This is literally true of these idolatrous Chinese, for the worship of ancestors is their highest worship.

The question so often agitated in our own country—so often theoretically asked, and abstractly discussed, "Have the heathen a knowledge of the true God?" becomes to the missionary most painfully tangible—most practically exciting. However reluctant he may be to admit the conviction, it is, in China at least, soon forced upon him, that *this* heathen people have not a knowledge of the true God. They will tell you of gods many, and lords many, but when you would lead them beyond their highest (the dual principle, heaven and earth) to the one great Creator of All, they can not follow you. Their foolish hearts are darkened. There *may* be traces of a knowledge which they once had of the invisible God, made known by the visible things of Him; but as they did not like to retain Him in their thoughts, He gave them up to a reprobate mind; they became vain in their imaginations, changed the truth of God into a lie, and the glory of the Uncorruptible into an image made like to corruptible man. Thus, that which may be known or God, seems no longer manifest in them, but, darkly groping, they hasten to the revelation of that wrath which pursues the ungodly, or to the outstretched hand of that mercy which may pluck some of them as brands from the burning.

L. M. C.

* * *

"A COLLEGE—WHAT IS NEEDED."

The Recorder of the 9th inst. contains the promised article upon the above subject. But as different men often look at the same object from very different points of view, and have very different impressions when looking at it from the same point, they will doubtless often come to widely different conclusions. So it happens in relation to "what is needed" in sustaining the educational interests of our denomination. Permission is, therefore, very respectfully asked, to express an opinion, in some essential particulars at variance with our brother's. In doing so, however, it becomes necessary to bring his main argument briefly under review.

"The great objection to a direct effort for a denominational college," says our brother, "is that it will stand directly in the way of educating the people." The only argument by which this proposition is sought to be sustained, is that "few, very few, compared with the whole, could avail themselves of the facilities of a college." Is not this true of every college in the land? But does it thence follow, that *colleges stand in the way of the education of the people?* The proposition of our brother is general in its application. If its validity, when applied to our own people, be sustained, the general proposition is sustained. If the general proposition be not sustained, the particular falls with it. A simple appeal to facts will be sufficient in testing the general proposition. Who then *are*, and *have been*, for the last twenty years, the great movers and sustainers of the educational interests of our country? Who have constituted the very center, the spirit, and the life of those grand and gigantic efforts to give every child in this wide land the advantages of a good common-school education, free of charges for tuition? Who devised those noble and elegant structures that are now fast taking the places of the school houses of former years? Who have suggested the supplying of these with neat and inviting furniture, suitable and valuable apparatus, and choice libraries? Who have contributed most largely to revolutionize the modes of instruction there? Who have been going from district to district, employing the learning and wisdom gathered from the colleges of two continents, to arouse a deeper educational interest among the people, and induce them to provide larger means and facilities for primary instruction? The answer to all these questions cannot be doubtful. And where did the Manns, the Barnards, the Emersons, the Potters, and, in short, the large host of the educators of the present generation, any one of whom is a host within himself, get that discipline of mind, and versatility of character, that has so preëminently fitted them for their Herculean labors? Surely it is not too much to affirm, that our colleges have been among the most efficient agents in elevating and giving character and consequence to all our primary institutions of learning, and that there is a debt of gratitude owed to them that ought not to be soon forgotten. Nor, indeed, have these primary schools attained a position where they can dispense with the aid of the colleges. As in times past, so in times to come, must their elevation and progress depend, in no small degree, upon the colleges. Colleges are to the intellectual world what the sun is to the physical world; and the intellectual can no more dispense with the former, than the physical can with the latter. It is, therefore, believed, that so far from the higher seminaries standing directly in the way of the education of the people, they are among the most *direct* and essential agencies for securing that most desirable object. The three grades of institutions, common-schools, academies, and colleges, found in all civilized countries, did not result from chance, nor cast, but from the necessities of a complete system of instruction. And no matter what shall be the advancement of common-schools, the academies and colleges will surely advance as rapidly. Unchangeableness is written upon but few things in this age; progress, gradual and sure, upon almost every thing.

If, then, these three grades of institutions exist necessarily, the impropriety of the phrase, "the people's colleges," meaning common-schools alone, is sufficiently manifest. That phrase, originated by political demagogues who wished to show themselves the special and only friends of the "dear people," should escape the lips of the educator only in execration. By it, it was designed to represent that there was one grade of schools established for the mass—the poorer classes as such, and another grade for the few—the rich, the aristocratic, as such—than which no representation could be more untruthful. There *is* no such aristocracy of educational interests in our land. The avenues of education are alike open to all. No man is ever turned from the doors of a college because he has no money to pay his tuition fees. And the highest college honors are far more frequently conferred upon the poor than upon the rich. All these institutions are emphatically the people's, based upon the principles of the most liberal democracy.

It is also proper to state, that the advocates for a denominational college among our people, are not quite willing to admit that they take a "meager view of education." They pretend not to possess very great comprehensiveness of mind, yet they protest that they never "anticipated improving the few, and neglecting the many." It is because their attachments and their sympathies are with the *many*, that they have put their hearts and hands to the work of building a denominational college.

Another thought: Those upon whom "the carrying forward of the enterprises of the denomination shall devolve," ought not to be very thoroughly and extensively educated, because, in that event, "many of their plans, productions, thoughts, and sympathies, would be above and beyond the comprehension of the people, and therefore lost; and much of the vivacity and pathos of their own characters would evaporate for want of aliment in a kindred sympathy." And is it so, that our brother is arguing against a highly educated ministry, missionaries, editors, educators, &c. Time does not permit to discuss this question here. But no truth is clearer of demonstration, than that he who does not bring his thoughts and productions to the capacities of those for whom he labors, is himself but indifferently educated. It is not because he knows so much, but because he knows so little. Surely, we live amidst the constant recurrence of events too stirring, and too big with the destinies of a world, for men to have any fear that they shall rise so far above the multitude as to evaporate. He whose intellectual and moral attainments are the brightest, will most clearly see how far short he comes, intellectually and morally, of meeting the vast responsibilities of life, and will have most occasion to deplore his own deficiencies. Far greater reason have public men to fear, lest they shall rust out, and be laid aside, as useless rubbish, long ere the evening of life shall set in, because they have not kept pace with the spirit of the age.

But, criticism aside, "what is wanted?" A college and theological seminary. Nothing less. The time *has come* "when our youth cannot be accommodated without a sacrifice of principle, or a greater sacrifice of other interests than it would cost to build a college." The "sacrifice of principle," by the policy of educating our youth abroad, has been well stated by "A Friend of Progress," in the last Recorder. The "sacrifice of other interests" may be shown by an appeal to facts. It is a fact, that we are constantly embarrassed in carrying forward our denominational enterprises in consequence of a deficiency in the number of our educated men. A society calls for an agent, and none is to be had without taking a brother from his pastoral duties, from which he can ill be spared, and to which he must return with the least possible delay. He takes a rapid tour among some of the more prominent churches, visits a few brethren, makes as good an explanation of the objects of his agency as time will permit, and returns home. He goes like a meteor, and happy if he makes as much impression. Missionaries are called for, and the fields proposed to be occupied are pointed out, but no response is given. Many would go—feel the spirit of universal brotherhood stirring them to undertake noble deeds; but they are not qualified—lack the education. An Association resolves to employ a missionary to present the subject of the Sabbath within its own bounds, but the man to do it is not to be had. This is not a fancy sketch. The failure of our societies to get agents and missionaries, the past year, sternly admonishes us that something is wrong. An academy asks for a principal, or an assistant teacher, and is either unsupplied, or is supplied by a brother who interrupts a successful prosecution of studies to assume the responsibility. Whenever a vacancy occurs, our churches supply themselves with a minister with the greatest difficulty. The candidates for the ministry among us are few, and, under our present educational provisions, will be fewer still, as the progress of light and knowledge put their veto upon uneducated men entering the ministry. We are embarrassed. It is in vain to conceal it. But the cause, and the remedy, what are they? The cause is manifest. The remedy, it must be applied, or we must abandon our denominational enterprises; nay, more, our existence as a denomination. Our young men must be sought out, and furnished at home with means for an education that will enable them to compare favorably, and cope successfully, with the laborers of other denominations. The Baptists either have founded, or are founding, colleges in almost every State of this Republic; the Methodists are fully equaling them; the Presbyterians have from their earliest history had them; and wherever a small body of Christians separate themselves from the rest of their brethren for conscience's sake, their first care is to provide a college, that they may be supplied with well-educated sustainers of their various schemes. And do we expect to be an exception, and still be successful? If such be our trust, it is a delusion. Already have we lost some of the finest talents of this country, because we were so deficient in educational means. It is in vain to shut our eyes to the painful truth. But it is replied, We now have as many men to carry forward our plans as we can sustain. Give us the educated men, and *they will find the means.* It is developed mind that develops wealth, and converts this sterile earth into a paradise. But "we can whittle out a cheaper way" than to build a college? Do, dear brother, for the love of truth, be about it, and whittle it out and give us a practical demonstration of its *practicability.* You shall not be impeded in your good offices. If the better way be shown, the most hearty coöperation shall be given. It is trusted, that our educators will not spend their efforts in contending with each other. While the plans, the needs, the ways and means, are under discussion, each may give his own views, and sustain them by arguments which may seem good to himself; but when the plans have been matured, all will doubtless lend a helping hand to the good work.

A Member of the last Conference.

May 16, 1850.

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Anniversary of the American and Foreign Bible Society.—The Thirteenth Anniversary of the American and Foreign Bible Society was celebrated at the Norfolk-st. Baptist Church on the forenoon of Wednesday, the 22d inst. The chair was taken by the President. Wm. Colgate, Esq., read an abstract of the Treasurer's Annual Report. We gather from it the following particulars:—

Receipts.

Balance in the Treasury, April 6, 1849,	$631 95
Legacies, during the past year	1,162 25
From churches, associations and individuals	18,536 66
Donations from Auxiliary Societies	10,833 80
Sales of Bibles and Testaments	9,043 15
Returns for books donated	2,517 20
Making the whole receipts	$41,625 01

Expenditures.

Baptist Miss. Union, for Scriptures in China	$1,500 00
" " " " " in Siam	1,500 00
" " " " " in Assam	1,000 00
" " " " " for Karens	3,000 00
" " " " " for Telloogoos	500 00
" " " " " in France	500 00
" " " " " in Germany	1,000 00
English Bap. Miss. Union, India	2,000 00
Rev. J. J. Oncken, in Germany	5,888 43
Paper for Scriptures, Reports, Periodicals, &c., Printing, Binding, and Depository Expenses	13,967 82
Salaries and Traveling Expenses	10,379 08
Total Expenditures	$41,235 33
Balance in the Treasury, April 6, 1850	$389 63

An abstract of the Managers' Annual Report was then presented by Wm. H. Wyckoff, Esq. This report is of considerable length, and goes over much ground, which we have not space to follow. The principal subject of debate during the session of the Society was the proposed new version of the Bible. After a great deal of animated discussion, it was finally, by a large majority, decided to reject the proposition of a new translation. The Society then proceeded to the election of officers, after which it adjourned *sine die.*

Essays on Benevolence.—Three of the prize essays on Systematic Benevolence, which had the $400 premium divided between them, have been published by the American Tract Society, in a neat 18mo. volume, with the title "Systematic Benevolence." The essays are written by Rev. Parsons Cooke, D. D., 36 pp.; Rev. Samuel Harris, 87 pp.; and Rev. E. A. Lawrence 163 pp.

The Newspapers in New York and New England.—From a list of newspapers published by A. M. Pettingill, Boston, we learn that there are printed in

Maine	53	Rhode Island	21
New Hampshire	85	Connecticut	46
Vermont	39		
Massachusetts	177	Total in New England	371
In New York State			460

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☞ Correspondents whose communications have reached our office since Third-day of last week, will please find an apology for any apparent neglect of them in the fact that the editor has been absent in attendance upon the meeting of the Eastern Association, and returned only in time to look to the more pressing matters connected with the issue of this paper.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, May 20

Mr. Davis, of Mass., from the Committee of Conference, on the disagreeing votes of the two Houses on the Census Bill, made a report which was concurred in. Numerous petitions were presented, and many reports from committees on private cases were made. On motion of Mr. Dickinson, the bill to establish a Branch Mint at New York was made the special order for Friday next; the bill to promote the progress of the Useful Arts was again taken up and amended on motion of the Patent Committee.

House of Representatives.

The House made a feint of looking into the Cuba business; but there was nothing accomplished.

In Senate. THIRD-DAY, May 21.

The Senate took up Mr. Yulee's resolution of inquiry relative to the invasion of Cuba, which was amended on the suggestion of Mr. Walker, to call on the President for information as to the authority by which he has dispatched national vessels to intercept the expedition. After some considerable discussion, it was, on motion of Mr. Clay, laid on the table, in order to consider the Omnibus Bill.

House of Representatives.

The House listened to and referred two or three bills of comparatively little importance, and then resumed the consideration of the California question. Mr. Haymond made a non-intervention and anti-Nashville-Convention speech; and Mr. Geery and Mr. King of Mass. made Northern speeches in in reply.

In Senate. FOURTH-DAY, May 22.

The Senate devoted its debates mainly to the Omnibus Bill, Mr. Upham, Mr. Soulé, and Mr. Downs acting as speech-makers. Mr. Pratt, of Md., proposed an amendment to Jefferson Davis' proviso, which the Mississippi Senator accepted. It was to the effect that the section of the Omnibus Bill, which prohibits the territorial legislatures from passing laws either to introduce or exclude slavery, shall not be construed to prevent them from passing any law necessary to protect the rights of any kind of property; that is to say, if slave-owners make their way into New Mexico, and their slaves assert their right of property, which God gave them, in themselves, their masters may still have their right of property in the same beings established and defended by law the same as in Georgia or Carolina.

House of Representatives.

In the House, the report of the Committee on Elections, refusing to admit the delegates from New Mexico and Deseret to seats as Representatives, was considered, with no other action than postponement until California shall have been disposed of. The first Tuesday in July is fixed for the renewal of the discussion relative to New Mexico and Deseret.

In Senate. FIFTH-DAY, May 23.

Mr. Hale submitted a resolution, inquiring into the necessity of amending the rules of the Senate, in relation to admission upon the floor. Mr. Mangum moved a substitute, providing that printed permits be prepared, by which each Senator may daily admit to the floor one person. After a spicy debate, the whole subject was referred to a Select Committee. After debate upon amendments proposed, the bill was again laid over, and the Omnibus Bill was taken up. After some colloquial remarks between Mr. Soulé and Mr. Davis of Miss. and Messrs. Foote and Hale, the Senate adjourned.

House of Representatives.

The House varied the monotony of its exercises by a rather animated debate on a proposed increase of the army for the protection of the frontiers exposed to the Indians. But without disposing of the question, the House adjourned.

In Senate. SIXTH-DAY, May 24.

The Senate was occupied with the bill to establish a Branch Mint at New York. Mr. Benton moved to amend by providing for another Branch Mint as well as an assaying office at San Francisco. Mr. Butler moved to amend this by providing for still another Branch Mint at Charleston, in order that the commerce of the country need not be concentrated at New York, and the relative importance of the South suffer diminution. Both these amendments were defeated, after which the Senate adjourned till Second-day, when it will resume its *fruitful* discussions.

House of Representatives.

The House passed the bill for the increase of the army, and then adjourned till Second-day.

FROM CUBA.

By the U. S. Steamship Ohio, we have received from Cuba the intelligence of the taking of Cardenas by the invading forces. Gen. Lopez landed at Cardenas, about 90 miles from Havana, on the 17th inst., with about 500 men, and took possession of the town. The garrison consisted of one company of about 60 men, who made but a slight resistance. They were driven into a church, and after losing three men killed, they surrendered. Several other vessels left New Orleans previous to the Creole, containing in all 12 or 15 hundred men, but where they are to land is not known. The greatest excitement existed in Havana, amounting to a panic. The city was under martial law, and several thousand militia had been enrolled, and arms were being given them. The resident foreigners were called upon to enrol. There were 1,500 troops at Matanzas, and 800 were dispatched from Havana at 1 o'clock A. M. of the 20th, to reinforce them and march against Lopez. It was rumored that the force under Lopez had increased to 2,000, and that he was already half way to Matanzas. On the 16th news was received that a large body was collected on "Woman's" Island, near Cape Catoche, Yucatan. The General of Marines, with several vessels and about 3,000 men, started immediately for that point. Just before the Ohio left, the Spanish steamer Pizzaro came in with 105 prisoners. The report was, that they were to be shot that day at 12 o'clock, or at least one out of every ten; the balance to be confined in the dungeons of Moro Castle. The force on the Creole, with which Gen. Lopez effected the landing, is but a small part of the Expedition. It is known that some ten or twelve vessels have left New Orleans and different parts of the Gulf, probably to land simultaneously at different points. It was reported that Lopez had broken up the Railroad to Cardenas in several places. The merchants and bankers in Havana were removing their money, &c. to the Fort for safety. The Ohio, Georgia and Falcon, were compelled to anchor at the entrance of the harbor. Capt. Schenck protested through the American Consul to the Captain-General, and demanded a safe anchorage, but was refused and told he might go to sea as soon as he pleased. None of the passengers were permitted to go on shore except those having passports. No communication was allowed between the passengers, not even between the officers, until a permit was obtained from the Captain General.

LATER—The following is an extract from a letter received at Charleston, per steamer Isabel, dated Cardenas, May 20, 1850:—

"Gen. Lopez, accompanied by about 500 men, landed at this place from the steamer Creole, between 2 and 3 o'clock on the morning of the 19th May, (Sunday.) After a short struggle with the few troops stationed here, they took possession of the town, and then besieged the house of the Governor, where they met a good resistance. They set fire to his house. He was consequently forced either to give up or to be burned to death. The invaders kept possession of the town until yesterday, when they left about 8 o'clock, carrying with them our Governor, one or two officers, besides the money they had robbed from the public Treasury. They had a second action with the troops before leaving, and several were killed on both sides.

"We open our letter to advise you of the safe arrival of our Governor with the two officers captured by Lopez. Near Paypieda they fell in with a fishing smack, and it is said that Lopez agreed to put them on board, on condition that the Governor would use his influence to save the lives of those left behind. Five of Lopez's gang are now in the stocks."

A telegraphic dispatch from Savannah, May 26, says:—

Much excitement was produced here last night by the arrest of Gen. Lopez by the U. S. Marshal, under orders from the President of the United States. His aid, Maj. Sanchez Essnaga, was also taken into custody. They were carried before Judge Nichols of the District Court. The Court room was densely crowded. No evidence being adduced to justify commitment, the parties were discharged at about 11¾ o'clock last night. He left the city at 7 o'clock this morning (Sunday) for Mobile.

EUROPEAN NEWS.

By the late arrivals we have the following intelligence from Europe:

All is quiet in France. A new electoral law has been passed by the Assembly, which will considerably restrict the right of suffrage. The people permit with great good humor, the insanity of the government. The Greek question has been settled—England having obtained the ultimatum demanded by Mr. Wyre. Letters from Rome state that tranquility prevailed in that city and throughout the Roman States, but that arrests continued to be made there, and that the public mind was rather agitated. Numerous and varied as are the difficulties with which the recently-restored Government of Pio Nono has to contend, they all sink into comparative unimportance before the specter-like apparitions of an exhausted Treasury and an exploded Loan, which now rise menacingly before the harassed vision of the Minister of Finance. The fact is, that the Papal Government is at the present moment completely at the mercy of the great European capitalists. The head of Catholicism is at the feet of the Jewish chiefs, the Messrs. de Rothschild. Intelligence has been received that a very extensive organization is being formed in Sicily to once more throw off the hated yoke of the Neapolitan Bourbon. Austria is to pay Russia three million seven hundred rubles for the assistance of the Czar in crushing Hungary. She has handed over to Haynau, the atrocious butcher, the estates of the murdered Count Bathyani, and to Jellachich the large possessions of General Ernest Kiss. Turkey has fixed the imprisonment of Kossuth and his brother patriots at nine months, beginning July last, and has given notice to this effect to the Austrian Internuncio. They are now, therefore, free. The diplomatic arrangements between England and Spain have been definitively settled. The English expedition in search of Sir John Franklin sailed on the 8th. The chief topic in England was the increase of steam navigation, and there were many projects on foot for the improvement and enlargement of the steam marine of the country. Among the new designs is one that has been talked of for many years—the connection of the western ports of Ireland with Halifax by a line of steamers. This is a very important movement—important to Ireland, and of very grave interest to the commercial men of Liverpool.

Latest from Europe.

On Second-day morning, May 27, the new Steamship Asia arrived at Halifax, with one week later news from Europe, which was published in New York, in less than ten days after it left Liverpool. The most important item is, that the French and Russian Governments have taken umbrage at the mode in which Lord Palmerston's agent at Athens brought the Greek difficulty to a conclusion, and have withdrawn their Ambassadors from London. From France, we have reports of a very violent agitation, occasioned by some proposed change in the electoral law. A considerable rise in bread stuff is also reported.

The Middletown (Conn.) Sentinel and Witness says that Balcomb, one of the murderers of old Mr. White, a few weeks since, has confessed his participation in the murder and robbery. He charges Calhoun with having struck the first two blows, and then he struck him also, three or four times. Menasseth and Cobb, who started with them on the business, made some excuses, and did not go to the house. The next day, the money was divided equally between the three white men, the Indian (Menasseth) not being present. He also confesses, that they had laid their plans to murder and rob others—and also to rob the Winsted Bank. They are, however, cut short in their wicked career.

LATER FROM CALIFORNIA.—The steamship Crescent City reached this port on Saturday afternoon at 3 o'clock. The steamer Tennessee arrived at Panama on the 12th of May, having left San Francisco on the 21st of April. She brought $588,000 in gold dust, 132 passengers, and the U. S. mails. The Crescent City brings $2,000 in specie to Cann & Brothers, and about $200,000 in the hands of passengers. The steamship Philadelphia arrived at Chagres on the 15th inst. and was to leave on the following day.

There has been a large fire in Sacramento City. The loss is estimated to be about $60,000. The question of admission or independence seems to be the prevailing political topic at present.

California papers speak of the prospects of gold-diggers as quite satisfactory. They also say that the stocks of lumber which have accumulated in the market, have rendered the value of the article almost nominal. Real estate has fallen to at least one-third of its former value, and there are very few operations at that. Rents have gone down, in an equal ratio, and will have to go still lower. John H. Peoples, editor of the first American paper published in Mexico during the war, Lieut. Bache, of the United States Navy, Lieut. Browning, and two others, were drowned in an unfortunate expedition to Trinidad bay.

FROM THE ISTHMUS.—From copies of the Panama Echo, of the 7th inst., and the Panama Star, of the 9th inst., brought by the Ohio, the following intelligence is gleaned:

The Small Pox is rapidly spreading in this place, several victims having already fallen. Col. Allen, Mail Agent of California, the principal proprietor of the Pacific News, left here on the Oregon last Wednesday for San Francisco. We understand he gave $25,000 for Mr. Faulkner's interest in this establishment. The crowd of passengers bound for California, congregated in this city in the early part of the week, has been immense. As a consequence of this rush of emigrants, tickets for the steamer Oregon, which sailed from this port last Wednesday evening for San Francisco, rose to an exorbitant price. As high as $1,000 to $1,200 was offered and paid for a cabin ticket, and from $600 to $800 for a steerage passage. Sailing vessels, too, the Sea Queen, Miceno, Sarah & Eliza, Lalla, Gustave, Norman and others, were in great demand, and tickets on them commanded a premium, in many instances from 25 to 50 per cent on first cost. The Panama market is at present well supplied with mules; the average price of these animals ranges from $80 to $100 per head. Beef Cattle are selling in this market at $20 to $25 per head, weighing probably from 400 to 500 lbs. Hogs are plenty in the country, and very fat. The Pork we get here is very sweet, and greatly relished by travelers. Hogs bring from $12 to $20 per head, weighing from 150 to 200 lbs.

A MISSING WHITE BOY FOUND WITH A TRIBE OF INDIANS.—Some two years ago a Scotch couple named McDonald, living in Pictou, Nova Scotia, lost a son aged six years. The boy when last seen was in the woods, and as, after a thorough search, he could not be found, living or dead, it was generally supposed that he had been eaten up by bears, which were quite numerous in that vicinity at that time. There the matter rested, and soon after the father died. Within a short time, however, the widowed mother has received information that a white boy about eight years old is living with a tribe of Indians located at some distance above Pictou. The Indians can give no satisfactory account of how they became possessed of the boy, who, upon being questioned, answered with a Scotch accent, that his name was McDonald. The mother, satisfied with the description of the boy, is now on her way to the location of the Indians to reclaim him as her lost son. [Boston Traveler.

PRINTING PRESS SPECULATION.—A gentleman of New Orleans, in June last, shipped to San Erancisco a printing press, with the necessary type, etc. They cost there about $2000. By the Ohio he received a letter informing him that they had safely arrived, and had been sold to a company at Sacramento City for $15,000. Some of the members of this company are well known. Their purpose in making the purchase, was to establish a new paper to be called "The Sacramento Transcript," the first number of which was to be issued very soon after the sailing of the California. The publishers express confidence in their ability to make it the best paper in California.

RUSH OF EMIGRANTS.—An astonishing and unprecedented number of immigrants arrived at New-York from Europe last week. From the 13th to the 19th inst., they numbered seventeen thousand eight hundred and one, being an average of 2,543 per day, or at the rate of 927,000 per year. Twenty-three vessels arrived on one day, with 4,859. One vessel, the Western World, brought over 800 passengers.

SUMMARY.

The evening train from New York, Saturday, killed a man who was walking on the track near Newington, between Hartford and New Haven. He was old and grey-headed, and supposed to belong in Lowell; nothing was found on his body, which was brought to Hartford, to indicate his name. He was partially intoxicated at the time. The cow-catcher of the engine struck and broke both his legs and threw him off the track; but he was dead when those on the train reached him.

The 11th of June next will be a memorable day for those who take an interest in the progress of the Temperance Reform. The Sons of Temperance hold a jubilee in Boston on that day, and it is estimated that 30,000 will be present. A large delegation from this City are preparing to be there. The fare will be placed so low that none need remain at home on that account.

A half century ago two merchants of Hillsborough county, Mass., were implicated in extensive counterfeiting operations, and held to bail for their appearance at Court in large sums. Both forfeited their recognizances and fled. One of them afterward became Mayor of a city in Maine, and the other a member of the Canadian Parliament.

The evidence adduced in the examination of the Wentworths, looks dark against the prisoners, and they will undoubtedly be sent to New Hampshire. Miss Kelly testified to having seen Henry in Manchester the night of the murder, and though she never saw him before or since, she pointed him out among the persons in the Court room. One or two witnesses were examined for the defense who testified that they saw him in Saco the same night; but their evidence, in some particulars, was contradictory.

As an evidence of the progress of California, the Pacific News, of the 17th March, states that six months since there was not a steamer in the California waters, except the Pacific Mail Steamers, and that at the above date there were fifteen steamers running on the rivers, some half dozen on the coast as far as Panama, eight steamers on the stocks nearly ready for launching, and about twenty-five on their way from the States.

The Ohio State Journal states that a block of Ohio marble, from the Xenia quarry, four feet long, two feet high, and fourteen inches deep, will be presented by Gov. Ford, in behalf of the State of Ohio, to the Washington Monument. The venerable Judge Burnet, of Cincinnati, has furnished the following inscription, which the Governor has decided to adopt: "Ohio: [Coat of Arms.] The Memory of Washington and the Union of the States. *Sunta Perpetua.*"

Donaldsonville, La., was visited by a tremendous storm on Saturday, May 11, which did considerable damage. The steamers Mary Foley and Chalmette lost their chimneys and pilot houses, and several of their officers were severely injured. The damage to property is immense. The sugar houses of Messrs. Trist, Ventriss, Picau, and Judge Duffell, have been leveled to the ground, together with several small buildings.

Five thousand tons of T rail have been purchased for the Rome and Watertown Railroad, and part of it is on the ground. Engines and cars have also been contracted for, and it is expected that the road will be put in operation from Rome to Pierpont Manor, a distance of 35 miles, the present season. The reliable means of the road are already $800,000 and increasing.

The project of a railroad from Syracuse to Binghampton is again agitated. It is stated that eastern capitalists stand ready to take the remainder of the stock, after the subscription of $100,000, by individuals on the line of the road, and the sum already subscribed lacks but from $4,000 to $6,000 of that amount.

On Saturday last, a Jew, who gave evidence in the Liverpool Police Court in a case of felony, refused to sign his deposition, as by so doing he would violate the Sabbath. Mr. Rushton said that as the witness refused to sign the deposition, on religious grounds, he would allow him to do so on the following Monday.

The Minnesota Pioneer says that the flood of immigration has at last burst through the barriers of Lake Pepin, and St. Paul is crowded with hundreds of strangers, old and young, western and eastern, of much and of little experience in frontier life. The present population of St. Paul is about 1,000, nearly all of whom landed there during the past year, strangers in a strange place.

The cholera is abating in the cities on the southern and western rivers. The cases are almost totally confined to emigrants, who, having arrived at New-Orleans, were immediately shipped up the river without any opportunity of recovering from the ill effects of confinement during the sea voyage.

A new and dangerous counterfeit on the Bank of Whitehall (N. Y.) has just made its appearance. It is a fac simile of the genuine bill, and can with difficulty be detected. The signatures are not good, but the engraving appears to be an exact transfer of the original.

Hon. William C. Preston, the Senator, has resigned the Presidency of the University of South Carolina, to take effect at the next meeting of the Trustees, in December. "Continued debility," is assigned by him as the reason.

Six hundred bushels of green peas and five hundred quarts of strawberries were shipped from Norfolk, Va., for Baltimore, toward the close of last week. Some four hundred bushels of peas were also taken to Washington and Alexandria.

From an article in the Cincinnati Price Current of the 1st inst., it would appear that there are now in operation, west of the Allegheny Mountains, 97,200 spindles consuming yearly 27,150 bales of Cotton.

A lad named Buck, 15 years old, fell off the great rock in Fryeburg, Me., known as the "Jockey Cap," last week, a distance of eighty-five feet; and badly bruised and injured him, though, strange to say, not a bone was broken, and he is expected to recover.

Joram Petrie killed a panther on Wednesday, 15th instant, near Little Falls, Utica, N. Y. The animal measured nine feet from the tip of his nose to the end of his tail.

Coke is beginning to be used as fuel for locomoting, and it is said that it is twenty per cent. cheaper than wood. It is unfit for passenger trains on account of the smoke.

In Minersville, Pa., eight Irishmen attacked a Mr. Washington Earnst, in Bressler's tavern. He deliberately knocked down three of them with the aid of chairs, and put the rest to flight.

The British Museum contains 450,000 volumes. It is estimated that if they were to be placed on one shelf, that shelf would be at least twelve miles in length.

Mr. Jacob Snyder, of Deerfield, Utica, N. Y., was killed by lightning on Friday, 18th inst. Deceased was riding with a boy at the time. Mr. Snyder and his horse were killed instantaneously; the lad escaped unhurt.

Nearly half of the six hundred iron furnaces in Pennsylvania are said to have stopped, together with one hundred forges.

In the United States Navy, Pursers during the first five years after date of commision, receive $1600.

Governor Johnson has remitted the fines imposed upon the women, convicted at Pittsburgh, of riot at the rolling mills.

The Maryland Institute for the Promotion of the Mechanic Arts will open its Third Annual Exhibition at Washington Hall, Baltimore, on Monday, Oct. 14, next. Fifteen Gold and sixty Silver Medals will be distributed as Premiums to Male contributors, and eighteen Gold and twenty Silver premiums to Female exhibitors, besides Diplomas. The Maryland State Agricultural Society will open its Fair and Cattle Show on the 17th.

By the arrival at this port of the brig Virginia, Captain Cooper, 14 days from Port-au-Prince, we learn that the United States ships Albany, Yorktown, Germantown, and the steamer Vixen, were still in port, and that the commander of the fleet had demanded a certain sum of money from the Haytien Government, and they were waiting for an answer, which had not been given when Capt. C. sailed.

There was a terriffic storm at Oswego on Friday. The house of James Platt was struck by lightning, but no one was injured. Immense quantities of hail fell, and the Lake was tossed into a tempest of foam. No particulars of loss are given.

The scythe-snath shop of Edwards & Beckwith of Charlemont, Franklin Co., Mass., was destroyed by fire last Wednesday night. Loss $2,500; partially insured at the People's Office, Worcester.

There have been one hundred and two deaths by small pox in Boston, from December 1, 1849, up to the 18th inst. The disease is prevalent throughout the city. There are several cases at the South End.

On Sunday afternoon, May 19, a sail-boat, containing four young men, was capsized in the Schuylkill River, above the Columbia Railroad bridge, by a sudden flaw of wind. One of the occupants saved himself by clinging to the bottom of the boat. The other three were drowned.

The steamer Columbus, bound from New Orleans to St. Louis, collapsed one of her flues, by which one man was instantly killed, and some 10 or 12 persons were scalded. Several jumped overboard, and are supposed to have been lost.

The assessed valuation of taxable property within the City and County of Philadelphia, for the year 1850, amounts in total to $139,495,824, of which 414,898,190 is real estate.

In the town of Greece, near Rochester, a few days ago, a German pedler named Joseph Levi, was knocked down by three young ruffians and robbed of a watch, $80 in cash, and $200 or $300 worth of jewelry.

A large delegation, composed of the most desirable materials, men of judgment and weight of character, will be likely to attend the forthcoming Congress of Peace of all Nations, at Frankfort.

Dr. Benj. W. Dwight, Treasurer of Hamilton College, died a few days since at Clinton, aged 70 years. He was the son of President Dwight, of Yale College.

The Charter Hotel, corner of Temple and Market streets, Hartford, Ct., and kept by Chauncey Barnes, was destroyed by fire, on Sunday night, with part of its contents.

The Cathedral of Saragossa, one of the most remarkable edifices of the capital of Arragon, was destroyed by lightning on the 7th ult.

There are men who never go wrong, be cause they never entertain any sensible project.

The Mayor of Allegheny, Pa., has, according to law, fined a man 67 cents for profane swearing.

Mr. Solomon Shelter, of Allegeheny City, Pa., has invented a machine which will make 1,800 horse shoes in an hour.

A Plank-Road is being built from Cooperstown, Otsego Co., to Canajoharie, to be completed on the 1st of July.

Paris has no less than 3,000 female professors of music.

MARRIED.

On Thursday, May 23d, 1850, by Eld. J. Croffut, Mr. JOHN MURPHY to Miss PHEBE A. CROFFUT, all of New York.

DIED.

In Westerly, R. I., May 23d. EDGAR H. BABCOCK, aged 19 years, son of Asher M. Babcock. His illness was very short. He was attacked with pleurisy, which terminated by congestion of the lungs. He was a young man of more than ordinary promise. Hence he was loved and esteemed by all who knew him. He embraced the gospel of Christ about two years since, and was baptized into membership with the Seventh-day Baptist Church, in the fellowship of which he joyfully walked and labored until his decease.

"Life's labor done, as sinks the day,
Light from its load the spirit flies;
While Heaven and Earth combine to say,
How blest the righteous when he dies."

At Hopkinton, R. I., May 21st, JOHN CALVIN, son of Benjamin and Lydia Ann Kenyon, aged 1 year 10 months and 8 days.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Oliver Babcock,	Hopk'n, R. I.	$2 00	to vol. 6	No. 52
Elizah Stillman,	“	2 00	“ 7	“ 52
Benj. Crandall,	“	2 00	“ 7	“ 40
Wm. Hunt,	“	2 00	“ 7	“ 12
Amos Langworthy,	“	2 00	“ 7	“ 52
Geo. H. Spicer,	“	2 00	“ 7	“ 33
Lydia F. Babcock,	“	2 00	“ 7	“ 52
Susan J. Clark,	“	2 00	“ 7	“ 52
J. W. Langworthy,	“	2 00	“ 7	“ 52
J. Langworthy,		2 00	“ 7	“ 52
Amos Stillman,	Westerly, R. I.	4 00	“ 7	“ 52
J. P. Stillman,	“	2 00	“ 6	“ 52
E. D. Barker,	“	2 00	“ 6	“ 52
Albert Witter,	“	2 00	“ 6	“ 52
Mrs. D. Vose,	“	1 00	“ 6	“ 52
Lewis D. Ayers,	Shiloh, N. J.	2 00	“ 5	“ 52
Malichi Bonham,	“	2 00	“ 6	“ 52
Joseph West,	“	2 00	“ 6	“ 52
Geo. B. Davis,	“	2 00	“ 6	“ 52
Isaac West,	“	2 00	“ 6	“ 52
Chas. Dickason,	“	2 00	“ 6	“ 52
H. B. & C. Davis,	“	2 00	“ 6	“ 52
B S. Randolph,	“	2 00	“ 6	“ 52
A. C. Heritage,	“	2 00	“ 6	“ 52
Abel B. Davis,	“	2 00	“ 6	“ 52
D. A. F. Randolph,	“	2 00	“ 6	“ 52
Hezekiah Bonham,	“	2 00	“ 6	“ 52
Howell Davis,	“	1 00	“ 7	“ 15
E. C. Green,	Albion, Wis.	1 00	“ 6	“ 52
B. R. F. Randolph,	“	2 00	“ 6	“ 52
Amos Burdick,	Alfred,	2 00	“ 6	“ 52
Jer. Place,	“	2 00	“ 6	“ 52
Nathan Green,	“	2 00	“ 6	“ 52
P. C. Stillman,	“	2 00	“ 7	“ 52
Russell C. Langworthy,	Almond,	2 00	“ 7	“ 52
Jesse Teft,		2 00	“ 7	“ 52
Enoch Barnes,	Hounsfield,	2 00	“ 7	“ 52
Jer. Barritt,	Cowlesville,	2 00	“ 7	“ 52
Edw. Whitford,	Adams,	2 00	“ 6	“ 52
Nelson Babcock,	“	2 00	“ 7	“ 52
T. R. Green,	Phœnix, R. I.	2 00	“ 7	“ 52
T. P. Lenphear,	“	2 00	“ 7	“ 52
Lucy Green,	North Stonington, Ct.	2 00	“ 7	“ 52
H. B. Lewis,	New Market, N. J.	2 00	“ 6	“ 52

BENEDICT W. ROGERS, Treasurer.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
(NEAR BROADWAY,)
J. E. JOHNSON, CLARK ROGERS. NEW YORK.
Rooms $2 and $2 50 per Week. 37½ cents per Night.

Western Association.

THE attention of the churches of the Seventh-day Baptist Western Association is called to the subject of their annual correspondence with that body. The plan of that correspondence has not been rendered sufficiently definite, the result of which has been, that we have failed to elicit from that source much that it would be desirable to bring before the Association respecting the labors and condition of the churches. It will be seen, by a reference to the Minutes of the last Session, that a Committee was appointed, "to prepare and present to the churches instructions in regard to matters deemed proper to be reported in their letters." The report of the Committee, with an amendment of the Association is published in the Minutes. It is very desirable that the letters presented at the approaching Anniversary, should, as far as practicable, conform to that plan. A fear that the subject might be overlooked by some of the churches has prompted the publication of this notice. T. E. BABCOCK, Cor. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Friendship, Allegany Co., N. Y., commencing on the Fourth-day before the fourth Sabbath in June (19th day of the month,) 1850.

The churches are *requested* to "lay by them in store as God has prospered them," that it may be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Central Association.

THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (5th day of the month,) 1850.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M., arriving at Buffalo the next evening Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.

JAMES P. KIRKWOOD, Superintendent.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

History of Romanism.

In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price $3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work is to be seen in the fact that within the comparatively recent period of its first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, their ambition; their intrigues; their avariciousness; their tyranny; their superstitions, and their mummeries, he can here find all *proved* and *authenticated* by the most accredited authors of the Church of Rome." L. GIUSTINIANI.

"It reflects much credit on the skill, patience, industry, and judgment of the author; he appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of those interested in the great controversy with the Romanists."—*Protestant Churchman.*

"We regard it as a most important addition to the historical and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—*N. Y. Christian Intelligencer.*

"It presents a succienct, but sufficiently full, history of the rise, progress, errors, cruelties, and present condition of the Papacy, authenticated by reference to the most undoubted historic sources, related in a spirited, engaging, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and with its beautiful illustrations, *is better adapted to furnish a vivid and impressive portraiture of Romanism as it is, than any other book we know of.*"—*N. Y. Evang.*

"The detached portions of Romish history which were every where to be met with, needed to be brought together and presented in systematic order. The reading of *one* book thus becomes better and cheaper than the reading of many."—*Boston Recorder.*

"It is written with the ready, popular eloquence, for which the well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—*N. Y. Recorder.*

E. WALKER, Publisher, 114 Fulton-st., N. Y.

Miscellaneous.

THE CROCODILE.

[*A Fable for little folks and great ones too.*]

BY MRS. J. L. GRAY.

On the banks of the fertile and many-mouthed Nile,
A long time ago lived a fierce crocodile,
Who round him was spreading a vast desolation,
For bloodshed and death seemed his chief occupation;
'T was easy to see
No pity had he;
His tears were but water—there all could agree.

The sheep he devoured, and the shepherd I ween;
The herd feared to graze in the pastures so green,
And the farmer himself, should he happen to meet him,
The monster ne'er scrupled a moment to eat him.
There never before
Was panic so sore,
On the banks of the Nile as this creature spread o'er.

Wherever he went, all were flying before him,
Tho' some in their blindness thought fit to adore him;
But as they came near, each his suit to prefer,
This god made a meal of his base worshiper.
By day and by night
It was his delight,
His votaries to eat—it was serving them right.

Grown proud of his prowess, puffed up with success,
The reptile must travel—how could he do less?
So one fine summer morning, he set out by water,
On a pleasure excursion—his pleasure was slaughter!
To Tentyra's isle,
To visit awhile,
The careless inhabitants there to beguile.

Tho' the Tentyrites thought themselves able before
To conquer each monster that came to their shore,
Yet now they, with horror, were fain to confess,
That this crocodile gave them no little distress.
So in great consternation,
A grand consultation
Was called to convene, of the heads of the nation.

It met; but, alas! such the terror and fright,
They failed to distinguish the wrong from the right;
When, just at this crisis, an Ichneumon small
Stept forth on the platform, in front of them all,
With modesty winning,
To give his opinion
Of measures and means to secure the dominion.

"Grave sirs," said he, bowing, "I see your distress,
And your griefs are, I fear me, past present redress;
Yet still, if to listen should be your good pleasure,
I think I can help you, at least in a measure;
For 'tis my impression,
A little discretion
Than valor itself is a far greater blessing.

"No doubt, 'tis a noble and great undertaking,
Great war on a mighty great foe to be making;
But still, I assure you, 'tis better by far
Not to let this great foe become mighty for war.
While the crocodile lies
In an egg of small size,
To crush him at once you should never depise.

"You see me before you, a poor feeble creature;
Yet I cope with this monster—for such is my nature,
And while you have met here in grand consultation,
This one crocodile to expel from the nation,
I thought it a treat
For breakfast to eat
A dozen or more, which I happened to meet."

And now that my fable is pretty near ended,
I think there should be a brief moral appended;
Beware how you let evil habits grow up;
While feeble and young, you to crush them may hope;
But let them remain
Till strength they attain,
You may find your best efforts to conquer them vain.
[Youth's Cabinet.

From the Genesee Farmer.

CHEMICAL PROPERTIES OF BUTTER.

Butter is nothing more than the substance formed by the union of the oily particles contained in milk. Each of these globules is surrounded by a very thin film of casein, or curd, which can be easily detected with a microscope. When the temperature of the cream or milk is raised, these, from their lightness, press towards the surface, break through the delicate covering which envelopes each globe, and run together into an oily mass; this is butter. The same result is attained by beating or violently agitating the cream, as in churning. This union is purely mechanical, and no chemical action takes place except in the formation of the acid by which the cream is soured, and which is absolutely necessary before the buttery particles will unite. Thus the cream must either be permitted to stand until it sours, or else it becomes sour during the process of churning. In the latter case it is often necessary to raise it to a higher temperature, and sometimes it is best to add a little sour milk, or some other acid substance while churning, and this will be found often to hasten the formation of butter. In many parts of Holland they are very careful to skim the milk while yet sweet, but allow the cream to become sour before it is churned. By churning the cream sweet, you obtain butter of a more delicate flavor but in less quantity. When soda or ammonia is used to keep the cream sweet, you obtain the largest possible quantity of butter, and it has all the delicate flavor peculiar to that made from sweet cream. In many countries all the milk is churned, under the impression that in this way more butter is obtained than from the cream alone. This can not be the case where the cream has been properly separated from the milk; and besides in churning the whole of the milk, it is impossible to separate all the butter, from the difficulty of acting equally upon and keeping in motion so large a body of fluid. In the vicinity of towns, where there is ready sale for butter-milk, it may perhaps be good economy to churn milk; but in the country where there is no market for butter-milk, it is undoubtedly a better plan to churn only the cream, while from the skimmed milk a marketable cheese can always be manufactured. The proper temperature of cream in churning is about 55 deg.; when the whole milk is churned it should be 8 deg. or 10 deg. higher. If it is raised too high, the butter comes quick, but it is usually soft and white. This is often the case in warm weather and the only remedy is to use ice, or to keep the milk in a very cool dairy. In churning, the motion should be regular and moderate; slower in warm weather than in cold, that the temperature may be uniform throughout the the whole mass; and it has been found, from a series of experiments, that the hardest and finest quality of butter was obtained after churning at the above temperature from an hour and a quarter to an hour and a half. To ensure good hard butter at all seasons of the year, particular attention should be paid to the temperature of the cream, and on a good dairy farm, ice should always be accessible, by which, even in the hottest summer weather, the cream can be brought down to the proper temperature.

It is well known that the food of the cow influences both the quantity and quality of of the butter. When the cow is fed on hay or dry fodder, the butter always comes the hardest; and it is said that the orange carrot, when fed to milk cows, will impart an agreeable flavor and a rich yellow color to the butter. To add the juice of the carrot to the butter after it is made, as is sometimes done to give it a saleable color, is a very bad plan, as it makes it more difficult to keep sweet. When butter is to be kept any length of time, it should be worked as free from butter-milk as possible. The imperfect manner in which this is done, is the principal cause of its becoming rancid so soon. On taking it from the churn, it should be placed in a linen cloth and pressed between two boards until most of the butter-milk is extracted; it should then be washed in cold water, changed as often as it becomes milky, and after being salted it should be set away in a cool place until the next day, when, by again working it over, the remainder of the butter-milk can be easily separated. Now let it be put down in earthen or stone-ware jars, packed as closely as possible, and after sprinkling the top with salt, let a thin layer of powdered charcoal be put over all, the more effectually to exclude the air and to absorb those gasses, the tendency of which is to hasten decomposition. Butter put down in this way can be kept sweet a long time, even in warm climates. In Holstien, where very choice butter is made, they pack it in firkins made of beechwood charred on the inside. The salt used should be of the best quality and very fine. Much butter is spoiled from using salt containing lime and other substances which hasten decomposition. Salt can easily be purified by pouring upon it a little warm water and allowing it to drain; it dissolves and takes out the lime and other extraneous substances, and leaves the salt nearly pure. The quantity usually added to butter is one ounce to the pound. After butter has become rancid, it can be restored and made perfectly sweet by a very simple process. This is, to wash it well in cold water, salt it anew, and add a little sugar, say half an ounce to the pound. This will be found to render it much more palatable, although it may not entirely restore that delicate flavor peculiar to new and sweet butter, which once lost can never be restored.

The above hints on making and preserving butter, I have translated from a French Agricultural Journal with such additions and alterations as make them applicable on this side the Atlantic.

THUNDER AND LIGHTNING.

These sublime and terrific phenomena are well known to every individual, and are occasionally displayed in every region of the globe. A thunder storm usually happens in calm weather, though sometimes it has been accompanied with furious winds. A dark cloud is observed to attract other clouds to it, by which it continually increases both in magnitude and apparent density; and when it has thus accumulated to a great size, its lower surface swells in particular parts toward the earth, and light flimsy clouds are sometimes seen flying under it, and continually changing their ragged shape. During the time the cloud is thus forming, the heavens begin to darken apace, the whole mass sinks down, wind arises, and frequently shifts in squalls, flashes of lightning are seen to dart from one part of it to another, and often to illuminate the whole mass and the surrounding landscape. When the cloud has acquired a sufficient expansion, the lightning strikes the earth in two opposite points; its paths lying through the whole body of the cloud. Heavy rains, and sometimes hail-showers, accompany these dire phenomena, till, after numerous successive discharges, the cloud rarifies, and the storm ceases. The scene of a thunder storm is generally in the middle regions of the atmosphere; and it is not a frequent case that an electrical discharge is made into the earth. The lightning darts from one cloud into another, and when the clouds are high there is no danger to persons or objects on the surface of the earth. But when the cloud is low, and within the striking distance of the earth, when the flashes appear to strike perpendicularly, and when only a second or two elapses between seeing the flash, and hearing the report of the thunder, every object around may be considered as within the limits of danger: for then the lightning strikes into some part of the earth, and every object in the line of its course is liable to be injured. We may ascertain the distance of a thunder-cloud, by counting the number of seconds or pulsations that intervene between seeing the lightning, and hearing the first sound of the thunder, allowing about 1,142 feet or 380 yards for every second. Thus, if two seconds intervene, the distance is 760 yards; if three seconds, 1,140 yards; if four and a half seconds, 1,710 yards, or nearly a mile, &c. During a thunder storm, the lightning sometimes appears as balls of fire, moving with great velocity: this is the most dangerous species of lightning, and where they strike, corn-yards are set on fire, and sometimes flocks of sheep, herds of cattle, and human beings,, are instantly killed. Another form is that of zig-zag lightning, which most frequently accompanies thunder storms. It is likewise destructive, but not to the same extent as the ball lightning. The next species is the sheet lightning, which appears in the form of a lambent flame, or a sudden illumination without any determinate form. It is never known to do any injury.

As to the cause of thunder storms, it is now ascertained, beyond dispute, that lightning and electricity are identical. This had been, long ago, surmised, after the attention of philosophers had been directed to the snbject of electricity. It was observed that lightning, in its course, took the best conductors of electricity, such as bell-wires, and gilding; that it burned, exploded, and destroyed conducting substances, as electricity does; that it struck the most elevated objects, as trees and spires; that the crooked form of zig-zag lightning was similar to that of an electric spark; and that it affected the nervous system, and changed the polarity of the mariner's needle, as electricity was found to do. This was, at last, put to the test of experiment by Dr. Franklin, by elevating, during a thunder storm, a kite with a metallic point on the head of it, when he drew an electric spark from the cloud by means of a key, connected with a wet string, which was connected with the kite.

MAXIMS DURING A THUNDER STORM.

When in the open fields, avoid trees, but be near them—say a distance of thirty or forty feet—as high objects are more likely to be struck with lightning than those which are low. When walking in the open air, avoid ponds, rivers, streamlets, and every mass of water; for water, being a conductor of electricity, might determine the lightning to the place we occupy. Do not avoid rain, as is safer, in a thunder storm, to be completely drenched, than otherwise. When in a house, persons should avoid sitting near the fire place, as it brings us in connection with the highest part of the building, and which contains such conducting substances as the grate, the fender, and fire-irons. Bell-wires, mirrors, gildings, lustres, and other metallic substances, should also be avoided. The safest position is in the middle of a large room, at a distance from conducting substances, with our chair placed on a matress.
[Dick on the Atmosphere.

TRANSPLANTING.

All the different parts of this work come under one general requisite for success—which is *to take the tree up and set it out again just as it previously stood*, with as little violence to the different parts as practicable.

1. *One of the most obvious points, is to take up the roots as nearly whole or uninjured as may be done.* Instead of cutting off the roots close to the tree, the spade must be set far back from it; and if the tree be of such sort as has tough roots, it should be slowly drawn up by the strength of two or three men; but if the roots are tender, the tree must be lifted out, earth and all, and the earth removed by shaking. The roots of a young tree usually extend in a circle equal in breadth to its hight. But as about one-half of the roots must be cut off, even in a careful lifting of a good sized tree, the top must be lightened with the knife in a corresponding proportion. From apple trees, one-half of last year's shoots should be cut off, and and two-thirds or three-quarters from peach trees.

2. *A second essential requisite, is to keep the roots moist while out of the ground.* For this reason it is very useful to plunge them in a bed of soft mud, made on purpose, which coats over the roots and preserves the moisture for a long time on their surface, until they be again set in earth or packed in wet moss for sending long distances.

3. *A third requisite is to replace the earth compactly among the roots, leaving no interstices.* To do the work well, the earth must be fine, and gradually sifted in from the shovel, spreading out all the roots with the fingers as the work proceeds. Dashing in a few quarts of water before the hole is filled, settles the earth well against all the roots, the sounding earth soon absorbing the superabundant moisture, and leaving the tree firm. This close contact of soil, it will be observed, is assisted by the muddying of the roots, already described.

The subsequent success and vigorous growth of the tree, depend on *three requisites.* 1. First and most important, is a fertile soil. This may be secured for the tree while young, by digging large holes, and filling them (except in immediate contact with the roots) with very rich soil, or with short manure well mixed with soil. Young apple trees, as large as a riding stick, with holes seven feet in diameter thus filled, have borne a bushel of fruit each the fifth summer. By the time the roots have run between these holes, the rest of the ground may have been enriched and deepened by manuring and plowing. 2. A second requisite, scarcely less essential, and, indeed, often more so with peach and some other trees, is to keep the soil mellow and clean at all times of the season. Even a crop of potatoes or ruta bagas lessens the growth of the trees, although immeasurably less so than sown crops or grass. 3. A third requisite is *mulching* during dry seasons. This consists merely in covering the ground six inches thick with litter leaves, or similar substances, for several feet each way round the tree, during the hot and dry part of the year. It obviates watering, and assists to an almost incredible degree the growth of the tree.

HANDLING METALS.

In Silliman's American Journal of Science is an interesting article on the possibility of handling melted metals. We extract an account of the experiments of Boutigny:—

"I divided or cut with my hand a jet of melted metal of five or six centimetres, which escaped by the tap; then I immediately plunged the other hand in a pot filled with incandescent metal, which was truly frightful to look at. I involuntarily shuddered. Both hands came out of the ordeal victorious. And now, if any thing astonishes me, it is that such experiments are not quite common. I shall of course be asked, what precautions are necessary to preserve one's self from the disorganizing action of the incandescent matter? I answer, none—only to have no fear, to make the experiment with confidence, to pass the hand rapidly; the repulsive force which exists in incandescent bodies might be overcome, and thus the contact with the skin be affected, which would undoubtedly remain in a state easy to understand. To form a conception of the danger there would be in passing the hand too rapidly into the metal in fusion, it will suffice to recollect that the resistance is proportionate to the square of the velocity, and in so compact a fluid as liquid iron, this resistance increases certainly in a higher ratio. The experiment succeeds especially when the skin is humid; and the involuntary dread which one feels at facing these masses of fire almost always puts the body into that state of moisture so necessary to success; but, by taking some precautions, one becomes veritably invulnerable. The following is what has succeeded best with me:—I rub my hands with soap, so as to give them a polished surface; then at the moment of making the experiment, I dip my hand into a cold solution of sal ammoniac saturated with sulphurous acid, or simply into water containing some sal ammoniac, and, in default of that, into fresh water."

Franklin's Mode of Lending Money.—"I send you, herewith, a bill of ten louis d'ors. I do not pretend to give much, I only lend it to you. When you return to your country, you can not fail of getting into some business that will, in time, enable you to pay all your debts. In that case, when you meet another honest man in similar distress, you will pay me by leanding the money to him, enjoining him to discharge the debt by like operation when he shall be able, and meet with another opportunity. I hope it may pass through many hands before it meets with a knave to stop its progress. This is a trick of mine to do a great deal of good with a little money. I am not rich enough to afford much in good works, and am obliged to be cunning, and make the most of a little.

THE "CRAZY ANGEL."

We notice by the Southern papers, that Miss Dix is still persevering in her work of true philanthropy, in waking up the minds of the public in behalf of the insane. She is now at the capital of Alabama, beseeching the Legislature to erect a State Asylum for the unfortunate in that State. It will be recollected that she was in this State a few years since, on the same charitable errand. The seeds thus sown among us have since germinated. Steps are now taking for one within our borders.

Nine years ago we had the pleasure of spending an evening with her. She then said if her life was spared, she intended to beseech every State where there is no asylum for the insane, for the erection of one. Seven States since then, through her instrumentality and perseverance, have erected asylums.

While on this subject, we take occasion to relate an anecdote in relation to one in Rhode Island. As both of the parties are now dead to whom we allude, it is too good to be lost.

Nicholas Brown, of Providence, R. I., was a great friend to all charitable institutions. There was no Insane Hospital in that State. Miss Dix visited him for the purpose of getting him enlisted for the erection of one. After much persuasion she committed him to the project, with a promise to make a liberal subscription.

Mr. Brown loved to draw the coppers from Cyrus Butler's huge purse. He would give away a thousand at any time for a charitable purpose, provided a like amount could be obtained from his friend B., a millionaire, who was a noted miser. Mr. Brown headed the subscription with $30,000, and interlined the paper, stating that the institution was to take the name of the largest subscriber. He thought in that way he would entrap his friend Butler for a larger sum than he had put down. He succeeded.

Miss Dix repeatedly called on Mr. Butler but he kept constantly putting her off, without using his pen. She had learned his character and determined to importune the old bachelor until she obtained a noble sum. One day she called on him at his counting-room when several were waiting their turn to do business. As she went in, Mr. B. was somewhat out of humor. He was disputing an item of some ten cents in a carpenter's account. She gently tapped him on the shoulder and laid the subscription before him. He seized his pen and wrote, "C. Butler, $40,000." Handing her the paper he said "So much for Brown's introduction of the *crazy angel* to me!" Thirty thousand was afterwards subscribed by the citizens of Providence. Mr. Butler died the past year, leaving an estate of $4,000,000 to his niece, Mrs. Duncan. With all his immense wealth, he left no lasting monument to his memory but the Butler Insane Hospital, and that was done while in a pet about a ten cent charge by his carpenter. [Detroit Tribune.

SEEKING EMPLOYMENT IN THE CITY.

Among the mass of correspondence we receive, are occasional letters from young men in the country, seeking advice about coming to the city. We have uniformly replied, "Stay in the country, if you are earning an honest and respectable livlihood, unless you have a way open before you in the city, and energy and advantages to pursue it to profit and honor." There is no place so fatal as the city to a young man of moderate talent and ordinary friends and advantages. The competition for place is overwhelming, and even the stout-hearted aspirant is often trampled down, broken in spirit, and his whole life sacrificed to the mortification and despair of failure. The city attracts much of the best talent of the country to its trades and professions, and that only partially succeeds—the inferior talent is borne quickly to the earth. Better by far stay in the country and earn an independent livelihood, feeling independent and respected, than to crowd a way to a stinted and miserable existence in any city.

If we might say a word to young men who will come to the city in spite of warning, it would be a word of advice to strive, above all things, to live within their earnings, though they may be forced to a homely table fare, plain dress, and few boon companions. Thousands of young men are ruined solely by the false impression that to be respected they must ape all the fashions and follies of the day, whether their means and position justify or not. This impression forces them into dishonest pursuits and practices, not the least of which is running in debt. Every young man, in the city or country, should avoid debt as he would the Evil One. Debt is a slough of despond, a gulf of ruin, in which many a proud spirit is broken and sacrificed to unrelenting furies. [Sun.

CURIOUS FACT.

The Washington correspondent of the Charleston News says:—

The second part of Mr. Ewbank's Patent Office Report contains much valuable matter, procured by a laborious investigation. It appears that the consumption of Sugar in the world is estimated at nearly a million of tons annually. In 1844, Cuba alone furnished 200,000 tons.

From a record in the Post Office Department, it appears that the first stage between New York and Philadelphia commenced running in 1759, and occupied three days. Newspapers were carried by mail, free of charge, until 1758, when by reason of their great increase, they were charged with postage of 9d each year for 50 miles, and 18d. for 100 miles.

Professor Rodgers has commenced his Geological Lectures at the Smithsonian Institute. In the course of his remarks he states some very interesting facts relative to our great rivers. It appears that the Mississippi River drains an area of 300,000 square miles; and the total amount of water discharged per annum, in cubic feet, 8,092,118,940,000.

The amount of sedimentary matter in the Mississippi water is estimated at about one twelve-hundredth part, by measure, of the whole volume discharged per annum; and since the alluvial deposits in the delta are estimated to have a mean depth of 50 feet, and to have been wholly deposited by the Mississippi and its tributaries, the least possible time upon these hypotheses required for the deposition of the delta, would be 13,648 years. The water discharged in the same time would fill a sea 850 miles square and one mile deep.

Death of the Empress Dowager of China.—By a remarkable coincidence—sufficiently so, at least, to be worth recording—the news of the decease of the Queen Dowager of Great Britain arrived at Canton on the same day with an express from the Board of War, at Pekin, announcing that the Empress Dowager of China, also eminent for her virtues, departed this life (*lit.*, went to roam with spirits) upon the 16th day of the 12th moon of the 29th year of Taou-kwang (the 18th of January.) Officers, civil and military, are, thereupon, enjoined to array themselves in white, and perform ceremonies proper for such occasions. They are also to affix a blue stamp to all public documents, and are not to permit drums to beat, or fifes to play in front of their Yamuns. The Pekin Gazettes bear witness to the devout respect with which the Empress Dowager was uniformly treated by His Imperial Majesty, which, however, was no more than proper gratitude on his part, for it was her preference of him over her own offspring which induced Kia-king to nominate Taou-kwang as his successor.
[China Mail.

Self-made Men.—Columbus was a weaver. Franklin was a journeyman printer. Sixtus V. was employed in hearding swine. Ferguson and Burns were ploughmen. Æsop was a slave. Hogarth an engraver on pewter pots. Ben Jonson was a bricklayer. Porson was the son of a parish clerk. Akenside was the son of a butcher—so was Wolsey. Cervantes was a common soldier. Halley was the son of a soap boiler. Arkwright was a baker. Blackstone and Southey were sons of linen drapers. Crabbe was a fisherman's son. Keats the son of a livery stable keeper. Buchanan was a farmer. Dunavo the son of a mason. Captain Cook began his career as a cabin boy. Hayden was a son of a poor wheelwrigt. Hogg was a shepherd.

Variety.

We have it from the best authority, that the mines of Mexico produced forty millions in gold and silver during the last year, the mines of South America about twenty millions, those of California about thirty, and the mines of Europe about fifty, making altogether one hundred and forty millions of gold and silver added to the specie currency of the world in one year, and probably next year the addition will be two hundred millions.

Dr. Harrison, of Edinburg, prefers dandelion coffee to that of Mocha, and many persons, all over the continent, a mixture of chicory and coffee to coffee alone. Dig up the roots of a dandelion, wash them well, but do not scrape them, dry them, cut them into the size of peas, and then roast them in an earthen pot, or coffee roaster of any kind. The great secret of good coffee is to have it fresh burnt and fresh ground.

The Michigan Farmer states that Elijah Buck, a successful cultivator, has met with uniform failure in raising grapes from cuttings in the usual way of placing them nearly perpendicular or obliquely in the soil, not one in ten thus treated ever showing signs of growth. A different mode was afterwards adopted, by placing the cutting horizontally just beneath the surface. Not one in fifty failed.

The debt of the city of Boston has nearly doubled within four years. It now considerably exceeds two millions of dollars. The tax necessary to be assessed this year will be $300,000, besides which it will be necessary to raise $300,000 by a loan for the continuation of the construction of the Jail, and for the completion of the Alms House on Deer Island.

The Journal of Health says, If a child is taken with croup, instantly apply cold water, if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety.

It is estimated that 11,000,000 pounds of lard and fat pork will be used in a year in Cincinnati for making lard oil, nearly one-third being converted to stearin. The fat is extracted from the pork, after it is divested of the hams, by means of hot steam under about five atmospheres in large tanks. One establishment thus reduces 600 hogs per day.

On Sunday last, about 4½ o'clock A. M., when the Norwich train was three or four miles on the other side of Worcester, the front axletree, or wheel, of the second-class car broke. The car, in this situation, plowed 300 or 400 feet, and six or eight passengers had limbs broken—none killed.

Mr. Asa D. Butman, the Boston police officer who arrested, in England, Bullock, the robber of the Savannah Bank, has returned to Boston from Savannah. The officers of the Bank have come to the conclusion to pay the reward of $5,000 to Mr. Butman alone.

A newly-arrived German, named John Retz, was seized by two other Germans, in the city of Baltimore, on Wednesday evening last, and robbed of a watch, wallet, and some other trifles. Retz had a large amount of money in his belt under his clothes, which the robbers luckily did not find.

Captain Moseman, of schooner Lucretia, 18 days from Campeachy, says that the citizens of that place were assembling in force to march against the Indians, who were within 30 to 40 miles of Campeachy.

An experienced farmer says, "I find by churning the milk separate, that *one* of my best cows will make as much butter as *three* of my poorest cows, giving the same quantity of milk."

Your crops of currants, gooseberries, and raspberries, will improve if you dig up the old plants once in three or four years, and plant young bushes.

There are few men whose friends will build them a monument so honorable or so durable as he builds for himself who plants a shade-elm or maple.

If the tree grows rapidly without bearing, dig a trench around it, and cut off one-third of its roots.

When passion enters in at the gate, wisdom goes out at the back.

A spare and simple diet contributes to the prolongation of life.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh, Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

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Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. Joseph Story.

Cambridge, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. James Kent.

New York, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

Washington, Dec. 27, 1845. J. Q. Adams.

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The Sabbath Recorder.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Our paper of last week contained a brief account of the thirteenth annual meeting of the American and Foreign Bible Society. The deep interest generally felt in the new-translation question, which was extensively discussed at that meeting, induces us to abridge, from the N. Y. Recorder, a more complete report of what was said and done on the subject.

At an early stage in the proceedings, Rev. ISAAC WESCOTT, of Stillwater, rose and remarked, that last year the resolution passed in 1838, restricting the Society to the circulation of the common English version, had been rescinded, and he had now to propose its re-enactment in the following terms:—

Resolved, That this Society, in its issues of the English Scriptures, shall be restricted to the commonly-received version, without note or comment.

This opened the way for a discussion which continued through two days, and in which the leading members of the Baptist denomination took part.

The President, SPENCER H. CONE, was one of the first speakers upon the subject, and his aim was to show, that the principle upon which the Society was founded—"The Bible Translated"—required them to procure and publish the best translations within their reach.

A proposition was then made to vote on the resolution at 5 o'clock, giving about two hours for the discussion, but this proposition was rejected, and the following day at 12 o'clock was fixed as the time for closing the debate and taking the vote.

Several amendments were proposed to the above-named resolution, with a view to get the action of the Society on the question of circulating the Scriptures in the most faithful versions that can be procured. But none of the amendments seemed to meet with favor, and the discussion on the original resolution proceeded.

DR. DOWLING spoke at considerable length, endeavoring to justify himself from the charge of inconsistency in opposing the amended version.

MR. WYCKOFF, the Corresponding Secretary of the Society, followed. He cherished no unkind feelings towards any individual here or elsewhere. He stood in the presence of Almighty God, whom he adored as the God of purity and truth; and the nearer we approach to him, the more shall we love that truth, and endeavor to give it to the nations of the earth. I believe in my soul, that the English version is not a correct one, and it had been generally acknowledged to be so till Dr. Dowling [illegible] contrary. In pleading for the circulation of this Catholic version, they say that its errors can be corrected with very little scholarship. How can I vote to confine ourselves to an erroneous version? If there was but *one* error, it would be our duty to correct it. One passage says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." This is incorrect. By *damnation*, the people generally understand *the eternal loss of the soul*. Our brethren may tell us that damnation is an old English word, and it has been consecrated; its proper meaning is the same as *condemnation*, and we must not change it! Some would say, Brother Wyckoff's conduct deserves *damnation*, and thus try to bring the word back to its proper meaning. We have twenty thousand errors in this book. When the second edition of the English Bible was published, two hundred changes were made in it, and they were made without any authority. We have been told that we aim only to change *baptize* and say *immerse*, and that this will hurt the Baptist denomination, who will be charged with making a Baptist Bible. But I don't care what denomination it hurts. Let God's truth be honored; let his truth be sustained. I regard every truth that is concealed or perverted in that book as a prisoner in a dungeon. It is that same truth which God has given which I wish to be given to the nations of the earth. A plan has been proposed by which that truth shall be given to the world. Shall we close down the gates, and declare that there shall not be any such plan? Some plan must be adopted. I have in my pocket a letter from a member of a church in Baltimore, of which Dr. Fuller is pastor, in favor of a change. Dr. Fuller has very much changed his views on the subject, and now approves of a new version. Is it right that we should bind ourselves to an erroneous version, and prohibit Societies from circulating any other version? For the sake of God and his eternal Truth—for the sake of clear consciences when we appear before his throne—for the sake of immortal souls, do not bind yourselves to a version which every Pædobaptist believes to be erroneous.

Rev. Dr. HAGUE said he lifted his hand to God, and in the name of the great Head of the Church protested against doing that which his brother had called on them in the name of God to do. But this new version is *not the main question* for our consideration. As respects the version of Scripture now in common use, if it contains errors, what shall be said of the book written by command of a heathen king, called the *Septuagint*, from which John and Christ preached, and which the apostles quoted? If that work was good enough for Christ and his apostles, then the version of a Christian king, believed in by holy men, honored by the glorious dead, and defended at the stake, is good enough for me and for you. If we should change the word baptize into immerse, and win the suffrages of the world, we should have to do the same thing again in a few years. If you will now cross the Hudson river, and go a few miles from the shore, you will find the old Dutch minister using the Dutch word *doopen*, translated from *baptizo*. He says to the child which he holds in his arms, "I *dip* thee," and then falls to sprinkling its face with water. If *baptize* were crowded out and *immerse* prevailed, you would find that history would make known the difference between the meaning and the application of the word. The meaning is one thing and the application is another. The word *board* signifies a piece of wood longer and broader than is called a block. But the word board is applied to twenty things; to deliberative assemblies, &c. The word *house*, meaning a human habitation, is applied to a commercial firm, to Congress, to Parliament; but it does not mean a Parliament. *Baptize* means *dip*: so says Richardson, the chronological lexicographer. What has been done with baptize can be done with immerse. But all your debate, your time and money are lost, while they are expended upon this subject, which is not the main question. Why are these brethren here? The great [illegible] question. It is another question which has called this concourse together. It is, whether a metropolitan Board, acting under a Society composed of a few hundred individuals, shall commit 700,000 people—whether the metropolitan power shall stamp itself on millions of Christian men. Were we impressed with such sentiments as underlie the words of the last speaker, who calls on this Society to take action in this matter, all confidence would be lost. They are anti-republican, anti-baptistical. It was not so in the days of our fathers. It was not so when Messrs. Cone, Parkinson, and Sommers were appointed to consult with the English about a new version. For about a dozen men in New York, the most of them in secular life, to say, "We are the men to do this thing," is preposterous and absurd. The way to do it would be, when the churches, from the North to the South, from the Atlantic to the Western Lakes, shall come up and give you the authority to do these things. Then, do them. But if you act otherwise, and make the attempt on your own responsibility, you are unjust to men, and traitors against Christ. I speak as a Roger Williams man. These city Boards attempting to do what they have no right to do, unless authorized by the churches, are the germs of those bloody and oppressive hierarchies which drove the Puritans from England, and Roger Williams from Massachusetts. I love this brother [pointing to President Cone] as well now as I did when he baptized me. It is to my honor that I was baptized by him, and to his glory that he baptized me in the name of Christ, and not in his *own name*. The building up of hierarchies is a gradual work. When a Roman Emperor made his horse a consul, it was a strange thing, and is so regarded by us; but when an American Emperor shall make his horse a consul, it will not be regarded here as a strange thing at all, for our debasement and corruption must be gradual.

Rev. Mr. TURNBULL, of Hartford, Conn., said that he would take a few moments of the present lull to say a word or two in favor of harmony and peace. He should regret to hear the question discussed with any personal reference, and trusted that nothing would be said to disturb the unity of feeling which so happily distinguished the Baptist denomination. He wished to consider the question on its own merits, and to speak on it with no other than the most fraternal sentiments. Several attempts have been made to define the position of individuals. This was comparatively of slight importance. Such considerations should be kept in the background. The subject should be looked at in the broadest light of Christian truth. He did not agree with what had been said by many, that the question turned on the meaning of the Greek word for baptize. There was also a prudential view which must not be lost sight of. Admitting that the received version is not free from faults, is it not, on the whole, the best that we are likely to obtain? It has been argued that the word *baptize* is not an English word, because it has been transferred from the Greek. But this, he would take leave to submit, is a *non sequitur*. A very large portion of the English language consists of elements transferred from foreign tongues. We have terms in common use from the Norman, Greek, and especially from the Latin. But they are none the worse for that. They have become good words by adoption, even if they are not native, just as many of us have become good citizens by adoption, although we are foreigners by birth. As to the history of the word *baptize*, its use can be traced back to a more remote period than is often supposed. The old Italic version was in use at the time of St. Jerome. This was the basis of St. Jerome's version, which has since gained such wide celebrity—the approved version of the Catholic Church, under the title of the Vulgate. The word *baptizo* was transferred from the Greek into this Italic version in Latin. It had been translated by the words *mergo, tiugo, immergo*, but the Latin had become Græcized and these words lost their original force; the idea of immersion which they conveyed was softened down, and hence *baptizo* was substituted in their place. The patristic Latin modified the meaning of those terms, which originally meant immersion, just as Milton has modified the word itself in English. He has the expression, "A cold, shuddering dew *dips* me all o'er;" that is, in fact, sprinkles. Now *baptizo* was more definite than any of the correlative terms; it meant to immerse—nothing more and nothing less. At an early period, to be sure, what was called clinic baptism came into use—that is, the baptism of the sick, to whom the rite was administered in their beds; but here the subjects were wetted all over with water, showing that the idea of immersion was intended to be realized as far possible. The ancient baptisteries at Rome, at Pisa, and other Italian cities, show what was the universal mode. They are over four feet deep, and large enough to immerse a dozen persons. The word *baptizo*, it thus appears, from every source of evidence, signifies immersion. It was at first transferred into the Latin, then into the English, though not by King James. It is a good, sound, authentic, significant word; its meaning cannot be mistaken; it is entitled to its place in the English Bible; it should not be eliminated from that sacred record; it is not a stranger and foreigner, but a fellow-citizen with the saints and with the household of God. Nor is the change under contemplation easy to be introduced. Language cannot be made the subject of arbitrary legislation. If you expunge this word from the literal copy, it will still live in the heart and the memory. The measure proposed, therefore, is altogether superfluous. And it is as needless as it is superfluous. The common people do not demand it. The interests of the church do not demand it. The mass of the people now, when left to the free, unprejudiced study of the Bible, turn out Baptists, with no other translation than this, which is now [illegible] trust them than scholars.

He must confess that his reverence for the Bible had been greatly wounded by the language which had been used in regard to the imperfections of the present version. He did not like to hear it said that it contained 20,000 errors. Dr. Blaney had said the same thing of the Greek original from which the translation was made, but upon examination they proved of a very insignificant character. He hoped that these trivial imperfections, whether in Greek manuscripts or in the English version, would not be forced into a magnitude which did not belong to them.

Rev. Dr. IDE would give three reasons why he wanted the resolution to be passed. We did not need a revised version—we ought not to attempt to make one—and we could not accomplish it if we did try it. Much was said in reference to the imperfections of the authorized English version. Nothing which comes through human hands can be perfect; but after examination it will be found that, for the purpose for which it was designed, for the masses, for the fireside, for the highways and by-ways of ordinary life, a more appropriate, idiomatic, and expressive version could not be produced. It was superior to the version of Luther himself. We could not have a version of Scripture which, in all particulars, would be so well adapted to the masses—to the homes of our land. Some words are obsolete—antiquated; but the smallest scholar in our Sabbath-schools can detect the intended meaning of the writers. *Baptize* is not the correlative of *immerse*. Sir, immerse is not the word. First, Tertullian uses the word baptize. In Hermas it does not occur at all; with him circumlocution is invariably resorted to. But Tertullian has *tingo, baptismus, mergito*—never *mergo* or *immergo*. None of the Latin writers down to the sixth century use *mergo* or *immergo*. Tertullian settled down upon *baptizo*. Minutius, Felix, [illegible] The word came into the Anglo-Saxon by way of Augustine. In the reign of Alfred, *baptize* occurs as an English word. It is eight hundred years older than immerse. Immerse simply signifies *to sink*. It is not necessary to take the person or thing out again. If you sink it, you immerse it. *Dip* is the correlative of *baptizo*.

Deacon COLGATE was sorry to be obliged to speak. There were learned brethren here whom he desired to learn from. But the circumstances in which I have been placed seem to demand that I should address this meeting. I have been astonished, while sitting here, to hear the remarks which have been made. I was one of the earliest to bring this matter before the public. I felt it a duty incumbent on me to turn a deaf ear on the most learned members. I listened to all the debates of the first divines in the American Bible Society. They treated us well in all their debates. All the arguments that I have heard were the recommendations of expediency. All principle seems to have been uniformly discarded or made subservient to expediency, but nothing is said of our duty to our God. The Baptists are said to be inconsistent. They say, "See what the translation has done for Baptists." But my little experience tells me that we have been driven from every nation except England and America, where we can live in spite of the translation. I stand up for the common people. When they tell me that the translators altered "*in* water" and said "*with* water," I can see that it is an erroneous idea conveyed by a false translation. Much has been said about "this precious Bible." It is precious for its *truths*; but who thinks it precious for its *errors*? If our fathers took the errors of the Bible for the ground of their consolation, it was not a true one. We have been charged with bringing up this subject clandestinely. *I* brought it before the Society, and am willing to bear the blame and the censure. I do not believe in consecrating error or ecclesiastical fraud. I read that "if you add to or take from the Word, God will take your name from the Book of Life, or add to you all the plagues mentioned in that book." * * * To translate the word for the heathen and not for the English tongue is a manifest inconsistency. This may not suit the learned; but I tell you that multitudes of my poor ignorant Baptist brethren need to be informed. Do let me read our resolutions and see if we are such heretics as to merit the severe rebuke which they say they came here to administer. *We* came here to get advice; but they came here to rebuke. [Here Mr. Colgate read the resolutions of the Board on the subject of translating.] Mr. Colgate then signified that he would offer the stereotype plates of the revised edition to the Society, if they would accept of them.

Dr. DOWLING said it might be thought that if those plates were not offered to the Society, there would be an end of it; but the Board had a perfect right to print from them, and the restriction must be replaced.

Rev. R. JENNINGS, of Connecticut, said he was afraid before he came that there was a great deal of wrong on both sides, and he found it was true. He did not fall in with either party. They were both to blame—he did not know which was the most so. A man may get to heaven, if he looks sharp, with the present version, but for himself he must say that he had often been led by it into great errors. He hoped the discussion would be conducted with a better spirit, more kindliness, more prayer; but he thought the time had not come for a new translation, though he was not disposed to make an idol of this.

Rev. Mr. WESCOTT, of Stillwater, did not believe that the American and Foreign Bible Society was the body to make the translation. Their business was to circulate the Bible, and furnish the means of translating to our missionaries. He did not believe the American and Foreign Bible Society could give a version that would take the [illegible] would be a Baptist Bible. The great essential truths necessary to salvation are brought out in the old English version. I will not now touch upon the subject of a new version by the aid and consent of all the other Christian sects. When we asked for incorporation in 1845, we denied, through Judge Harris, whom we depended upon to plead our cause in the Senate of this State, as well as through others, and also by public documents, that we had any intention of making a new version of the Scriptures. I think the Society and the Bord are bound by these pledges.

A letter was read from a meeting in Baltimore, held on Monday, May 20th, and composed of Baptists, deprecating any change in the present version of the Scriptures. A communication from a meeting at Buffalo was read, protesting against the reception of the stereotype plates, and against the publication of a new revised edition of the Bible by the Society. The Boston remonstrance, equally numerously signed, was presented. The President announced that he had thirty such papers at home.

Rev. Mr. GRAFTON expressed his fullest confidence in the old-fashioned Bible, and his regret that the Society had made any movement respecting a new one.

Rev. Mr. WOOLSEY, of Connecticut, believed this Society was not the proper one to make a new version of the Scriptures. He hoped the various denominations would unite in making a revision.

Mr. ARMITAGE proposed the appointment of a committee of learned men to correspond with learned men throughout the world on all words involved in the question of revising the Scriptures—their report to be presented at the next annual meeting of the Society. No vote was taken on the subject.

Several other persons spoke briefly upon the general subject, until the hour arrived for taking the vote, when the question was put and the resolution adopted.

The following preamble and resolution on the record that previously adopted, viz.:—

"Whereas, by the Constitution of this Society, it is its object to aid in the wider circulation of the Sacred Scriptures in all lands;

"*Resolved*, That it is not the province or the duty of the American and Foreign Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received version of the Sacred Scriptures."

The election of officers of the Society for the ensuing year gave occasion for a good deal of ill feeling. It was done by ballot, and Spencer H. Cone was unanimously chosen President. He peremptorily declined to fill the office, however, and stated that he had it in mind to resign every office he held in the benevolent associations of the denomination. Rev. Bartholomew Welch was chosen President. Nathan C. Platt was chosen Treasurer in place of Wm. Colgate, and Sewall S. Cutting was chosen Corresponding Secretary in place of Wm. H. Wyckoff. A resolution was passed expressing a high sense of Mr. Cone's services, and regretting his retirement. A similar resolution in relation to Mr. Colgate was proposed, but withdrawn at the request of his son, who thought the resolution a reflection upon his father, and that the Society had passed a vote of censure upon him by choosing another in his place.

A BLIND GIRL AND HER BIBLE.

Would you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest, as related by a minister, an eye-witness. A young woman, completely blind and deaf, was brought before a number of eminent surgeons, to see if any thing could be done for her.

Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*—and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable; and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears, and wept aloud in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?"

And had she again been able to *see*, she might have been pointed to the promises of the Bible; if to *hear*, they might have been cited for her comfort. At length a friend who was present took up the Bible, and placed it to her breast. It was a touching and beautiful act. "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it up to her bosom, and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learned from it"—and then began to repeat some of its promises: "Cast thy burden upon the Lord, and he will sustain thee." "Call upon me in the day of trouble, and I will deliver thee." "My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

THE INQUIRY.

AS SUNG BY THE HUTCHINSONS.

Tell me, ye winged winds,
That round my pathway roar—
Do ye not know some spot,
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud wind softened to a whisper low,
And sighed for pity as it answered, "No!"

[illegible]
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs—
Where sorrow never lives,
And friendship never dies?
The loud waves, rolling in perpetual flow,
Stopped for a while, and murmuring, answered, "No!"

And thou, serenest moon,
Who with such holy face
Dost look upon the earth
Asleep in night's embrace,
Know'st thou no better land—
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a sweet voice, but sad, responded, "No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no happier spot,
Where mortals may be blest,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love—best boons to mortals given—
Waved their bright wings, and whispered, "Yes, in heaven!"

RELIGIOUS TOLERATION IN HAYTI.

By a Correspondent of the Independent.

Taking into consideration the past history of this island, and the present universal prevalence and predominance of the Roman Catholic religion, I am sure your readers will not be less surprised than I was to learn, that there is here the most entire religious toleration. Protestants may preach in their chapels, in the streets, or from house to house, without the least hindrance from government, and with assurances of its sanction and protection. This has been variously tested on both parts of the island, that is, under both the Haytien and Spanish governments. It was most thoroughly tested sometime since at the Haytien capital. Rev. Mr. Judd and lady, Baptist missionaries from the United States, in riding through the city upon one of their great church festival days, unexpectedly came upon one of their immense religious processions, in which the other images and [illegible] and various [illegible] church, are borne through the principal streets. At the approach of the cross every Catholic reverently uncovers his head; and in case any are so profane as not to do this willingly, there are officers in attendance to compel them to do it. This procession extended through several streets, and Mr. Judd was completely blocked in. As on commencing his mission he had gone before the proper officer and received the sanction and protection of government, he determined, for the double purpose of testing those assurances of protection, and of showing his disapproval of their ceremonies, not to uncover his head.

The cross approached, the multitude uncovered their heads, and crossed themselves. He alone of the vast throng sat quietly upon his horse, with his hat upon his head. It so happened, that the principal officer was near him, who, seeing that he was a foreigner, and supposing he was ignorant of their customs, politely requested him (in French, the language universally spoken) to remove his hat. By this time many hundreds had gathered as near as possible to witness what was passing. Mr. J. had sufficient knowledge of the French to say: "My hat is well as it is." The officer supposed he did not understand what was wanted, and explained in various ways; but Mr. J. assured him that he understood him perfectly; and to convince him that it was so, took off his hat, and then deliberately placed it upon his head again.

The offense was deliberate! What should the officer do? He elevated his police-staff, and made an attempt forcibly to remove the hat. Mr. J. dropped his bridle, and with both hands held it upon his head. The officer, by this time, beginning to doubt whether he had a right thus to interfere with a foreigner, desisted from his efforts and passed on.

The movement was a bold one—in the presence of thousands—and the issue was looked for with the deepest interest. On carrying the matter up to the proper authority, the officer was very severely censured for his conduct in thus interfering with a foreigner, and dismissed with the remark: "His (Mr. J.'s) religion does not consist in forms; it is something better. He does not need to take his hat off."

A victory no less signal for Protestantism and religious toleration has still more recently occurred on the other part of the island, which is under Spanish rule. A Wesleyan missionary, from Port-au-Plat, on the north side of the island, went across to St. Domingo. While there, he preached several times in English, and at length announced that he would preach in Spanish, and did so. The next day he was arrested by order of the bishop, and brought before an ecclesiastical court. He appealed from this court directly to the Governor or President, who not only acquitted him, but strongly censured the bishop for his interference in the matter, and told him that although the Catholic was the principal religion in his dominions, Protestants were nevertheless as free to preach and publish their sentiments, if they were disposed so to do, as Catholics.

Since writing the above, I have been presented with a copy of the "Constitution de L'Empire D'Hayti," which is just issued. It is the Constitution of 1846, revised by the present government. I copy from it two articles in reference to the freedom of the press and religious toleration, which certainly are most remarkable for their liberality. Some heads longer crowned may certainly learn important lessons from this recent aspirant to a place among their number. The articles are as follows:—

ARTICLE XXI.

Section 1. Every one has a right to express his opinion on all matters, and to write or print his thoughts or views.

Section 2. No writing shall be subject to any legal censure previous to publication.

Section 3. The abuses of this right are defined and controlled by the law, without [illegible]

ARTICLE XXII.

Section 1. All forms of religious worship are equally free.

Section 2. Each one has a right to profess his religion, and exercise freely his own mode of worship, provided he does not trouble the public peace.

PIOUS FRAUDS OF "FATHER" MEEK.

To the editor of the Pennsylvania Telegraph:

A *personal* injury may be borne with patience, but when a flagrant wrong is inflicted, and wantonly inflicted, on an unassuming, quiet body of Christians, from mere sectarian zeal, it is not only unbecoming to bear an *unjust imputation*, but really an imperative duty to reprove the iniquity, that their influence and usefulness be not impaired, and thereby the cause of truth suffer damage. And it is with this view, alone, that I take up my pen to disabuse the public mind of a calumny, perpetrated in a "*high place*," on a long-suffering people.

When the Senate bill, for the relief of the Seventh-day Baptists, was before the House of Representatives, a few weeks since, and a motion was made to refer it to the Committee on Vice and Immorality, which was resisted by its friends, believing that it would be fatal in such prejudiced hands, "Father" Meek, the chairman of that committee, intimated that he was not opposed to *some provision* for that branch of the Redeemer's flock, provided the door was not opened too widely; and under that implied pledge, it was referred to the said committee; but no sooner had it gotten into the clutches of that "wolf in sheep's clothing," than he made not only an adverse *report*, but stepped beyond the record, to make it as injurious as possible to the oppressed petitioners.

However successfully the trick was consummated, or by whatever code of morals he can reconcile his jesuitical jugglery to Christian *fair dealing*, I pretend not to divine; but it is certainly descending beneath [illegible] judice the cause of the weak and down-trodden, who have been suffering for years, under an onerous, unequal, and iniquitous law; and withal to do it in the most *sneaking* and contemptible manner. Manly opposition we admire where there is just cause of dissension, but *sneaking trickery* is too much beneath any *man*, much more so to an *honorable* representative, and still more so to a professed *Christian*.

The writer does not design to attempt to reply, at present, to the puerile sophistry of the "*Report*," but feels it due to his brethren, who have hitherto enjoyed an enviable reputation throughout the Commonwealth, to refute the following scandal, gratuitously foisted upon them in that "*Report*." On page 4, the memorialists are charged with having "*stigmatized*" the *Supreme Bench* of this State as "*religious zealots*," than which there is nothing more disingenuous or more unfounded.

"Whether the learned jurists," says the Report, "who constitute the highest judicial tribunal of the Commonwealth, and who are stigmatized in pamphlets circulated through the House by the memorialists as 'religious zealots,' erred when, to the regret of the memorialists, they decided that the act of 1794 comes within the meaning of the foregoing constitutional provisions," &c.

The writer of such an application of language must be either a *fool* or a *knave*, and we have no reason to dignify him with the former epithet. The only language in any pamphlet, circulated by the memorialists, which could be contorted thus, is to be found on the fifth page of the "*Appeal to the Friends of Equal Rights and Religious Freedom in the United States, from the Seventh-day Baptist General Conference MDCCCXLVI.*, which is in the following words:—

"Religious zealots in our *State Legislatures* and on the Judicial Bench, have violated the Constitution of the *Nation*, established an article of their religious creed, and made it penal for others of different sentiments to follow out their own honest convictions of duty to God."

This language was written and *published*, as may be seen on the face of the document, *two years* before the decision was had in their case, in the "*highest judicial tribunal of the Commonwealth*," as the *pious oppressor* must have been aware when he wantonly perverted it, to cover his base perfidy with some specious gloss, and, at the same time, assassin-like, insidiously thrust the dagger into his bleeding victim. Were it nothing but the inconvenience the suffering Seventh-day Baptists have to endure from such malicious sources, we might endure the injury, and not trouble you and the public servants with our complaints in this matter; but in our present position we feel it due to our posterity to refute the calumny, and expose the base trick, designed to engender and perpetuate prejudices against our community.

A SEVENTH-DAY BAPTIST.

IMPERFECT IN ORIGI

The Sabbath Recorder.

New York, June 6, 1850.

REFLEX INFLUENCE OF FOREIGN MISSIONS.

Notwithstanding the earnestness of feeling with which our foreign mission was undertaken, and notwithstanding the general favor with which the enterprise is now regarded, there are some among us who still doubt whether the money which we are expending upon it might not be more profitably employed in our own country. We were, recently, looking over the report of the Secretaries of the Baptist Missionary Union, as submitted at the late meeting of that body in Buffalo, in which we found some instructive facts. It appears, that the whole number of churches under the care of the Union is 151, with 12,290 members. The number of additions to the churches, on profession of faith, more than 1,236. Now, let this be compared with the statistics of our own denomination. We have, in the United States, some sixty-five or seventy churches, containing, in all, from six to seven thousand members—about half as many as the Union numbers among [illegible] What has been the number of [illegible] past year, we are not able to say; but we shall be greatly surprised, if it should turn out that the number has been half as great as the number of additions to the churches of the Union. Now, there is no good reason to suppose that our own foreign mission will not be quite as successful, in proportion to the amount of money, labor, and other stores expended upon it, as the missions of the Baptist Union, or the missions of any other denomination. Nor is there any good reason to think, that our increase at home would be proportionally any greater in future than it has been hitherto. On the whole, we see no reason to suppose that our efforts are not just as profitably expended in China as they would be in our own land.

But, if we are not mistaken, we have accomplished more, vastly more, at home, since the foreign mission was first started, than we have ever done in the same space of time before. Our actual missionary work in the destitute parts of our country has not been diminished; our people have awoke to greater zeal in the cause of education; the DeRuyter Institute has been resuscitated; the schools at Alfred and Shiloh have been much enlarged and elevated in character; we are now seriously contemplating a College and a Theological Institution; and our churches have all been made to feel, that they have some great object to live for. The ultimate reflex influence of the mission it is impossible to calculate; but we trust that it will be such as to make every man and woman in our denomination bless God for the day in which we were led to undertake it.

It has sometimes struck us quite forcibly, that there was a providential necessity imposed upon us to strike off into a foreign [illegible] all other denominations. The arrangements of society being all made with reference to the first day of the week, the congregations of other ministers on that day are composed, in good part, of the impenitent. It is a day of leisure, and all classes flock together to hear the Word. It is evident that such ministers have great opportunities for usefulness, from which those of our order are, in a great measure, restrained. The greater number of our Sabbath congregations will be found to consist almost exclusively of church members. Many a minister among us mourns that he has so few opportunities to address the impenitent. If he would, on this account, get up special congregations on the first day of the week, such are the prejudices of community that he is immediately suspected of spreading a snare to draw the people into his own church. And even ministers of other persuasions are often found trying to hinder the people from hearing him. We are thus restrained from access to the community, to an extent that no other denomination experiences. Add to all this, the very laws of the land frown upon us, stigmatizing us with the patrons of vice and immorality. Against this state of things we have been battling a long time, without accomplishing any great results. To our mind, it indicates the duty of Seventh-day Baptists to go abroad, and proclaim the gospel. If men will not receive our testimony here, let us go where they will receive it. The effect will soon be manifest at home; and it is worthy of remark, that since we first began to agitate the foreign missionary enterprise in right good earnest, the providential openings for usefulness at home have multiplied greatly. People are now waking up to an examination of the Sabbath question to an extent never before witnessed. The subject comes up in such a variety of ways, that community can no longer be hushed to sleep over it; and we venture the prediction, that our foreign mission will not have been prosecuted ten years, according to the ability which God gives us, without shaking all Protestant Christendom in regard to the question that separates us from them.

In conclusion, we hope that those few of our brethren—(we rejoice that there are but a few)—who may have doubted the wisdom of our undertaking, will give their doubts to the winds. God's blessing is upon this work. He has smiled upon our efforts thus far, and just in proportion as our prayers and our contributions are consecrated to the object, will He continue to smile.

Sunday Mails or Sunday Expresses.—Three or four weeks ago it was announced, with no small flourish, that the morning mail between New York and Philadelphia was about to be suspended, and that only an afternoon mail would be sent. The result is beginning to be seen in the shape of Sunday Expresses. A special express was run from New York to Philadelphia, on Sunday, by a news-agent of the latter city, for the purpose of carrying the N. Y. Herald. It is proposed to establish a regular communication of this kind, for the conveyance of letters and papers on Sunday.

Since the above was written, we learn that several lines of omnibuses are to be run between Newark and Jersey City on Sundays, on account of the stoppage of the cars.

BRITISH CORRESPONDENCE—No. 1.

Glasgow, May 9th, 1850.

The preparatory steps in the combined effort for shutting, on Sundays, the Post Offices throughout this country, are still being zealously pursued, the day of decision having been deferred. Lord Ashley has postponed, till the 28th instant, the motion of which he has given notice in the House of Commons on the subject—avowedly with the design of affording farther opportunity [illegible] purpose, through regular organizations, receiving suggestions from paid functionaries. I have, however, no expectation that these efforts will be attended with success. Even if Government had given no indication of the part they are likely to take, I regard it as no breach of charity to believe, that a majority of the members of Parliament regard neither Sabbath nor Sunday as hallowed by the Lord.

Our much-respected Queen has given birth to another Prince; and, in compliment to the Duke of Wellington, he is to be named *Arthur*. The sounds of congratulation upon the happy event have not, however, died away, before the London correspondent of the Oxford Herald, a Tractarian newspaper, intimates a rumor, that Prince Albert, the Queen-Consort, has objected to the Prince of Wales' (heir to the throne) being taught the Church Catechism—which, it is added, the tutor of the boy takes much to heart. This would, indeed, if true, be Nonconformity in high quarters, and might tend to promote the spirit of inquiry as to the influence of church creeds in shutting out from its rightful place whatever of God's truth they do not include.

The High Church Party—as the Romanizers are here misnamed—are meeting with other discouragements. The appeal of Mr. Gorham to the Judicial Committee of the Privy Council, from the decision of the Court of Arches, (which rendered a profession of faith in the doctrine of Baptismal Regeneration necessary to his induction,) having proved unfavorable to the Bishop of Exeter, he brought the case before the Court of Queen's Bench, seeking a prohibition [illegible] to compel the Bishop to induct Mr. G. The Queen's Bench having refused, the pugnacious Bishop has now carried the case into the Court of Common Pleas, in the hope that they may be more compliant to his wishes. The Lord Chief Justice, after consulting with the other Judges of the Court, intimated an intention of farther considering not only the argument now addressed to them, but also the judgment of the Court of Queen's Bench. And, at a subsequent sitting, his Lordship intimated that their decision would not be given this term. Mr. Gorham has, meanwhile, been taking the necessary steps, in the Court of Arches, to obtain his induction. It will not be agreeable to this Court to revoke its former decision; but the judgment of the highest Court in the land will probably leave little room for hesitation. A postponement here, also, seems designed to allow the Court of Common Pleas first to decide. The Bishop seeks to have the matter submitted to an Ecclesiastical Court, which has no present existence; and he must doubtless feel mortified, that his domination over the Word of God and consciences of men is checked by civil courts of review, a humiliation all the greater, that public attention is drawn the more forcibly to the case by the conflicting judgments which these courts have pronounced. It is stated, that the Bishops, generally, are consulting; and large numbers of the Episcopal clergy have repudiated a decision which makes so little of their dogma of Baptismal Regeneration. But it may be supposed, that both they and the Bishops will be taught, that the patronage of the State, in its present condition, is not to be extended to the Church, in the form of endowments and other favors, without an equivalent. It will not seem surprising, that the Bishops of the Scottish Episcopal Church—a Church which has all along retained a larger amount of the Romish leaven than even her English sister—have issued a declaration that they will not be bound by such decisions. But as the State does not recognize this sect as the Church in Scotland, it may be presumed that nointerference was intended with *their* manner or means of regeneration. Many and painful are the reflections which the whole circumstances would suggest, were we disposed to indulge. We at present abstain, and merely add, that, on the 6th instant, the Bishop of London laid upon the table of the House of Lords a Bill, the object of which is to limit the power of the Judicial Committee of the Privy Council in such cases as that of Mr. Gorham. No discussion has yet taken place upon it, but when it reaches the second reading, fixed for the 28th instant, we may expect to hear Brougham's voice indignantly raised against it.

The subject of *Education* is at present occupying much of public attention in this country—not without cause. Eight millions of persons in England and Wales, nearly a fourth part of the population, can, it is stated, neither read nor write. With the view of remedying this great evil, a Bill, the operation of which does not extend to Scotland, is now before the House of Commons. It proposes to legislate only for *secular* education being provided, without preventing religion being also taught. Time is to be allowed for instruction in the particular form of religion approved by the parents. How far this provision may be available, or how far the conflicting views of parents may mar its operation, is not quite obvious. It is proposed to appoint Inspectors of Schools, to report to the Committee of Privy Council on the state of education in each parish, specifying particulars as to the condition of the existing schools. Where a deficiency of school accommodation is reported, the inhabitants shall be required to appoint an Education Committee, who shall establish the schools requisite, a rate being levied to provide the [illegible]

I have said this Bill is not to be extended to Scotland. We are not, however, exempted from its provisions by any real or supposed superiority. A growing deficiency here, also, has long been complained of. Knox's desires of schools and colleges never were carried out; but even the comparative advancement in this respect, which Scotland once boasted, has passed away, and the rising generation are miserably behind that which preceded it. Complaints have been long made, and suggestions to meet the evil have been often offered. Religious divisions, however, prevent agreement as to the proper remedy. The Free Church, and others opposed to the Ecclesiastical Establishment, are disinclined to an extension of the existing parochial schools, as the teachers require to conform to the creed of that Establishment. Divisions also exist among those so dissenting as to whether the desiderated extension of schools should embrace religious instruction. On this point the religious community are not agreed; but the difficulties arising out of the dissensions which prevail are very great. It was lately stated here, that a system of education is conducted in Philadelphia, by general consent, with great success, without reference to religion. It has here been questioned, also, whether the moral and religious state of Scotland, such as in past days it was, had been derived from the training of the school. Perhaps it was more owing to the domestic instruction than any other, that the old Scottish character was superior to that of many lands. But the school may be rendered either auxiliary or hostile to parental instruction in the things of God; and no enlightened Christian will [illegible] esteem the influence of the teacher unworthy of his consideration. The Old and New Testaments were two of the principal school-books in former times; and impressions may have been derived from the Word of God itself, when the teacher did little to deepen it. At present, however, there is less use made of Scripture as a text-book in schools, and many object to religious instruction being communicated by teachers; and in these circumstances Lord Melgund has more recently introduced into Parliament a Bill for extending and amending the parish schools, which is very closely allied to that previously introduced for England. The fate of either it may not be easy to foretell; but they will to a certainty occasion much discussion.

JAMES A. BEGG.

PROGRESS IN PENNSYLVANIA.

To the Editors of the Sabbath Recorder :—

Notwithstanding the Sabbath-keepers of my native State, Pennsylvania, have failed thus far in obtaining *specific* relief—*exemption* from the operation of the onerous and invidious law of 1794, which wrests from them a *sixth* part of their precious time, in addition to the *seventh* that they voluntarily and conscientiously devote unto the Lord, in hallowing his *holy day*, agreeably to *his* requirement; or, rather, notwithstanding they were *cheated* again, by the most despicable trick, out of a hearing before the House of Representatives, after their Bill had passed the Senate, at the recent session of the Legislature of that Commonwealth,—yet some progress has been made in the cause of *equal rights* and *religious liberty*—some bright tints are now discernible, tipping the edges of the dark cloud which has been hanging over them so long—at least, enough to give encouragement to hope, that deliverance is near at hand; and we believe that it was the conviction of *this fact*, that induced the wily Chairman of the Committee on Vice and Immorality, to resort to the contemptible trick he did—the *pious fraud*—to *choke off* the question, lest, from indications which made him quake, the cause of *religious equality* would have prevailed had a direct vote been had in that Body at that time.

However much the "*old fox*" may have plumed himself on that disreputable triumph, or however the loud hosannas of the followers of Constantine may have flushed his vanity for the moment, yet his glory was but short-lived; for he met with a decided defeat, a few days afterward, on calling up his Bill to prevent the sale of Ardent Spirits on *Sunday*. Pending that question, Dr. Burden offered the following amendment: "That no spirituous liquors shall be sold on the *Sabbath day, the seventh day of the week*, commonly called Saturday;" and as the Sabbath-keepers were *choked off* from a hearing by Meek's "*Report*," in their case, the talented mover of this amendment took advantage of the opportunity to make a strong appeal to the House in their behalf, and contended, very ably and conclusively, that the *seventh day* is the only *true Sabbath of the Bible*.

Meek resisted the amendment with all his power, and exerted himself to the utmost to rally the forces of the devotees, to save the *Sun-ceremony-worship-day* from being desecrated by having another day alike honored in the prohibition of that iniquitous traffic on it. The amendment, however, was adopted in *committee of the whole*—some earnest of the feeling of the House to extend relief to our people; and it is at the same time an equally significant rebuke to the "*pious*" oppressor.

What was the final disposition of the Bill and its amendment, I have not learned; but on the day of the adjournment of the Legislature, a Senator informed me by letter, that they accomplished something for us in an indirect way. Heretofore, *half* of all the fines, (in each case *four dollars*,) was paid to the *informer*; and as this was a *tempting* [illegible] People, and as many *vile persons*, who had no regard for *the sacredness of the first day of the week*, availed themselves of it to raise money to pay for their *Sunday revels* at the groggery, a proposition was made, and *promptly carried through both Houses*, though strenuously resisted by "*Father*" Meek, to have the *whole* of *all* the fines accruing from indictments under the *Sunday law* paid into the *State Treasury!*

Now, as the inducement to *speculation* is destroyed—the *spoils* gone, and with them "*Othello's* occupation"—no longer any revenue to be derived by the *rowdy patriots* for their iniquitous work of *informing*, our People may be less annoyed hereafter: still, that does not release them, in my opinion, from protesting against the *ban*, under which they lie as *freemen*, and from testifying against the perversion of the Lord's holy, sanctified day. And we trust that they will not cease to bear witness to the truth of their Master—the King of Kings, and the Lord of Lords—at all times and under all circumstances, until all Powers and Principalities shall abandon the "commandments of men," and restore the right to all persons to walk in *the statutes of the Lord their God*, without *let* or *hinderance*.

A disciple's mission—all disciples' mission—is to *bear testimony* to the truth of his Master's Word, and *honor his laws*, whatever trials, stripes or tribulations it may subject him to. Like Paul, he must *glory* in them, and esteem it a privilege to be thus distinguished. True soldiers of the Cross must always be on the alert to *guard their banner*, and ever prove faithful unto death, in the most trying emergencies, and under the most disheartening discomfitures; and the more so, the darker the hour, or the greater the danger. It was this indomitable assurance of our countrymen, while in Mexico, that crowned the victory of Buena Vista, where our army was *three times defeated* during the one battle, yet became the *victors of the field*, by *not knowing* that they *had been beaten*, [illegible] not to *stay beaten*. So, in an infinitely better cause, must our People still contend valiantly, and be not dismayed, although defeated *once*, *twice*, or *thrice*. Perseverance will gain a Buena Vista victory for them. They must not be content short of a full concession to their *equal rights* and *immunities*; they must not prove treacherous to their cause, nor sell their birth-right for a mess of potage—to *gain a little quiet*. Peace may be purchased at too dear a rate, when it sacrifices any just principle or duty. Bravery may accomplish much—*moral bravery*, I mean, for I commend no other; while truckling subservience only rivets manacles the tighter. We must face all obstacles, all dangers, with a bold front, and never fail to protest against all injustice and oppression, from whatsoever source it may come, or under whatever guise it may appear.

And in this connection I must remark, that our People *were not true to themselves* in not protesting against the *scandal* in Meek's "Report," charging them with having "*stigmatized*" the Supreme Court, and in not having a *disclaimer* entered on the Journal of the House of Representatives. The "*Report*" is on *record*, and thus becomes part of *history*. The same *record* ought to transmit the *refutation* of the *vile libel*. I have paid my respects to him in another place, *on that point*, yet it was due to themselves to have done it as a *body*. They have lost a great advantage by their delinquency in this matter; at least, they cannot fail to suffer damage from the prejudices it may engender against them; while confronting the *reviler* on the spot, and confounding him, would *tell* well for them in another effort hereafter. Boldness, arising from conscious integrity, is always admired, and never fails to gain confidence and win popular favor; while pusillanimity excites distrust and creates contempt. So, while engaged in this crusade against injustice and oppression, we must maintain an undaunted front, without compromising any principle to gain a partial advantage, and we shall eventually succeed.

May 30, 1850. W. M. F.

Fearful Scene in a Church.—A Dublin correspondent of the London News relates, under date of May 6th :—

"Yesterday morning a shocking occurrence took place in a Roman Catholic chapel here, a murderous assault having been made by a supposed lunatic upon two clergymen while engaged in the celebration of divine service. While the Rev. Messrs. J. Coigan and Edward O'Rourke were officiating at mass at two separate altars in the Carmelite church, Francis McMahon rushed into the sanctuary with his hat on, and drawing a very formidable and ponderous bludgeon from beneath his coat, first assailed the priest at the principal altar, and then rushed at the other clergyman and inflicted two desperate wounds on his head, leaving him to all appearance dead at the foot of the altar. The utmost consternation prevailed amongst the congregation, which consisted of nearly a thousand persons. McMahon is respectably connected, is deaf and dumb, but having been educated at the Caremont Institution he can write well.

OHIO STATE PEACE SOCIETY.

The friends of peace in Ohio held a Convention at Columbus on the 18th of May, at which they completed the organization of a State Peace Society, elected officers, appointed twelve delegates to the Frankfort Peace Convention, and adopted a series of resolutions setting forth their views. The following preamble to the Constitution gives the reasons for organizing a Society :—

Whereas, the resort to war, as a means of settling international difficulties, is fraught with unmingled and unmitigated evils, creating an immense and useless sacrifice of blood and treasure, involving the worst corruption of morals, stimulating and feeding the most savage and brutal passions, and sundering the bonds of human brotherhood; and whereas, war, as an arbiter of right, is blind to justice, and perfectly capricious in its award; and whereas, we believe it practicable, in the present enlightened age of the world, to revolutionize public sentiment in regard to war, and supersede it entirely by the substitution of pacific and equitable abitration; therefore, for the attainment of this great end, we hereby form ourselves into a State Peace Society.

The objects of the Society, and its mode of operations, are thus set forth in the second article of the Constitution :—

"The objects of the Society shall be to abolish the custom of international war, and supersede its necessity by substituting international arbitration, or by any other peaceable means. For the promotion of these objects, we propose to act upon the public mind, setting forth the facts in regard to the evils of war, its unrighteousness of principle, its injustice as an arbiter of right, and its terrible havoc upon human well-being in every possible form. We propose, also, to cultivate the spirit of universal brotherhood, to promote intercommunion of nations, and by all practicable means to bind together the interests and hearts of the civilized nations of the earth."

AMERICAN PEACE SOCIETY.

The Twenty-second Anniversary of this Society was held in Boston, May 21. From an abstract of the Report, read by Rev. Mr. Beckwith, the Corresponding Secretary, it appears that the Society's operations have been, during the year, more extensive and encouraging than usual. The friends of peace have from the first sought to supersede the custom of war by peaceful substitutes, such as individuals employ for the settlement of their disputes. This idea of substitutes for war, as a simple, feasible, and effective measure, has at length been brought pretty fully before the world by the three General Peace Congresses already held,—the first at London in 1843, the next at Brussels in 1848, and the third at Paris last year. After noticing these Congresses, the Report speaks of the Congress which is to be held the ensuing August at Frankfort in Germany, and gives an account of the special efforts made to secure delegates to this Congress from our own country. Some have already gone, many others are appointed, and it is expected that America will be fully represented at Frankfort. The R[illegible] fers to the chief events of the year in Europe, bearing on this cause, and then states that a very large number of petitions from all parts of our country had been presented to our Congress, requesting its efforts to secure peaceful substitutes of some sort for the sword, and that only one vote was wanting in the House of Representatives to obtain a special committee on the subject. Five agents have been in the Society's service, including one at its office, and its Corresponding Secretary. Publications have been on a much larger scale than usual. Of Jay's Review of the Mexican War, 17,000, and of Livermore's Prize Review, 7,000; in all 24,000 of these bound volumes, beside periodicals, tracts, and other volumes—an amount equal to about 7,000,000 of tract pages. Receipts, $6,204 31, an increase over the preceding year of more than 50 per cent; expenses, $6,194 54; leaving in the treasury a balance of $9 77.

American Education Society.—The thirty-fourth Anniversary of this Society was held in Boston, May 21. The annual report represents the general interests of the Society as advancing. The available funds for the year have been $32,754 40, and the disbursements $30,181 53. The whole number of young men aided during the year is 436. In the classical course, 207; in the theological course, 229. Number aided at the West, 92. *Fifty-nine* have finished their studies, during the year, and entered the ministry. An encouraging advance has been made in this department. The new applicants have been 114, eleven more than last year.

Society to Promote Western Education.—The Ladies Society for the promotion of Education at the West, held a meeting in Boston, recently, and was addressed by Rev. James H. Means of Dorchester, Rev. Mr. Thompson of New York, and others. This Society was formed in Boston by the Congregationalists, on 4th of February, 1846. It has sent out more than 60 female teachers. More than 100 conversions have been reported in the schools. Applications have arrived from Oregon for three accomplished teachers of music, the modern languages, &c. Iowa has sent for eleven teachers, and Illinois has sent for as many good teachers as the Society can spare.

Sandwich Island Princes.—The Sandwich Island Princes, Alexander Liholiho liho and Lot Kamehadeha, recently arrived in New York in company with Dr. Judd. It is said that the British Government not only assumed the expenses of Dr. Judd and the Princes, during their stay in England, but also paid their fare back to this country. After stopping a short time in New York, they went on to Washington, whence they intend making a trip to Michigan and Niagara, previous to their departure for their Island Kingdom of the Pacific in July.

Illustrated Domestic Bible.—We have received from Samuel Hueston, of 139 Nassau-st., N. Y., a specimen number of the Illustrated Domestic Bible, by the Rev. Ingram Cobbin, M. A., which it is proposed to issue in 25 numbers at 25 cents each. The distinguishing features of the work are thus set forth in the prospectus :—

1. Seven hundred Wood Engravings.
2. Many thousand Marginal References.
3. Three Finely Executed Steel Maps.
4. Numerous Improved Readings.
5. A Corrected Chronological Order.
6. The Poetical Books in the Metrical Form.
7. An Exposition of each chapter, containing the essence of the best Commentators, with much original matter by the Editor.
8. Reflections, drawn from the subjects of the chapter, and giving, in a condensed form, its spiritual import.
9. Questions at the end of each chapter for family examination.
10. Dates affixed to the Chapters for each Morning and Evening's Reading, comprising the whole Bible in a year.

An examination of the specimen number has impressed us very favorably with Mr. Hueston's undertaking. The notes seem to be accurate and intelligible; the reading is in many cases improved; the maps and engravings are well executed, and well adapted to teach the geography and illustrate the manners and customs of the East. We can very heartily commend this work to those wanting an elegant copy of the Bible, with helps to critical exposition and devotional meditation.

Oregon City College.—The Commercial Advertiser learns from the Oregon Spectator, that a meeting was held in Oregon City on the 2d of February, at which it was resolved to establish a new seminary of learning, under the name of the Oregon City College, with a view of attaching thereto, in due time, a theological department. The first term of the institution was to commence under the superintendence of Rev. Ezra Fisher, at the Baptist meeting-house, on the 18th of February. The establishment of such an institution was contemplated in Mr. Fisher's original instructions as a missionary of the American Baptist Home Mission Society, and he has steadily aimed at its accomplishment.

Religious Affairs in Hayti.—A letter from Hayti, dated May 18, speaks of an extraordinary excitement on that Island in relation to religious questions, and says that persons professing any other faith than that of the Romish Church are very bitterly hated. The building of a Church by the English Wesleyan Society, had created a furious jealousy against them. The Church is now half finished, and a sudden stop has been put to the work. The contractor applied to the Government, and as the Constitution permits, protects, and authorizes all religions, they expect shortly to receive orders to continue their labors.

A Sunday Accident.—On Sunday, May 26th, a serious accident occurred at the Roman Catholic Academy of Visitation at Georgetown, District of Columbia. The wooden pillars supporting the frame porch gave way, while a number of teachers and scholars were upon it. Sister Felix had two limbs broken, and a young lady received a dangerous wound on her head. Rev. Dr. Ryders and several nuns and misses were also somewhat injured, but none, it is thought, seriously, except sister Felix.

Monument to Mrs. Osgood.—A plan has been devised for raising the funds necessary to erect a monument in Mount Auburn to the memory of the late Mrs. Osgood. A splendid volume, consisting of contributions of her personal and literary friends, and embellished by exquisitely engraved likenesses of herself and her children, is to be issued, and the entire profits of it devoted to the erection of the monument.

Carrying the War into the Enemy's Country.—It is stated that the Ladies' Home Missionary Society of the Methodist Episcopal Church are about to erect a new church in that center of iniquity and degradation in New York, commonly known as the Five Points. The Conference, at their late session, appointed Rev. L. McK. Pease as a missionary to this station.

The Sultan growing Liberal.—A fact unprecedented in the annals of Islamism, is said to have just taken place at Constantinople. The Sultan has decorated eight Greek Archbishops, as a testimony of his satisfaction at their zeal in the discharge of their duties.

Travel on the Hudson River.—Competition runs high on the Hudson just now. A friend who came down the other evening, tells us that one boat offered to bring him for nothing, but that he wisely concluded to take the Isaac Newton, and pay fifty cents for his passage. When people can ride 150 miles on such a floating palace as the Isaac Newton or the Oregon for fifty cents, there is no apology on the score of expense for not taking an occasional trip.

☞ A new Jewish Synagogue has been recently opened in New Orleans, with all the imposing, poetic ceremony with which that people accompany the act of consecration.

☞ The death of Rev. John N. Maffit, the celebrated Methodist preacher, is announced as having occurred at Mobile, May 25th.

☞ The Free School State Convention at Syracuse has been postponed to Wenesday, July 10, at 10 o'clock A. M.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, May 27.

The Senate resolved to inquire into the validity of the various mail contracts for ocean steam service.

The bill to establish a Mint in New York came up, but after considerable talk it was laid on the table again.

The Compromise Bill was taken up, and Mr. Mason of Virginia made a Southern speech thereon. Then followed a long talk between Mr. Clay and several Southern Senators in relation to running the Missouri Compromise line to California.

House of Representatives.

The Hornor Investigation (after costing far more than Hornor's entire salary) was laid on the table by the decisive vote of 96 to 68.

Mr. Crowell of Ohio tried to get in a bill to abolish the slave-trade in the District of Columbia, but could only obtain 100 votes to 63 for a suspension of the rules—not the required two-thirds.

Mr. Thomas of Tenn. made a pro-slavery, anti-California speech on the California bill, and Mr. Bennett of N. Y. replied in an anti-slavery speech in favor of California and freedom in the territories.

In Senate. THIRD-DAY, May 28.

Mr. Bradbury's resolution in relation to removals from office by the President, gave occasion for various short political speeches, but no action was had upon it.

The consideration of the Compromise Bill was resumed, and Messrs. Underwood, Berrien, Dayton, King, Chase, Clay, Davis, Hale, and Dodge, spoke upon it.

House of Representatives.

The House passed a bill making appropriations for public buildings in Minnesota and Oregon, and discussed a bill to appoint a Surveyor General for Oregon and grant lands to actual settlers in that Territory.

In Senate. FOURTH-DAY, May 29.

After some unimportant business, which occupied a considerable time, the Senate took up the Mint bill, and adopted an amendment providing for a Mint and Assaying Office in San Francisco. An amendment to strike out of the first section the provision for a Mint in New York, was negatived by 12 majority—Yeas 20, Nays 32. An amendment was adopted, providing that the act shall not go into effect, as relates to the Mint in this city, till our Legislature shall have passed a bill exempting the Mint property from taxation. The bill was finally ordered to be engrossed and read a third time.

House of Representatives.

The House passed the bill for the construction of roads in Minnesota, and the bill authorizing the President to treat with the Indians of Oregon for certain lands in that Territory.

The bill to create the office of Surveyor General of the Public Lands in Oregon, and to make donations of land to settlers, was taken up in Committee of the Whole. The amendment pending was to confine donations of land to free whites. Mr. Giddings of Ohio earnestly opposed it, and spoke of the intelligence and patriotism of many blacks. Mr. Fitch of Indiana said, whether the amendment was adopted or not, it would make no difference, as the people of Oregon have excluded negroes, because they amalgamate with, and lead Indians to commit mischief. Mr. Sackett of New York contended that the Legislature of that Territory have no power to exclude any color of people, and if Congress see fit to make a grant of lands to white or black persons, they have the right of grant for their own benefit. Mr. Conrad of La. opposed the amendment, and said that Mr. Giddings endeavored to show the superiority of the African over the Caucasian race, and had offered an apology to the Committee for considering the whites equal to the blacks. Mr. Giddings—I merely say, that the white man is as good as the black, if he behaves himself as well. Mr. Conrad thought that Mr. Giddings was in some degree connected with the negro race, and was of the opinion that it would benefit both races to diffuse the blacks over the country on the Pacific. Mr. McMullen of Va. replied to Mr. Giddings, and said it was true that Virginia blood was of noble character, whether in the veins of the white or the black man. [Laughter.] If Mr. Giddings goes to Virginia, he will be invited to associate with that race of which he is the peculiar friend. Several others made remarks, when the amendment to insert free whites was agreed to by 67 to 51. Without coming to any conclusion on the bill, the Committee rose.

In Senate. FIFTH-DAY, May 30.

The reading of the journal was dispensed with. Mr. Butler announced the death of Mr. Elmore, Senator from South Carolina, giving a brief sketch of his life and public services, and passing a glowing tribute upon his moral and intellectual worth. In conclusion, he offered the usual resolutions of respect and condolence. Mr. Hunter seconded the resolutions in a few eloquent remarks in honor of the deceased. Messrs. Yulee, Webster, and Jeff. Davis, also delivered tributes to the memory of the deceased. The resolutions were adopted, and the Senate adjourned to attend the funeral to-morrow at 11 o'clock.

House of Representatives.

A dozen members of the House met at 8 o'clock, with Mr. Boyd in the Chair. After the reading of the journal, Mr. Jones moved that the House adjourn until to-morrow at 11 o'clock. Mr. Booth asked the reason for the motion. Mr. Jones said that Mr. Elmore, Senator from S. C., died last night, and to-morrow it will be necessary to make arrangements for the funeral. Adjourned.

In Senate. SIXTH-DAY, May 31.

The funeral of Mr. Elmore was attended, in the Senate Chamber, by the members of the Senate and House of Representatives, the Diplomatic Corps, the President and his Cabinet, the family and friends of the deceased, and a few others, among whom were the young Sandwich Islanders, Princes Rimoriho and Kamahamaha, dressed in superb court suits, and accompanied by Rev. Dr. Judd, and James Jackson James, Special Commissioner and Plenipotentiary from the Hawaiian Government.

After the ceremony at the burial ground had been concluded, the Senate resumed business. An attempt was made to get a vote for adjourning over to Second-day, and thence to Fifth-day, under the pretence of giving opportunity to put the Chamber in its summer dress. This proving unsuccessful, it was moved to postpone the consideration of the compromise bill until Fifth-day next. But this also failed, and a motion to lay that bill on the table was carried; after which the bill to establish a Mint in New York, and a Mint and Assaying Office in San Francisco, was read a third time and passed. The Senate then adjourned over to Second-day.

House of Representatives.

Nothing was done by the House but to hear a eulogy on Mr. Elmore, offer resolutions of condolence, attend the funeral, and adjourn over to Second-day.

THE CUBAN AFFAIR.—The expedition of Gen. Lopez, for the overthrow of the existing Government of Cuba, is generally considered a failure. As we stated last week, the Company under the special command of the General, landed at Cardenas, took possession of the town after some pretty sharp fighting, and were afterwards driven off with the loss of several men. The small amount of treasure which they brought away with them to this country, has been demanded by our government, and will be delivered up to the Spanish authorities. It is said that persons connected with the expedition will be punished with the utmost rigor of the law. Miguel T. Tolon, editor of *Le Verdad*, N. Y., has been arrested and held to bail on a charge of beginning or setting on foot in the United States a military expedition or enterprise against the dominions of the Queen of Spain. The Charleston Courier of May 30, says to have been informed by Capt. Kean, of the brig Argus, five days from Havana, that there was great excitement at that place when he left, in consequence of a report that an expedition had landed on the south side of the Island to the number of several thousand, and had taken possession of Cienfugos and Trinidad.

CHARITIES IN AMHERST, N. H.—Our readers recollect a notice, some time ago, of a large bequest by a Mr. Smith of Northampton, to that town and seven others adjoining, for various charitable purposes. The Amherst Express contains the report of the Trustees of these charities, which shows the whole amount of the funds at the present time to be $444,318 62. They comprise two funds, the Miscellaneous and Contingent Funds. The former was originally $200,000, now increased to $232,776 80. This is to be suffered to accumulate till it reaches $400,000, and then to be divided as follows: $30,000 to accumulate for 60 years, and then to be applied to the founding of an Agricultural School in Northampton; $10,000 to the American Colonization Society; $360,000 for the use and benefit of indigent boys, girls, young women and widows, in the eight specified towns. The interest of the Contingent Fund (which fund now amounts to $211,541 82) is to be applied to defray the expense of managing the bequests, and to keep good the fund for the benefit of indigent young people and widows.

STEAMBOAT DISASTER.—A dispatch to the N. Y. Tribune, dated May 29, at 10 o'clock P. M., says:—Another terrible steamboat accident took place this evening. The steamer St. Louis collapsed two flues, three miles below the city, at quarantine. A frightful scene ensued—the shrieks of the wounded and dying were heart-rending.

From all information which could be gathered in the confusion, it appears that *twenty-five lives were lost*, and forty persons wounded. About half the number of persons scalded will certainly die. The sufferers were mostly deck passengers. Nine bodies have been recovered and buried. A number were either blown or jumped overboard, some of whose bodies will probably never be recovered. The cause of the lamentable catastrophe is not known. The boat and machinery were all new, and the officers careful and experienced men.

LIQUID GOLD.—On Tuesday, May 28, says the Philadelphia Bulletin, there was melted down and cast into ingots for rolling, in the melter and refiner's department of the Mint, about seven hundred thousand dollars worth of gold; and on the same day, of gold preparatory for assay, there was melted nearly one hundred thousand dollars more. The whole weight was about 3,600 pounds, and if rolled into a sheet as thick as a half-eagle, would yield 545 square feet. In these three dimensions of value, weight and superfices, the day's work makes a very respectable brag. If we present it in solid measurement, however, the story is spoiled. Imagine it all fluid at once, and yet it could easily be contained in a royal foot-bath of three cubic feet.

PEACE CONGRESS AT FRANKFORT.—For the accommodation of the Delegates, the *American Peace Congress Committee* have made arrangements for a first-class ship of 600 tons, to sail from Boston about the first of July for London, where she will remain forty days, and then return. Fare both ways will not exceed $150; and if the number should be one hundred, $125. The Committee are expecting a very large delegation from all parts of the country. With this arrangement, the whole expense to Frankfort and back, will not exceed $200. Persons who are going are requested to send their names to the Treasurer, E. W. Jackson, Boston, with $20 of passage money, which will be returned if the ship does not go.

American Peace Congress Committee.

Boston, May 24, 1850.

A letter from the city of Mexico, dated May 14, speaking of cholera, says that in Queretaro from the 28th ult. to the 3d inst. there were over 300 deaths. It made its appearance in Guanajuato early in March last; private letters of the 18th April stated it was on the decline, though there were 30 deaths daily; and those of the 9th inst. stated it was still decreasing there, but was raging again with great malignity in Silao, a town seven leagues distant from the latter city.

The Toronto (Canada) Guardian mentions a melancholy case of poisoning, in the town ship of Walpole, resulting in the deaths of a family of five persons—Joseph Allen, his wife, a young man eighteen years old, a boy twelve, and a girl five years old. They were poisoned by eating a soup in which wild parsnips were an ingredient. The whole five were interred at one time.

SUMMARY.

To forward the project of founding a Baptist University at Rochester, a temporary paper, called the Annunciator, has been started. The first number states that upwards of 200 individuals have subscribed, in sums from $25 to $10,000, towards purchasing a site, erecting buildings, &c. It also conjectures that $65,000 will be subscribed in Monroe county, and that the sum will be increased to $200,000 in other parts of the State. Gov. Marcy is President of the Board of Trustees.

The Concord Statesman says that at Bartlett, N. H., the Rev. Mr. Tenny, a Universalist clergyman, formerly of Fryeburg, Me., was endeavoring to ford the Saco river,—the bridge having been carried off,—when the water, being high, lifted the wagon off the fore wheels, there being no pin in the bolt, which precipitated the whole family into the river!—his wife and three little children, one of them a boy three years old, were drowned.

The number of deaths by cholera, at Havana, on the 9th May, was so great that the negroes at the city cemetery employed to bury the dead, took fright and ran off, and nothing could induce them to return. The "chain gang" at the prison, numbering about two hundred and fifty, were then brought out, and an offer of pardon made to any sixteen of them who would supply their places—*only three accepted!*

A dispatch dated at Utica, N. Y., May 31, says that a boat loaded with railroad iron took on board a quantity of powder at Frankfort, near Utica, and two of the hands went amidships, it is supposed with the intention of stealing some of the powder. One of them had a lighted pipe, from which it is thought the powder ignited, producing a terrible explosion, making a complete wreck of the boat, and severely if not fatally injuring one or two men.

An order has been granted by Justice Wright, of the Supreme Court, directing bill-holders of the exploded Canal Bank of Albany to present the same for payment within two years, or be precluded from the benefit of the fund set aside for that purpose; the Receiver to sell at auction such of the assets of the Bank as he may deem it advisable for the interest of the creditors to dispose of, giving at least thirty days' notice of the sale.

The Managers of the Washington National Monument Society have adopted the following resolution:—*Resolved*, That the people of the United States, either individually or by associations, be and they are hereby respectfully requested to take up collections throughout the Union on the approaching Anniversary of American Independence, in aid of the great Washington National Monument now being erected in the City of Washington.

On the 24th of May, the mortal remains of James K. Polk, late President of the United States, were removed from their temporary resting place in the cemetery, with appropriate and impressive ceremonies and public solemnity and respect, and deposited in the private vault prepared for them, in the beautiul lawn, in front of the family residence.

The bark Helen, of Thomaston, Me., Capt. Barnard Ulmer, sailed from New York for Malaga on the 2d of March last, with a full cargo of staves; arrived and discharged at Malaga, and sailed for Palermo, where she took in a full cargo for New York, and arrived on the 28th of May, making the entire voyage in the remarkably short space of 87 days—the shortest time on record of a similar voyage by a sailing vessel.

Advices have been received at the Navy Department confirming the report of the yellow fever having broken out on board the frigate Brandywine on her passage from Rio to Montevideo. The Department has advices of the death of Acting Master Thomas L. Dance, Passed Midshipman Raiford W. Ives, Mr. Usher, Commodore's Clerk, and one seaman.

The Hagerstown (Md.) Pledge states that on Saturday night last, some fiend in human shape entered the Episcopal burying ground in that place, dug up the body of the child of Mr. Brining, and carried it to the house where the mother lived, stood it on the roof of the back oven, where it was discovered on Sunday afternoon, and re-interred. The child at the time of its death was about two years old, and had been buried about three months.

In Superior Court, New York, a decision has just been made, that the owner of a dog is not responsible for injury done by it unless he knew it had been accustomed to bite mankind. This is an important decision, and, if good in law, should be remembered. According to this, a man has no redress for injuries received from biting dogs, unless the dogs have acquired a bad character before they bite.

A meeting for the pecuniary relief of Father Mathew, was held at New Orleans, the 16th ult. It was stated that Father Mathew had not $20 in the world, and was in debt to the amount of $6,000. Several animated speeches were made, and a resolution was adopted by acclamation, recommending to the Councils of the three municipalities to appropriate sums for his relief.

A dispatch dated Pottsville, Pa., Tuesday, May 23, says that a dreadful fire-damp explosion took place that morning at the mines of Bainbridge and Byerson, on Mill Creek, near Port Carbon, as the operatives were going in to their work. The fire-damp exploded, which dreadfully burned thirteen of the operatives.

It is stated that the total loss by the fire at Corning will be about $300,000, the most of which is covered by insurance. $15,000 of timber owned by non-residents was not insured. There were seventy-four buildings burned, but most of them were cheap structures. The Corning Bank saved all its books and papers.

The Academy at Freyburg, Maine, was destroyed by fire on Sunday, the 28th ult. The building was set on fire by some rascal. A district school house near the Academy was recently destroyed by an incendiary fire.

Some scoundrel recently entered the office of the Northern New-Yorker at Gouveneur, and made *pi* of almost everything capable of being converted into that article.

A good idea of the way they do things in Texas may be gathered from the following paragraph: "The rancho of Kit Carson and Boggs, between Taos and the Moro, was thrown into consternation, recently, by eight Indians entering it and running off quite a number of their stock. Carson, Boggs, and two others, soon started in pursuit and overtook the party of Indians, attacked them, killed five of the party, recovered the mules, and fifty additional head."

The Independent says that the Swedish Prophet, Jansen, was shot in the court-house at Cambridge, Ill., on the 13th May, by Root, whose wife had been abducted and secreted, as is supposed, by the followers and under the direction of Jansen. The pistol-ball entered his chest just above the heart, severing the main artery. Jansen uttered a single groan and expired. Root avowed the act, and was immediately indicted by the grand jury for murder, to be tried next term.

Speaking of Indian depredations in Texas, the Corpus Christi Star says that the Indians still continue to annoy the citizens of Laredo and its vicinity. Nearly all the stock has been killed or driven away, the ranchos abandoned, and the country generally broken up on account of the daring atrocities committed in that section.

A telegraphic dispatch from Washington says that the Land Reform Bill, it is understood, will come up next after the Slavery question is at rest, and Mr. Webster will advocate the bill of the Committee. It has been ascertained, almost beyond a doubt, that the bill will prevail in both Houses.

There were two breaks in the Erie Canal last week—one at Geddes, where a breach which had been repaired gave way on letting in the water—the other in the vicinity of Rochester, where a great embankment gave way, and was washed down for forty or fifty rods in extent and fifty or sixty feet in depth.

The firemen of Detroit have set a good example to their brother firemen elsewhere. They have recently bought a lot in the center of the city for $5,000, and are about to hire $10,000 more, to put up a large building, the income of which, after it is paid for, is to be expended in charity among disabled firemen and their families; and, also, to procure a reading-room and library for the firemen.

Last January a slave belonging to a widow lady in Platte Co., Mo., bought a quart of whisky at a store, got drunk, fell from his horse, and froze to death. The widow lady sued the firm, and at the March term of the Platte Court obtained a verdict for $850, the value of her negro.

The New York Mercantile Library Association is in quite a flourishing condition. It began 29 years ago with 175 members, and with 700 volumes in its library; it now numbers above 3,200 members, and nearly 32,000 volumes.

The Bunker Hill Monument Association have voted to have a grand celebration on the 17th of June, at Charlestown, and the Hon. Edward Everett has accepted an invitation to deliver an oration on the occasion.

An ox weighing 40 stone (560 lbs.) will eat about 100 lbs. of ruta baga or Swedish turnips a day along with straw or chaff. Ten sheep of 64 lbs. each will eat about 200 lbs. in the field, and rather less in the house.

The mammoth steamer St. Louis, said to be the largest steamer ever built in the west, sailed from St. Louis on the 12th of April for New Orleans, with about 1,500 bales of produce. Her deck is 317 feet long.

The Geographical Society of London have voted a gold medal to Col. Fremont for having made, during the past year, the most valuable discoveries in Geography of any known person. It is usual for this Society to give a medal every year to the person having made the most valuable discovery in Geographical Science.

A venerable gentleman and his lady, and their descendants, sixty in number, from Cooper, Me., arrived at Boston, on Wednesday, May 18, in the steamer Admiral, on their way to St. Anthony's Falls, Minnesota. The family of one of their sons numbers twelve males, and another the same number of females.

A meeting in favor of Woman's Rights was held in Boston on Friday morning last. Speeches were made by Wm. Lloyd Garrison and others. It was determined to call a Convention to be holden at Worcester on Wednesday and Thursday of the second week in October next.

The Bank Commissioners of Connecticut report that there are forty-one banks in the State, with an aggregate cash capital of $9,007,503; that they are well-managed and in sound condition; keep their notes at par at the Suffolk Bank at Boston, and have declared average dividends during the last year at 7½ per cent.

The Commissioners of the Catskill and Schenectady Railroad Company, pursuant to an act passed at the last Legislature, give notice that the books for receiving subscriptions to the capital stock will be re-opened in the city of New York, on the 24th day of June next.

The State of Pennsylvania has made a claim on the Trustees of the United States Bank for the $100,000 annual liability of the Bank to the School Fund. The Bank has been broken for eight years, and consequently owes the State $800,000.

The President of the United States has taken nine rooms at the Bellevue, R. I., for himself and suite, and will retire thither after the adjournment of Congress. Messrs. Clay and Webster are likewise expected to be visitors at that place.

The Trenton (N. J.) True American states that during the present season, one of the paper mills there received twenty tons of old playing cards, to be manufactured into other kinds of paper.

The Milford (Del.) Beacon states that about five hundred bushels of trout were caught in Delaware Bay, above the mouth of Missipilion creek, on Wednesday, by one haul.

Hon. William Hendricks, the first Governor of Indiana, and the first Senator in Congress from that State, died at Madison, Ind., 15th ult., aged 66.

The Fort Smith Herald states that the principal chief of the Cherokee Nation, John Ross, has required the Cherokee agent to remove every white man not legally entitled to remain, out of the nation, and that the order has been issued for their immediate removal.

The original demand of Russia for the assistance given in the Hungarian campaign was 17,000,000 of roubles, and its reduction to 3,700,000 roubles is owing to the mediation of Count Zichy.

The Louisiana papers give disastrous accounts of the overflow of the Texas and Ouachita Rivers. Many plantations have been submerged, thereby totally destroying the crops.

The post-offices in Ireland are to be closed every Sunday, from ten in the forenoon to five in the afternoon, against the receipt or the delivery of letters, as is the case now in England.

On Monday night, 20th ult., about 10 o'clock, the house of Wm. Albee, Jr., of Whitneyville, Me., took fire and was wholly consumed, with four children, from two years to seven years old.

The crops throughout France promise exceedingly well. Accounts from the provinces say potatoes are entirely free from disease, and wheat is likely to be unusually abundant.

An idea of the Opera fanaticism in Boston can be obtained from the fact that during the week the Revere House alone paid upward of $2,500 for tickets.

The Princess of Schwarzburg Rudalstadt, Germany, Schwarzburg, and four reigning princes of Renss, have ceded their rights of sovereignty, in order to advance the unity of Germany.

A farmer in Tippecanoe county, Indiana, while ploughing in his field recently, ploughed up a piece of virgin copper weighing sixty pounds.

The Advance and Rescue, the two vessels fitted out for the expedition in search of Sir John Franklin, left this port on the afternoon of the 23d ult.

A little daughter of a Mr. G. N. Boardman, Essex street, Boston, had her eye put out by a lad blowing a pea or bean through a tin tube, recently.

Mr. John Bucklew of New-Brunswick, N. J., returned from California in the Crescent City, after an absence of 15 months, with $20,000 in gold dust.

Congress has been memorialized to lend a *ship of war* to carry out delegates to the *Peace* Convention.

The Indians pronounce Minnesota, as if written *Mini Sotah;* signifying turbid water.

The amount of salt inspected on the Onondaga Salt Springs Reservation, for the week ending May 25, was 52,052 bushels.

The drug store of Dr. Grant, at Brownstown, Indiana, was burnt on the night of the 20th ult., and Dr. G. perished in the flames.

The peach crop of this year bids fair to be one of the finest and largest we have ever had.

New York Markets—June 3, 1850.

Ashes—Pearls $5 56 a 5 62; Pots 5 62 a 5 75.

Flour and Meal—Flour, 5 62 a 5 87 for State and Michigan; 6 12 a 6 25 for pure Genesee. Rye Flour 3 06 a 3 12. Meal 3 00 a 3 06.

Grain—Wheat, 1 15 a 1 25; Genesee 1 40 a 1 50. Corn, 70c. for mixed and Western, 71c for Northern yellow. Rye 68c. Oats, 47 a 49c. for Jersey, 50 a 51c. for Northern. Barley—scarce, and no settled price.

Provisions—Pork, 8 75 for Prime, 10 50 for Mess Beef, 5 50 a 6 50 for Prime, 8 50 a 10 50 for Mess. Butter, 12 a 15c. for new Ohio; 14 a 18c. for State. Cheese 5 a 6c.

Hay—60 a 65c. per cwt.

Apples—Good Russets 5 75 per bbl.; inferior will bring 4 00 to 6 00.

Beans—Dried small sell at 1 00 a 1 50 per bushel, wholesale; retail 10s. a 14s.

Cranberries—Scarce, and 6 00 to 9 00 per bbl.; 19 cents per quart.

Eggs—By the barrel you get 12 for a shilling; retail, 11 for a shilling.

Hickory Nuts—Scarce, and bring 2 50 per bushel, or 9 cents per quart.

Lard—Good quality can be had by the bbl. for 7½c.; at retail, 9c. per lb.

Maple Sugar—A little left, 9 to 10c. per lb.

Dried Peaches—31c. per quart.

Green Peas—Are a little lower; 25c. per half peck; 1 50 per bushel.

Dried Plums—Good are worth from 22 to 25c. per quart.

Potatoes—Some very good new ones, from Charleston, sell at 25c. per ½ peck, 1 75 per bushel. Old—a good supply, Western Red 1 00; Kidneys 1 50; Mountain June 1 00; Carter's best 1 75; Mercers 1 50.

DIED.

In Scott, Cortland Co., N. Y., May 13th, ABAGAIL WEST, widow of Thomas West, Esq., formerly of Grafton, aged 84 years, 2 months, and 1 day. She was born in Hopkinton, R. I., March, 1766. At the age of seventeen, she removed with her parents to Connecticut, where she made a profession of religion, and joined the church. At the age of twenty-five she moved with her husband to Grafton, Rensselaer Co., N. Y., and united with the Church in Berlin, where she remained until the death of her husband, in 1838, and then moved to Scott and united with the Church in that place, where she continued a worthy member until her death. She had been helpless for the last three years and six months, from palsy, which she bore with Christian submission.

In Rockville, R. I., on the 15th of May, of an affection of the brain, JOEL M. WOODMANCY, aged 19 years. He was a member of the 3d Hopkinton Church at the time of his death, and left his relatives the consolation that he died "in the Lord."

At the residence of Jos. Shaffer, Madison Co., Ill., on the 9th ult., of congestive fever, Mr. F. R. SLEIGHT, of the firm of T. J. Denton & Co., formerly of Dutchess Co., New York.

LETTERS.

H. W. Glaspey, H. Sherman, E. G. Potter, E. Stillman, G. W. Maryatt, D. A. Babcock, M. Green, C. D. Langworthy, H. W. Stillman, C. Potter, T. S. Wheeler, J. Green, H. W. Sargent, W. M. Fahnestock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

G. W. Maryatt, Ceres, Pa.	$5 00	to vol. 3	No. 52
J. A. Bowen, Shiloh, N. J.	4 00	" 7	" 52
J. B. Davis, "	2 00	" 7	" 52
S. A. Bonham, "	2 00	" 7	" 52
S. T. Stillman, Dighton, Mass.	1 00	" 7	" 16
H. H. Hendricks, New York,	1 00	" 7	" 6
J. H. Chester, "	2 00	" 6	" 52
D. A. Babcock, King's Ferry,	2 00	" 7	" 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Caleb Sheppard, Shiloh, N. J.	$25 00
Welcome Stillman, Westerly, R. I.	5 00
George C. Lanphear, "	5 00
Joshua B. Maxson, Stephentown,	5 00

BENEDICT W. ROGERS, Treasurer.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Friendship, Allegany Co., N. Y., commencing on the Fourth-day before the fourth Sabbath in June (19th day of the month,) 1850.

The churches are *requested* to "lay by them in store as God has prospered them," that it may be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Albany Steamboats.

THE steamers OREGON, Capt. [illegible] ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M, arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.

JAMES P. KIRKWOOD, Superintendent.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
(NEAR BROADWAY,)
J. E. JOHNSON, NEW YORK.
CLARK ROGERS.

Rooms $2 and $2 50 per Week. 37½ cents per Night.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy—The True Issue. 4 pp.
No. 9—The Fourth Commandment—False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

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TERMS.

The Eclectic Magazine is issued on the first of every month, in numbers of 144 large 8vo. pages each, on fine paper, making three volumes a year, with title-pages and indexes. Price $5 per year, if paid strictly in advance—otherwise invariably $6.

Miscellaneous.

FREE SCHOOL STATE CONVENTION.

To the People of New York:

The question whether the State of New York shall, or shall not, have FREE SCHOOLS, is to be decided at the polls in November next. It is a question of great moment. Its decision involves vast results. It will affect, to an extent not fully appreciated, the Physical, Intellectual, Social, and Moral Interests of the State. In a word, the Empire State is to be dishonored, or to be elevated, by that vote.

This question must be discussed. Organization is indispensable. We therefore join in the Call for a STATE CONVENTION of the friends of Free Schools, to be held at Syracuse, on WEDNESDAY, THE TWELFTH DAY OF JUNE NEXT, at 10 o'clock A. M. We invite the opponents of Free Schools to present their views of the question in debate.

Invitations will be extended to quite a number of the most able and distinguished friends of Universal Education, in this and other States.

We respectfully ask of every editor of a newspaper in this State, at least one early insertion of this Call, and such notice as he shall deem fitting.

A. H. HOVEY,
DANIEL PRATT,
DUDLEY P. PHELPS,
JOHN W. BARKER,
JOHN McCARTHY,
WM. H. HOYT,
JOHN W. JONES,
P. MONTGOMERY,
DANIEL McDOUGALL,
J. M. WINCHELL,
S. F. SMITH,
E. H. GARDNER,
WM. JACKSON,
AMOS WESTCOTT,
CHAS. B. SEDGWICK,
CHAS. A. WHEATON,
JOSEPH A. ALLEN,
Q. A. JOHNSON,
LEWIS S. GILLET,
GEORGE G. KELLOGG,
JAMES JOHONNOT,
E. C. POMEROY,
CHAS. P. WILLISTON,
C. B. SCOTT,
W. L. CRANDEL,
Committee.

SYRACUSE, May 17, 1850.

From the District School Journal.

THE FREE SCHOOL CAMPAIGN.

The question is now again fairly before the people, whether the eleven thousand five hundred schools of the State shall be free to all, or whether the children of poverty or destitution, the offspring of parents of straitened means, shall virtually be excluded; whether the property of the State, on a fair and equal valuation, shall contribute to the education of its future citizens, or whether each individual shall be left to his own means and resources for the accomplishment of this great object.

We are fully aware of the difficulties and embarrassments which surround the discussion of this question, in the form in which it is actually presented for our consideration; but we think we see our way clearly, and the indications of public sentiment which reach us from all quarters, satisfy us that a large majority of the voters of the State will strip the issue of all its disguises, and aim directly and most effectually at the principle involved, regardless of all minor and adventitious considerations, with which it may be temporarily connected.

The number of children estimated, by the Superintendent of Common Schools, from official returns procured for this express purpose, as having been annually excluded from the public schools, in consequence of the inability of their parents and guardians to meet the rate-bill imposed under the former law, for their instruction, was FIFTY THOUSAND. This estimate, we have ample reason to believe, was far below the reality. Full returns were received from about half the counties only; and the real extent of the destitution thus inflicted, must remain a matter of inference. The naked fact, however, affords a most conclusive answer to the allegation, so frequently heard, that our schools were virtually free before the passage of the Act of 1849. They were *not* free, in any sense of the term. If parents were able to meet the expense of tuition, they were, of course, at liberty to send; and in this sense every private and select school in the land is a free school. But what was the result when, either from misfortune, idleness, intemperance, or vice—neither of which was chargeable to the innocent and hapless *children*—they were *unable* to meet the rate-bill imposed by the Trustees? *It was optional with the Trustees to exempt them from such payment or not;* and in at least FIFTY THOUSAND instances, this exemption was, in point of fact, REFUSED! and the Collector ordered to levy on the only bed, the only cow, the only means perhaps of subsistence, of the hapless family, to satisfy his warrant. Follow this class of cases a little farther. Will these children, or any of them, again be permitted to venture within the precincts of the alledged *free schools?* or will they not rather inevitably be consigned to the dominion of ignorance?

It is cheerfully conceded, that in the great majority of the school districts of the State, exemptions were liberally made by the Trustees; but in all they had the power of refusing such exemptions; and those who stood in need of their interposition could never be certain that it would be granted. How many children were kept out of the schools in consequence of this uncertainty, it is impossible to estimate. It is bitter mockery to call such a state of things a system of Free Schools.

How has it been with the operation of the new law—imperfect and defective as it is conceded to be—in this respect? In every locality where the schools have been opened, even for the scanty term of four months, they have been literally flooded with the glad footsteps of the children of the State—who, the moment the doors were freely opened for their reception, came thronging in, to an extent hitherto unprecedented. The experience of nearly every school district in the State will bear us out in the assertion, that at no previous period of their history have the schools been more numerously or regularly attended, than during the past winter. Indeed, we shall be greatly disappointed if the annual reports for the year ending on the last day of December, 1850, while they will show a sad falling off in the average number of months taught, do not show an increase of *more than one hundred thousand children* to the number heretofore taught in the common schools.

Are not these facts, and the conclusions to which they give rise, worthy of consideration by every thoughtful mind? Are we prepared to abandon a system which is fraught with so many substantial blessings, for no other reason than because it is not yet perfect?

FRENCH COLONY IN COSTA RICA.—A company has been formed in France for colonizing a large tract of country in the Republic of Costa Rica, Central America. The land which has already been purchased lies on the Golio Dolce, the best harbor on the Pacific coast. It is admirably adapted for all naval and commercial purposes, and will doubtless become, in the possession of the French company, which possesses abundant means, a point of great importance. It is the intention of the company to open a communication immediately with the Boco del Toro, the opposite point on the Atlantic side. This place is but a little to the south of the point where the Panama railroad will terminate. The country is healthy, and the soil of the greatest fertility. Major Poussin, late Minister to this country from the French Republic, is one of the Directors of this company. Doubtless his experience as a civil engineer has led to his selection.

EXPLORATIONS IN NEW ZEALAND.

The New Zealander of the 26th of Dec. last has the following interesting account of an exploration in the southern part of the Island:—

The Lieutenant-Governor had undertaken a journey southward with a view of finding a route to Port Cooper, from which he was induced to return by a melancholy and fatal accident to one of his party. After leaving the Wairau, having traversed the Kaparatehau district, His Excellency ascended the great snowy mountains which form the principal peak of the Kaikoras, and attains an elevation of at least 9,000 feet. The ascent was laborious and dangerous, "the sides of the mountain, particularly toward the summit, being broken into almost perpendicular precipices of several hundred feet in hight, divided from each other by narrow projecting ledges of rock, while the difficulty of ascent was still further increased by the great depth of snow which lay on the ground, and the loose nature of the soil, which gave way beneath the tread, rendering the footing of the travelers very precarious. After thirteen hours of toil, they had nearly reached the top, but it was then so late that they were obliged to return to a spot where they might find shelter for the night. In the descent they had to cross a nearly perpendicular face of the hill, down which hung a frozen bed of snow, and Wiremu Hoeta, a native attendant, lost his footing and fell down a precipice, pitching from one projecting rock to another to the bottom of the abyss, a depth of about 1,600 feet, where his dead body could be seen in a sort of vortex, but where it was impossible to get at it. The Governor himself narrowly escaped, having also lost his footing, and was only saved by thrusting his iron-shod staff into the snow until he could regain his feet."

On the east side of the mountain, below the surface, was found a fine valley of timber, affording great encouragement to any future attempt to reach the summit. "At an elevation above the sea were found remains of trees, (many of them charred,) some of them belonged to trees originally five feet in diameter, rendering proof of the former existence of extensive forests before the upheaval of those mountains." No vegetation now exists on this spot. A considerable area, about 200 yards in length, and several yards in breadth, was sunk to a depth of between three and four feet.

Some of the hills, 200 feet in elevation, rent vertically, and large portions dislodged, and even in some of the main ridges connected with the range of snowy mountains, chasms were noted, which showed the violence of the agencies that had been in operation.

PROLONGED VITALITY OF ROOTS AND SEEDS.

"Though seed lie buried long in dust,
It sha'n't deceive our hope."

The following is mostly a collection of facts, gathered from different sources, showing the remarkable power that seeds of most plants, and even some roots, have of preserving their vitality for an almost unlimited time, when placed in circumstances that neither favor germination, nor occasion decay. It was stated in a former number, that the condition requisite for the germination of seeds, are warmth, moisture, and the presence of oxygen; and it follows, of course, that when these conditions are removed, there seems to be no limit to the period during which they may retain the power of performing their vital operations, whenever these conditions are again restored. And even if the oxygen be not entirely excluded, the same effect may result, provided the temperature be low and uniform. Some of the seeds that had been kept in the seed-vessels of plants preserved in the herbarium of Tournefort, a French botanist, were found to retain their fertility after the lapse of nearly a century.

Instances are of no unfrequent occurrence, in which ground that has been newly broken up, spontaneously produces plants different from any others in the neighborhood. In some of the New England States, when the beech, maple, and hemlock timber are cut off, and after the ground has been burnt over, there springs up, spontaneously, a heavy growth of pigeon-cherry. The probable reason of this is, that many years previous, a different kind of timber has grown upon the place, and the seeds have lain deep in the earth, and not sufficiently exposed to air and caloric to produce generation till the last growth of timber was cleared off.

To the westward of Stirling, there is a large peat-bog, a great part of which has been flooded away, by raising water from the river Teith, and discharging it into the Forth—the object of the process being to lay bare the under-soil of clay which is then cultivated. The clergyman of the parish was on one occasion standing by, while the workmen were forming a ditch in this clay, in a part which had been covered with fourteen feet of peat earth. Observing some seeds in the clay which was thrown out of this ditch, he took them up and sowed them; they germinated, and produced a species of Chrysanthemum. A very long period of years must have elapsed while these seeds were getting their covering of clay; and of the time necessary to produce fourteen feet of peat-earth above this, it is scarcely possible to form an idea.

About thirty years ago, some well-diggers, while sinking a well, forty miles from the sea, in the State of Maine, struck, at the depth of twenty feet, a layer of sand. This strongly excited curiosity and interest, from the circumstance that no similar sand was to be found anywhere in the neighborhood, nor nearer than the sea-beach. As it was drawn up from the well, it was placed in a pile by itself; the workmen feeling an unwillingness to mix it with the stones and gravel that were also drawn up. But when the work was about to be finished, and the pile of stones and gravel to be removed, it was found necessary also to remove the sand heap. It was, therefore, scattered about the spot on which it had been placed, and was, for a time, almost forgotten. In a year or two, however, it was perceived that a great number of little trees had sprung up all over the ground where the sand had been strewn. These trees in their turn became objects of great interest, and care was taken that they should not be injured. At length it was ascertained that they were beach-plum trees, and they actually bore the beach-plum, which had never before been seen, except immediately upon the sea-shore. These trees must, therefore, have sprung up from the seeds, which had existed in the stratum of the sea-sand pierced by the well-diggers; and until this was dispersed in such a manner as to expose them to the air, they remained inactive. By what convulsion of the elements had they been thrown there, and how long had they quietly slept beneath the surface of the earth?

In the year 1715, during the rebellion in Scotland, a camp was formed in the King's Park at Stirling. Wherever the ground was broken, broom sprang up, although it had never been known to grow there. The plant was subsequently destroyed; but in 1745 a similar growth appeared, after the ground had again been broken up for a like purpose. Some time afterward the whole park was ploughed up, and broom became generally spread over it. The same thing happened in a field in that neighborhood, from the whole surface of which about nine inches of soil had been removed.

The following remarkable instance, related by Dr. Lindley, shows a lapse of at least 1600 or 1700 years. "I have now before me," he says, "the plants of raspberries, which have been raised in the gardens of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of the earth, at the bottom of a barrow, which was opened at Dorchester. He had been buried with some coins of the Emperor Adrian."

Lord Lindsay, in his travels, writes that, while wandering amid the pyramids of Egypt, he stumbled on a mummy, proved by its hieroglyphics to be at least 2000 years old. In examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous root. He was interested in the question how long vegetable life could last; and he therefore took that root from the mummy's hand, planted it in a sunny soil, allowed the rains and the dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root sent up a thrifty plant, from which, in due time, there burst forth a beautiful Dahlia.

"PITY HIS FAMILY."

A man falls into embarrassments, which ultimately overwhelm him in bankruptcy, or drive him into roguery and crime. He was yesterday respected, influential, and supposed to be affluent, and his family were treated and treated themselves accordingly; but to-day he is disgraced and steered clear of—without resources or prospects—very likely in prison and exposed to ignominious punishment. "Vile wretch!" say the million; "it is good enough for him, but we pity his poor family."

Certainly, we must pity them—pity all who suffer—still more all who sin and suffer. They need pity, and there is no danger that we shall pity them to much. But the impression conveyed of the innocence of the fallen man's family, and their unmerited exposure to want and ignominy, is often very far from the truth.

In fact, half the men who are loathed as dragging down their families to shame and destitution, are really themselves dragged down by those families—driven to bankruptcy, shame and crime, by the thoughtless and basely selfish extravagance of wife and children. Let a man be in the way of receiving considerable money, and having property in his hands, and his family can rarely be made to comprehend and realize, that there is any limit to his abilities to give and spend. Fine dresses and ornaments for wife and daughters—spending-money and broadcloth for hopeful sons—costly parties every now and then, and richer furniture and more of it at all times—these are a few of the blind drains on "the governor's" means, which are perpetually in action. "Oh, what's a hundred dollars to a man doing such a business?" is the indignant question in case of any demur or remonstrance on his part. Not one of them could bear to disgrace him by earning a dollar; they could not go out shabbily dressed, for fear his credit would suffer. They can't see how a man who can get discounts in bank need ever be short of money or stingy in using it. All his talk of difficulties or hard times they regard as customary fables, intended to scrimp their drafts on his purse or enhance their sense of his generosity. When it is so easy to fill up a check, why will he be hoggish? Let him give fifty dollars to any philanthropic object, or invest five hundred, however safely, in any attempt to meliorate the sufferings of the poor, and they now see clearly that he has hoards of gold, and can just as well give them all dresses and jewels as not. Thus the man of means or of business is too often regarded by his family as a sponge to be squeezed, a goose to be plucked, an orange to be sucked, a spring to be drank from when thirsty without at all diminishing its flow. The stuff is there in profusion—the only trouble is to make him give it up.

In vain he remonstrates—implores—puts down his foot. He cannot be eternally contending with those he loves best—he wants quiet at home in order to mature his plans and perfect his operations. If he resists importunity, the pumps are set going, and what man can stand the April showers of feminine sorrow? He gives way at last, and throws down the money demanded, hoping that some great news by the next steamship, some turn of luck in his business, will make it up to him. Perhaps it does, and he floats on; perhaps it don't, and this last feather has broken the elephant's back. The end, however near or distant, is morally certain. Treated always as a mine to be opened at will, he finally grows desperate and rushes into reckless speculation or blasting crime, and is overwhelmed with ruin. "Selfish villain!" say the ignorant crowd; "how *could* he run such a career? How we pity his family!" No doubt of it! But if you knew more perhaps you would pity *him*.

[Tribune.

ACTION OF LIME ON ANIMAL AND VEGETABLE SUBSTANCES.—It is generally believed, that lime possesses a powerful tendency to corrode and destroy animal bodies, and that when placed in contact with it, they soon decompose and disappear. With this view it has been added to graves to promote a rapid decay. Dr. John Davy has made a series of experiments upon the action of lime on animal and vegetable substances, the results of which show, that it not only does not promote their decomposition, but that it exercises a decided preventive and antiseptic power, and that putrefaction, when once commenced, is speedily arrested by this agent.

FOOD RAISED ON AN ACRE.

The amount of human food that can be produced upon an acre is worthy of great consideration. One hundred bushels of Indian corn per acre is not an uncommon crop. One peck per week will not only sustain life, but give a man strength to labor, if the stomach is properly toned to that amount of food. This, then, would feed one man four hundred weeks, or almost eight years!

Four hundred bushels of northern potatoes can also be raised upon an acre. This would give a bushel a week for the same length of time; and the actual weight of an acre of sweet potatoes is 21,344 pounds, which is not considered an extraordinary crop. This would feed a man six pounds a day for 3,557 days, or nine and two-thirds years!

To vary the diet, we will occasionally give rice. This has been grown at the rate of ninety-three bushels to the acre over an entire field. This, at 45 lbs. to the bushel, would be 4,185 lbs.; or, at 28 lbs. to the bushel, when hulled, 2,604 lbs., which, at two pounds a day, would feed a man 1,302 days, or more than three and a half years!

Upon reflection, it is not very wonderful that so many non-producers are able to find food, when we see how many mouths one laborer can fill. [American Agriculturalist.

PROFITS OF POULTRY RAISING.

At the Poultry Convention recently held in Boston, Col. Minot Thayer, of Braintree, said he had been much engaged in fowl raising for fifty years. His farm consisted of about 200 acres, and was acknowledged to be a good one; yet with an outlay of $25, in connection with its fowl department, he had derived more profit than from all the rest of his farm. It was his opinion, that good policy required the keeping of but few fowls; he usually had not more than 100; with two acres of land and a running brook, that number would be very productive. His practice was to have two or three houses in which to shelter them in winter; these houses were made of stone on three sides. It was necessary, he said, to give the hens meat or fish in the winter, when they would lay eggs as freely as in the summer.

Mr. Giles, of Providence, said he agreed with Col. T., that a few fowls would be more profitable than a large number, unless proportionably great pains were taken in their management—200 or 300 might be kept on two or three acres of land. He believed that the raising of fowls, in connection with a tract of four or six acres of land, having a stream of water running through it, might be made to yield more profit than any farm in Massachusetts or Rhode Island, of 200 acres. His practice was to keep them warm, and not allow them to go out in the coldest days in winter. Their houses should be cleaned as often as once a week, and a little slacked lime strewed in them. In summer they should roost out upon the trees. If the raising of eggs is the object with the farmer, he was of the opinion that the Dorking and the white Shanghae are the most profitable fowls. [Am. Agriculturist

A SINGULAR AFFAIR.

The principal circumstances of the story which follows were first communicated to the Philadelphia Inquirer. The matter has lately been attracting considerable attention in Brooklyn. Some thirteen years ago, a Scotchman named John Cameron, on Long Island, suddenly died, as was supposed of apoplexy, leaving a boy eight years old, and a widow, who appears to have had some intimacy with a person named Palmer, who afterwards left for England. The boy was present when his father died. The mother had gone out of the village that day, on a visit, and the boy prepared the evening meal for his father, who partook of it, and then expired. Palmer and the neighbors were called in, and the next day the dody was buried, no inquest having been held, not even the doctor examining the body.

Soon after this, the relatives of the deceased in Scotland received an anonymous letter, stating that there had been a case of poisoning, but nothing more was thought or done, in the matter.

The boy, who became a lithographer, and has for some years been employed by Mr. Currier, in Nassau-st., N. Y., recently proposed to have the body of his father removed to a place of sepulture, more in accordance with his wishes. For this purpose he made arrangements for a grave-stone, and for preserving the remains. A sexton was employed, and the body was discovered in the grave, where it had been placed by himself thirteen years ago. On opening the coffin, the hands, which had been fastened upon the breast originally, were found under the head, the fingers clenched in the hair, indicating that the man had been buried alive. This, however, was not all. The body retained all the freshness of life, was only a little discolored, and could not be lifted from the grave on account of its weight. The flesh on the surface yielded to the touch, the body was recognized by many persons of the village, and the slight change became the subject of general comment. A full examination will soon be made, when it is possible that the circumstances will be explained.

MAKING MAPLE SUGAR.—It is surprising how very general the practice is of boiling the sap in large cast-iron kettles. Sheet-iron is much cheaper, needs far less fuel, does not crust nor burn round the top, and is decidedly favorable to clean sugar. A simple mode of making sheet-iron pans is described in the Ohio Cultivator—the pans being four or five feet by two and a half, nine inches deep, the bottom and ends one strip of good sheet iron, and the sides one and a half inch plank. The edges of the iron are punched with holes an inch apart, in a zig-zag line, a strip of slippery elm bark placed between the iron and plank when nailed on, and the whole then placed on a brick "arch," which entirely keeps the fire from the plank sides. [Am. Ag.

WHO'LL TURN THE GRINDSTONE?

Franklin says: "When I was a little boy, I remember one cold winter's morning I was accosted by a smiling man with an axe on his shoulder. 'My pretty boy,' said he, 'has your father got a grindstone?' 'Yes, sir,' said I. 'You are a fine little fellow,' said he, 'will you let me grind an axe on it?' Pleased with his compliment of fine little fellow, 'O, yes sir,' I answered, 'it is down in the shop.' 'And will you, my man, get me a little hot water?' said he, patting me on the head. How could I refuse? I ran and soon brought a kettle full. 'How old are you, and what's your name?' continued he, without waiting for a reply; 'I am sure you are one of the finest lads that I have ever seen; will you just turn a few minutes for me!' Tickled with the flattery, like a fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled till I was almost tired to death. The school bell rang, and I could not get away; my hands were blistered, and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with 'now, you little rascal, you've played the truant, scud to school, you'll get it.' Alas, thought I, it was hard enough to turn a grindstone this cold day—but now to be called a little rascal was too much. It sunk deep in my mind, and often have I thought of it since. When I see a merchant over polite to his customers—begging them to take a little brandy, and throwing his goods on the counter—thinks I, that man has an axe to grind. When I see a man flattering the people, making great professions of attachment to liberty, who is in private like a tyrant—methinks, look out, good people, that fellow would set you turning grindstones. When I see a man hoisted into office by party spirit, without a single qualification to render him either respectable or useful—alas, methinks, deluded people, you are doomed for a season to turn the grindstone for a booby.

THE NEW COINS.—We are indebted, says the N. Y. Tribune, to W. E. Du Bois, Esq., of the U. S. Mint, Philadelphia, for specimens of the new coins provided for by Mr. Dickinson's bill, which has lately been referred to the Finance Committee of the Senate. The three-cent piece, which is three-fourths silver and one-fourth copper, is little smaller in circumference than a half-dime, and about two-thirds the thickness. It could hardly be mistaken for one in the pocket. On the face is a Phrygian cap, surrounded by rays, with the word "Liberty" upon it, and "1850" underneath; on the reverse the number "III" circled by a sprig of foliage, outside of which are the words "UNITED STATES OF AMERICA." The new cent is about the size of a dime, with a large hole in the center, ostensibly to give it greater circumference, though this feature will be very convenient, by distinguishing it, in the pocket, from all small silver pieces. On one side it has merely "Cent," and "1850;" on the other "U. S. A." and "ONE-TENTH SILVER." The edges of both coins are not milled. Their design and execution strike us as admirable in every respect. The cent is of a light reddish-gray color, and not more than one eighth the weight of a copper cent. If the bill should pass, which there seems no reason to doubt, this coin will be the greatest improvement which has ever been introduced into our currency. The three-cent piece is intended to be paid at the Mint, in exchange for the small Spanish money now in circulation, at its current value.

NEW SCIENTIFIC DISCOVERY.—The Paris correspondent of the London Times says: "The scientific world has been in a state of commotion during the whole week, in consequence of the publication of the discovery of the long-sought-for secret of the fusion and crystalization of carbon. The Sorbonne has been crowded for the last few days to behold the result of this discovery, in the shape of a tolerably-sized diamond of great luster, which M. Desprezt, the happy discoverer, submits to the examination of every chemist or *savant* who chooses to visit him. He declares that as long ago as last Autumn he had succeeded in producing the diamond, but in such minute particles as to be visible only through the microscope, and, fearful of raising irony and suspicion, he had kept the secret until, by dint of repeated experiments and great labor, he had completed the one he now offers to public view. Four solar lens of immense power, aided by the tremendous galvanic pile of the Sorbonne, have been the means of producing the result now before us. M. Desprezt holds himself ready to display the experiment whenever it may be required. The diamond produced is of the quality known in the East as the black diamond, one single specimen of which was sold by Prince Rostoff to the late Duke of York, for the enormous sum of $12,000!"

NO MORE CHINESE IN CALIFORNIA.—Tao-Kouang, Emperor of China, has heard of the discovery of gold in California, and is determined that his subjects shall not be tempted there. The last India mail brought a copy of a new paper just issued at Pekin, which contains an ordinance of the Emperor, forbidding any of his subjects to emigrate either to California or the State of Costa Rica. Why he has included the latter, it does not appear. Large numbers of Celestials have already made their appearance in the land of promise, and prove to be among the most frugal and industrious of the population.

SINGULAR CUSTOM OF THE RUSSIANS.—A Berlin paper states, that there is in Russia a place called Annerdale, where a most singular custom exists. Every ten years the awful scenes of the crucifixion are enacted by the villagers. Some are dressed to represent soldiers and Jews, some as Pharisees, and many men, women and children, stand around as the crowd of spectators, while on the three crosses are nailed figures in wax, and at the feet kneel women who represent the Marys. The whole scene is gone through with in all its details, and lasts all day. This very singular performance, which has been kept up since the middle ages, is announced to take place again in the month of June of this year, and strangers are invited to witness it.

"Man doubles the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death, by brooding apprehensions."

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh, Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer;* these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch;* and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

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☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

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Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

CAMBRIDGE, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

NEW YORK, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

WASHINGTON, Dec. 27, 1845. J. Q. ADAMS.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 312.

The Sabbath Recorder.

LETTER FROM A MISSIONARY TO HIS FRIEND.

The following letter from Bro. Nathan Wardner, of Shanghai, China, to a friend in this country, was placed in our hands with permission to use as we might see fit. It gives so good an idea of the manner in which the claims of the Sabbath are treated by a large class of professing Christians, that we think best to print it.

DEAR BROTHER,—Your letters have come to hand, in which I find the following statements:—1st. "I do think I am under no obligation to observe any of the Jewish laws or customs." 2d. "I want Christ's laws and no others." 3d. "The more I study the subject [of the Sabbath] the firmer I grow in my belief; I think I am honest in my investigations, and pray God to enlighten me." 4th. "If God has directed in the way you have gone, I say amen; but I do think your time would be better spent in prayer, and in cultivating the spirit of Christ, than in spending your time on that subject." Besides these, there were other expressions indicating that your feelings were very much chafed towards the Sabbatarians, as you are pleased to style them. Perhaps I may have given you just occasion for feeling disturbed towards me, as I am aware that I possess a very sinful heart, which is constantly prompting me to do wrong, to my own grief as well as to the grief of others. If such has been the case, I am ignorant of the fact, knowing well that nothing was farther from my intention. My intention has been to do by you just as I wish you and every body else to do by me. If my faith and practice do not correspond with the divine rule, no man could do me a greater kindness than to point out my error. I never was, nor ever expect to be, so wise on any subject but that I may be wiser; and I pray God that I may never allow prejudice so to affect me, that I shall be unwilling to receive light from any quarter, and on any subject of practical importance. No; the judgment of the great day is just before us, when every thought, word, and action, will be scanned and tried by—not popular opinion, not church history, not highly probable deductions; but by the simple word of revelation.

I cannot forbear to take some notice of your statements, quoted above. If by "Jewish laws" you mean such as were given to the Jews, then I understand you to discard the whole Bible, except a few of the epistles; for, with these exceptions, it was all written by Jews, and given directly to Jews, as representatives to the world. If by "customs" you mean examples, and I see not how it can mean any thing else, then I must understand you to say, that you are under no obligation to imitate our Savior and His holy apostles; for they were all Jews, and by imitating their example you follow Jewish laws and customs. But, in contradiction of that statement, you immediately say, "I want Christ's laws, and no others." To this position I can respond most heartily. We perfectly agree. He has given us an example of perfect obedience to a perfect law, thereby endorsing it as his; and by imitating his example we cannot fail to do the will of God, both in spirit and letter. But in every particular in which we deviate from his example, we violate both the spirit and the letter. Now, I put it to you, if our Savior was not a seventh-day man, and His apostles likewise? If you can prove that they were not, then I pledge myself that I will no longer be. If you believe me to be in error, I see not how you can fulfill the law of love without laboring to show me my error. If I am *deliberately* violating any precept of God, my condition is a most fearful one; if *ignorantly*, I suffer loss; and in either case my influence all goes to people hell with souls. If you, knowing these things, remain indifferent, and make no effort to correct the error, will not the blood of those souls be required at your hands? If you grow firmer in your belief the more you investigate this subject, then it must be, (if you are a consistent Christian,) because you find more Scripture authority on that side than on the other. Why, then, not let me share in the light you have obtained, or at least present me as much as one good Bible reason for your practice? You are well aware, that I occupy a station of fearful responsibility; there is no telling the mischief one error may do. If you are candid, and desire to be enlightened, as you say, why be so sensitive at every suggestion that may lead to such a result? Though the suggestion may come from a humble quarter, that is no reason why it is unworthy of notice. God, in his wisdom, has always seen fit to select the weak things of the world as means to bring about his purposes, that his power be the more apparent.

You say that you think my time could be more profitably spent in prayer, and in cultivating the spirit of Christ, than in dwelling on such a subject. As to the first part of this suggestion, I think it well worthy of consideration, and hope to profit by it. But so far is this from militating against the latter part, that I regard it as directly the reverse. How can one who has the spirit of Christ look with indifference upon the profanation of his sacred institutions? In proportion as a man loves Christ he will love his laws, and be grieved to see them trampled under foot. His zeal to investigate and vindicate them, also, will be in a corresponding ratio. I would not give a penny for that man's religion who feels no concern whether or not God's laws are honored. I believe that every real Christian will be prompted to vindicate truth in proportion as it is disregarded, not excepting those particular truths which are the most profaned. There is no need of advocating truths which no one wishes to violate. You may call it "idolatry," or what you please, it is just that thing which distinguished our Savior, and by means of which he drew upon himself the hatred of the world. I am willing to share the same fate by endeavoring to imitate his example. "The servant is not above his master." I think the advocates of the first day would do well to cast the beam out of their own eyes before they charge the seventh-day people with "making a god of the Sabbath" or with "making it their hobby." I can testify from experience, that they have labored five times as hard to influence me against the seventh day and in favor of the first day, as the seventh-day people ever did on the other side. Nor have they shunned to resort even to bribery, in the absence of a "thus saith the Lord." The seventh-day people have been criminally negligent on this subject, and I rejoice to see them beginning to awake. It is time for them to look about themselves, since their opponents, even in the land of boasted religious freedom, are resorting to the civil power to wrench from them, by fines and imprisonments, the dearest rights God ever bequeathed to man.

Again, you say, that you are not prejudiced in regard to this question. That is more than ever I could say. Besides, I can hardly conceive how a person whose worldly interest, early education, and attachments, domestic and church relations, together with popular opinion, are all on one side, can avoid being prejudiced towards the other side. An observer of the first day once, in conversation with me on this very point, expressed himself by saying, "We can hardly see two cocks fight without being prejudiced in favor of one or the other; and how much greater is the danger in regard to questions which involve our religious interests." Were a person led to embrace a sentiment opposed to his former belief, which had been endeared to him, he would then see the strength of his former prejudices in a light which he never viewed them before. Were it not for prejudice, the differences which separate denominations would soon give way, and there would be but one fold. Thank the Lord, I think this time is fast approaching. Then the Sabbath will again be observed, for the prophets have thus declared. The power to change times and laws has only been given into the hands of the beast for a set time.

As to persons deserting the Sabbath, to which you so exultingly refer, I can say, that I should naturally expect those who love the world more than they love God to do so, for they have every worldly inducement. If there were no "thus saith the Lord" in the way, I should do so myself. But the fact that some leave the Sabbath of the fourth commandment is no more proof that it is not binding upon Christians, than Deacon Frisbey's turning to be a Methodist proves that immersion is not baptism.

In conclusion, allow me to propose two or three questions:—1st. Did the apostles write by the dictation of the Holy Spirit when they called the seventh day the Sabbath twenty and thirty years after Christ's resurrection? Did they thus speak truth or falsehood? 2d. Are you afraid to use Bible language in the same way and with the same application as the Holy Ghost has done? 3d. Can a theory be scriptural which will prompt men to pervert the language of Scripture, in order to maintain it? The Bible no where says that the first day is the Sabbath, or a worship day; but always says that the seventh day is the Sabbath, wherever the institution is referred to.

Now, dear brother, if you can impart any information on this, or any other subject, in a friendly, Christian manner, you may rest assured, it will be most gratefully received. If you wish no more suggestions from me, your request can be granted. What I have hitherto done in this matter, has been done from a sense of duty; and I do not regret it. I desire to be a learner while I live; and no knowledge can be more useful or acceptable than a knowledge of my duty.

EXTRACTS FROM LETTERS OF A TOURIST—No. 2.

LONDON, March 14, 1850.

On Tuesday, the 5th, I arrived in this city of wickedness and all sorts of crooked ways. On Friday, I saw Mr. Black, pastor of the Mill-Yard Church, who greeted me very cordially. I went home with him, took tea, and attended divine worship in the Mill-Yard Meeting-House. I was received with kindness by the whole family. Mr. Black is a pleasant man, learned, and exceedingly devoted to the interests of the Sabbath. He is an antiquary withal, and has a large library of old books, which he keeps carefully locked up in a small house adjoining the church. The church is a plain, old-fashioned building, and stands upon a narrow, secluded lane, in an uninviting suburb of the city. Mr. Black's office, as Assistant Keeper of the Public Records, is within a few minutes' walk of my lodgings, and I some times accompany him home, and spend an evening very pleasantly.

The weather here has been for the most part unpleasant since my arrival. For several days I scarcely saw the sun, and now it is out only about every third day; the rest of the time it is hid by a kind of nondescript fog, composed mainly, I suppose, of coal smoke, rendered *damp* perhaps by a little sea vapor, and *cold* by a north wind. They tell me this is the weather for weeks together at this season.

I live in a neighborhood of famous names. A little below me is St. Paul's, farther on is Bow Church, and a little farther still is the famous Ludgate Pump. On the other side, within a short distance, is Temple Bar, where the King does obeisance to the Lord Mayor on ceremonial days; and the Inns of Court, where the sergeants and counsellors-at-law have had their chambers from time immemorial. At the end of the Strand is Charing Cross, and farther still is Westminster Abbey.

In company with Mr. Black, I took a walk the other day on the old Roman Road and saw the London Stone from which the Romans measured all their distances throughout England, the church where John Milton is said to have been christened, the house in which Sir Isaac Newton lived, and a portion of the old Roman Wall of the city.

Last evening, I went to see the Public Supper of the boys of Christ's Hospital School, which occurs every Sunday evening during Lent. There were about one thousand of them at the table, and they all joined in the service preceding supper, singing a psalm, &c. They are dressed in uniform—a long blue frock coat, girded with a leather strap. Their fare was bread and butter and beer. The Lord Mayor was there, with others of the city dignitaries.

I have been very much amused, and some times disgusted, with the ways and manners of the people here. There is so much of form, so much old rotten timber in the structure of society, that to one unused to its various phases, it seems ridiculous. Standing on the steps of the Rolls House, a few days since, one of the counsellors came out in his gray wig and gown, looking very much like a girl with her hair done up in papers all over her head and powdered. I was so amused, that I probably offended him with my involuntary grin. Then I am disgusted with the facile servility shown by the lower orders—the long-practicedd exterity with which the beggar, the crossing-sweeper, or the cab-man touches his hat as he proposes to victimize you. The more destructive servility with which the whole nation hugs to its heart and idolizes a system which, like some beautiful monster, is tearing its vitals—the gorgeousness of the civil establishments—the sentry boxes, and the red-coated automata standing at the doors of the palaces and institutions—it is this pomp, this show and glitter, that makes the English nation endure the Promethean life they hold.

W. J. S.

M. GUIZOT ON RELIGIOUS EDUCATION IN FRANCE.

The annual meeting of the French Bible Society was held on Wednesday, the 13th of April, in the Church of the Redemption, Rue Cauchat. M. Guizot, Vice-President of the Society, delivered the following speech:

GENTLEMEN,—If you were a political or a commercial society, if your efforts were devoted to questions of social organization or of material interests, you would now only have to place in common your sorrows and your uneasiness; you would only hear mention made in the report, which is about to be submitted to you, of the suspension or of the ill success of your labors, of the sufferings of the present and of the perils of the future. Nothing of the kind will, however, be found here. Your labors have neither been suspended nor fruitless; the hurricane which has overthrown around you so much grandeur and paralyzed so much strength, has scarcely touched you. Your activity and your prosperity—for I may make use of that word to express the benefits which you have labored to scatter around—have remained nearly the same. You have pursued and accepted your accustomed work as though the heavens had been serene and the country tranquil. Whence do you derive this privilege? Is your work so trifling and so obscure, that the most violent and the most universal storms cannot affect it? or were you yourselves so skillful that you have known how to foresee and turn aside the blows under which so many experienced men have fallen? No; the permanent security and efficacy of your labors, in the midst of social convulsions, are due to higher and to purer causes; your work is in perfect harmony with the paramount interests and with the most pressing wants of our society and of our day. What are these interests—what are these wants? Listen to what is every where said: Every where are heard the words of faith, charity, and hope. It is faith, charity, and hope, which are wanting to society, and which it needs. Those are the wishes, the appeals, which arise from all parts. Every where the satisfaction of these wants is sought for. To obtain a little faith, charity, and hope, the most varied sources are had recourse to, but with little success. The aspirations towards faith are most frequently only the passionate anxieties of doubt, and doubt is again fallen into. Practical charity is general, active, and efficacious. Never was more assistance given, or more individual misfortunes relieved; and yet the relations which should be established between those who relieve and those who are relieved, only slightly exist. Practical charity ill attains its moral end; neither one nor the other is mutually confident and tranquil. Never did more hopes, or hopes more ardent, break out, but they are scarcely any thing else than the flights of the imagination in delirium, or the transports of material appetites. Our Society seeks every where, a solid faith, an efficacious charity, a hope which calms and fortifies. But it does not find them; and that because it seeks them where they are not to be found. Men demand from themselves their belief and their virtues; they have the pretension to derive them from themselves, and themselves alone. But that cannot be. Men cannot be, in the great questions of their destiny, the inventors, the authors of faith, charity, and of their hopes. These wants are not satisfied at purely human sources. We must derive them from superhuman sources. These are the sources which you open to men by distributing to them the holy books. Therefrom they may derive faith, charity, and hope. Faith, for therein God shows himself constantly present, and acting in the world and in man; therein the necessary starting point of faith. Archimedes demanded, but found not, a fulcrum on which to move the world. Man cannot, by himself alone, find a base on which to fix it. He must receive it from God. Charity, the love of God for men, is manifested in the Gospel, and that alone is a sufficient source of the love of men for men. Except therein, all charity is weak, and soon exhausted. Hope! there is none which pacifies and satisfies the heart of men, if it does not extend beyond and rise above this earth. Eternal hopes can alone purify and ennoble the terrestrial hopes. Confined to the earth, our hopes transform themselves into avidity and selfishness. Christianity alone, then, can pacify and satisfy the need of faith, charity, and hope, which so powerfully agitate man and society. If any one doubt this, let him look at what the adversaries of Christianity do—let him listen to what they say. At the same time that they attack it with fury, they pass themselves off for its heirs and successors, and pretend that they walk in the path it has opened. Falsehood and profanation! What is most anti-Christian is the spirit of revolt and the spirit of license. When Christianity appeared in the world, there was a fine opportunity of propagating the spirit of insurrection. Than at that epoch, when was there ever more despotism, moral degradation of the upper classes, and oppression of man by man? And yet you will not find a single trace of insurrection in the history of the foundation of Christianity, nor the spirit of insurrection in its words. This immense revolution was accomplished by moral action alone—by the moral and interior reformation of men. That is, because Christianity is essentially submissive—submissive to God, submissive to established order. It has the spirit of liberty, and even of conscientious resistance; but no spirit of rebellion. It is also essentially severe; license is as hateful to it as revolt. It is madness to attempt to extend liberty and democracy by means of the relaxation of religious belief and of morals. Sincere belief and severe morals are indispensable to democracy and democratic liberty. *The relaxation of opinions and of morals in a democratic society leads inevitably—first to anarchy, then to despotism. See how the United States were founded. Do you think it was by the relaxation of morals? No; the founders of the American Republic were rigid for themselves and for others, and it was the spirit of rigidity which formed their strength, and preserved them from the disorders and errors inherent in democracy.* Be assured that, with the spirit of revolt, nothing will ever be founded; as Christianity has the secret of faith, charity, and hope, it is it, also, which has the true secrets of order and social regeneration in democratic societies more than in any other. Let the spirit of revolt and license not flatter itself, then, in being able to usurp the Christian work—there is absolute incompatibility between them. At the same time that Christianity can alone satisfy the want of faith, charity, and hope, in our democratic society, it alone can give it the spirit of order, resignation, and severe morality, without which it cannot subsist—at least with a *regime* of liberty. Have, then, full confidence in your undertaking—it is essentially good, it responds to the greatest and most pressing interests and instincts of our time. Pursue it with ardor. Make Christians—it is Christians that our Society requires. I say Christians—that is our name, that is what we ought to propagate. The Bible Society has scrupulously confined itself to its task; it is to Protestants alone that it has distributed holy books; but its sentiments, its wishes, and its hopes, are not confined to the narrow circle to which its action is limited; it ardently desires to make Christians every where; it calls by that name all who take the sacred writings as the basis of their faith, of their hope, and of their charity. Whether they be in the bosom of the Catholic Church, or in the different branches of the Protestant Church, it sees in them Christians and brethren. Union in the party of political order is recommended, and rightly so; that union is, in fact, the only means of safety, but it is not less necessary to the party of moral order. The question is now between Christianity and impiety, which affects to advocate the interests of humanity. All Christian forces should unite against the common enemy—they can do it. A new fact has introduced itself—liberty of conscience in the Christian Church; let that liberty be accepted and respected by all Christians—it will secure their union and the triumph of the common faith. But beware of a factitious and forced union; be Christians to the fullest extent of the word. Love one another, that is charity; support one another, that is tolerance; respect one another, that is the right of liberty; assist one another, that is your well understood interest. On these conditions, and on these alone, there is safety for society. We are in the path of that safety. Christians, be all together under the standard of the Cross—*Hoc signo vinces.*

CHRIST BY THE WELL OF SYCHAR.

BY REV. G. W. BETHUNE, D. D.

"My meat is to do the will of him that sent me."

Upon the well by Sychar's gate,
At burning noon the Savior sat,
Athirst and hungry from the way
His feet had trod since early day.
The twelve had gone in search of food,
And left him in his solitude.

They come—and spread before him there
With faithful haste the pilgrim fare,
And gently bid him, "Master, eat!"
But God hath sent him better meat,
And there is on his holy brow
No weariness nor faintness now.

For while they sought the market place,
His words had won a soul to grace,
And when he set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when thy strength grows faint,
Amid the toils that throng the saint,
Ask God that thou may'st peace impart
Unto some other human heart;
And thou thy Master's joy shall share,
E'en while his cross thy shoulders bear.

MADAME ROLAND'S TRIAL AND EXECUTION.

The following account of the trial and execution of Madame Roland is from the New York Evangelist, and written by Rev. John S. C. Abbott:—

The hour for her trial arrived. She was prepared to meet it. Conscious that any attempt at defense would be entirely unavailing, she submitted without resistance or expostulation to her fate. She was led before her inexorable judges, and accused of being the wife of M. Roland and the friend of his friends. She smiled proudly, as she admitted the truth of both of these charges. The serenity of her eye was untroubled, and the composure of her disciplined spirit unmoved, save by the exaltation of enthusiasm, as she noted the progress of the trial which was bearing her rapidly and resistlessly to the scaffold. She heard the sentence condemning her to immediate death, with apparently as joyous a spirit as if it were her passport to a glorious immortality. With a light and elastic step she rose to leave the court-room, and slightly bowing to her judges, said, with a bitter and ironical smile, "I thank you for considering me worthy to share the fate of the good and great men you have already murdered." With the agility of a child, light-hearted and happy, she tripped down the stone steps which led to her dungeon in the Conciergerie. As she passed along the corridor, her fellow-prisoners, haggard with confinement and despair, came from their cells to meet her. She smiled upon them, and drawing her right hand across her throat, gave them the insignificant sign that her deliverance was at hand. Her friends, who had no tears to shed for their own fate, wept bitterly, over hers.

The morning of the 9th of November, 1793, dawned gloomily over Paris. It was the darkest hour of that night of terror, which enveloped the metropolis so long in its gloomy shades. The carts of the condemned, that morning, were burdened with an unusual number of victims, as they rolled heavily along to the scaffold. Madame Roland was placed in the last cart, by the side of a weak and infirm old man, whose trembling nerves entirely failed him in this severe hour of trial. She was dressed in a white robe, which she wore, she said, as an emblem of her innocence. Her black and glossy hair fell in rich profusion to her waist. A keen November blast swept the streets, under the influence of which, and the excitement of the scene, her animated countenance glowed with all the ruddy bloom of youth. She stood firmly in the cart, looking with a serene eye upon the crowds which lined the streets, and ever addressing words of encouragement and support to the feeble old man at her side. She bent over the weeping sufferer, with filial tenderness, and by her pleasantry succeeded even in winning a smile from his pale and trembling lips. The execrations of the mob, who believed that she was a traitor to the Republic, filled the air, and they shouted franticly, "To the guillotine! to the guillotine!" "I am going," she replied, "to the guillotine; a few moments and I shall be there. They who send me thither, will ere long follow me. I go innocent. They will come stained with blood. You who now applaud our execution, will then, with equal zeal, applaud theirs."

They arrived at the guillotine. The axe fell rapidly upon her associates, and head after head dropped into the basket. The executioner approached the cart where Madame Roland and her fainting companion stood. With an animated countenance, and a cheerful smile, she was all engrossed in endeavoring to infuse fortitude into his soul. The executioner grasped her by the arm. "Stay," said she, slightly resisting his grasp, "I have only one favor to ask, and that is not for myself. I beseech you grant it me." Then turning to the old man, she said, "Do you precede me to the scaffold. To see my blood flow would make you suffer the bitterness of death twice over. I must spare you the pain of witnessing my punishment." The executioner gave a surly refusal, stating that his orders were to take her first. "Surely," she replied, with one of her most winning smiles, and with that grace which was almost resistless, "you cannot refuse the last request of a woman." The hard-hearted executor of the law yielded, and the poor old man, more dead than alive, was placed beneath the fatal axe.

Madame Roland, without the slightest change of color, or the tremor of a nerve, looked on; and then, unaided, with a firm and elastic step, almost of joyousness, ascended the scaffold. By the side of the guillotine there stood a colossal statue of liberty. Bowing before this statue, she exclaimed, "O Liberty! Liberty! how many crimes are committed in thy name!" She then surrendered herself to the executioner. Her slender and fairy form was bound to the plank. The plank fell. The glittering steel glided through the groove, and the head of Madame Roland was severed from her body.

REVIVAL IN AMHERST COLLEGE.

Speaking of Amherst College, a correspondent of the Puritan Recorder says that the displays of divine grace during the term just closing have been far greater than in the years 1848–9; and this may justly be regarded as the ninth marked and powerful revival of religion since 1823, when the first occurred under the presidency of Mr. Moore.

At the beginning of the term there were a few who felt an unusual spirit of prayer, and very strong desires to see a work of the Lord. And they labored and prayed, for weeks without much encouragement, though some were awakened, and one or two hopefully converted. But next came the heavy judgments of God. The Fast Day for Literary Institutions, in February, is always a solemn day; but this year it was more solemn than ever before. A beloved instructor, (Prof. Peabody,) who had just joined us, and given rich promise of great usefulness, was providentially cut down, and lay dead in our midst on that day. An unusual number of the members of the College, also, about that time, received accounts of the death or the conversion of friends at home. In two instances, those who died were recently members of the College, and were among the few who were hopefully converted during the special attention of the last two years.

The death of a venerable Trustee and benefactor of the Institution, (Gov. Armstrong,) was among the announcements that came upon us with a startling effect. Indeed, we do not recollect ever before forming a part of a community on which there were concentrated and reiterated such powful appeals to repentance. And in looking round, it seemed for a time as if they were all likely to fail of a converting effect, and as if no revival would follow. Then it was, however, when we had been taught the powerlessness even of such means to convert the soul, that we were made to see how easily, by a mere breath of divine efficiency, it might be done. The work silently, though not very rapidly, advanced, till there were very few who did not acknowledge its influence, though many resisted it.

Of the present members of College, amounting to one hundred and seventy-nine, *one hundred and six* are professors of religion. Of the others, as many as thirty indulge hopes of having been converted during this revival; besides a few converted with the families who worship in the College chapel. Absolutely, this number is not very large; but relatively, it is, we believe, fully equal to any revival we have ever enjoyed. How many of them will endure to the end, God only knows; and on His help hang our hopes of the perseverance of any.

HEARING APPARATUS.

As faith comes by hearing, says the Puritan Recorder, and as there are in most congregations more or less individuals afflicted with partial deafness, an invention now in use in England is worth extending:—

"The construction is so simple, that any tolerably expert country workman can fit it up. A funnel-shaped sheet of gutta percha must be inserted in the book-board in front of the Bible. This acts as a receiver-general; from it the voice passes down a piece of inch tubing fixed inside the pulpit, and thence through smaller tubes attached as lesser gas-pipes are to the main, each terminating in an ear-piece. These may be directed to any seat, and as gutta percha is a most admirable conductor of sound, the voice is distinctly audible at the far end, without any extra effort of the speaker to make himself heard. In New Bond-street Chapel, London, and at several other places, the 'apparatus' has been most successfully tested, and persons who have not been able to hear a sermon for years, can now listen with comfort and advantage to the celestial message. Let Christian sympathy develope its heavenly origin in combined and liberal contributions for the benefit of those who cannot hear. Let it become 'ears to the deaf,' by raising a fund to introduce into every pulpit this new channel of vocal communication; and who can tell how many hearts may be touched by the Spirit of Life through 'the Word of God,' thus transmitted to their ears."

CHANGES AT CAIRO.

I found myself in a marble bath, in an elegant room, boiling out the dust of the desert, and, at the same time, ruminating on the wnderful changes so quickly brought about at "El Musr," tne city of victory, the stronghold of Islam, where, a few years ago, the Giaour dare not appear in the streets mounted on anything more pretentious than a slow-going donkey. Now we come in with four horses at full gallop, making more clatter than a caliph of old, scattering the true believers to the right and left, unmindful of their muttered curse, and careless even if we damaged their faithful toes. Not long ago, for a Christian to be kicked or cuffed, or spit upon, might be considered rather a polite attention from the favored of Allah, which the unhappy dog was obliged to acknowledge by a pleasant and gratified look. Now, one sees the unbelieving "Kelb" mounted on an Arab horse, the holy turban on his brow, the "antaghan" at his side, and, horror of horrors! an unveiled she-dog, his wife, riding at his side! And for these heathenish hounds, whelps of Sheitan, the holy Mufti, the learned Moolah, the expounders of the sacred word of Allah and of the Prophet's law, must give way or be rode over, even though every bristle in their venerable beards curl in scorn and hate.

[Power's Journal.

The Sabbath Recorder.

New York, June 13, 1850.

"WESTERN STEAMBOATS AND SABBATH-BREAKING."

One of our exchanges copies from the New York Observer—(a paper too orthodox to exchange with us)—a letter of the Rev. Dr. Humphrey, in which no very flattering picture is given of the respect paid in the Western States to what is falsely called the Sabbath.

"I cannot learn, after the most diligent inquiry, that there is a single Sabbath-keeping boat for long travel on the Mississippi or any of its tributaries. They do not load and unload freight here [Louisville] as on other days, nor, I believe, at Cincinnati or Pittsburg. How it is in St. Louis and New Orleans, I am not informed. But the boats come and depart, and continue their regular trips, without any regard to holy time; and to do this, they must take in and discharge freight at all the principal landings between the larger cities and ports; and though they have a good many wharf-boats, as they are called, where freight is deposited when the steamers come alongside, and the work is done with less bustle and noise than if it had to be brought from the shore—at hundreds of places along the rivers it must seriously interrupt the quiet of God's holy day, by collecting multitudes for curiosity and amusement, who might otherwise be in church or at home, 'resting according to the commandment.' It may safely be estimated, that there are as many passengers as officers and crews, on the seven hundred boats, traveling in violation of the Sabbath, and at least twice as many more along the vast extent of this inland navigation, are lured down to the landings by the whistle and the letting off of steam. I am afraid it will appear, at the judgment of the great day, that in one way and another, more than one hundred and twenty thousand people are induced to break the Sabbath by the arrival, departure, and running of steamboats, in the valley of the Mississippi alone."

The writer continues to comment in the following strain:—

"Just look at it. What do you say, in the *first place*, of entirely cutting off twenty-eight thousand persons, attached to these boats, from all religious privileges, and keeping the greater part of them at work in defiance of the fourth commandment? What do you say, in the *second place*, of inviting or receiving thirty thousand passengers on board, to fall under the same condemnation of breaking the Sabbath? What do you say, in the *third place*, of encouraging freighters throughout these twelve or fifteen thousand miles of inland trade, and enticing young men and others by tens of thousands to trample on the Sabbath, for profit or amusement? Is it right—is it *safe?* Let every Christian reader answer. It is distressing to think of it. All these thousands upon thousands have immortal souls, each of which outweighs in value all the wealth of a hundred Mississippi valleys; and, instead of preparing, in the use of the means which God has appointed, to launch upon that vast ocean

'They must sail so soon,'

are provoking him to plunge them hopelessly beneath its waves.

"And where is the necessity of making such an infinite sacrifice? Can't the steamboats afford to lie by on the Sabbath? What do the owners gain by appropriating to themselves the day in which God has said, 'Thou shalt do no work?' If they lose *ten per cent.* annually, upon an average, is it not time to pause, and inquire whether a part of this loss is not owing to their habitual desecration of the Sabbath—in other words, whether, instead of making money, they do not lose by it? Is it not quite time to try the experiment of obeying the fourth commandment, and to see if God will not prosper them more than he now does, in the violation of it?"

We do not know what the *Observer* has said, but *we* say, "He that is without sin among you, let him first cast a stone." We say this in no spirit of sympathy with those who so boldly trample upon what Dr. H. claims to be "the holy of the Lord." On the contrary, we have little doubt that the most of them are those who "have no fear of God before their eyes;" and the same spirit which makes them disregard the first day of the week, would lead them to profane the true rest, were its claims set before them. But with the love of the Sabbath planted deep in our hearts, we must say, that such men as President Humphrey, Dr. Edwards, and others of like faith, are doing more to perpetuate the sin of Sabbath-breaking than all the sinners who navigate our rivers or manage our railroads. Whether they *mean* to do so, it is no part of our business to inquire. "Charity thinketh no evil," the Good Book says; and we shall endeavor to think as well of Dr. H. as may be consistent with a faithful exposure of his errors. Nevertheless, it does seem strange to us, that men of such clearness of intellect on all other subjects, should manifest such infatuation in regard to a subject so plainly set forth in Scripture as the law of the Sabbath is. It is as plain as language can make it, that "the *seventh* day is the Sabbath of the Lord." It is of this day, and no other, that God has said, "In it thou shalt not do any work." Yet, in spite of language so unequivocal, Dr. H. persists in holding up the *first* day as "*the* day in which God has said, 'Thou shalt do no work.'" Were it not for a little book lying before us, entitled "Essays upon the origin, perpetuity, change, and proper observance of the Sabbath," we should suppose that Dr. H. had fallen into a mistake as to the real import of the fourth commandment. We should suppose, that he considered the commandment to enjoin simply the observance of one day in seven, or the seventh after six of labor. But the little book alluded to shows that "wherever the weekly Sabbath is mentioned in the Old Testament, the seventh day of the *week* is intended." It also shows, from the very language of the institution, that "the *seventh* day was set apart, rather than the sixth, the first, or any other, because that God himself rested on that day, or ceased from the work of creation." It is thus clear enough, that Dr. H. well understands what is the thing enjoined in the fourth commandment. He understands that it is the observance of the "seventh day," or, as the Hebrew original gives it, *day the seventh*. On what possible ground, then, can he charge those who work on Sunday with breaking the Sabbath? Is the reader curious to know how he convicts the Sunday laborer of Sabbath-breaking? Let him turn to the very next page, but one, of the little work from which we have quoted, and he will find the following:—

"*The seventh day is the Sabbath.* It *was* so at that time, and for many ages after. But it is not said, that it always *shall* be."

We affix no marks of exclamation to this sentence, though strongly tempted to do so. For indeed it is most marvelous, how men ordinarily in their senses can descend to such quibbling. "The word of the Lord endureth forever." If He once said, "The seventh day is the Sabbath," he says so still. But hear the Rev. Doctor a little farther:—

"The fourth commandment is so expressed as to admit of a change in the day, without at all affecting the sacred institution itself; and this phraseology, we doubt not, was adopted by the divine Law-Giver, with special reference to such a change." "According to the first clause of the commandment, it is the *Sabbath* day which we are to remember; and so at the close, it was the *Sabbath* which was hallowed and blessed, and not the *seventh* day. The *Sabbath*, then, the *holy rest* itself, is one thing; the *day* on which we are to rest, is quite another."

Upon this quibble—(for it is but a quibble)—we remark, that if "the holy *rest* is one thing, and the *day* on which we are required to rest quite another," then, in order that such a distinction may have any weight in the argument, it must be supposed that God blessed the *rest* abstractly, and not the day. And this, indeed, is what Dr. H. declares. Says he, "It was the *Sabbath* which was hallowed and blessed, and not the *seventh* day." But is this according to fact? What says Moses? He says expressly, (Gen. 2: 3,) that "God blessed the *seventh day*, and sanctified it." Let the reader carefully observe, then, that it was the *day* upon which God put His blessing; not the *rest* abstractly. Besides, even the phraseology of the fourth commandment, which Dr. H. endeavors to gloss over to suit his purpose, is pointedly against him; for, instead of its being, "The Lord blessed the *Sabbath*, and hallowed it," it is, "The Lord blessed the Sabbath *day*, and hallowed it." Or—substituting for the term *Sabbath* its true meaning—"The Lord blessed the rest *day*, and hallowed it." And in the first clause of the commandment, it is not, "Remember the *rest*, to keep it holy," but, "Remember the rest *day*, to keep it holy." How came Doctor H. to leave out that little word *day*, in stating his argument? Alas! how far a zeal to uphold a popular creed will blind the mind! And how weak, how exceedingly weak, even strong men sometimes make themselves!

Verily, Doctor H., it is not the man who performs labor on the first day of the week, or who travels on that day, that is guilty of Sabbath-breaking; but it is the one who works on the *seventh* day—the one who travels on the *last* day of the week—who sets at nought "the holy of the Lord." And *you yourself*, we fear, are guilty of this very sin. In the spirit of love, we beg you to review this subject again. Remember how the Pharisees were denounced for making void the fifth commandment by their tradition. Is it any the less a sin to do so with the fourth?

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its anniversary at Adams, Jefferson Co., N. Y., on the fourth, fifth, and sixth days of last week. The delegation from the churches was not as large as on some previous occasions, yet it was sufficiently large to make an interesting session. Among the ministers of the Association present, we remember Wm. B. Maxson from Brookfield, James R. Irish from DeRuyter, Russell G. Burdick from Lincklaen, Varnum Hull from Scott, Christopher Chester from Verona, and Alexander Campbell, Wm. Green, and Joel Green, of Jefferson County. Thomas E. Babcock was present as a delegate from the Western Association, and Geo. B. Utter from the Eastern Association.

James R. Irish preached the Introductory Discourse, from Phil. 2: 5—"*Let this mind be in you, which was also in Christ Jesus.*"

At the conclusion of the discourse, the Association was organized with the following officers, viz: JAMES R. IRISH, of DeRuyter, Moderator; CHARLES POTTER, of Adams, and ETHAN STILLMAN, of Brookfield, Secretaries.

Communications were received and read from nearly all of the churches belonging to the Association; also one from the church in Pinckney, Jefferson County, requesting to be admitted into the Association—a request which was granted. The statistics given by the letters show that the past year has been one of comparative barrenness in the churches. But few additions by profession were reported, while there have been, we should think, an unusually large number of dismissions by letter and removals by death. This state of things ought to awaken anxiety and lead to solemn inquiry on the part of all who desire the welfare of the churches and the salvation of sinners. Some, we know, do feel anxious on the subject, and are inquiring the cause of the acknowledged evil with an earnest desire for its removal. May their number be increased. It was gratifying to learn, from conversation with the delegates, that there are in several places indications which encourage the hope that a better time is at hand. To the De Ruyter Church a few additions have recently been made upon profession, and others are expected. In a settlement connected with the Adams Church, also, it is said that there is an increase of religious interest, and a number have lately put on Christ.

The Missionary Operations within the bounds of the Association have not been carried on during the past year with that vigor which the interests of the cause have demanded and the appointments at the last meeting promised. Some labor has been performed, however, in Chenango, Lewis, Oswego, and Jefferson counties, with as much encouragement as could reasonably have been expected. For the coming year, it was resolved to employ Eld. Elias Burdick half of the time in missionary labor. It was also agreed to hold a semi-annual meeting of the Association, for missionary purposes, at Lincklaen, Chenango County, N. Y., on the third day of the week before the second Sabbath in January, 1851, at which Eld. Varnum Hull is appointed to preach the opening discourse; Eld. Samuel B. Crandall, alternate.

Several questions of general interest to the churches and the denomination were introduced and discussed by the Association.

The subject of *Foreign Missions* was not brought before the Association in a form to elicit much remark; but it was presented in the discourse preached on Sabbath morning previous to taking a collection for the benefit of the Seventh-day Baptist Missionary Society.

Our *Publication Interests* came before the Association in connection with a report from the Committee on Publications, which recommended an effort to increase the circulation of the Sabbath Recorder, and the other publications which the Seventh-day Baptist Publishing Society proposes issuing, and also urged upon the attention and sympathy of the churches the efforts of the American Sabbath Tract Society. Several brethren spoke upon the subject; and we think the impression was deep and general, that the Press is one of the most powerful, as well as economical, agencies for diffusing light in relation to our denominatonal views, and that it ought to be used to a much larger extent than it has ever yet been.

The subject of *Education* occupied quite a prominent place in the deliberations of the Association. It was presented in a report and resolutions prepared by the Committee on Education, and discussed at considerable length by several of the brethren. We give below the report of the Committee, and will give next week the Address of the Trustees of DeRuyster Institute, to which the report alludes—remarking only, that the discussion took a wide range, and included an enforcement of the duties of parents in the education of their children, as well as of the churches in the education of their members, and of the denomination in relation to providing an institution for the more thorough discipline of its membership and ministry.

The Association appointed Jas. R. Irish as delegate to the Western Association at its approaching session, and Alexander Campbell delegate to the Eastern Association in May next. Eli S. Bailey was appointed Corresponding Secretary for the ensuing year, and Ephraim Maxson, Treasurer.

The next meeting of the Association is to be held at De Ruyter, Madison Co., N. Y., on the fourth day of the week before the second Sabbath in May, 1851; Wm. B. Maxson to preach the introductory discourse, and Russell G. Burdick alternate.

THE REPORT ON EDUCATION.

The Committee on Education respectfully report: That they are impressed with the importance of the subject committed to their consideration, and have endeavored to bestow upon it all the thought which the occasion would allow. They are of the opinion, that the education of the rising generation is among the most important enterprises within the range of human responsibility, and regard it as a settled principle, that facilities should be within the reach of every young person for a thorough and enlightened education, which shall develop their powers, and fit them to enjoy and bless the world.

With this view, they look with interest to a judicious application of the principle of free schools, in the broadest sense of the term, and hope that the action of our State in relation to its present law, will not be such as to defeat its object, whatever may be the means used to strip it of its manifest defects. In this department, the members of the Association have an interest in common with all other citizens.

While it is the duty of citizens, as such, to labor for the universal diffusion of education, it becomes us, as Christians and as Seventh-day Baptists, to see that all the youth of our own societies are abundantly supplied with the best facilities for pursuing science without embarrassment. There are now within the bounds of the Association, Academies in operation, owned wholly or in part by the denomination, to which our youth may resort for instruction, the interests of which should be carefully fostered by all well-wishers to our cause, and means should be furnished to make them still more efficient in perfecting their work. The youth of our societies should be urged, by all laudable motives, to aim at high attainments in science, and aided with funds to facilitate their efforts in all cases where they are needed. We should all feel that we have a common interest in this matter, and promptly make sacrifices worthy of the object.

Your Committee hail with unfeigned satisfaction the fact, that the subject of endowing and erecting a College has been brought before the Denomination, and though we are not satisfied that the time has come to make appropriations for this work, yet we hope that the enterprise will be cherished, and as soon as the plan is matured, and we ascertain that we are able to endow a College of the highest order, purely denominational, we trust that you will not be slow to join with the sister Associations in consummating at once an object so desirable.

Your Committee are also of the opinion, that a correspondence should be opened with the sister Associations, in view of establishing, as soon as practicable, at some convenient place, a Theological Class, where our candidates for the ministry may be fitted for their sacred work.

In conclusion, we would submit for your consideration the following resolutions:—

1st. *Resolved,* That the youth of the denomination are, in an important sense, the property of the denomination.

2d. *Resolved,* That the interests of the denomination, and duty to the cause of God, demand, that all our youth be thoroughly educated.

3d. *Resolved,* That if our youth *should* be educated, it is our duty, as stewards of God's bounty, to carry forward this enterprise.

4th. *Resolved,* That we cordially approve of the plan proposed by the Trustees of De Ruyter Institute, in their Address to the Eastern Association, and recommend that the churches take suitable means to supply necessary funds.

BRITISH CORRESPONDENCE—No. 2.

GLASGOW, May 17th, 1850.

Having adverted to the efforts made in getting up petitions urging Parliament to interfere for the shutting of the Post Offices on Sunday, I would add, that while this has been chiefly the work of the Free Church, it has not been confined to them. The proceedings in the Presbyteries and Synods of the Established Church of Scotland have also exhibited considerable zeal in the maintenance of this human institution, which supplants that which is divine. So, also, in the United Presbyterian Synod, (with nearly 500 clerical members,) on the 14th instant, it was stated, by the Convener of a Committee appointed to promote such measures, that they had sent a circular letter "to every minister and elder in connection with the church in reference to this matter. The result was," he added, "that the circular had occasioned a very considerable agitation against the measure." And in consequence of Lord Ashley's intimation of an intended motion on the subject, in the House of Commons, this Committee "have issued another circular, which was also circulated through the length and breadth of the church." It is to these efforts we are to ascribe the number of petitions presented, rather than to an extending conviction of the duty of Sunday sanctification, on the part of the people themselves. In the House of Commons, Sir G. Grey has obtained leave to bring in a Bill to repeal *an exception* in an old Act as to *Sunday Fairs*. The Bill, he said, "was rendered necessary in consequence of the disorders that occurred in the north of England, during *the hiring*, in harvest-time, *on Sunday;*" implying, as it does, that on the part both of those hiring and of those hired, there is little felt of any divine prohibition. This week, at two of our Police Offices, a number of persons, small dealers, have had trifling fines inflicted for keeping open shop in the suburbs of Glasgow on Sunday last.

It is stated, that Dr. Townsend, Canon of Durham, has had an interview, at Rome, with the Pope, with the view of making the poor man a half convert to Christianity, in order thereby to fit him for converting Protestants into half Papists. Among other changes, the Doctor urged the abolition of the celibacy of the clergy; and, it is said, the Pope not only admitted the propriety of such a change, but even intimated that he had at first actually contemplated making it, but that the circumstances and the persons who now influence him, prevent his attempting it. Yet this is the infallible Church!

The electric telegraph announces that last night, in Committee, the House of Commons sanctioned Mr. Stuart Wortley's Bill for legalizing a man's marriage with a deceased wife's sister—a measure which has been keenly opposed by several of the religious denominations in this country, especially in Scotland. A motion that the Bill be committed that day six months, (which is Parliamentary phrase for wholly rejecting it,) was negatived by a majority of two only. It was then proposed, that the provisions of the Bill *should not be retrospective.* This amendment was rejected by a majority of 44. It was finally proposed, that the operation of the Bill should not extend to Scotland. This also was rejected by a majority of 7. The Committee sit for its farther consideration on the 16th of June. The success of the promoters, thus far, will occasion great dissatisfaction among the churches whose creed denounces such marriages as incestuous, even although it were perfectly evident that they are not repugnant to the Word of God. Not having given the subject the full attention which would warrant the expression of a decided opinion, I may yet say, that the principal arguments which have been adduced against such marriages seem entirely nugatory. They are wholly inferential—and the inference seems opposed to fair deduction. It is laid down, not only that a man and his wife are one, and that her sister is to the man in the same relation as his own sister, but it is assumed, that the relationship to the wife's sister continues precisely the same even after the wife's death. Marriage, then, with a sister, is incest, and condemned both by the law of God and man. But is there not a fallacy here? As a wife is bound to her husband so long as he liveth, so also is a husband bound to his wife so long as she liveth. But if a husband be dead, or a wife be dead, the survivor is loosed from the obligation of the law. Now, as the relationship of the wife's sister was only through the wife, is not the sister freed when the husband himself is freed? The death of the wife has not only dissolved the tie of marriage, which prohibited the husband from marrying another, but surely it has also dissolved the relationship which subsisted only through the wife deceased. These survivors are no longer brother and sister. Incest is surely not to be regarded as a sin if committed by Gentiles only. In the Scriptures it is the law of Moses which specially prohibits *incest* in the first instance. Yet that very law, while it expressly forbids a man's marrying his wife's sister during the wife's "lifetime," not only permitted a man's marrying his deceased brother's widow (equally incest if done in his lifetime) if he have died childless, but makes it imperative, under the penalty of a stigma in Israel. A reason is indeed annexed, having reference to the deceased's name and heritage; but is it to be supposed, that God would ordain the commission of *incest* for the purpose of securing individual temporal advantages? Surely not. Yet the arguments usually advanced in h recent discussions of the question seem necessarily to imply this.

Captain Haines, of the British Naval Department at Aden, at the Straits of Babel Mandel, has just transmitted to the Secretary of Lloyd's, in London, a letter from Dr. Vaughan, who has charge of the Naval Hospital at Aden, stating that two more ships under temperance rules have entered the port with their crews severely suffering from scurvy. During the past twelve months, he has had occasion to treat more cases amongst the crews of English ships visiting that port, than during any of the five preceding years during which he has had the conducting of the station. "Several ships have almost been disabled by it, from both officers and men suffering. The worst cases seem invariably to be in such vessels as do not allow a ration of spirits." He therefore earnestly counsels that a daily allowance of spirits be made.

Mr. Walker, Superintendent of Telegraphs to the South-Eastern Railway Co., has lately published an account of the management of the Electric Telegraph on that line, 180 miles in length. As a specimen of their ordinary working, he gives the length of eleven messages in one week, and the time taken in their transmission. Of these, the longest consisted of 447 words, written off at the rate of $17\frac{1}{2}$ words per minute. Of the eleven, the most expeditiously delivered was one of 101 words, at the rate of $20\frac{1}{5}$ words per minute. The slowest consisted of 166 words, at the rate of $8\frac{1}{4}$ words per minute. Their charges are based upon a rate of one penny a mile for 20 words; five shillings being the minimum charge.

The Sabbath Recorder for the 2d instant contains a paragraph relative to the amount expended on the British Museum and Library. It is an extract from a Report recently presented to Parliament by Commissioners appointed to inquire into the constitution and government of the Museum, in all its departments. The Report has long been anxiously looked for by literary men—chiefly on account of the interest attached to the Library. At present its efficiency is greatly impaired by the want of a proper *Catalogue* of the Books; and much dissatisfaction has been expressed by those most interested, as to the manner in which this lack is to be supplied; and the Commission was demanded with special reference to this. The Library, which in 1819 had 110,000 vols., now contains 450,000; and would extend, if placed in a row as on a shelf, 12 miles. 200,000 vols. have been added during the last 10 years; and from 10 to 15,000 a year is the rate of present additions. The latest printed Catalogue bears the date of 1819, and the collection was then embraced in 7 vols. 8vo; all additions made to the Catalogue since that period are in manuscript, which being conjoined with the printed portion, has swelled it out into 67 folio volumes. There are special Catalogues in addition; and there seems, besides, to be large arrears of uncatalogued works, some at least of which were published six or seven years ago. One of the great questions to be solved is, as to what sort of Catalogue is fitted to be most serviceable. Mr. Panizzi, keeper of the Printed Books, and a few others, regard a MS. Catalogue as best—and contend that it should contain the full title of every book, and that there should be numerous cross references, by which it may be found. Mr. P. has been engaged 10 years compiling such a Catalogue; and although it was at first stipulated that it should be finished in the year 1844, in type, he has yet only reached in the alphabetical arrangement to "Gairdiner," and cannot have the whole completed for a number of years. It will probably extend to upwards of 500 MS. vols.; and as very heavy arrears will necessarily have accumulated before that time, a supplement would require to be added.

Even when completed, such a Catalogue would of course be confined to the Library exclusively, and would be cumbrous to use, even there. This, therefore, does not meet the necessities of the case. However valuable such a Catalogue might be, and this is not disputed, it is contended that not only should there be one more compendius for the use of students, and that immediately, having only abbreviated titles, containing the author's name, subject, size and date; but it is also required, that it be printed, and sold at such a price as would bring it within the means of provincial public libraries and institutions, and even of private individuals. 30 or 40, or at most 45 or 50, 8vo. vols. of 600 pages each, it may be affirmed, would contain the present collection, while annual supplements could be thereafter added of all new purchases—to be periodically engrossed in a new General Catalogue. A copy kept in each of even the large towns of the kingdom, would be regarded as a great privilege to studious persons, as enabling them easily to ascertain what treasures are contained in this great national collection. The Athenæum proposes that besides the Catalogue of the books actually in the library, there should be prepared a list containing the titles (so far as they can possibly be found) of *all others ever published in the English language*, to be supplied to the library as opportunity offers. This, the writer says, "would be the contribution of the British nation to a Universal Catalogue," and other nations should be invited to co-operate in completing it, each contributing their respective portions. Mr. Cooley proposes, as the best and most expeditious means of forming the Catalogue, that the titles should be set up by the compositor from the books, in the Library Room; that they should then be stereotyped in slips. These could afterwards be cut and assorted for printing both a *finding* Catalogue, and *classed* Catalogues. The plan is approved by the Athenæum.

JAS. A BEGG.

ENGLISH CHURCH MISSIONARY SOCIETY.

The fifty-first annual meeting of this society was held at Exeter Hall on Tuesday, the 30th of April. The Earl of Chichester, presided.

The gross income of the year, including legacies, &c., amounts to £104,273 6s. 10d., the expenditure to £83,710 9s. 2d. The legacies (£7,624 18s. 3d.) being carried to the capital fund, the available income of the society to meet this expenditure has been £84,529 3s. 11d.; leaving a surplus income over expenditure of £818 14s. 9d.

During the year two missionaries of the society have been removed by death—Mr. Haastrup, in West Africa, after ten years service, and Mr. Kraup of North India, after eleven years. Thirteen additional clergymen have been sent out; three more have been ordained in the missions. The number of clergymen engaged in the mission is, English clergymen 87; natives of the continent in English orders, 42; do in Lutheran orders, 5; native clergymen, 13; total, 147. European laymen catechists, secretaries, printers, &c. 27; attendants on Christian worship in the society's missions throughout the world, estimated at 107,000; communicants, 13,551; children under Christian education, estimated at 40,000.

The sum announced as having been received last year on account of the jubilee fund was £53,127. During the present year there had been an addition of £3,694, making a total of £56,822 2s. 7d. The second out of four objects for which the jubilee fund was available was a home for missionaries' children. Temporary provision has been made for the reception of fifty children in an eligible part of Islington.

THE SOUTHERN CONVENTION.

The Southern Convention assembled at Nashville on the 3d of June. On the 11th, being the eighth day of the session, an Address to the People of the South was introduced, which had not been acted upon at the last dates. It has been agreed to hold another Convention at Nashville, commencing on the sixth Monday after the adjournment of Congress. The following abstract of a series of resolutions unanimously adopted, will give an idea of the spirit of the Convention:—

The first resolution asserts that the territories belong to the people of the several States, and that all have an equal right to migrate thither with their property.

The second, that Congress has no right to exclude from the territories property lawfully belonging to the States of the Union—that it is unconstitutional.

The third, that it is the duty of Congress to provide for the territories civil, instead of military governments, and that all laws of foreign powers to whom the territories once belonged, against the rights of persons or property, as secured or recognized in the courts of the United States, are void.

The fourth relates to powers granted by the States to the general government, and that what the States hold as property the government is bound to defend as such.

The fifth is against the government making any distinction of property in the territories, but to recognize the rights of the citizens of the several States.

The sixth states that the slaveholding States will not submit to the enactment by Congress of any law imposing onerous conditions upon their removing with their property to the territories.

The seventh states that the warfare against the right of the citizens of the slaveholding States to enter the territories with their property, is a war upon the constitution.

The eighth declares that if Congress would legislate upon these constitutional principles, it would remove the embarassments under which the country is now laboring.

The ninth relates to Texas, and says that if this principle was recognized, it would deprive the question between Texas and the United States of its sectional character.

The tenth, that the recognition of the principle of the resolutions would infuse the principle of conciliation into the discussion of the great question, and be a guaranty of an early and satisfactory termination.

The eleventh recommends that if the majority in Congress refuse to recognize the constitutional rights we assert, then let the territories be treated as property, and divided between the sections of the Union, and we are ready to acquiesce in adopting the line of 36 30, extending to the Pacific Ocean.

The twelfth expresses the opinion that the controversy should be ended either by a recognition of the constitutional rights of the South, or an equitable partition of the territories; that it is a humiliating spectacle to see the States quarreling over the events of a war in which the American arms were crowned with glory. They add, that the termination of this controversy by the disruption of the confederacy would be a climax to the shame which attaches to the difficulty, and which it is the duty of Congress to avoid.

The thirteenth hopes Congress will not adjourn until it has arranged the controversy; and, as the question is before Congress, the convention are not disposed to discuss the method of doing so.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. THIRD-DAY, June 4.

The Senate was occupied with Mr. Bradbury's resolution of inquiry respecting removals by the President, in the course of which Mr. Webster spoke against the resolution. He argued that the Executive, as an independent branch of the Government, ought to exercise the powers conferred upon it by the Constitution, without the interference of the legislative authority. The Senate has, he maintained, no right to call upon the President for the reasons which have induced him to discharge the duties conferred upon him in this or in that manner, any more than the President has to call upon the Senate for its reasons. Moreover, Gen. Taylor had been guilty of no proscription, and there was less reason to complain of improper removals under his administration than under any before it.

House of Representatives.

Mr. Schneck, of Ohio, asked leave to offer the following:—

"*Ordered*, That inasmuch as the Committee of Ways and Means has not yet reported the annual appropriation bill for the civil and diplomatic expenses of the Government for the next fiscal year, beginning on the 30th of June, but have neglected and failed to report the same for more than four months beyond the time fixed by the positive rules, they be instructed and directed to report the said bill, and such other appropriation bills as have not been brought in this session, without farther delay."

Objection being made, the House refused to suspend the rules. Vote 51 to 60.

In Senate. FOURTH-DAY, June 5.

Mr. Yulee moved that the Senate proceed to the consideration of the President's Message, sent in a day or two since, relative to the recent Cuba expedition, for the purpose of having it referred. If a debate should arise upon the motion, he would not press it. He had examined the correspondence transmitted with the Message, and believed the course of the Executive had been, in many particulars, very violative of the rights of citizens, and usurpative of power not conceded by the Constitution or laws.

Mr. Webster asked how the Senator from Florida could expect the motion to pass without debate, after the remarks which he made, so strongly denunciatory of the President's course, which he (Mr. W.) and others were prepared to defend and vindicate. The intimation of the Senator, that there might not be any farther debate, reminded him of a clergyman in New England, who knew little of the affairs of the world, and who, being engaged in a lawsuit, and having listened to the argument of his own eminent counsel on his own side of the case, and before the opposite party had been heard, exclaimed: "There is no need of further argument; let the jury go right out and bring in their verdict." [Great laughter.]

Mr. Bradbury endeavored to get up his resolution in relation to removals from office. Mr. Clay hoped it would not be taken up. Did any body suppose, if the resolution should be passed, that it would receive any other answer than that the President's views of the Constitution did not authorize the Senate to make any such inquiry of him? Why, then, waste the time of the Senate upon a matter which would amount to nothing, effect nothing, when a question of so much importance to the union and harmony of the States was pending? After further debate, the motion to take up the resolution was laid upon the table. The Senate then resumed the consideration of the Omnibus bill. The question being then taken on Mr. Chase's proposition, (which provides that nothing in Mr. Davis' amendment shall be construed so as to authorize the introduction of slavery into the Territories,) it was rejected by yeas 25, and nays 30. The question was then taken on Jefferson Davis' amendment, (which proposes to permit the Territorial Legislatures to pass such laws as may be necessary for the protection of property of every kind, which may have been, or may hereafter be, introduced in said territories, conformably to the Constitution and laws of the United States,) which was rejected—yeas 24, nays 31. Mr. Seward moved to amend the thirty-eighth section, by adding the provisions of the Wilmot Proviso, which was rejected, by yeas 23, nays 33. Mr. Berrien moved to amend the tenth section, so as to strike out from the clause restricting the Territorial Legislature from passing any law in respect to African slavery, and substituting therefor the words, "in respect to the establishing or prohibiting," which was adopted—yeas 30, nays 24. Mr. Hale moved to amend the section, as amended, by inserting after the word "prohibiting," the word "allowing." His object was to prevent the Legislatures from assuming that slavery already exists in the Territories, and legislating upon that assumption. Mr. Foote and Mr. Butler opposed the amendment, as going over ground already covered by the words "establishing," or "prohibiting." The amendment was rejected—yeas 21, nays 36. Mr. Chase moved to strike out the words, "prohibiting African"—upon which the yeas and nays were refused, and the amendment was rejected without a count. Mr. Douglass moved to strike out the entire restriction in relation to slavery, which was rejected—yeas 21, nays 33.

House of Representatives.

The House went into Committee on the California question, when various opinions were advanced without any vote being taken, or any decisive result.

In Senate. FIFTH-DAY, June 6.

The Senate resumed the consideration of the Omnibus bill. The question pending when the Senate adjourned yesterday was upon an amendment by Mr. Walker, to abolish *Peonage*, which Mr. Dayton had moved to amend, by restricting its operation to *Peonage* growing out of future contracts. Mr. Seward demanded the yeas and nays on the latter amendment, and said he should vote for abolishing *Peon* servitude; it was time, as had been said by Mr. Clay; the Senate had been six months endeavoring to admit California, and he had been all the days of these long months trying to arrest and prevent African slavery; having failed in that, he deemed it not beneath their consideration to arrest and prevent the slavery of the Indian race, the curse inflicted upon that race by Spain. It was said that the Senate did not know enough to act upon the question, but they knew enough to subvert the free Constitution of New Mexico and give it another; they ought then to know enough to give it a Constitution to abolish slavery; they certainly knew that *Peon* servitude was slavery; it was slavery either voluntary or involuntary; slavery created either by law or by contract; if by law, the law was vicious, void, and ought to be abolished; if by contract, the contract was void, for he held these truths to be self-evident, that all men are created equal, and have certain inalienable rights, and among these rights is liberty. A desultory debate ensued upon the amendment, it being objected that *Peonage* is a municipal regulation, altogether a contract, of which the Senate knew nothing—which they could not meddle with to advantage, and which ought to be left entirely to the Legislatures of the Territories. The question being taken on Mr. Dayton's amendment, it was rejected—yeas 23, nays 26. The question recurring on Mr. Walker's amendment, Mr. Dickinson said that he should vote against it, because it was calculated to embarrass the bill, and the subject was one that should be left to the discretion and intelligence of the Legislatures of the Territories. The amendment was then rejected—yeas 20, nays 32.

House of Representatives.

In the House, Mr. Robinson attempted unsuccessfully to fix the hour of meeting at 11 A. M. instead of noon, and Mr. Otis got through a resolution proposing to allow foreign vessels to unload at our ports. After this the stream of talk on the California question was continued through the day by Messrs. Tuck, Dimmick, Bowie, and Dickey, so much to the satisfaction of the representatives of the people, that at about 4 in the afternoon they took a recess till evening, in order to prepare themselves for a second course of the same.

In Senate. SIXTH-DAY, June 7.

The Omnibus bill was taken up. Mr. Clemens moved to amend it so as to make it recognize the claim of Texas to New Mexico east of the Rio Grande, and so as to set apart all of that territory north of latitude 34° for the use of the Indians. On this motion an interesting debate sprung up. Mr. Clay sustained the Compromise against the amendment. Messrs. Rusk and Jeff. Davis defended the validity of the Texan claim, and Mr. Webster argued that that claim could be decided by the Supreme Court, the United States and Texas being the parties to a suit for the purpose; however, he was not in favor of that way of settling political questions; he preferred to dispose of them by compromise. The amendment was finally lost, only 17 ultra Southerners voting in its favor, to 37 from all other sections and of all parties who voted against it.

House of Representatives.

The House had a general discussion of the California question, without any decisive result.

In Senate. SEVENTH-DAY, June 8.

Mr. Benton's resolutions, instructing the Committee on Finance to inquire into the expediency of refunding to California the moneys collected from her citizens as duties on imports, was passed.

After the consideration of the morning business, the Senate took up the Omnibus bill. Mr. Davis of Miss. here addressed the Senate in opposition to the entire proposition for settling the boundary of Texas, by any of the modes proposed. Where did the United States get the power to purchase the territory, and where did Texas derive the authority to sell? He contended that the thing was wrong, and the result of the pending propositions, if agreed to, would only be to rob the South of a large portion of territory, unquestionably belonging to, and suited for, slave territory. These remarks drew out a repetition of former discussions upon the necessity and propriety of compromising the questions in agitation, in the course of which Mr. Foote triumphantly announced the defeat, death, burial, and extermination of Free-Soilism, and predicted the speedy settlement of all the controverted questions of the day, and the overthrow and destruction of demagogues by thousands. Mr. Hale of N. H. responded in a tone of pungent irony, expressing his sincere thanks to Mr. Foote, for having come out fairly and squarely and declared that he would not go for this measure, if he supposed it would add a foot of free soil. Mr. Dawson of Ga. went into a castigation of Mr. Hale, intimating that he had mounted the free soil hobby for interested purposes, and reading from a letter, published several years ago, by Rev. Mr. Storer, in a paper called the Star, for the purpose of showing that Mr. Hale, at that time, took decided ground against abolitionism. The letter states that Mr. Hale, at the close of an address by Mr. Storer, arose and denounced abolitionism in no measured terms, as well as declared the blacks to be beasts in human form, unfit to live free. He also read an editorial from the Dover (N. H.) Gazette, which, he intimated, was then under the control of Mr. Hale, in which, also, the abolitionists are handled with much severity, and an abolition lecturer, named Thompson, is threatened with a law found inside of pine, and outside of goose, or, in other terms, a coat of tar and feathers. Mr. Dawson thought the position taken by Mr. Hale at that time honorable, creditable, and worthy of the good heart which he knew he possessed. He only alluded to this history now for the purpose of suggesting to the Senator, that having once held such views, and changed his own sentiments, he should have more consideration and charity for those who then thought with him, and whose views had not changed. Mr. Hale admitted the general accuracy of the statement made by the Rev. Mr. Storer, and that within fifteen years his sentiments had changed, and proceeded to defend himself with considerable force against the aspersions upon his course. After which the Senate adjourned.

House of Representatives.

The House had under consideration the interminable California question, but as their efforts as yet have only resulted in words, words, and a large part of these referring to personal matters, we pass them over. They are to commence voting on the 11th, when we shall probably have some thing of a more decisive character.

IN SENATE. SECOND-DAY, June 10.

The prominent feature of this day was a speech from Col. Benton in favor of postponing the farther consideration of the Compromise Bill until the 4th of March next. He was followed by Mr. Hale in reply to personal remarks of Mr. Dawson of Ga.

HOUSE OF REPRESENTATIVES.

Mr. Evans of Maryland, made an ineffectual attempt to rescind the resolution for the termination of the debate on the California question. Afterward the California Bill was discussed in Committee of the whole by Messrs. Meade, Bowden, Gentry, and others.

IN SENATE THIRD-DAY, June 11.

Mr. Cass made a speech on the Compromise Bill in reply to Mr. Benton. He was answered by Mr. Dayton, who gave way for a motion to adjourn.

HOUSE OF REPRESENTATIVES.

Mr. Howard of Texas, and McDowell of Va., made Southern speeches on the California question, occupying the attention of the House till 10 o'clock, the time fixed for commencing to vote. Then occurred a scene of confusion designed by the Southern members to prevent a vote being taken. Adjourned without any vote.

[The manner in which the voting on California opens, indicates that a long and angry controversy is to be expected. The spirit of disunion is said to be rapidly growing in Congress.]

EUROPEAN NEWS.

By the arrival of the steamer America at Boston, and the Atlantic at this port, we have European intelligence up to the 29th of May. Affairs in that part of the world are far from being in a calm and settled state. England has had a serious misunderstanding with several of the powers upon the Greek question. The French Ambassador has been withdrawn, which excited some alarm and produced a sensible effect upon the money market, but they soon rallied and the belief was general that the movement on the part of France was a mere *ruse* of Ministers to enable them to carry the new electoral law. Russia has declared that the manner of protection required for English subjects in foreign countries, carries with it such inconvenience, that Russia and Austria will not henceforth grant the liberty of residence to English subjects, except on condition of their renouncing the protection of their Government. France is in a high state of excitement in consequence of the introduction by Ministers of a new Electoral bill to restrict the right of suffrage, the effect of which will be, if passed, to deprive some millions of Frenchmen of the right of voting at the elections. The discussions upon the bill produced the greatest excitement—the Hall was densely crowded, and an enormous number of petitions from all parts of France against the bill were sent in. Gen. Cavaignac has made a powerful speech against the bill, as contrary to the letter and spirit of the Constitution, which requires as its first principle the right of universal suffrage, and the bill was not to regulate, but to destroy that right; it was also inexpedient, ill-timed and dangerous, and would excite a fearful opposition. Victor Hugo delivered a glowing panegyric upon universal suffrage. M. De Montalembert gave the legitimate argument in favor of the bill, and Emanuel Arago replied to him. In a preliminary vote, the Ministers had a majority—471 to 239. It is generally believed that the Cabinet are waiting for an opportunity for suspending the law, and placing the country under the yoke of the army; that they desire a disturbance as a pretext for declaring martial law. It is said the two branches of the Bourbons are reconciled. Henry V. is to mount the throne of France, extending to the Rhine. Austria is to give up as much of Lombardy as she can conveniently guard, to form a kingdom for one of the Orleans family. The Pope is accused of attempting to break from Rome, and again wishing to place himself under the protection of Austria, but is too closely watched by the French. Unless the Pope yields to liberal institutions, there is reason to apprehend that the Papal Government is near its end. There was an attempt to kill the King of Prussia, made at Potsdam, by a Sergeant of Artillery, who fired a pistol at him, and inflicted a wound in the arm. At the latest dates the symptoms were rather unfavorable, fever and inflamation having set in. There is a better prospect of a Federal Union of Germany, the preliminaries having been agreed upon, Enfert, the King of Prussia, to be at the head. Austria, having failed in her opposition, began to bluster, and would do more but for the discovery that her treasury was exhausted. Kossuth's children have been allowed to go to him. From China, the chief news is, that one Emperor is dead, and that another has succeeded him. The Foreign Consuls at Shanghai received from the authorities there, on the 20th of March, an official notice that his majesty the Emperor had departed upon the great journey, and had mounted upward on a dragon, to be a guest on high. Her M. S. Crew sloop Reynard has succeeded in capturing and destroying 30 more pirates.

THREE DAYS LATER FROM EUROPE.—The steamship Canada arrived at Halifax on the 11th, with news from Europe to June 1st—three days later. Lord John Russell has obtained leave to bring in his bill, which was rejected by the Lords at the last session, to enable Baron Rothschild to take his seat for the City of London. The Russian Ambassador has been recalled from the Court of St. James. The decision in the Gorham case has been postponed till the 10th of June. A shocking murder took place in Culloville, Armagh county, Ireland, recently. The victim was Robert Mauleover, the agent of the Rev. Mr. Hamilton, who was attacked by some of the tenants, who beat his head to pieces with stones. Emigration from Ireland is perceptibly falling off. The crops, generally, are looking extremely well.

FROM HAVANA.—The apprehended difficulty between Capt. Randolph, of the Albany frigate, and the Spanish ship which took a body of prisoners from Contoy Island, has passed away. The Spaniards were about to deliver them, but the arrival of Capt. Tatnall in the Saranac resulted in their being carried to Havana, where they are now in prison. [Tribune.

The State Department at Washington has received information of the murder, on March 12, between Durango and Mazatlan, of Dr. Richard Thompson, supposed to belong in the State of New York. The information comes from Mr. Parrott, U. S. Consul at Mazatlan.

RIOT AT PANAMA.—A fatal riot took place at Panama on the 18th ult., between the native inhabitants and a body of American citizens, in which two of the Americans and as many natives were killed, while several on both sides were wounded more or less severely. At the last advices the trouble was over and all was quiet. There can be no doubt our countrymen were the aggressors. Whether from delay on the part of the authorities to execute the law by the arrest of a robber and the restitution of his booty, or from a vagrant desire to enforce their rights with their own hands, they seized the culprit, examined him, and were proceeding to recover the lost money, when the natives beset them under the idea that they were going to hang their prisoner, and thus the fight took place. In all this the blame belongs to the Americans first, though their offense is somewhat palliated by the want of efficiency on the part of the authorities. It is quite probable that further difficulties will occur between our California adventurers and the people of New Grenada. The two races do not get on well together, especially where the former has among its representatives a considerable proportion of unscrupulous, quarrelsome and ruffianly characters.

CUBAN AFFAIRS.—From all the information which we have received from Havana, by various sources of intelligence—via New Orleans, Charleston, Washington, and by steamer direct—we have no longer any doubt that the Cuba invasion, insurrection, &c., is all settled; and so effectually, that there is no probability of any further attempts at invasion for the next ten years. The only issue now existing between this Government and that of Cuba, is in reference to those prisoners taken by the Cubans at Woman's Island, a portion of Mexican Yucatan, and, as lately reported, in vessels on the high sea. These prisoners are now confined on board a Spanish ship of war, in the harbor of Havana, and are undergoing a trial by Spanish law. Long ere this, the Captain General of Cuba has received the ultimatum of Mr. Clayton, and we may feel assured he will not be guilty of so suicidal a policy towards Spain, as to harm a hair of the head of these prisoners. The whole matter will probably be amicably settled in a few weeks, and these men will return to their homes. [Herald.

NEWS FROM THE FAR WEST.—Recent advices from Council Bluffs state that the California Emigrants at St. Joseph, Kanesville, and other points, had, with few exceptions, left for the plains. The first Mormon train, consisting of 100 wagons and between 600 and 800 persons, would leave Kanesville for Salt Lake about the 1st inst. Alarming reports relative to Small Pox and Cholera, almost daily reached the frontier and the small towns from the emigrants on the plains. These reports were mostly brought in by emigrants who were returning discouraged, and were not generally believed. A party of six emigrants, recently returned, report that Sullivan's Company, from Brunswick, with the exception of three, has fallen victims to the Cholera. The California Caravan extended between 200 and 250 miles, and always in sight of each other. Grass and water were quite abundant.

FROM SANTA FE.—A telegraphic dispatch to the N. Y. Tribune, dated Washington, June 3, says that Governor Washington, of New Mexico, arrived on Saturday night, bringing important news from Santa Fé. I learn that not long before he left, a public meeting was held, to consider the boundary question and the claim of Texas, when a hot dispute arose between a number of citizens and Texans. The meeting resulted in a fearful riot, which was about to end in a general fight, when the officer commanding the garrison ordered the troops to interfere and prevent bloodshed, which was done, though not without difficulty. A great excitement prevails in the city, the people of which declare that they will oppose to the utmost, the attempt to force upon them the authority and laws of Texas.

FROM CALIFORNIA.—Ten days later news from California has come to hand since our last. The Legislature adjourned, after a session of about one hundred days, during which time they passed 143 acts, nearly all of which were distinctly necessary to the thorough organization of the State Government. The accounts from the mines continue as cheering as ever. Trinity City attracts a constant flow of emigration northward, and additional harbors have been discovered on the Coast. The people are as patient as could be expected under the circumstances, and while their attachment to the Union remains unchanged, they are not to be swerved from the just and dignified stand they have taken in favor of their Free Soil and Free Constitution.

SUMMARY.

We learn from the Montreal Herald, that during a heavy gale on Lake St. Peter, a number of rafts were broken up, and some twelve or fifteen persons lost their lives. The steamer America went to the assistance of the raftsmen, and succeeded in rescuing thirty of them. Lake St. Peter is between Montreal and Quebec, and is considered the most dangerous part of the St. Lawrence during a heavy gale.

In a suit brought against the City Bank of Montreal, on a two dollar note, of which payment had been refused on the ground that it had been cut and mutilated by some party, with a view of making, by a certain combination of pieces, a larger number of notes than was originally issued, Judge Bruneau of the Circuit Court, after a day's deliberation, gave judgment in favor of the Bank.

A silk factory is about to be established in Chelsea, Mass., by Mr. Vogel, a Swiss silk manufacturer. He has purchased six acres of land for the erection of the buildings. Ribbons, vestings, and figured silks, or raised work, only, are to be manufactured. They are designed to be equal in quality and richness to imported goods. The States pay every year upwards of twenty millions of dollars for silk goods.

It is said that five United States soldiers were branded on the hip with the letter D., and flogged, a few days since, at the Newport barracks. Russia has thrown away its knout, and Turkey its bastinado, and do we still cling to our searing irons?

MISSIONARIES FOR CALIFORNIA.—Among the passengers for California on board the Crescent City, which sailed on the 1st inst., were three Baptist clergymen and a femal teacher. Two of the clergymen are accompanied by their wives. They go out under the patronage of the American Baptist Home Mission Society.

Mr. Clay had an attack of illness in church on the 9th, a chill and cholera morbus, so severe that he had to be carried out of church. He was so far recovered on the 10th as to be able to be in his seat a short time. The announcement of Mr. Clay's illness has been received with very deep regret by the community at large.

The steamship Philadelphia, from Chagres arrived at New York on the 30th May, with $520,750 in gold dust. She brought news of the capture of a slaver near Kingston, Jamaica, with two hundred Africans on board, by Her Majesty's schooner Bermuda.

A burglary was prevented at MauchChunk recently by a Mrs. Twining, wife of an agent of the Beaver Meadow Company, who seeing the rascal at the window, seized a pistol with which she drove him down, and then summoned a domestic who arrested and punished him.

Several peach growers have told the editor of the Elkton (Md.) Democrat that there is a prospect of an extraordinary yield this season. They will be under the necessity of thinning them out, to save their trees from giving way under the pressure of their crops.

From the best sources of information in the possession of the city officers, it is estimted that the winter population of Boston is 140,000. The official records give the average, sixteen births, five marriages, and ten deaths daily.

The New Orleans Bulletin of Friday, May 31, says that a large body of men who were collected there, intended for the invasion of Cuba, disbanded on the 28th, on hearing of the flight of Gen. Lopez.

The votes of tax-payers in Toronto, Canada, have been taken on the proposal for the corporation to invest $400,000 in the Toronto and Lake Huron Railroad. The proposition was rejected by a large majority—668 against, and 196 for it.

It is rumored that the Governor of South Carolina has tendered the appointment of U. S. Senator, in the place of the late Hon. Franklin H. Elmore, to Hon. Robert S. Barnwell.

The Secretary of the U. S. Treasury has received ten eagles from some repentant Galphinizer, whose conscience now stimulates him to restitution.

MARRIED.

In Whitestown, N. Y., June 5th, by Eld. Geo. B. Utter, Mr. GURDON EVANS to Miss ADELAIDE C. WILCOX.

In Genesee, N. Y., on the 25th ult., by Eld. James Bailey, Mr. BENJAMIN F. GREEN to Miss FRANCES ROGERS.

At Darien, N. Y., May 20th, 1850, by Lyman Kidder Esq., Mr. WHITING CHAPPEL, of Allegany Co., N. Y. to Miss PHIDELIA CLARK, of the former place.

DIED.

At Charlestown, R. I., on the 3d inst., JOSEPH TAYLOR, Esq., in the 72d year of his age. The deceased leaves behind a widow and five children to mourn the loss of a kind husband and indulgent father. "A father to the fatherless, and a judge of the widows, is God in his holy habitation." Ps. 68: 5.

At her residence, in Hopkinton, R. I., April 16th, Widow WAITY LANGWORTHY, in the 73d year of her age. She was a member of the 2d Seventh-day Baptist Church in Hopkinton. Her last sickness was characterized by Christian patience and resignation to the Divine will, and she departed in strong hope of a blessed immortality and eternal life. She has left a large circle of relatives to mourn her departure; not, however, as those that mourn without hope. J. G.

In Wirt N. Y., on the 31st ult., EDWIN LANGWORTHY, aged 28 years, son of Asa Langworthy, of Genesee. Some years since he united with the Church in Genesee, but afterwards became skeptical. In his last sickness he recovered from his skepticism, and his friends believe that he died in peace. He has left a wife and one child.

LETTERS.

S. S. Griswold, J. Bailey, J. Green, M. Rogers, J. Hewitt, A. D. Titsworth, H. Wheeler, E. Forsyth, E. Maxson, J. Ayers, D. Coon, J. Whitford, D. C. Green, G. Evans, L. P. Babcock, P. Cole, J. Parmalee, B. G. Stillman, B. Clark, H. M. Coon, H. Clark, A. C. Spicer, John J. Hare, G. H. Babcock, W. M. Fahnestock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Horace Green,	Adams,	$2 00	to vol. 6	No. 52
Sela Burdick,	"	2 00	" 6	" 52
Isaac Wright,	"	2 00	" 6	" 52
D. C. Maine,	"	2 00	" 6	" 52
Roswell Saunders,	"	1 00	" 6	" 52
Harvey Maxson,	"	2 00	" 6	" 52
Z. T. Burdick,	"	6 00	" 6	" 52
N. Saunders,	"	2 00	" 7	" 52
N. G. Whitford,	"	2 00	" 7	" 52
A. M. Whitford,	"	2 00	" 7	" 52
S. L. Babcock,	"	2 00	" 7	" 52
Wm. M. Saunders,	Alfred,	2 00	" 6	" 52
Silas Thomas,	"	2 00	" 6	" 52
Jane Monroe,	"	1 00	" 6	" 26
Nathan Maxson,	"	2 00	" 7	" 52
Amos Crandall,	"	2 00	" 7	" 52
Geo. Champlin,	"	2 00	" 6	" 52
Geo. Sherman,	"	2 00	" 7	" 52
Henry Crandall,	DeRuyter,	2 00	" 6	" 52
L. H. Babcock,	"	2 00	" 6	" 52
D. C. Richmond,	"	2 00	" 6	" 52
J. L. Burdick,	"	2 00	" 6	" 52
E. Robinson,	Watson,	2 50	" 6	" 52
Dr. C. D. Potter,	E. Rodnam,	1 00	" 7	" 26
B. Stillman,	W. Edmeston,	2 00	" 6	" 52
David Maxson,	"	2 00	" 7	" 52
Caleb Green,	New London,	2 00	" 7	" 52
V. Greenman,	Unadilla Forks,	2 00	" 6	" 52
Joel Crandall,	Little Genesee,	2 00	" 6	" 52
N. H. Satterlee,	Durhamville,	2 00	" 7	" 52
Russell Witter,	"	2 00	" 6	" 52
Wm. C. Satterlee,	State Bridge,	2 00	" 6	" 52
Luke P. Babcock,	Homer,	2 00	" 6	" 52
Silas W. Davis,	Berlin,	2 00	" 6	" 52
Jacob Ayers,	Westerly, R. I.	2 00	" 6	" 52
Weeden Clark,	"	2 00	" 6	" 52
G. W. Wilcox,	"	2 00	" 6	" 52
A. B. Langworthy,	"	1 00	" 6	" 52
D. Saunders,	Hopkinton, R. I.	2 00	" 6	" 52
Lester Crandall,	"	2 00	" 6	" 52
H. N. Burdick,	"	2 00	" 6	" 52
T. S. Alberti,	Plainfield, N. J.	4 00	" 5	" 52
J. G. Colgrove,	Wayne, Pa.	2 00	" 6	" 52
Perry Cole,	Edinboro, Pa.	2 00	" 6	" 52
Jesse Wilbur,	Woodville, R. I.	2 00	" 7	" 52
W. M. Fahnestock,	Bordentown,	2 00	" 6	" 52
P. Mosher,	New York,	4 00	" 6	" 52
G. Winslow,	"	2 00	" 6	" 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Geo. Greenman,	$25 00	Clark Greenman,	$25 00
T. S. Greenman,	25 00	Hazard Gates,	5 00
Jer. W. Brown,	5 00	Frank Champlin,	5 00
Wm. M. Barber,	5 00	Geo. W. Brown,	5 00
Thos. J. Brown,	5 00	Franklin Barber,	5 00
S. S. Griswold,	25 00	David Rogers,	21 15
John T. Davis,	18 08	Isaac D. Titsworth	18 08
Collins S. Youngs	5 00	Wm. Dunn,	10 00
Asa Dunn,	5 00	Joel A. Dunn,	5 00
Walter B. Gillett,	5 00	James C. Ayers,	5 00
		Silas W. Davis,	5 00

BENEDICT W. ROGERS, Treasurer.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Friendship, Allegany Co., N. Y., commencing on the Fourth-day before the fourth Sabbath in June (19th day of the month,) 1850.

The churches are *requested* to "lay by them in store as God has prospered them," that it may be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller dition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Albany Steamboats.

THE steamers OREGON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M, arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.

JAMES P. KIRKWOOD, Superintendent.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
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J. E. JOHNSON,
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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Eclectic Magazine for the Year 1850.

THE Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reveiws, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are desirable in those periodicals reprinted in this country, but in the far greater variety of able and popular Reveiws, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journalism. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and, taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

Each number is embellished with a suberb steel engraving, from the well-known burin of Mr. Sartain, of subjects of elevated character and general interest, including portraits of distinguished living authors and celebrities, making twelve rich and elegant prints in a year.

TERMS.

The Eclectic Magazine is issued on the first of every month, in numbers of 144 large 8vo. pages each, on fine paper, making three volumes a year, with title-pages and indexes. Price $5 per year, if paid strictly in advance—otherwise invariably $6.

Miscellaneous.

STATISTICS OF SLAVERY AND FREEDOM.

Among the able speeches made in the House of Representatives upon the Slavery Question, that of Hon. Charles E. Clarke, of this State, is one of the best. It is a calm, forcible and vivid exposition of the law and policy of the matter. We extract from it the following striking and conclusive statistics:—

The area of Virginia is 61,352 square miles. The area of New York is 46,000. If the States of Vermont and Massachusetts were added to New York, their joint area would be 72 square miles *less* than that of Virginia alone. The soil of Virginia is naturally as fertile as that of New York, her resources of the forest as great, her mineral resources at least equal, her fisheries vastly more valuable, her hydraulic power as great, her position for commerce and her natural channels of commerce better, her climate is immeasurably superior.

In 1790, the population of Virginia was 748,308, of which 203,427 were slaves. The population of New York 340,120 of which 21,324 were slaves. Virginia had 226,085 more white inhabitants than New York, and 182,103 more slaves. In short Virginia, in 1790, had 408,188 more inhabitants than New York.

In New York the number of slaves gradually diminished till 1820, when slavery became extinct.

In Virginia, slaves rapidly increased, till in 1840 they numbered 448, 987, and her white population numbered 790,510. In all, bond and free, 1,239,797; while the free white population of New York had increased to 2,428,921—a difference in the increase of the whole number of 1,596,312, and a difference in the increase of free white inhabitants of 1,864,191 in fifty years.

In that period Virginia has made 381 miles of railroad; New York about 1,000. Virginia has made about 182 miles of canal; New York about 850 miles.

The school fund in New York is	$6,491,803
That of Virginia	1,488,261
The productive public property of N. Y. is	39,136,992
The productive public property of Va. is	6,107,364
The domestic produce exported by N. Y. in 1848 amounted to	38,771,209
The domestic produce exported by Virginia the same year amounted to	3,679,948
New York exported of foreign produce	14,579,948
Virginia exported of foreign produce	1,554

Virginia, the mother of the Presidents, the Old Dominion, larger and of greater natural capacity than New York, Vermont and Massachusetts combined, exported, in the year of grace, 1848, to the amazing amount of $1,554—about in the ratio of 100 to 1,000,000.

The registered and enrolled tonnage of Virgina, in 1848, was 128,364 tons; that of New York, 845,742 tons—717,378 tons difference. The State of New York paid to this Government for postage in the year ending June 30, 1849, $694,532 81. The State of Virginia paid in the same year for postage $109,301 93. The transportation of the mail in New York cost the Government in the same year $238,530; in Virginia, $166,130. New York pays in postage $456,002 *more* than it costs to transport the mail in that State. Virginia pays in postage $56,833 *less* than it costs to transport the mail in Virginia—a difference between these two States of $512,835 in one year. Virginia does not pay for the transportation of the mail within $56,832. There are but three slave States—Delaware, Missouri, and Louisiana—that do pay their own postage. It costs this Government to transport the mail in the slave States $519,438 15 more than those States pay in postage. There are twelve States in the Union from which bounty lands have been distributed for the service in the Mexican war—Ohio, Indiana, Illinois, Missouri, Alabama, Iowa, Mississippi, Louisiana, Michigan, Arkansas, Wisconsin and Florida. Six of these States are free, six slaveholding. The area of the six slaveholding States is 323,146, that of the six free States is 290,259 square miles—32,887 square miles more in the six slave than in the six free States. These six slave States have a better climate, and better located, are as fertile, and have greater natural advantages than the six free States.

There have been located in those States for military services in the Mexican war up to March 28, 1850, 41,780 land warrants, of which 34,434 have been located in the six free, and only 7,346 in the slave States—about six to one. The soldier who locates his land with a view of being a freeholder, and having a farm and a home, the speculator, who buys to sell again, rush, full gallop to the free State—they flee from the slave State as they would from the cholera.

AN ACCOMPLISHED JAIL BREAKER.

Estelle, the convict, who escaped from the Jeffersonville Penitentiary a few days since, says the Louisville Courier, has been recaptured.

The feats of the renowned Baron Trenck, Dick Turpin, and Jack Sheppard are all thrown in the shade by the extraordinary achievements of Estelle in making his escape. The obstacles that were to be surmounted, to to an ordinary mind, would appear perfectly unsurmountable. Nothing but the most consummate ingenuity, coupled with the most untiring peseverance, could have overcome these.

The cell from which Estelle made his escape is one of the large sizes of cells, which are formed of small openings into a wall of solid masonry, guarded by iron doors, within the main walls of the prison building.

The door of each cell opens into a gallery of the prison, which is kept constantly lighted, and is guarded during the night by two watchmen. A few feet from the end of the gallery a pair of massive folding doors open into the prison yard. These doors are closed and barred by powerful iron levers, which pass through the front wall into the keeper's room, so that they may be opened or shut at his pleasure.

Estelle, to reach these levers, after passing from his cell by means of a key which he had forged for the occasion, was compelled to brave the argus eyes of the watchmen in the gallery, and work, with some ingenious tools which he had constructed, at the heavy iron and massive oak doors which barred the only opening from the main prison into the keeper's room. These he succeeded in opening with such consummate skill that he did not awaken either of the two additional guardians, who were sleeping in the outer hall *on each side of the very doors on which he had been working!* With extraordinary intrepidity he worked the levers to open the outer doors of the main building, and after stealing the clothes and watch of one of his unconscious guardians, *from under his head*, he passed back into the main prison and escaped to the prison yard!

But here was another formidable obstacle to surmount. He still had to scale the high walls of the prison yard. But he was prepared for this emergency. He had a large iron hook, wrapped with twine to deaden the sound, which was attached to a long rope. This he threw over the top of the wall, and after climbing up on the inner side, let himself down on the outer side.

It is impossible to tell where or when he found an oppurtunity to conceal the materials out of which he manufactured his keys, rope, and other implements, or how he could have wrought upon them without detection.

DISCOVERY OF THE SOURCES OF THE MISSISSIPPI.

The St. Paul (Minnesota) Chronicle and Register, in quite an elaborate and very interesting article on the Mississippi River, embracing a mention of the discovery of its mouth, and an account of subsequent explorations upon its shores, details with some particularity the final ascertainment of its main source, Lake Itasca, by Mr. Schoolcraft in the year 1832. This was more than 300 years after the period in which its outlet into the Gulf of Mexico was first discovered by the Spaniards.

Mr. Schoolcraft had been a zealous and active member of the expedition in search of the sources of the Father of Waters, under Gen. Cass in 1820, and well understood the work he had to perform, when he started out with his company to resume the exploration. The Chronicle and Register says:

"He began at the precise point where Pike in 1806, and Cass in 1820 had dropt it. He reached the large island in upper Red Cedar or Cassina Lake, early in July of that year, where he encamped his escort of soldiers, extra men, and heavy baggage, and taking five small hunting canoes with Indian guides and steersmen, he traced the Mississippi, through all its involutions and expanding lakes and rapids, by its longest branch to its most remote source in Itasca Lake. About 45 miles above the Red Cedar, he reached the summit of the Crosswater or Lac Traverse—a large and beautiful lake, surrounded with maples and other hard wood. He found the river to fall, by a series of small rapids, 46 feet aggregate in this distance. The north end or head of this lake, was ascertained to be the most northerly point of the main channel of the Mississippi. It is in latitude 47° 28′ 36″. The traveler or voyager, above this point, ascends exclusively south or west to its source.

"In the course of four or five miles above Lac Traverse, the Pamidjeguma, or Crosswater of the Chippewa, the Mississippi has its primary forks. Schoolcraft took the shortest or left hand fork, leading through Lake Plantagenet, to its source in Assawa or Perch Lake—a route by which he avoided many rapids. From this lake he crossed the highlands of the Hauteur des Terres, the men carrying his five small two-fathom canoes and baggage on their backs. The utmost altitude of this above the ocean is 1680 feet. In this route, in which every one carried something, he was accompanied by the late Dr. Houghton and Col. Allen, (then Lieut. Allen,) of the Army, two gentlemen who subsequently distinguished themselves in their several departments, and by Mr. Bentwell, a clergyman from New Hampshire, and Mr. John Stone, of Michigan; with Ozawindib, or Yellow Head, a Chippewa chief, as the principal guide. After passing about six miles over fallen timber and bog, now passing through close thickets, and then ascending lofty sand hills, covered with dwarf funeral looking pine (the Pinus bansiamus) he reached Itasca Lake, the actual source of the longest and main fork of the Mississippi, (the Lac la Biche of the French) on the 12th of July 1832, being just 305 years after the Spanish had first, incidentally, descried its mouth. This beautiful lake, which is some five to seven miles in length, reposes amidst hills of marine sand of the drift epoch, and consists of pure springs of water, gushing out in copious rills, within a visible basin. The Indian term of Totoscha, (written Itasca in the narrative) and denoting a characteristic property of the female breast, imparts a vivid idea in which these infant sources of the father of rivers gush from their sandy elevations. Its distance from the Gulf of Mexico he estimated at 3,160 miles—the distance from Cass lake at 125 miles, in which space it has one considerable fall, the Ka-bi-ca—and many rapids, during which there is a total descent of 119 feet. The whole journey, out and back, was 290 miles. The entire altitude of the lake above the ocean, as determined by Mr. Nicollett, 1836, is 1565 feet—which is 105 feet below the summit of the environing hills, and its altitude at Schoolcraft's Island, the only island in it, at 47° 13′ 35″ which is 25′ 11″ south of the summit of Lac Traverse. From this time the source of the Mississippi has remained a fixed fact in our geography.

"Schoolcraft hoisted a United States flag, on a firm staff, which was saluted by the Chippewas as it went up, and which he left flying, when he took his departure down the main fork of the stream—the fork to which the Indians constantly apply the name of the Mississippi."

A Novel Clearance.—The bark Florence, belonging to London, is expected to clear very soon, for that port with a cargo of *wine*. She lies at the U. S. Bonded Warehouses at the Atlantic Dock, where she arrived some three weeks since from Oporto, with about 300 pipes, destined for England. It seems that as a retaliatory measure, England imposes a heavy duty upon wines imported from Portugal, which the shrewd merchant *subject* has in large measures evaded, by taking out a clearance for the United States, where he was enabled, by the warehousing system, to put his cargo in bond, and again take it out with a clearance for her original destination. It was only necessary to transfer a sufficient portion of the cargo to the dock to afford the customs officer an unobstructed view of the lower tier of pipes, and then restore it to its former place. By this operation, Johnny Bull was "done" out of something like $4,500.

ADVENTURE IN AN AFRICAN RIVER.

BY CAPT. MARRYATT.

I manned my boats and went on shore for the ivory that was left. I found that it would take the whole day to embark, as we had to go two miles further up the river than the depth of the water would permit the vessel to do, for the ivory was in a hut close to the King's house. I had sent off four boat loads, and it being then noon I went off with the fifth myself, that I might get my dinner, leaving the second mate to attend on shore, and taking the first mate with me, who messed in the cabin. As we were in the middle of the stream, the boat struck against the trunk of a tree, as we supposed, and knocked so large a hole in the bows that she began to fill. I immediately ordered the men to pull for the nearest point, which was on the opposite side of the river, that we might ground the boat to prevent her sinking.

The first mate, who was a very active man, finding that the elephants' teeth prevented his reaching the bow of the boat, and stuffing into it some oakum which he had found in the stern sheets, sounded with the boat hook, and finding that there was not more than three feet of water, where we were pulling, jumped over the bows to put the oakum into the hole; but the poor fellow had not been a few seconds in the water when he gave a shriek, and we perceived that a shark had snapped him in two. This was a sad mishap, and the men, terrified, pulled as hard as they could, while two of them bailed out the boat to gain the shore, for we knew what fate awaited us if we sunk in the river. With great exertion we succeeded, running her up among the canes, which grow on that side of the river so thick that it was difficult to force our way through them.

We landed, up to our knees in mud, and throwing out the ivory, we found that a whole plank was rent out, and it was impossible to repair our boat; and we were hidden by the canes from those who could have assisted us had they known that we had no possible means of communication. At last I thought, that if I could force my way through the canes to the point down the river, I could hail and make signals for assistance; and desiring the men to remain by the boat, I set off upon my expedition. At first I got on pretty well, as there were little paths through the canes, made, as I imagined, by the natives; and although I was up to my knees in thick, black mud, I continued to get on pretty fast, but at last the canes grew so thick, that I could hardly force my way through them, and it was the work of excessive labor. Still I persevered, expecting each second that I should arrive at the banks of the river and be rewarded for my fatigue; but the more I labored the worse it appeared for me, and at last I became worn out and bewildered. Then I tried to find my way back, and was equally unsuccessful, and I sat down with anything but pleasant thoughts in my mind. I calculated that I had been two hours in making the attempt, and was now quite puzzled to know how to proceed. I bitterly lamented my rashness, now that it was too late.

Having reposed a little, I resumed my toil, and after an hour's exertion, was compelled from fatigue to sit down in the deep black mud. Another respite from toil, and another of more exertion, and I gave myself up for lost. The day was evidently closing in, the light overhead was not near so bright as it had been, and I knew that a night passed in the miasma of the cane was death. At last it became darker and darker. There could not be an hour of daylight remaining. I determined upon one more struggle, and reeking as I was with perspiration, and faint with fatigue, I rose again, and was forcing my way through the thickest of the canes, when I heard a deep growl, and perceived a large panther not twenty yards from me. It was on the move as well as I, attempting to force its way through the thickest of the canes, so as to come to me, I retreated from him as fast as I could, but he gained slowly on me, and my strength was fast exhausting. I thought that I heard sounds at a distance, and they became more and more distinct, but what they were my fears and struggles probably prevented me from making out. My eyes were fixed on the fierce animal who was in pursuit of me, and I now thanked God that the canes were so impassable. Still the animal evidently gained ground until it was not more than five yards from me, dashing and springing at the canes and tearing them aside with his teeth.

The sounds were now nearer, and I made them out to be the howlings of other animals. A moment's pause, and I thought it was the baying of dogs, and that I must have arrived close to where the schooner laid, and that I heard the baying of the bloodhounds. At last I could do no more, and I dropped, exhausted and almost senseless in the mud. I recollect hearing the crashing of the canes, and then the savage roar, and then yells, and growls, and struggles, and fierce contention, but I had fainted.

I must now inform the reader, that, about an hour after I had left the boat, the captain of the slaver was pulling up the river and was hailed by our men in the long boat. Perceiving them on shore on that side of the river, and that they were in distress, he pulled towards them, and they told him what had happened, and that an hour previous I had left the boat to force my way through the canes, and that they had heard nothing of me since.

"Madness!" cried he. "He is a lost man. Stay until I come back from the schooner."

He went back to the schooner, and taking two of his crew, who were negroes, and his two bloodhounds into the boat, he returned immediately, and, as soon as he landed, he put the bloodhounds on my track, and sent the negroes on with them. They had followed me in all my windings, for it appeared that I had traveled in every direction, and they had come up with me just as I had sank with exhaustion, and the panther was close upon me. The bloodhounds had attacked the panther, and this was the noise that was sounded in my ears as I lay stupefied at the mercy of the wild beast. The panther was not easily, though eventually overcome, and the black men coming up had found me, and borne me in a state of insensibility on board of the Sparrow Hawk. The fever had come on me, and it was not till three weeks afterwards that I recovered my senses, when I learned what I have told the reader.

A Giant of the Olden Time.—A human skeleton of unusal size was discovered the other day at Harsimus, New Jersey, by a Mr. Bliven, who was grading near the house of Judge Garretson. The Jersey City Telegraph says:—

"It was found about nine feet under ground, imbedded in several bushels of exceedingly large oyster shells, much larger than any to be found in our waters at the present day. They are doubtless the remains of an Indian of immense stature, as, from the appearance of the skeleton, he must have been over eight feet high. The skull measures fifteen inches from the root of the nose, over the top, to the base of the occipital bone, and is two feet in circumference; it contains a full set of excellent teeth, (except one,) very even, sound and white. Mr. Bliven informs us that he has found a great number of skeletons in that vicinity, similarly buried, (in a sitting posture,) but none as large as this.

"This mode of burial is conclusive evidence that they are remains of Indians, but *when* they were interred is a question for antiquarians to answer. This section of New Jersey was settled by the whites in 1624, and the 'red men,' it is not probable, remained here very long after that event."

PERIODICITY IN DISEASE.

We have been furnished, says the N. Y. Tribune, with the following extract of a letter from a lady at the West, of great practical experience in the treatment of the sick, upon the periodic changes in all diseases, announced by Dr. Dickson, of London:—

"I am pleased with Dr. D.'s views of the pathology of disease. I can testify to the chill and heat attendant on all derangements of the system. Speaking of fever, I will tell you a singular circumstance which befell a child of mine, a little boy, about four years old. He had a little dog, of which he was excessively fond. One day as he sat by the door playing with the dog, a neighbor who sometimes acts without feeling or reflection, shot the animal within a yard of the child, wounding its head in a horrible manner. The creature ran shrieking to the child, and the man was obliged to dispatch it with an axe. The agony of the child was intense; beyond anything I ever witnessed. I expected to see him die at once. Presently he commenced shaking with a violent chill, which was followed by burning fever, and a state of deep sleep, or coma. For several days his life seemed in great peril; and when he was so far recovered as to be able to resume his play, during the forenoon as soon as the *time of day arrived* at which his favorite was murdered, he would commence screaming, and the chill, fever and deep sleep followed. And this came upon him every day for several weeks, although I endeavored by many means to divert his mind, especially at that particular time of day. The poor fellow has never recovered the shock he thus received; and the memory will no doubt be a pain to him as long as he lives. For years the sight of any dead animal threw him into a *fever*."

ASYLUM FOR INEBRIATES.

Dr. Warren, of Boston, has addressed a letter to Amasa Walker, Esq., a member of the Legislature of Massachusetts, expressing his approbation of the plan for establishing an asylum for inebriates. In the course of his letter he says:—

"I attended three wealthy and respectable families, in the same vicinity, in Boston, in each of which was an only son, who became, at the age of eighteen or twenty, a decided drunkard. Each of them when conversed with admitted the horror of the situation into which habit had plunged him, but expressed a total inability to restrain himself, when exposed to temptation. Each of them agreed to submit to a confinement sufficient to break the habit. But there was no place where they could be confined, and this failing, every other effort was employed in vain. Before the age of twenty-three, one died of disease, brought on by his habits, the other by delirium tremens, and the third by convulsions. These, and a vast number of fine young men, the principal hope of their families, might have been saved by a proper confinement."

Tunneling the Alps.—Projects for boring the Alps at Mount Cenis, so as to carry through it the railroad to connect Turin with Savoy, have been often reported. This great tunnel is now likely to be undertaken. Last month, the Sardinian Minister of Public Works gave information on the subject to the Chamber of Deputies. Plans were studied, and surveys begun, as early as 1845. They have been diligently prosecuted under the direction of the able engineer who superintends the whole system of railroads. He was aided by an eminent geologist, and others versed in geognosy. The necessary machinery has been devised and approved by a suitable Committee, of which the Minister is president. The length of the tunnel will be 12,290 yards; its estimated cost 13,800,000 livres, The gulf of Genoa will be thus linked, by railroad through Turin and Savoy, with the French frontier. Orders have been given by the government for the construction in Belgium of one of the required machines. An appropriation has been asked for the construction of the other in Piedmont. [Journal of Commerce.

A Crevasse.—The St. Louis Courier of May 18th, says that the Bonne Carre Crevasse is stated to be two miles wide, eight feet deep and thirty miles long. Since the opening of the crevasse the waters of Lake Pontchartrain have remained eighteen or twenty inches above the former level, and the entire body of water has been discolored. From its debauche a current sets to the east, acquiring considerable force within a few miles of the Rigolets—three or four miles an hour. The water at the mouth of the crevasse rushes with great force from the Mississippi—sucking in floating timber, rafts, boats, &c.

It is thought that the incessant rains of the month of May, must try severely Canals, Railroads, Mill Dams, &c. The Tribune estimates the loss of property throughout the country by the floods of the month to exceed $5,000,000.

Steam at 212 degrees, fills about 1700 times the space it did as water.

Origin of a Governor.—Judge Johnston, the Whig candidate for Governor in Ohio, has a history not unlike that of Ewing and Corwin. He was kept hard at work clearing up a new farm and splitting rails until his 21st year. After that he took his place as a pupil in a common school, attended a session of the county court as a witness, became enamored of the law, obtained a situation in a law office, entered upon his professional career with gloomy prospects, soon acquired distinction by his eloquence, and lately a seat on the Supreme Court Bench for his learning. Having been nominated for Governor, he has resigned his judgship, and will electrify the people from the stump from this time on to October.

FOREIGN ITEMS.

Galguani says that a new description of robbery has lately been executed on a grand scale in Paris: A fashionably dressed young man has visited artists who make portraits by the daguerreotype, and caused his portrait to be taken, for which he duly paid; he afterward asked for a frame or for some other article which required the artist to leave the room, and during his absence he took out of the daguerreotype instrument the glass called the *verre objectif*, the value of which varies from 50f to 80f.

The President and Fellows of Magdalen College, Oxford, have voted the sum of 100 guineas towards defraying the Bishop of Exeter's expenses in his process with Mr. Gorham. His Grace has accepted the vote. The Bishop is a member of Magdalen College. This is said to be the only offer of pecuniary assistance which the Bishop has accepted from the numerous friends who have proffered their aid on this occasion.

The Birmingham Journal says that a tailor living at West Broomwich has just completed a piece of fancy needle-work, consisting of upward of 4,000 pieces of cloth, sewed together with different colored silk. There are 300 figures, formed by pieces of cloth, and among them are scenes illustrative of Paradise, the death of Abel, the crucifixion, &c; beside animals, flowers, ships, bridges and fortresses.

The Worcester Journal records an anecdote of some practical jokers, who, suspecting the source of a dairyman's milk, roused him at midnight with a hurried intimation that his best cow was choking. In the morning, after milking, he visited the pump, for what purpose is not mentioned, and then the mystery was disclosed; the spout of "his best cow" was choked up with a turnip.

Mr. Ferrand said, at the close of an oration at York, on Saturday: "As I am a living man, if I were the captain of a merchant ship, and the authorities of Charleston came on board my vessel and tore one of my crew away, I would thrust a red hot iron into a barrel of gunpowder, and blow *them* to the devil and *myself* to glory."

Rev. Edward Dodd, vicar of St. Peter's, Cambridge, has been suspended for three months, and adjudged to pay the costs, for refusing to bury the corpse of one of his parishioners, on the ground that he died in a state of intoxication, of which there was no proof.

Sir Frederick Thesiger tells a very good story of Mr. George Hudson, M. P. A cidevant friend of the monarch cut him the other day in the lobby of the House of Commons, upon which his Iron Majesty, turning round exclaimed, "Hallo, you Sir, what do you mean? What do you cut me for? I 've £200,000 left!"

Letters from Dalmatia, received via Triese, announce that the City of Stagno had been utterly destroyed by frequent earthquakes and a sudden irruption of sulphurous springs. No lives were lost, as all the inhabitants left the city before it was finally destroyed.

The Scotch papers report that the jail of Rothsay has not now a single lodger. In the entire county, with a population of 17,000, there is not a single individual shut up in "durance vile;" and the Penitentiary at Perth contains only one solitary individual who was sentenced in Rothsay.

There are now in the jail of Ennis 518 prisoners, three times the number for which it was built. The great majority of the unhappy prisoners are charged with stealing turnips, potatoes, and other articles of food; about a moiety of the remainder with the crime of beggary.

The principal Jewish houses in Bavaria are about to emigrate and withdraw from the kingdom, civil and religious liberty being denied them. A large depression of the Government funds has ensued from the abstraction of their capital.

Punch says that a young thief who was charged the other day with picking pockets, demurred to the indictment, "for that, whereas he had never picked pockets but had always taken them just as they came."

During a fox hunt near Perth, the prey shot into a rocky recess, followed by the pack; and the latter being unable to extricate themselves, a shepherd crept in. Some rock fell upon him, and he was crushed to death.

A Paris letter says: A new lottery of £24,000, in favor of distressed literary men and artists, has just been officially organized under the sanction of the Government. The first prize is worth £2,000, the second £800, and so on.

During Madame Grisi's late visit to the city of St. Petersburg, a diadem of the value of 10,000 rubies was presented to her in the name of the people, and in the presence of the Emperor.

Upward of 14,000 crows have been recently destroyed by the farmers in the plantations in the vicinity of Suglismaldie, with the view to stop their terrible ravages of the young crops.

"The important crisis," said a Yankee stump orator, beginning his speech, "which were about to have arriven have arroven."

Many hundreds of agriculturul emigrants are leaving Scotland *via* the Clyde, for New York.

The beautiful cathedral of Saragossa was totally destroyed by fire on the 7th ult.

A quantity of dried and salted horseflesh has been imported into Hamburg from London.

An iron bridge, 700 feet in length, is about to be thrown across the Shannon at Athlone.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

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Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. Joseph Story.

Cambridge, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. James Kent.

New York, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

Washington, Dec. 27, 1845. J. Q. Adams.

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